

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Missionaries named; disaster funds voted

RICHMOND, Va. (BP) — Thirty-eight new missionaries and almost a half-million dollars in relief ministries projects received approval from the Southern Baptist Foreign Mission Board in its July meeting.

Board members also were urged to support U.S. Senate Bill S. 1372, introduced by Sen. Thad Cochran of Mississippi, which would restore a \$20,000 U.S. income tax exemption for missionaries and other qualified employees of public charities and religious organizations serving overseas.

Elimination of this exemption, which occurred under the Foreign Earned Income Act of 1978, stands to cost either Southern Baptists' 2,900 missionaries or the Foreign Mission Board about \$1-million this year alone if the exemption is not restored.

The 38 missionaries, plus two reappointments approved in July, bring the year's total to 96, with 123 missionary journeymen scheduled for commissioning July 20 in Richmond and another relatively large appointment group planned at the board's August meeting in Glorieta, N.M. The 96 include 20

reappointments of missionaries who have had to resign in the past for various reasons. Last year's record 350 new missionary personnel included 30 such reappointments.

On the basis of these figures, personnel department secretary Louis Cobbs said he believes the 1979 appointment pace is almost paralleling, or perhaps slightly exceeding, that of 1978.

The July appointees included 25 in the career missionary categories, nine missionary associates, who serve renewable four-year terms in English-language work overseas, and employment of four special project personnel. The special project workers are two dentists and their wives, one of whom is a nurse, who will spend a year in the Windward Islands in the Caribbean.

The latest relief appropriations placed heavy emphasis on food development projects, but also included an additional \$10,000 to aid Nicaraguan refugees fleeing into Honduras and \$5,000 for work with Indochinese refugees in Hong Kong.

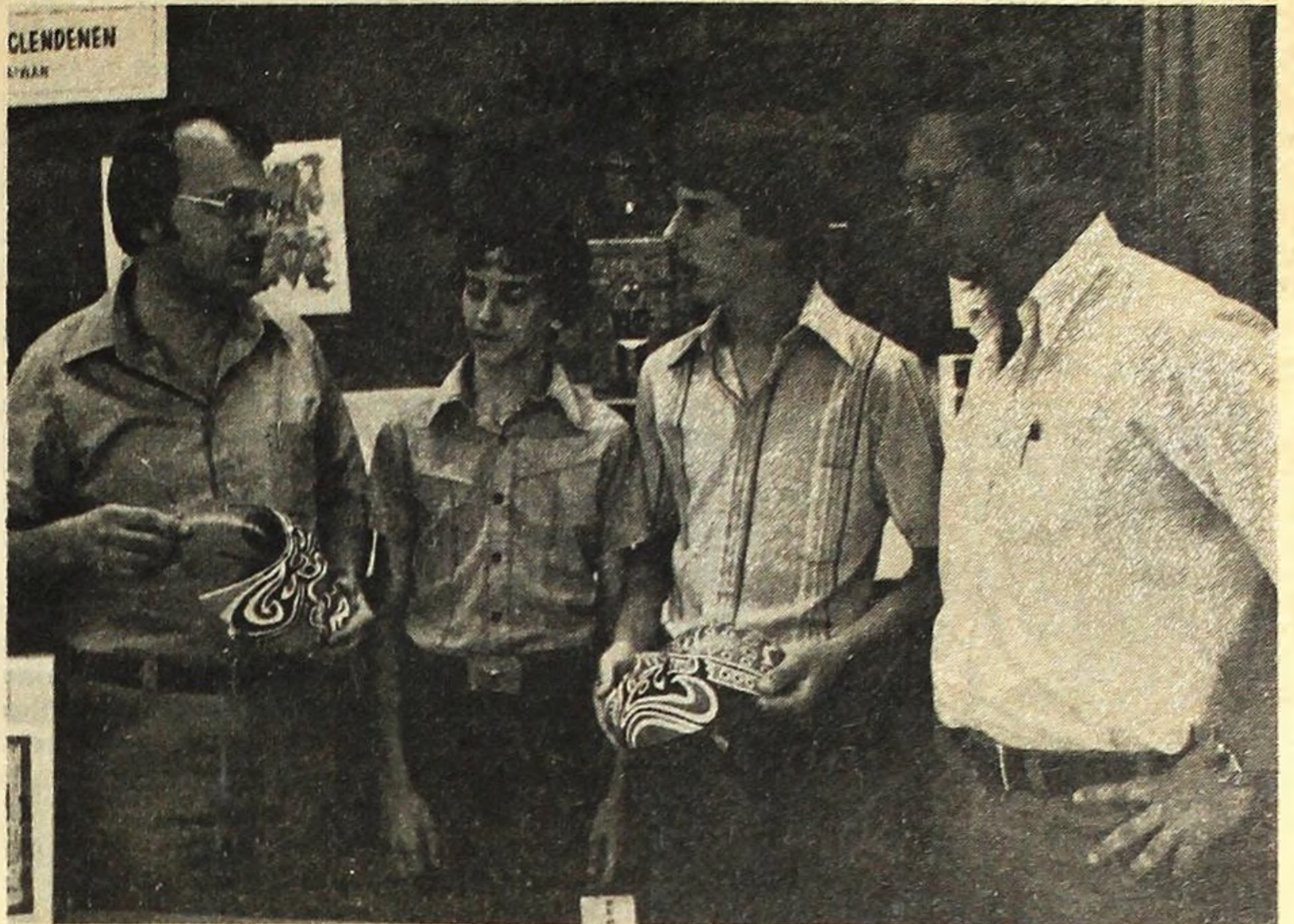
Developmental aid projects in Brazil, including farming, agricultural schools, good will centers and urban hunger alleviation efforts in four areas, received \$359,464.

Only \$18,000 of the relief appropriations came from the board's general relief fund, since that fund has been exhausted. W. Eugene Grubbs, consultant for relief ministries, said additional general relief contributions are desperately needed to meet the housing, clothing and medical needs of refugees.

In other actions, the board approved 11 long-term volunteers and six Mission Service Corps personnel. The service of two other Mission Service Corps workers was extended to a second year.

The latest Mission Service Corps additions bring to 94 the total who have served or are now serving overseas. At this point, 43 Mission Service Corps workers are in 25 countries. A total of 48 persons has been approved this year for the other program, in which volunteers also serve a year overseas.

Board president John W. Patterson of Richmond urged board members to pray for the 15-member search committee seeking Cauthen's successor. The committee, named last October, has been meeting regularly since that time but has not yet announced when it hopes to have its recommendation ready.



STRINGS OF COMMITMENT—Tennessee Royal Ambassadors view historical masks from Taiwan shown by missionary Michael Clendenen, left. RAs pictured are Mark Crowder (second from left), Hall Cook, and counselor John Brewer from First Baptist Church in LaFayette. Clendenen is on furlough living in Morristown, Tenn. He is a graduate of Vanderbilt University in Nashville and his wife, Anette, is a graduate of Belmont College.

Roxie Jacobs dies in Sweetwater

Roxie Jacobs, director of junior and intermediate work for the Tennessee Baptist Training Union department (now church training) from 1923 until her retirement in 1954, died in Sweetwater on Saturday, July 14. She was 84.

She served Tennessee Baptists a total of 35 years, having worked in the Baptist and Reflector office from 1920-23 under Editor M. R. Cooper. At that time, only 54 pastors in the state received the Baptist publication.



Jacobs

Born Aug. 9, 1894 in the Christianburg community near Sweetwater, Miss Jacobs earned the bachelor of arts degree from Carson-Newman College in 1915. Following her graduation, she taught school at Hillsville, Va. and then at Lenoir City, Tenn. She served as clerk of the Baptist association in her home county.

During her work with the Tennessee convention, she travelled thousands of miles across the state, organizing junior and intermediate unions and strengthening existing work.

After her retirement, she continued working. Her efforts included trips to Alaska to work in Training Union and assistance in the Training Union work of the Baptist Sunday School Board.

Funeral services were held July 17 from the Kyker Funeral Home in Sweetwater. Officiating were Bob Norman, pastor of Belmont Heights Baptist Church in Nashville and Anderson McCulley, pastor of First Baptist Church in Sweetwater. Burial was in that city.

Miss Jacobs is survived by several nieces and nephews.

RA Congress told to let Christ control lives

Using a theme of "Strings that Tie and Bind," over 2,000 Royal Ambassadors representing 24 states met in the Grand Ole Opry House in Nashville last week for their Sixth National Congress. The congress was for pioneer chapters of the Southern Baptist mission organization. Pioneer RAs are boys ages 12-17.

The four sessions emphasized ultimate control by Jesus Christ, of the lives of the boys attending. Strings and harmony, strings and structure, strings and control, and strings and freedom helped carry through the message.

Comedian Grady Nutt, Louisville, Ky., told the boys that "Life is a war for the strings of your life." Retelling the story of Pinocchio, he said that the little puppet became a real person when, in effect, he told all of the influences trying to control him to 'get your hands off my strings!'

"Many young people are puppets today, controlled by their peers," he emphasized.

"But the truly free person, the committed person, is the one who gives God his strings."

Strings and harmony were exemplified by country western singer Larry Gatlin, a member of Woodmont Baptist Church in Nashville. Gatlin asked the group to pray for him as he travels around the country.

Southern Baptist Bobby Jones, a member of the National Basketball Association's Philadelphia 76ers, showed how strings and structure are vital to the life of a Christian.

Tracing his career from the University of North Carolina to the Denver Nuggets to his present team, Jones said that he has learned to constantly seek God in every situation. Peer pressure slowly influences you away from God, he warned the young men.

At Philadelphia last year, the 6'9" player helped begin a chapel service which is held in the locker room on Sundays. The idea has spread to several other NBA teams, he explained to the audience.

Most of the speakers told the boys that they must return to the basics of Bible study, prayer, and rooting their lives in Christ. World yo-yo champion Bunny Martin, demonstrating his talent with the yo-yo, explained the boys' potential to them. He said that they could build a ladder to their dreams through the human brain, through the physical body, and through spiritual discipline. He urged them to be careful in what they think about, telling them that a man becomes what he thinks. "The price tags are tough," he warned. "Alcohol, cigarettes, and drugs have no place in your body," he said.

The remainder of the program was filled with testimonies from home and foreign missionaries and musicians. Nashville resident Kay DeKalb sang at each session and brought a testimony. Gay and Randy Hongo,

(Continued on page 10)

'Ricebowls' used in hunger offering

COLUMBIA, S.C. (BP)—The South Carolina Baptist Convention is preparing a battle plan against world hunger, part of which calls for using plastic ricebowls in Baptist homes to collect money for meeting hunger needs.

"We hope to have one of these ricebowls on every Baptist table in South Carolina," said Alastair C. Walker, pastor of First Baptist Church in Spartanburg and president of the convention.

An appeal during Walker's church's televised worship service raised \$31,559 to pave the way for distribution of bowls to the state's more than 649,000 Southern Baptists.

Last year the state's Southern Baptists contributed more than \$73,000 through convention churches to combat hunger, but convention leaders hope many times that amount can be raised through the new system.

Walker said the ricebowl, designed to receive money, will be a tagible reminder to Baptists of the world hunger situation. Money from the bowls will be given to members' churches and transferred via the convention's office in Columbia to SBC mission boards in Atlanta and Richmond for use by missionaries on the field.

Carter, religious leaders discuss energy problems

NASHVILLE (BP) — As President Jimmy Carter prepared plans to combat the nation's economic and energy woes, he had input from 10 national religious leaders.

Carter met with them July 10 and challenged them to call for spiritual strength for Americans to face the national crisis, said Jimmy R. Allen, pastor of the First Baptist Church, San Antonio, Tex., one of the participants.

"The occasion for the domestic summit that the president has been having has centered on the energy crisis," said Allen, immediate past president of the Southern Baptist Convention, in a telephone interview with Baptist Press. "It is obvious that religion experts are not expert in energy. But we were called by the president to talk to him about the spiritual crisis and the malaise in American life, and the loss of confidence in the nation and in the

leadership of institutions. We also noted the fact we're facing a new day as Americans in trying to strengthen our understanding of what's happening to us as we come into a time of scarcity we have not known since we have faced other crises like the American Revolution, the Civil War, World War II and that kind of thing."

Allen, who was called during a vacation in California to fly to Camp David, Md., said, "We talked in very concrete terms on things that are options we could see the president might have in dealing with attitudes of the American public."

Although Allen said he felt it was not proper for him to reveal those specifics before the president decides on what he will tell the nation, he said he felt that Carter "has his finger on the pulse of America" and is "committed to leadership."

"The president was challenging us as religious leaders to our task of continuing to call for spiritual awakening in our land because it has been within the best of American experience that whenever national crises are upon us that the spiritual dimension of the response is crucial," Allen said.

"It is now true even that while we are not in a fighting war, we are at a very critical time as we face the whole energy crisis and other similar kinds of adjustment," he continued.

"Usually our crises have come from external enemies. Now we are facing a crisis in the American spirit as to whether we will develop the discipline and sacrifice and the feeling of oneness necessary for us to continue to assume our role as leaders in the world community," Allen said.

Allen said the president led the group in prayer and then spent four-and-a-half hours, which included the evening meal, in a give-and-take exchange with them.

"It wasn't just a one-way street for the president of listening to us," Allen said. "He also participated actively and effectively. We came away with an awareness that we have a great challenge, that we have a great country."

Others who met with the president, Allen said, were Cardinal Terrence Cooke of New York, representing the U.S. Catholic Conference; David Preus, president of the American Lutheran Church; Claire Randall, general secretary of the National Council of Churches; Rabbi Marc Tannenbaum, national interreligious affairs director of the American Jewish Congress; Greek Orthodox Archbishop Iakovos; Otis Moss, a black Baptist pastor from Cleveland; Roman Catholic Bishop Patrick Flores of El Paso, Tex.; Robert Bellah, professor of sociology and comparative studies, University of California at Berkeley; and William R. Cannon, United Methodist Bishop of Georgia.

"None of the 10 religious leaders came as representatives of their institutional life," Allen said. "They came as religious leaders Carter knew and in whom he had confidence."

Hornsby Baptists call Jack Price as pastor

Members of Hornsby Baptist Church, Hornsby, called Jack Price Jr. as pastor recently. He is already on the field.

A native of Williston in Fayette County, Price received his education at the University of Tennessee Martin and Southern Baptist Theological Seminary in Louisville. In June 1975 he was ordained by the Williston Baptist Church.

He has served as pastor of the Beech Grove Baptist Church in Lebanon Junction, Ky.



Price



DENTAL CLINIC—Dentist Jeff Jones serves with Carter Davis in a dental clinic held under a tin shed at Mt. Piliaki in Grenada. A new church was started as a result of the clinic held here a few months ago.

Wallace Memorial group takes Grenada mission trip

A "Bold Missions Team" of 45 adult members of the Wallace Memorial Baptist Church, Knoxville, returned June 25 from a 12-day mission trip to Grenada, West Indies.

Grenada is the last island in the Caribbean chain, located 150 miles off the coast of Venezuela. An English-speaking country, the island was given independence by Great Britain in 1973.

The team served for 10 days with Grenada Baptists and Southern Baptist missionaries, Manget and Elaine Herrin, Carter and Charlotte Davis, and Ken and Sylvia Wellmon. The invitation to serve in Grenada came from the Foreign Mission Board of the Southern Baptist Convention as a part of the Bold Mission Thrust of Southern Baptists.

The Carter Davises were members of Wallace Memorial Church before going to Grenada as career missionaries in 1977. Davis is a dentist and began the dental ministry on the island. Mrs. Davis is a specialist in children's work. She is currently writing the Sunday School curriculum for children to be used throughout the Caribbean mission. While in Tennessee, she served as a children's consultant with the Tennessee Baptist Sunday School department.

The special mission effort was called "IMPACT '79" by Grenada Baptists. Six daily "shade tree Bible clubs" were conducted, a small singing group presented a special witness program in schools each day, a ladies Bible class was held, a training class was led at the government's school for the deaf, and crusade meetings were held each evening.

Planning for the mission project began eighteen months ago, according to James McCluskey, pastor. Intensive training began in the early spring of this year. Each team member paid his own airfare cost with the church providing the other expenses through a church budget item and a special offering. Total cost of the mission trip was about \$29,000 or \$620 per person. The cost included supplies and equipment used in the worship projects. A sound system and dental supplies and equipment were donated by the church to the mission.

Work with the school for the deaf was led by Anne Martin, a teacher of the Tennessee School for the Deaf. Daily conferences were conducted with the school faculty. A basic library was donated to the school.

Special programs in the schools each day witnessed to hundreds of children. Larry Bohanan, one of the team members who does "magic with a message," became known as "The Magic Man." In addition to his performing in the schools with the small singing group, Bohanan did a magic trick each night

in the crusade services. The school programs included singing by a group of 12 voices, a ladies trio, the sharing of a brief testimony, and games of participation by members of the audience. On one day, more than 400 boys and girls came to their school to attend the program despite the day being a school holiday.

Jeff Jones, a dentist, worked each day in the dental ministry with Davis. One day the dental clinic was held in the rain forest at Mt. Plaisir under a tin roofed shed. Ninety patients received dental care, many for the first time in their lives. In age, the patients ranged from four to 80 years.

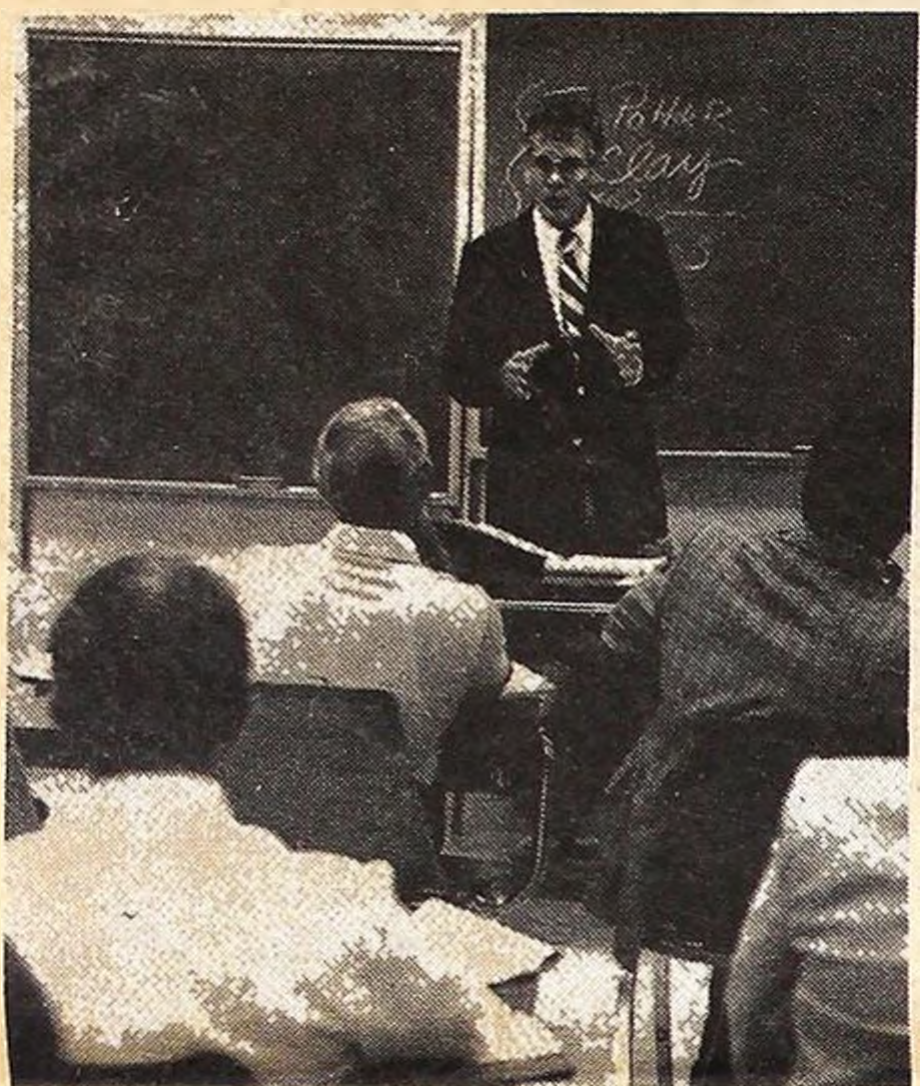
A "for ladies only" Bible study class was held each morning at a local hotel. Katherine Fortner taught a series of studies on "The Christian Woman." The class attracted a number of women who had had no previous contact with our Baptist work.

The evening crusade meetings were held in the public C.S.A. building, an open sided building located beside the boat harbor at St. George's. Each evening the building, which would seat 300 people, over-flowed with people standing on the stairs and downstairs. The music was directed by Bruce Forlines, associate pastor/music at Wallace Memorial. McCluskey preached each night. The choir was made up of both team members from Wallace Memorial and members of Grenada Baptist churches. Public decisions were made at every service.

Baptist work in Grenada began just four years ago with the appointment of the Herrins. Already there are four churches. The first national pastor will begin leading a church next month. Twenty-seven adults are enrolled in a theological institute held at the St. George's Baptist Church.

The mission project was one of the most significant things the Wallace Memorial Baptist Church has ever done, according to McCluskey. "Our sense of responsibility to foreign missions has been personalized by this project. While we have given to foreign missions in the past, and will continue to do so with even greater enthusiasm in the future, we will not be content again to only pay the way of others."

In route to Grenada the mission team spent the night in Barbados at the new Barbados Baptist School. The school, just opened last year, will serve Baptists in the Caribbean area. The building, a former sugar field estate house, is being renovated with funds from the Lottie Moon Christmas Offering. At present eight students are enrolled. The mission group shared morning devotions with the students before continuing the trip to Grenada.



SPEAKER—W. Fred Kendall II, Union City, was on the faculty at last week's West Tennessee Preachers School which was held on the Union University campus in Jackson.

Preachers School pulls record group

The West Tennessee Preachers School, held last week at Union University in Jackson, broke all registration records as 191 individuals enrolled for the week of workshops on Biblical preaching.

Another 40 persons attended on Wednesday night to provide special music for that session.

The school, which featured doctrinal, Biblical, and practical studies, attracted pastors, laymen, and their wives from as far away as Missouri, Illinois, Alabama, Mississippi, and Kentucky. Last year's enrollment was 154, dean of religious affairs Bob Agee noted.

Program personalities were West Jackson Baptist Church pastor John Lee Taylor; Tennessee Baptist Convention executive secretary Tom Madden; Union City First Baptist Church pastor and TBC President W. Fred Kendall II; Tennessee Baptist Foundation executive secretary Jonas Stewart; Stewart's wife; Agee; and Union's associate professor of New Testament David Irby.

During morning sessions Taylor spoke on "Spiritual Resources for a Preaching Ministry" while Madden conducted a workshop on "Principles of Sermon Preparation." Mrs. Stewart led a study for the wives on the topic of "Spiritual Growth and Personal Development."

Afternoon sermon workshops featured Kendall speaking on "Preaching from the Prophets," Irby speaking on "Preaching from the Gospels," and Stewart speaking on "Preaching from the Letters of Paul." Agee led a fourth workshop on "Preaching from the Parables."



JACK, MARY GREEN
Appointed to Korea



VICTOR, MILDRED WATTS
Bophuthatswana missionaries

Four ex-Tennesseans named as foreign missionaries

Two couples with Tennessee backgrounds were among the 38 persons named as missionaries by the Southern Baptist Foreign Mission Board at its July meeting in Richmond, Va.

Both will serve as missionary associates.

Mr. and Mrs. J.G. (Jack) Green will work in Korea, where he will be an English-language pastor and she will be a church and home worker. Presently, he is pastor of First Baptist Church, Indialantic, Fla., and she is clerk for the Brevard County School System.

Both of the Greens are natives of Birmingham, Ala. For a while they lived in Oak Ridge, where he was employed by a construction company.

Jack Green is a graduate of Samford University (then named Howard College), Birmingham, and Southeastern Baptist Theological Seminary, Wake Forest, N.C. He served as pastor of churches in Alabama and North Carolina before going to Florida.

Mrs. Green, the former Mary Burke, also attended Southeastern seminary.

The Green family includes two grown children.

Mr. and Mrs. R. Victor Watts will work in Bophuthatswana, where he will be a vocational chaplain and she will be a church and home worker. Presently, he is an alcoholism counselor for the North Carolina Department of Adult Probation and Parole, and she is a social worker for The Children's Home Inc., both in Winston-Salem.

Among his pastorates were the Andersonville (Tenn.) Baptist Church and Glenwood Baptist Church, Oak Ridge. Other pastorates have been in North Carolina and Kentucky.

Victor Watts is a native of North Carolina

and a graduate of Wake Forest University, Winston-Salem, N.C., and Southern Baptist Theological Seminary, Louisville, Ky. He has done additional study at the School of Pastoral Care, Winston-Salem, N.C.

Mrs. Watts, the former Mildred Andrews of Virginia, is a graduate of Madison College, Harrisonburg, Va., and Southern seminary's Carver School of Missions.

The Watts family includes two sons and one daughter.

Both the Greens and Watts will go to Pine Mountain, Ga., in September for a 14-week orientation before leaving for their respective mission fields.

Ex-Tennessean named to Golden Gate post

MILL VALLEY, Calif. (BP) — Jerry M. Stubblefield has been named coordinator of the continuing education program at Golden Gate Baptist Theological Seminary.

Stubblefield, associate professor of religious education, will be responsible for planning conferences, short term courses, and programs to help staff members keep up to date on church ministry.

"We will work with staff members of churches, associations, state conventions, and Southern Baptist Convention agencies in bringing the best of continuing education to persons in the West," Stubblefield said. "Our goal is to help churches be as effective as possible in bringing people to Christ and leading them to spiritual maturity."

A former professor at George Peabody College for Teachers, Nashville, Stubblefield has been on the faculty at Golden Gate seminary since 1977.

Bike accident kills pastor's daughter

Mary Alyson Clay, 6, daughter of Pastor David Clay, Alpine Baptist Church, Chattanooga, was killed earlier this month in that city when the bike she was riding collided with a Jeep near her father's church.

Clay was at the church at the time of the accident. His daughter died at Children's Hospital emergency unit about four hours after the accident.

Forrest Watkins, director of missions for Hamilton County Association, told Baptist and Reflector that no charges had been filed against the driver of the Jeep.

Funeral services were held at the R.J. Coulter Funeral Home in Chattanooga with burial in Kentucky. Officiating at the funeral was Ray Walker, pastor of Eastwood Baptist Church in Chattanooga.

In addition to her parents, Mary Alyson is survived by her sister, Heather Clay, Hixson; maternal grandparents, Mr. and Mrs. Paul Tindle, Taylorsville, Ky.; paternal grandparents, Pastor and Mrs. Odell Clay, Williamson, W. Va.

BWA council to nominate McCall as next president

BRIGHTON, England (BP) — The Baptist World Alliance General Council and related committees spent five days here in planning cooperation in world evangelism, relief, and human rights, and other matters of mutual concern.

Some 290 Baptist leaders from 40 countries nominated officers to be voted on in July 1980 at the 14th Baptist World Congress in Toronto, but also gave serious study to a variety of programs of cooperative action.

Duke K. McCall, president of the Southern Baptist Theological Seminary in Louisville, Ky., was nominated by the council for election as BWA president at the organization's 75th anniversary congress in Toronto, July 8-13, 1980. If elected he will succeed a Hong Kong layman, David Y. K. Wong, in the top elective office.

Gerhard Claas of Hamburg, West Germany, was nominated for the office of general secretary. Claas has served since 1975 as the BWA associate secretary for Europe. If elected at the congress in Toronto, he will move to the alliance headquarters office in Washington. Robert S. Denny, general secretary since 1979, will retire in 1980, after 24 years on the BWA staff.

Joan Parajon, a physician's wife, flew from war-torn Managua, Nicaragua, to bring the first night's message. "War is many times worse than the earthquake that hit our country three years ago," she said with deep emotion. "Our own citizens are killing their fellow citizens. There is not food enough to eat."

"The country is in chaos, and women and children are walking the highways with cloth bags on their backs trying to find a place to sleep."

Before the week was over, the council approved a relief and development budget with goals of \$1,268,000 for 1979 and \$1,275,000 for 1980. The goals cover specific relief assistance in 21 countries and emergency funds for disasters wherever they occur.

Large gains were noted in evangelism, James L. Sullivan, chairman of the division committee on evangelism and education, said in his report. "In places like India, Burma, and the Philippines, the moving of God's spirit is felt in great measure," he said. "Growth is phenomenal. It is our hope that similar victories shall be in evidence in every part of the world."

Denny said that the council also adopted resolutions on world hunger, the energy crisis, international year of the child, the plight of dispossessed and homeless people, and religious liberty and human rights.

Looking toward the future, the council also proposed changes in the BWA's constitution and bylaws to make the world fellowship more responsive to the programs of its 115 affiliated national conventions and unions in 120

countries. The affiliated unions are comprised of 115,000 churches with 29.6-million members.

A long range planning committee headed by 81-year-old Theodore F. Adams of Richmond, Va., a former BWA president, laid expansion plans through the year 2005.

Four new denominational bodies — in the Philippines, Ecuador, Sierra Leone, and the USA — were admitted to alliance membership. The American group is the Union of Latvian Baptists in the USA.

Advertus Hoff of Monrovia, Liberia, reported on plans for an organizational meeting next October to form a Pan-African Baptist Fellowship. This will be the sixth such regional fellowship working as a part of the world organization.

In other business, the council approved an operating budget of \$561,000 for 1980 and heard treasurer Fred B. Rhodes project a budget of \$633,000 for 1981 operations.

Attendance of three representatives from Burma marked the first time in 16 years that delegates had been permitted to leave that socialist nation to participate in a world Baptist gathering.

J. W. Rymer feted

J. W. Rymer observed his 50th year in the ministry in special services last Sunday at Dalton Pike Baptist Chapel, Cleveland, where he is serving as interim pastor.

With the exception of one church, all of Rymer's pastorates have been in Bradley Association. These included Gum Springs, Mt. Carmel, Thompson Springs, Bellefonte, First Baptist in Charleston, Center Point, and Dalton Pike.

For three years he was pastor of Good Hope Baptist Church in Whitefield County, Ga. He was also director of missions in Coosa Association (Georgia) and led Bradley County Association as director of missions for 15 years. He was instrumental in the establishment of Oak Grove Baptist Church in Bradley County.

Rymer has served as interim pastor at Dalton Pike for three years.

Benton congregation calls new pastor

First Baptist Church in Benton called James Hickey as pastor earlier this month. He comes from the pastorate of Saulsbury Baptist Church, Hardeman County, where he had served since March 1977.

A native of Sparta, Tenn., Hickey is a graduate of Tennessee Tech University in Cookeville and Mid-America Baptist Theological Seminary, Memphis. He was formerly a pastor of churches in both middle and east Tennessee.

Currently, he is serving as pastor-advisor for the southwestern church training region and was Sunday School director for Hardeman County Baptist Association.

Historical society sets Concord heritage meet

The middle Tennessee chapter of the Tennessee Historical Society will have a special meeting centered on the heritage of Concord Baptist Association on Sat., July 28.

According to Fred S. Rolater, Murfreesboro, a tour for all interested persons will cover First Baptist Church in Murfreesboro, Tennessee College for Women, Hillview and Mt. Pleasant Baptist Churches, and other locations. Several speakers have been enlisted to present additional history to the group.

Persons interested in the tour should contact Jean Adkinson, at the Tennessee Baptist Convention.

Baptist satellite hospital slates open house July 22

Baptist Memorial Hospital East, Memphis, will have an open house for the public from 1 to 5 p.m. Sunday, July 22. This will afford the public an opportunity to see one of the most modern hospitals in the country.

The new \$27,000,000, 400-bed facility was partially opened on March 25. The complete facility is scheduled to be open by Oct. 1.

The new hospital is a satellite facility of Baptist Memorial Hospital and replaces 400 outdated beds which will be taken out of service in the medical center hospital. Like the medical center hospital, the new facility is owned and operated by the state Baptist conventions of Arkansas, Mississippi, and Tennessee.

All aspects of the hospital were designed with the patient in mind, hospital officials state. All diagnostic and treatment facilities are on the ground floor so that patients do not

have to ride an elevator to go from one treatment facility to another; special accommodations for outpatients are included in both surgery and the maternity department. The emergency department is staffed around the clock with physicians trained in emergency medicine and the pharmacy is open 24 hours a day.

Special attention was given to the interior of the facility so as to create a warm and attractive setting for patients and visitors. All private rooms have a sitting area with a sofa that can be used as a bed by someone staying with the patient, notes Maurice W. Elliott, hospital vice-president.

The common ownership of Baptist Memorial Hospital East and Medical Center is designed for efficiency. Many services such as data processing, laundry, purchasing, and accounting are centralized.

EDITORIAL

Inerrancy question needs answers

The 1979 Southern Baptist Convention is now history. We met and discussed many important issues—many of which were solved, or at least dealt with in a positive manner.

The lasting issue which was raised at the Houston SBC was Biblical inerrancy. The question raised last month is still officially unanswered: "Are there Southern Baptist leaders and professors who do not believe in the inerrancy of the original autographs of the Scriptures?"

Granted: We have heard charges made against only a small percentage of our leaders and teachers, and these charges have been made by relatively few Southern Baptists. But, these need to be dealt with in an orderly fashion.

Many SBC leaders—including our SBC president, Adrian Rogers—do not favor a "witch hunt." We concur. Let's not assume that all or any of our leaders and professors are "liberals."

However, the issue must not be forgotten.

Each of our SBC seminaries and the other agencies of the convention are operated by convention-elected Boards of Trustees. These groups should feel a burden to thoroughly investigate the personnel and to report their findings to the convention in 1980.

A resolution passed by the Houston messengers encouraged anyone who questions the doctrinal integrity of any agency employee to direct their complaints and their information directly to the trustees of these agencies and seminaries.

Something needs to be done quickly and completely to instill the confidence of "grass roots" Southern Baptists in the faithfulness of our seminaries. If these complaints are ignored, the messengers to the 1980 SBC may choose to take these matters into their own hands.

We would urge that a special "blue-ribbon" committee of a cross-section of Southern Baptists be named to coordinate this investigation. Some uniform format for these reports needs to be established. This would give authenticity and similarity to the seminary trustees' reports.

We further suggest that Rogers ask the SBC Executive Committee that such a committee be named. The Executive Committee, as the convention ad interim between annual sessions, could authorize such a committee.

This special committee could be named jointly by the SBC officers and the officers of the Executive Committee, with Rogers, as SBC president, and Brooks Webster, Executive Committee chairman, as

ex officio members.

At this point, we do not feel that the special committee should conduct any investigations of its own, but it should have the power to ask for clarification of any reports made by the trustees.

We recognize that this is a drastic step. Yet, we can think of no better way to answer the charges which have been made, and thus continue the confidence which Southern Baptists deserve to have in our seminaries and agencies.

IF (and we emphasize the IF) there are Southern Baptist leaders and professors whose beliefs and teachings are contrary to our basic Baptist beliefs, Southern Baptists ought to know about it.

IF (and we emphasize the IF) all our Southern Baptist leaders and professors believe and teach our basic Baptist principles, we also need that assurance.

Our denomination operates on the principle that Baptists have the right to know.

Spiritual crisis

The energy crisis is deeper than long gasoline lines or discussion on inflation and recession, President Jimmy Carter told the American public Sunday night in a televised address. He explained that we face a moral and spiritual crisis which has resulted in a loss of confidence in our government and our willingness to sacrifice for the unity of our nation.

In an address characterized by boldness and firmness, the president asked that we avoid the road of fragmentation and self-interest and take the route toward common purpose and restoration of those American values which have guided our nation through other crises in the past.

We leave the interpretation of Carter's proposals to the energy and environment specialists, but we are heartened by the numerous references to a need for a return to the moral and spiritual values which have unified our nation in the past.

This places a burden on the religious community. Unfortunately, churches have become some of the greatest violators of conservation. Many of their buildings use vast amounts of energy.

During our national crises, such as in wartime, America's citizens have turned to their religious faith for strength. We who profess a faith in God must take the lead in setting an example of what are the priorities and true meaning of an abundant life.

Cicero's comment



By the editor

"Cicero, I would like to submit an article about our race event at Cross Country Baptist Church," announced Mary Thon, recreation director.

"Oh, did you vote to accept blacks into the membership?" I asked.

"Not that kind of race," Mary corrected. "Our church has taken advantage of the current interest in jogging and marathons and held the first annual Elijah Memorial Race." Cicero puzzled, "Elijah?"

Mary Thon explained that her church decided on that name and held a 20-mile road race—approximately the same distance that Elijah ran to escape King Ahab after the encounter on Mt. Carmel (I Kings 18:46).

"That is an unusual church event," Cicero commented.

"True, true," Mary agreed. "I got the idea when I observed how fast our members dash from the church after the benediction's Amen."

Cicero wondered about the response.

"It was great!," Thon thundered. "Our people really joined in. Bea Gunn served as the official starter and got everybody 'off and running' at a fast pace—especially since she forgot to use blank cartridges in the starter's gun!"

Mary assured me that no one was injured at the start, since most of the contestants outran the bullets.

She added that Finney Lyons was the judge at the end of the race. The prizes were presented by Laurel A. Ward.

"Who won the Elijah Memorial Race?" I asked.

"The champion was Wynne A. Lott, who practiced up for the event by running from both the church nominating committee and the budget solicitation committee," Mary explained. "Downey Rhodes was a close second."

Cicero wondered if they had a shorter race for those who did not want to attempt the 20-mile marathon.

"Right," responded my caller. "We had the Bethany Blast, which is 15 furlongs, according to John 11:18. That's about two miles—in case you have forgotten your Bible history," she added.

I asked who won that event.

Mary reported that Ronny Dash was the champion, closely followed by Ray C. Long.

"It was a great day, in spite of several injuries," Mary Thon thought.

"Injuries?" Cicero quizzed.

Mary said that there were several who had problems and did not finish the race.

Lee Gay Mennt sustained a strained leg.

C. N. Yew experienced a muscle pull.

N. E. Capps fell down and skinned his knees.

N. A. Huff had to drop out because of shortness of breath.

"Did the pastor, Miles B. Hines, participate?" Cicero inquired.

"Yes, he did," Mary Thon stated, "and he led for a while because he kept shouting, 'I am your leader.' But, eventually everybody passed him. I hope he finishes the course by the time for next Sunday's sermon!"

Mary Thon observed that the Elijah Memorial Race and the Bethany Blast could be termed as a success. "At first, everyone kept their distance from the idea, but by the time it was run the entire membership took it in stride."

Enduring Family Foundation



THE LORD IS THY KEEPER... UNDERNEATH ARE THE EVERLASTING ARMS. PSA. 121:5 DEUT. 33:27

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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.

Plight of refugees

Dear editor:

The plight of southeast Asian refugees, which has received widespread media attention, is heart-rendering. These people have not only lost all their earthly possessions, they have become a people without a country — truly a people without hope.

I ask the people of the Baptist churches of Tennessee to request the Tennessee Baptist Convention, action through its president and Executive Board, at the earliest possible opportunity to formally express its views on this matter to the president of the United States and the Tennessee congressional delegation, urging them to take such unilateral or multilateral action as is appropriate to end this human suffering of such monumental proportions.

Time is of the essence, and I ask that this letter be published to inform people of the important role they can have in merely expressing their views in a unified manner.

John Bumpus
P.O. Box 614
Shelbyville, TN 37160

Double standard

Dear editor:

We Baptists raise a hue and cry when the sacred doctrine of "church and state" is violated.

Yet our clergy has made a sham of our position by abusing housing and automobile allowances. As an accountant and taxpayer, as well as a deacon, this irritates me.

Back in the days (long ago) of low ministerial salaries and church-owned residences, an allowance made sense. No more! This is nothing more than a tax-dodge for the ministry. Many of our denominational and local church personnel are being ordained for the sole purpose of avoiding taxes. This is morally wrong. It is one thing to preach "render under Caesar" and quite another to practice it.

I know of one case where a pastor received a total compensation package of \$21,000, and paid taxes on \$10,000. When I made \$21,000, I had to purchase housing, gasoline, utilities, educate my children, and yes — pay taxes.

Another pastor persuaded the finance committee to reduce his salary and raise his housing allowance. His reason — "tax bracket."

This double standard is one reason many once-active laymen are straying away from our churches.

Leslie J. Murphy
P. O. Box 38795
Germantown, TN 38138

As an accountant, surely you know that a pastor must prove to Internal Revenue Service that he actually spent the amount provided for housing and travel. Otherwise, he must pay taxes on these. Churches often encourage the housing allowance route, so they can soothe their consciences from the guilt of paying a salary that is below that of other men who have similar training and responsibilities.

I imagine that pastor would gladly pay taxes on his entire compensation if he made as much as you do, rather than \$21,000! (editor)

Conflict of interest

Dear editor:

As a resident of Tennessee and a current student at Southern Baptist Theological Seminary, I have a concern.

The new president of our Southern Baptist Convention has what might be a conflict of interest regarding our six Southern Baptist

seminaries. He and his church have an affiliation with a denominationally-independent seminary in Memphis. Rogers is also evidently a trustee of a denominationally-independent seminary in Florida noted for its degree programs by mail.

The Baptist and Reflector (June 20) quotes him as saying that these two seminaries are a monument to the failure of our seminaries in teaching his concept of inerrant Scripture.

It is certainly interesting how facts can be used. Someone might suggest that our new president's interpretation of data is open to question.

There are six Southern Baptist seminaries operating very successfully right at this moment; each one is in the business of teaching the Bible and of training young women and men to use their gifts for ministry in Christ's name. Most of these students feel called of God to minister vocationally, and many of them actually feel led of God to be in a specific Southern Baptist seminary.

Imagine God leading so many students to learn the Bible in places where Rogers and company imply it is not properly taught! I just do not see how so many of us could have misunderstood God in the same way at the same time. And surely, God did not make a mistake!

The truth is that God had a purpose in leading us to associate ourselves with respective Southern Baptist seminaries, and it was not to tell our professors what we know about the Bible!

David A Farmer
2825 Lexington Rd., Box 1018
Louisville, KY 40206

The Baptist principles of "priesthood of the believer" and "autonomy of the local church" will allow Adrian Rogers and Bellevue Baptist Church to make their own judgments about what causes to support. No one has the right to tell any Baptist or any Baptist church where their support must go. (editor)

Astonished, hurt

Dear editor:

Having followed with more than a cursory interest the events as reported in the Baptist papers of our state conventions, I have found myself astonished and not infrequently deeply hurt by much of what I read.

Knowing that there is apparently little that can be done to make my activities and motivations understood by you and by the public in light of my own understanding as a major participant in these events, it seems to me that I can at least do two things which may explicate the emotions and convictions of my own heart.

Therefore, I wish first of all to express my abiding affection for our denomination, which has been used of God to nurture my own spiritual life beyond any other human means other than my wife and my parents.

Finally, I wish to make a sincere attempt to express my love for you personally and to pledge my prayers for the Saviour's richest blessings to rest upon you, your family, and your ministry for the Lord through the crucial media vehicle which you ably serve as editor.

Paige Patterson
525 North Ervay
Dallas, TX 75201

BAPTIST AND REFLECTOR

brings you news first

Four types of people decide SBC beliefs, Sherman says

RIDGECREST, N.C. (BP)—Four types of people make key input into what Southern Baptist congregations believe, a North Carolina pastor told a Baptist Heritage Conference sponsored by the Southern Baptist Historical Commission.

"I do not see the congregation deciding what they believe," Cecil Sherman, pastor of First Baptist Church, Asheville, N.C., said at Ridgecrest Baptist Conference Center. "Somebody else is making a lot of input."

He identified them as the clergy (pastors in particular), teachers from colleges and seminaries, the Sunday School Board staff, and free lance writers.

"For the most part, the Bible says what the pastor says it says," Sherman continued. "Most laity do not wish to challenge the pastor as the Bible interpreter."

"More and more our pastors and professional clergy are being trained and hopefully schooled by our Baptist colleges and seminaries," he added. "An inordinate influence upon those pastors is the teaching of a relatively small number of teachers."

"In large measure the Sunday School Board shapes what Baptist believe," he asserted. "It is the material of the Sunday School Board that really gets into the study time of the Baptist layman who is thinking about the meaning of the Bible...The board decides which person will create lessons and draws heavily on pastors and Bible teachers to create their material," he said.

"Free lance input" also plays a role in "who decides what Baptists believe," Sherman stated. He then pointed to the influence

of religious authors, such as Hal Lindsey, Billy Graham, and Keith Miller, and of religious programs on radio and TV, such as those of Oral Roberts and Rex Humbard.

Sherman said the four deciding groups of people have more input than people realize—even more input than individual Biblical interpretation.

"I do not see congregations who will spend much time searching the New Testament to decide how that congregation is going to order its life. Only in rarest times have I seen the congregation really function" like that, he said.



ALMON & MILDRED HAWKINS

Tremont pastor retires in July

After serving as pastor of Tremont Baptist Church, Chattanooga, for over 17 years, Almon Hawkins has announced his retirement from the regular active ministry.

He was called as pastor in May 1962 when the congregation was the Tremont chapel of the White Oak Baptist Church in that city. Seventeen months after his arrival, a new building was dedicated. His ministry also included two other missions which became churches, one of which was the Ridgecrest Baptist Church in the White Oak section of Chattanooga.

He also served as pastor of Sequatchie Baptist Church and South Whitwell Baptist Church, both in Sequatchie Valley Association.

In the early 1950s, he was a missionary in Hamilton County with the southern Hebrew mission.

Active in associational work, he was chairman of evangelism in Sequatchie Valley and served on several committees in Hamilton County.

Mrs. Hawkins has been teacher of the Joy Ladies' Bible Class for 17 years. The Hawkins plan to reside in Chattanooga, where he will be available for supply and interim work.

Eugene Rogers accepts first full-time church

Eugene Rogers, a former pastor of Dripping Springs Baptist Church in Seymour, has accepted the pastorate at Prospect Baptist Church in Walland. Coming on the field this month, it will be Rogers' first full-time pastorate.

A native of Florida, Rogers attended Miami Dade Junior College and Brevard Junior College in Melbourne, Fla.

William F. Hall served as interim pastor at Prospect for nearly 10 months. The church recently purchased three acres that will be used for recreation. The membership also increased the budget, plans to increase its gifts to world missions, and hopes to support a pioneer missionary in South Dakota.

Personal perspective

BY TOM MADDEN
TBC executive secretary

All of us have had the experience of being in the wrong place. One time in trying to minister to a family in deep grief, I rode to a distant city with the funeral director to the cemetery. However, we went to the wrong cemetery. We had a difficult time explaining it.

Jonah was in the wrong place when he went down to Joppa in order to go to Tarshish. Simon Peter was in the wrong place when he followed Christ afar off and warmed himself by the fire built by the enemies of Christ. David was in the wrong place when he walked in the palace garden when he should have been doing battle with his soldiers. Elijah was in the wrong place when he fled into the desert. One misses the blessings of God when he is in the wrong place.

One can be in the right place and receive the blessings of God. Elijah was in the right place when God sent a raven to feed him. The disciples were in the right place when the Holy Spirit fell upon them.

It is rather sobering to realize that the right place to be while following the will of God today, may be the wrong place tomorrow. For Elijah, the brook dried up and the raven would have ceased to come. God had another place for him. It was right for the disciples to be gathered together waiting for the coming of the Holy Spirit, but it would have been wrong for them to stay in that place and not share the news of the risen Savior.

God does have a right place for His children in eternity called Heaven. There is another place, a wrong place, called Hell.



Madden

Wana Fort hopes to return to Sanyati medical work

Wana Ann Fort is a gutsy lady.

She's outspoken, well-educated, sometimes intimidating. But that's never limited her ... not in the United States or in Zimbabwe/Rhodesia.

For 24 years — five terms of service — Mrs. Fort and her husband M. Giles Fort Jr. ministered medically and evangelistically to the Shona people, one of the two main tribes in Rhodesia.

When the Forts arrived in 1953, the Sanyati Baptist Hosnital compound, a two-room clinic of mud and poles, look just like other African buildings except for its tin roof.

With their two-year-old son, Giles III, they lived with another missionary couple in a small house. Since then, the clinic has grown to a full functioning hospital, several houses, and other buildings.

It was functioning, staffed with missionaries from the Southern Baptist Foreign Mission Board like the Forts, until the murder of Missionary Archie Dunaway on June 15, 1978, by guerrilla forces.

Although Mrs. Fort was on furlough in the United States when Dunaway was killed, she says the killers were men known to her, terrorist followers of Joshua Nkomo.

"Nkomo's men killed Archie and two Catholic priests," Mrs. Fort said, unabashed. "They burned and destroyed Sessarie station (a clinic compound across the river) and threatened other pastors and leaders.

"These terrorists have murdered the head man of a village in front of the people to intimidate the villagers.

"Once they even cut off the lip of a man and made his wife cook it and eat it," she said.

"All over Rhodesia, (Robert Mugabe, leader of the eastern faction of the guerrilla alliance, the Patriotic Front) and Nkomo have intimidated the people. These two warring factions will never be happy with a part of the government," Mrs. Fort maintained. "They want power."

When Mrs. Fort shared her story at Woman's Missionary Union's annual meeting just prior to the Southern Baptist Convention in Houston, she had only moments to tell what the church meant to her life.

On furlough since the end of May 1978, shortly before Dunaway's murder, Mrs. Fort has spent the time speaking in churches.

In Sanyati she was always working at something — part-time at the hospital in her speciality pediatrics, full-time in keeping the hospital books, even organizing and serving as co-president of the women's group with an African.

The Forts were to return to Rhodesia in June, but her husband will not complete a residency in anesthesiology until June 1980.

"Our first priority is Sanyati if we can live and work at the hospital," she said. No missionaries have lived at the compound since Dunaway's death, although some doctors comute a few days each week.

The Fort's second choice would be to serve as missionaries but on loan to the Salisbury medical school.

Hayes leads development at Radio-TV agency

FORT WORTH, Texas (BP) — Carlyle B. Hayes will move from director of management services to director of development at the Southern Baptist Radio and Television Commission, according to Harold E. Martin, executive vice-president.

Hayes, also a senior vice-president at the commission, will develop endowment gifts to undergird the commission's operating and capital needs programs.

His management services duties will be transferred to the commission's accounting department, Martin said.

Last year the commission received more than \$623,000 in contributions for its operating needs. The agency received almost \$3-million from the denominations' Cooperative Program unified budget.

"We're seeking discretionary funds over and above a person's regular tithes and offerings," said Hayes.

Six-family Illinois church offers to resettle 20 Vietnam refugees

SCHAUMBURG, Ill. (BP) — When Jeff Clark, pastor of the Grace Community Chapel here, read about a Vietnamese family needing sponsors, he thought of several large churches in Illinois that might help.

"Then I realized that if we really care, we can ourselves, even though our new chapel has only six families, and we rent the Hoffman Estate High School for a meeting place," Clark said after he read an article in the *Illinois Baptist*.

The very next day, he drove to Braidwood, Ill., and talked with the Ngo Kim Thanh family, a Vietnamese family already resettled by the Main Street Baptist Church there.

"They just stood in the door with grins all over their faces, when I told them we would help bring their relatives to the States," Clark said.

And just four days later it was official. The

Crowds view films as guns fire

KUT HIN, Thailand (BP) — With mortar shells whistling overhead, the Thailand film evangelism team set up their movie screen, hoping for an audience of 20 or 30.

But before the evening was over, more than 400 people gathered in the front yard of a house less than a mile from the Cambodian border to see Christian films and hear about Jesus.

"It was a miracle to have so many people in such a situation," said Wisate Sutiprapa, one of the team's projectionists. "They seemed to have a hunger to know God because the nation is so unsettled. They want to find peace and quiet for their hearts."

Sutiprapa said Cambodian troops were firing their big guns at the Vietnamese just across the border. Because shells sometimes fall near the village, many families have moved away to safer areas.

When the film team arrived in the village, they planned to stay only a short time and then hurry on. But at the insistence of the Christians, the crew decided to stay overnight, show the films and preach.

The next morning during a Bible study, a drunken man arrived, asking to join the service. During the following three hours the team tried to answer his many questions as he grew more sober. "When he came to know and understand about God's grace and love," Sutiprapa said, "his countenance changed. He thanked God and received Jesus Christ as his saviour."

The team, jointly financed by the Thailand Baptist Mission and the Thailand Baptist Churches Association, spent six weeks in 19 villages, mostly where Christians are few and isolated, according to Mrs. Robert R. Stewart, Southern Baptist missionary press representative. The purpose was to encourage believers and help speed development of house churches in these villages.

A similar team operates in Korea where more than 1,700 people made some decision for Christ in 1978 after seeing the films.

Missionary couple takes pride in unusual jobs

GLORIETA, N.M. (BP) — For unusual occupations, a Southern Baptist missionary couple probably takes the prize.

Gary Harthcock teaches trickle irrigation to Antiguanans, while his wife Evelyn ministers to lepers.

The Harthcocks joined 15 other foreign and home missionaries at the Bold Mission Leadership Conference in Glorieta to describe the ministry of Southern Baptists to people around the world.

Harthcock reported he found 70,000 people, 90 percent of them black, in desperate need of food when he reached the small 9-by-12-mile island of Antigua, 1,400 miles southeast of Miami, five years ago.

Planters had stripped the island of trees, rain had washed away the top soil, and the island was so dry the people could hardly produce their own food, Harthcock recalled.

"Since irrigation was so vital, we introduced trickle irrigation to water the plants and trees and grow the vegetables and fruit," Harthcock added. The method moves water at a trickle through plastic pipes directly to plant roots.

"We hope to teach the people to produce all of their food with trickle irrigation while not wasting a single drop to evaporation. Water is a valuable resource in Antigua where a declining water table in the well can lead to salty drinking water," Harthcock said.

While Harthcock is teaching the farmers how to irrigate their land, his wife is making monthly trips to the island's leper colony with Kool Aid, cake, and cookies and occasionally with food baskets "when I get a \$20 love gift."

The islanders shunted the lepers to a section of the island inaccessible by car, and seldom visited by relatives of the sick, Mrs. Harthcock said.

The former school teacher said she spends much of the rest of her time ministering to persons with Hansen's disease, children at a mental hospital, and youngsters at a school for handicapped.

During the last three months she also prepared an average of 100 meals a month for visiting dental-medical teams who operated clinics for the islanders.

"Aren't you afraid of catching leprosy?" conferees asked Mrs. Harthcock.

"No, I just wash my hands when I get home. I'm not with them enough to contact the disease," she said.

Foundation

Hearts of gratitude

By Jonas L. Stewart

An alumni newsletter revealed the story of a couple with grateful hearts who sought to repay the institution for its contribution to their lives. They did not have much to give while they lived, but in their wills they made provision for their modest estate to benefit the school, "to partially repay what we received as students."

Many others are doing the same thing today. There are scores of people who would like to give to their Alma Mater who can't do it because the cost of living takes all of their income. Most of them do have a home, insurance, and other assets. These may be worth \$1,000, \$20,000 or more. The owners can't use these material things after death, but they can't afford to part with them while they live. What better way can a couple find to say a big "thank you" than by leaving these assets to the school of their choice in a will. Both of them can enjoy it as long as they live and know that it will be made useful after they no longer need it.

Such a legacy can be left in trust with only the income from the assets being paid to the school. The trust could be set up in the name of a man and wife. The income would go to the school each year in their names. If all the alumni of any one of our Tennessee Baptist schools make this provision, there would be enough endowment to assure a much brighter future for that institution.

For information about how an estate with limited assets can make your will a valuable instrument, write: Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, P.O. Box 347, Brentwood, Tenn. 37027.

Devotional

Jesus used scripture

By George L. McGlothlin

A little boy found a dusty Bible on a closet shelf and asked his mother what it was. She replied, "Oh, that's God's book." Wanting to please, he said in ignorance, "Looks like we never use it. Maybe we better take it back to Him." This cannot be said of Jesus. He, on at least eleven different recorded occasions, used the Scripture to make certain points.

In what ways did Jesus use Scripture? Paul gives us the answer in II Timothy 3:16. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Jesus used Scripture to differentiate between doctrinal truth and error. The Sadducees, who were in doctrinal error concerning the resurrection, once asked Jesus a complicated trick question about the matter. He responded by telling them, "Do ye not therefore err, because ye know not the Scriptures?" (Mark 12:24). Many modern-day cults have started as a result of ignorance and misinterpretation of Scripture.

Jesus used Scripture to reprove the devil during temptation. Legend states that Martin Luther once threw an inkwell at the devil during temptation. That is not the best way to deal with Satan. In the wilderness (Matthew 4), Jesus responded to the devil's attacks by quoting Scripture. Who can question Jesus' muse of Scripture at this point? Surely, not the Psalmist who said, "Thy Word have I hid in my heart that I might not sin against God."

Jesus used scripture as correction. On many occasions, we have heard of Jesus driving the money changers out of the Temple. Seldom, however, do we hear Jesus quoting Isaiah 56:7 to them as they leave. This is the correction on the part of Jesus:

"My house is the house of prayer."

Jesus used Scripture for instruction in righteousness. This is clearly seen from Matthew 5:21, 27. H.A. Ironside, as a young preacher, was enthralled with Alexander Fraser's knowledge of God's Word. He asked Fraser, "Where did you learn these things?" Fraser's response was, "On my knees with an open Bible."

Will we use Scripture like Jesus?

McGlothlin is pastor of First Baptist Church, Huntland.



McGlothlin

Our People and Our Churches . . .

PEOPLE...

Beverly Hills Baptist Church in Memphis ordained Gary McEwen to the gospel ministry earlier this month. Bob Agee, Union University, Jackson, delivered the ordination sermon. John L. Bedford is pastor.

Al Mashburn, minister of music at Audubon Park Baptist Church in Memphis, will observe his fifth anniversary in that post on July 22. The membership has scheduled a church fellowship and love offering for Sunday, July 29, according to Jim Johnson, chairman of deacons. Howard Kolb is pastor.

William G. Wilson, pastor of Brentwood Baptist Church, Brentwood, was honored on his 25th anniversary in the pastorate. He began his first pastorate on July 1, 1954 as a student in seminary.

First Baptist Church, Johnson City, held deacon ordination services recently for Walter Myers. Dewey Kerr is pastor.

Andrew Miller, Frank Buchanan, and Roy Odum were ordained last month as deacons at Mount Holston Baptist Church in Bluff City. J.D. Neeley is pastor.

First Baptist Church in Bluff City held ordination services recently for Mark Ferrell Neeley. Neeley, a recent graduate of East Tennessee State University, was ordained to the gospel ministry. He plans to attend Southern Baptist Theological Seminary this fall. Neeley's father is J.D. Neeley, pastor of Mount Holston Baptist Church in Bluff City. Dennis E. Kenney is pastor of the Bluff City congregation.

Tom Turner, assistant pastor of East Commerce Baptist Church, New Duck River Association, was ordained to the gospel ministry recently by Glendale Baptist Church in Nashville. Turner is a recent graduate of Vanderbilt University divinity school.

Morris Chapel Baptist Church, Shiloh Association, held deacon ordination services earlier this month. Ordained were Robert Conaway and Brownie Ratliff.

Gary Reagan was ordained to the gospel ministry by Davis Memorial Baptist Church, Weakley County. He is the new pastor of Oak Grove II Baptist Church in that association.

Brown Springs Baptist Church, Nolachucky Association, licensed Mark Hearn to the gospel ministry. Hearn, a sophomore at Carson-Newman College in Jefferson City, is the church's minister of music and youth.

First Baptist Church in Lebanon held a special recognition service for three men who were ordained at that church in 1930. The ordained ministers honored were W.L. Baker, J. Hall Grime, and Hoyte Huddleston. Ray Cleek is pastor at Lebanon.

CHURCHES...

Harmony Baptist Church in Jonesboro held a note burning service paying off a \$20,000 note. The indebtedness was paid off in about two years, according to Pastor Jimmy Rogers. Participating in the service were: Leonard Cox, Earl Cox, Guy Strickler, Earl Hobbs, Allen Ferguson.

Jonas Stewart, executive secretary-treasurer, Tennessee Baptist Foundation, was the guest speaker for note burning services at Munford Baptist Church in Big Hatchie Association. The note signified payment on all the church's indebtedness.

Lascassas Baptist Church held dedication services for a new addition and the remodeling of the old building recently. Bobby Bradley, former pastor, preached the dedication sermon. Henry Inmon is pastor.

The young people of Robertsville Baptist Church, Oak Ridge, are scheduled to take a mission tour, Aug. 3-12, to Sterling, Ill. The youth will be working in three locations directing Vacation Bible Schools and leading in worship services. Don Calkins is pastor of the church at Sterling. Lee Morris is pastor at Oak Ridge.

Calvue Baptist Church, Nolachucky Association, held note burning services signifying the payment on their church building. In July 1973, the church was destroyed by fire. Completely new facilities, costing \$130,000 were constructed. Elmer Lampkin is pastor.

Duane Evans, pastor of Cedar Creek Baptist Church, Nolachucky Association, reported that the congregation held note burning services on their \$100,000 building. The debt on the building was \$22,000. Glen Toomey, director of missions in Nolachucky Association, participated in the services.

First Baptist Church in Friendsville burned the final bond of a program which began seven years ago, according to Pastor Fred H. Garner. The bond program of \$50,000 was issued at that time to supplement \$95,000 of insurance following a church fire. During the past six years, the church has raised \$26,000 in pledges, gifts, and special offerings. Bonds were issued to mature in 14 years, and Garner reported that as of this spring, the church had over \$26,000 on deposit to call in all outstanding bonds, seven years ahead of schedule. During this period, the church budget has increased from \$35,000 to \$60,000; mission contributions have risen from 20% of total receipts to 30%; and total missions gifts have gone from \$7,000 to over \$21,000.

A group of 38 adults and youth from First Baptist Church, Covington, went to Belen, NM recently on a mission tour. Their work was guided by Southern Baptist catalytic missionary Abel Becerra. The group worked a three village area: Jarales, Bosque, and Pueblitos. According to Becerra all records were shattered in the morning backyard Bible clubs with over 75 children enrolled. In the evening youth bible study sessions 35 were enrolled. About 25 children, youth, and adults came to know Jesus Christ as personal Savior. The group plans to return next year to work with Becerra.

LEADERSHIP...

Bob Norman, pastor of Belmont Heights Baptist Church in Nashville for the past 15 years, has accepted the call of Northway Baptist Church in Dallas, Tex. His last Sunday with the Nashville congregation will be July 22. Norman has been a speaker for numerous gatherings in the Volunteer State and neighboring states. He succeeds Billy Weber at Northway, who is scheduled to pastor a mission begun by Northway.

Robert English was called as interim pastor for Hulen Baptist Church in Erwin. He resides in Johnson City and is enrolled in the Holston Baptist Seminary Extension Program.

Carson-Newman College senior Andy Mullins was called as minister of youth at Lincoln Avenue Baptist Church in Newport. He is the son of Pastor and Mrs. Kelter Mullins of Central Baptist Church in Erwin.

Cherokee Baptist Church, Jonesboro, called Stephen Mechem as a summer youth worker. He is a member of First Baptist Church in Frankfort, Ind., and is a senior at Milligan College, Milligan, Tenn.

Robert Wilson, a freshman at East Tennessee State University, was called as summer youth director by First Baptist Church in Erwin.

In Nolachucky Association, Benny Keck resigned as pastor of Leadvale Baptist Church and plans to attend Southern Baptist Theological Seminary this fall. Active in that association's work, he was president of the pastors' conference and chairman of evangelism.

Buffalo Trail Baptist Church, Nolachucky Association, called Lewis Dorton as minister of music, youth, and education. He is a recent graduate of Carson-Newman College, Jefferson City.

First Baptist Church, Lewisburg, called Larry Smith as associate minister. His work will include serving as music director, educational leadership, and other ministries. Smith is a former associate in the Tennessee Baptist church music department and former educational director at Haywood Hills Baptist Church in Nashville. Joe McGehee is pastor of the Lewisburg congregation.

Boones Creek Baptist Church, Jonesboro,

called Lloyd Rombold as summer youth minister. A junior at Carson-Newman College in Jefferson City, Rombold plans a career in Christian counseling with youth and adults.

George Johnson is serving as interim pastor at First Baptist Church at Bulls Gap.

Robert Tyson, associate pastor at Silerton Baptist Church, Hardeman County, resigned in order to pursue his education at Southeastern Baptist Theological Seminary in Wake Forest, N.C.

Jerry Neal has joined the staff of Radnor Baptist Church in Nashville as minister of education and recreation. His major area of responsibility will be in general education and the development of the new activities building. Paul Durham is pastor.

Beaver Baptist Church, Big Hatchie Association, called John Tinsley as interim pastor.

Memphis businessman Bob Sorrell joined the staff of Bellevue Baptist Church in that city as minister of church business administration. He has worked for International Harvester Company for 20 years. Adrian Rogers is pastor of the Bellevue congregation.

Linden Baptist Church, Alpha Association, called Hall Youree as interim pastor. He began his service there earlier this month.

Derrell Alsip, Knoxville, is serving as interim minister of music for First Baptist Church in that city. Alsip is the choral director of Carter High School and has had experience as an interim minister of music in numerous churches.

J. Stephen Spence is the new associate pastor and minister of education at West Lonsdale Baptist Church, Knox County. He comes to the post this month from Southern Baptist Theological Seminary, Louisville.



APPRECIATION—Mrs. Joe Wells, a member of New Providence Baptist Church in Loudon for 75 years, was honored by that congregation recently. She received an engraved plaque from Pastor Obie Campbell.

New president named for Clarke College

NEWTON, Miss. (BP) — A. C. Johnson has been named president of Clarke College, a Baptist junior college in Newton, Miss.

Johnson succeeds S. L. Harris, who resigned recently to accept a vice-presidential post at Howard Payne College, Baptist four-year college in Brownwood, Texas.

The new president came to Clarke in 1977 as chairman of the division of social science and business and instructor in history and government. He was appointed director of development of the college August 1978.

A native of Mississippi, he is a graduate of the University of Southern Mississippi, the University of Mississippi, and the University of Alabama.

Johnson is a former high school principal and served on the faculties of the University of Southern Mississippi and Meridian Junior College before coming to Clarke College. He is a member of the Mississippi Bar.



Self

The Internal Revenue Service will soon be using a procedure to reconsider the tax exemption of private schools sponsored by churches. Is this new procedure, which will take effect Jan. 1, 1980, a valid attack on racism, or is it an improper breach of the separation of church and state? Saving other discussions for an article to appear in two weeks, the issue of separation of church and state is raised here.

Many oppose this new ruling on the grounds that church sponsored schools are outside the business of government. It is argued that the new ruling may exceed the authority of the IRS to determine tax exemption. Baptists are particularly sensitive about the government poking around in church affairs. In a related area we have made a case that the government should leave our seminaries alone.

Though there are similarities, the issue is not quite the same. Theological training is strictly a religious undertaking. But basic elementary and secondary education is a responsibility of the state.

Another objection raised to the ruling points out that the burden of proof lies with the church sponsor. The religious school must prove itself innocent to the charge of racial discrimination. There is fear that the burden is unjust and too heavy. Some schools which are innocent of discrimination may lose tax exemption and with it financial support simply because they cannot meet the tough demands of the IRS.

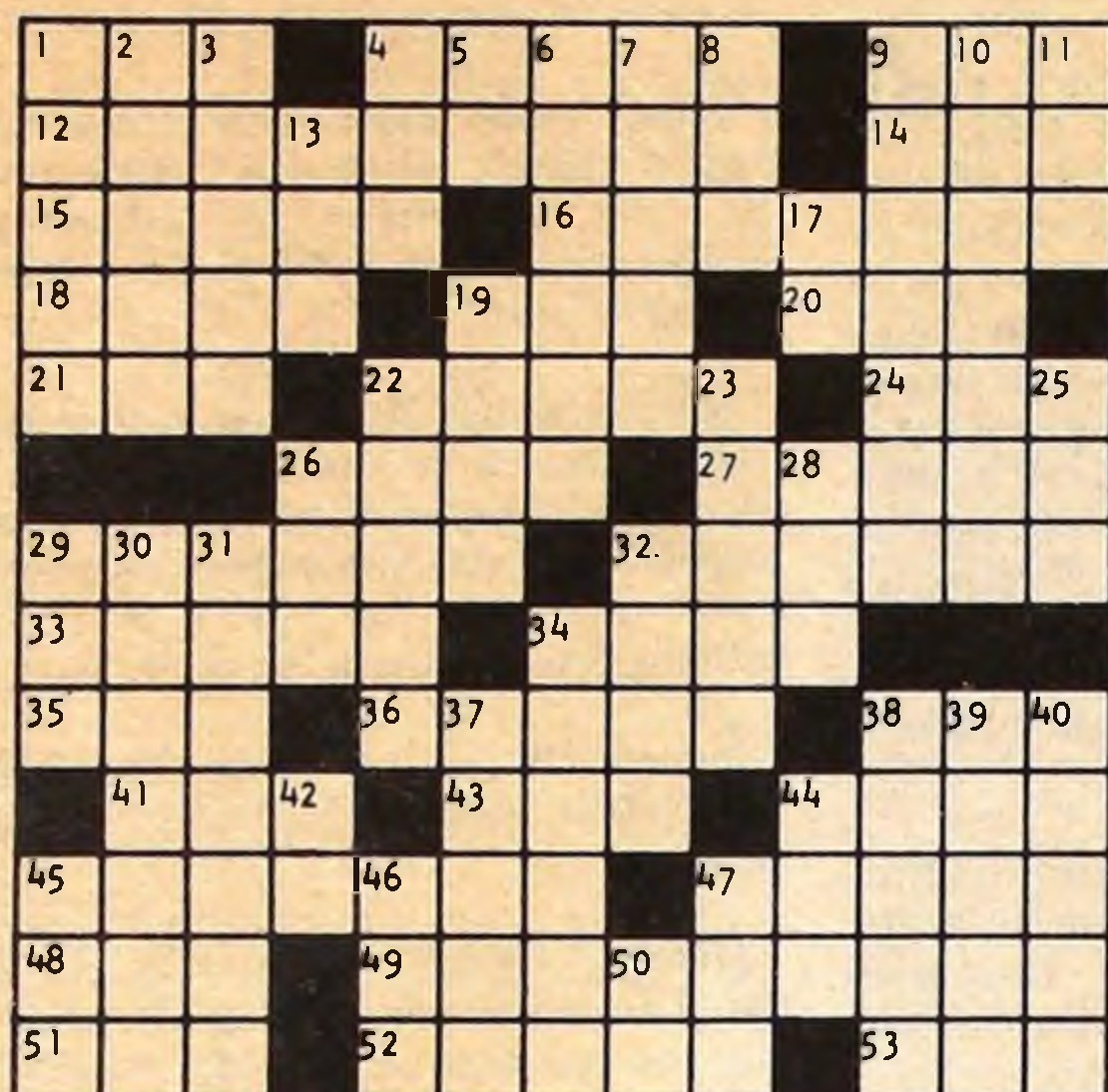
Also it is objected that the ruling may violate the first amendment of the constitution by involving the government in an excessive entanglement with churches. This is a question of the practicality of the procedure. Some suggest that a complicated examination process and detailed record keeping will be required. Behind this argument is a general fear Americans have that the IRS is becoming a powerful fourth branch of government.

All of these are serious and legitimate questions. However, it is possible that the proposed procedure of the IRS will stand the test of these questions. It is likely that church sponsored private schools will have to live with it after January 1.

The subject will be continued in two weeks.

Bible Puzzle

Answers on page 10



ACROSS

- 1 Assist
4 "in an — chamber" (Acts 9)
9 Telegram: abbr.
12 "in the — of truth" (Dan. 10)
14 Candelot
15 Numbered (Luke 12:7)
16 Upon his head (Rev. 10:1)
18 Habitats
19 Some records: abbr.
20 "with — and bridle" (Psa. 32)
21 Lightning or hot
22 "against the — of the devil" (Eph. 6)
24 The sesame
26 Foundation
27 Lake —
29 "an — of days" (Isa. 65)
32 "where — seat is" (Rev. 2)

- 33 "is greater than our —" (1 John 3)
34 He went before the Ark (2 Sam. 6:4)
35 Per gross ton: abbr.
36 Kind of saw
38 Specific dynamic action: abbr.
41 Loans: abbr.
43 Roads: abbr.
44 Armadillo
45 "but we — — to come" (Heb. 13)
47 "one — happeneth" (Eccl. 2)
48 Land measures: abbr.
49 "let him — —" (1 Pet. 3)
51 Drunkard's disease: abbr.
52 Taken by war (2 Ki. 14:7)
53 Christianity, for one: abbr.

DOWN

- 1 Son of Jacob (Gen. 30:13)
2 Coco plum
3 Sere
4 Elevator signs
5 Liquid measure: abbr.
6 "a seller of —" (Acts 16)
7 Expunge
8 Man (1 Ki. 1:8)
9 Disciple (Acts 9:36)
10 Feeling
11 Statute
13 Man (1 Chron. 7:12: poss.)
17 Take notice: abbr.
19 Register
22 "ministered to my —" (Phil. 2)
23 Word before case or well
25 Man's nickname
26 Stripe
28 Bontok village political division
29 Indicated horsepower: abbr.
30 "— not the gift" (1 Tim. 4)
31 Corpulence
32 Pronouns
34 Man (Jer. 36:26)
37 Female arna
38 Weapon
39 Square or war
40 Cooperative craft society
42 Storekeeper: abbr.
44 City thoroughfare: abbr.
45 Mournful
46 WW II organization: abbr.
47 N. T. book: abbr.
50 Egyptian mythical personality

CRYPTOVERSE

M Y D F G H R Q A X Y D Z F K Q G T O A T Y R

Today's Cryptoverse clue: T equals N

Pulpit To Pew

By Jim N. Griffith

I have been told that seven out of the nine members of the wrestling team at Carson-Newman College in Jefferson City, Tenn., are ministerial students.

Presumably, this says something about the rugged requirements of the ministry of today.

At least, it must be readily admitted that these hefty wrestling preachers know what it is to struggle.

And this should make them equal to some of the difficulties of the pastorate including people, personalities, pressures, and problems.

After all, what better training could there be for the ministry? Everyone knows that it takes a lot to get a wrestler down.

In fact, he is not considered beaten and counted out until he loses two out of three falls.

All things considered, it may not be too far-fetched to have ministerial students on the wrestling team. Perhaps it is high time the ministry showed a little muscle.

Interpretation

Doubters of Christ's return

By Herschel H. Hobbs

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" 2 Peter 3:3-4a.

These words probably refer to those who had fallen victim to the false Gnostic teachers (2:1). They had been led into licentious living by the idea that the spirit is not affected by sins of the flesh. And their scoffing about the Lord's return probably reflects that of these Gnostics.

"The last days" did not point forward to some far distant time beyond Peter's generation. New Testament writers reflect the expectation of Jesus' return in their lifetime. They were not in error. Jesus had told His people to be constantly expecting His return (Matt. 24:42, 44). Some generation will be living when He returns. Theirs was the only one alive at their time. We should also be constantly looking for Him.

God inaugurated His redemptive purpose in history in His call to Abraham (Gen. 12:1-3). This age was climaxed by Jesus' death and resurrection, which Paul calls the "fulness of the time" (Gal. 4:4). The time from Jesus' death and resurrection is "the last days" — from His ascension to His return (1 Pet. 1:5, 20; Jude 18). Each generation since has had its "scoffers."

"Coming" renders parousia or presence, a word used to refer to the Lord's return. The scoffers denied that God would break into the fixed order of His universe (V. 4b). But, of course, He did so in the first coming of His Son for redemption. Peter reminds his readers that He did so in judgment at the flood (vv. 5-6). The flood was delayed one hundred and twenty years in order to give men an opportunity to repent.

In verse 7 Peter says that delay in Christ's second coming for judgment is for the same reason. When it happens it will not be a judgment by a flood (Gen. 9:11-12); it will be a fire. And as with the flood so with the fire — it will come suddenly. Beyond that point there

will be no hope for the lost.

Today doubters may scoff and sin. But God's Word is sure. He "is not slack concerning His promise ... but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

As Christians constantly look for the Lord's return, they, like Noah, should preach the gospel to their generation. They should be busy, as it were, snatching souls from the impending fire (Matt. 24:14).

Chlorine leak hits Glorieta

GLORIETA, N.M. — A near disaster was averted at Glorieta Baptist Conference Center June 8 because of quick action by the center's fire department following a chlorine gas leak.

A total of 32 persons received emergency treatment, but only eight required over-night hospitalization. All of the persons affected by the gas were conference center employees except two, Neil Jackson and his son, John of Nashville. Jackson is a consultant in the Sunday School department of the Sunday School Board, which owns and operates the conference center.

Several of the persons involved in the incident were hospitalized because of other problems such as high blood pressure, diabetes, and allergies, instead of inhalation of chlorine gas.

The chlorine gas escaped from a cylinder picked up in Albuquerque by a conference center employee when regular delivery of cylinders by a chemical company in Albuquerque was late. The chlorine was needed immediately for use in the center's water and waste water systems. Several calls had been made to the chemical company requesting delivery of the chlorine, said Larry Haslam, conference center manager.

Haslam, who first discovered the leak, said treatment was begun immediately on the affected individuals by members of the conference center fire department who had received instruction in dealing with a chlorine leak.

The car carrying the chlorine cylinders had just arrived on conference center grounds from Albuquerque and had stopped for the delivery of a typewriter and other items to New Mexico Hall.

Haslam said he saw smoke coming out of the car and went to investigate. But as he neared the car, he realized that green smoke was coming out of the trunk area. Before he could retreat, he inhaled two or three breaths of the chlorine gas and required oxygen from fire department personnel.

"We are grateful that no guests were on the grounds at the time of the incident," Haslam said. "One group of more than 2,500 had left the conference center at noon before the leak was discovered at 2 p.m., and another conference began the next day with 1,785 guests.

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AWARD WINNER—James Porch (left), pastor of First Baptist Church, Tullahoma, is one of 15 preachers selected to have a sermon manuscript included in this year's "Award Winning Sermons." Porch discusses the selection with Ernest Mosley, supervisor of the pastoral section of the church administration department, Sunday School Board.

Tennessee pastor's sermon to receive 1979 award

NASHVILLE — Outstanding sermon manuscripts from 15 Southern Baptist preachers have been selected from more than 300 entries for inclusion in this year's volume of Award Winning Sermons.

The Award Winning Sermon Project is conducted to aid and encourage pastors and lend support to them, according to James Barry, preaching consultant in the church administration department of the Southern Baptist Sunday School Board and coordinator of the project.

Barry said manuscripts were submitted by a wide variety of persons, representing churches of all sizes. One manuscript was sent by a student pastor and another came from an 88 year old preacher in Marietta, Okla. Sermons were submitted under five categories.

Outstanding sermons in the special days category selected for publication were *Work in Christian Perspective* (Labor Day, by C. Welton Gaddy, pastor of Broadway Baptist Church, Fort Worth, Tex.; *Flowers, Tombstones, and Epitaphs* (Memorial Day, by B. W. Woods, pastor of First Baptist Church, Muskogee, Okla.; and *And on Earth, Peace* (Christmas), by Lamar J. Brooks, pastor of First Baptist Church, Laurinburg, N.C.

In Christian growth, the sermons selected were *What It Takes to Make Us See*, by M. Vernon Davis, pastor of First Baptist Church, Alexandria, Va.; *The Advantages of Trouble*, by Allen F. Harrod, Lebanon Baptist Church, Lebanon, Ky.; and *The Harp or the Javelin?*, by Robert J. Hastings, editor of the *Illinois Baptist*.

Death Be Not Proud, by J. B. Fowler Jr.,

Foust announces move to Mt. Tirzah church

After serving as pastor of Toone Baptist Church, Toone, for eight years, Jerry Foust resigned to accept the call as pastor of Mt. Tirzah Baptist Church in Newbern.

Foust is serving presently in his third year on the Executive Board of the Tennessee Baptist Convention. He is also a member of the board of directors for the United Tennessee League. In Hardeman County Association, he was associate moderator and chairman of the temperance and morals committee.

A graduate of Union University in Jackson, he also earned a degree from Southern Baptist Theological Seminary in Louisville.

pastor of First Baptist Church, McComb, Miss.;

The Church We Love and Serve, by Fred T. Moffatt Jr., pastor of Heritage Baptist Church, Annapolis, Md.; and *The Unity of the Faith*, by M.O. Owens Jr., pastor of Parkwood Baptist Church, Gastonia, N.C., were selected in the doctrine category.

In evangelism, the sermons selected were *Receiving Jesus as Lord*, by Lewis A. Miller, pastor of First Baptist Church, Tequesta, Fla.; *What's a Born Again Christian?*, by John W. Patterson, pastor Hatcher Memorial Baptist Church, Richmond, Va.; and *The God of the Lost*, by M. Clay Warf, pastor of Temple Baptist Church, Durham, N.C.

Outstanding sermons in the biography category were *Jesus Christ, Pupil*, by James Porch, pastor of First Baptist Church, Tullahoma, Tenn.; *Thomas: Locked Out by Doubt*, by Joe E. Trull, pastor of Calvary Baptist Church, Garland, Tex.; and *The Way Up is Down* (Nebuchadnezzar), by J. E. Meeks, pastor of First Baptist Church, Muleshoe, Tex.

Dallas TV station reinstates Robison's television program

DALLAS (BP) — Southern Baptist Evangelist James Robison, whose weekly television program was cancelled by WFAA-TV, Dallas, after he made critical remarks about homosexuals has been reinstated by the station.

Robison and WFAA vice president Dave Lane, also a Southern Baptist, received a standing ovation from a packed house during his city crusade service at First Baptist Church, Dallas.

Robison said the agreement was reached in negotiations with Lane, noting that "We don't see it as a victory for our side or their side. It is an agreement that we can both live with without compromising my position."

Lane said Robison's return to WFAA programming in no way involves the evangelist's planned legal action testing the Federal Communication's Commission's Fairness Doctrine.

WFAA officials said they cancelled Robison's Sunday morning program because he had been a "continuing" problem.

They said they were forced to give free time to the Dallas Gay Political Caucus to defend

Tennessee churches earn Standard recognitions

NASHVILLE — Three Tennessee churches are among the first in the Southern Baptist Convention to meet all requirements for age-group and general Sunday School Standards, initiated earlier this year.

Four recognitions for Brainerd Baptist Church, Chattanooga; two for Bluegrass Baptist Church, Hendersonville; and one for First Baptist Church, Goodlettsville, have been approved by the state convention's Sunday School department and information forwarded to the Sunday School Board's Sunday School department.

Age-group and general Sunday School standards are guides to basic Sunday School work and include requirements in eight categories: outreach and growth, Bible study, evangelism, member involvement, organization, learning environment, planning, and leadership development.

Brainerd Baptist Church, where Mack McCarley is the Sunday School director, was the second church in the convention to qualify for the general standard. The senior high Sunday School department, Martha McCarley, department director, has earned the youth standard. Also, adult standards recognitions have been earned by Adult 3 and Adult 4 departments. Thomas A. Erwin Jr. directs Adult 3, and Philip S. Adams, Adult 4. Winford L. Hendrix is pastor of the Chattanooga church.

At Bluegrass Baptist Church, the second grade department, JoAnn Fleming, department director, has earned the children's standard. The youth division has qualified for the youth standard. Rhea McKinney is youth division director. Bill Crook is the Sunday School

Center director honored by Seminary Extension

NASHVILLE (BP) — The first national award designed to recognize outstanding service through Southern Baptist Seminary Extension centers has been presented to Robert E. Smith, director of missions for the Rio Grande Valley Baptist Association and director of a center in Weslaco, Tex.

The citation noted that, in the past 15 years of working with Seminary Extension, Smith has taught 70 courses, representing more than 1,000 hours in the classroom. During 1978-79 Smith enrolled 175 students in the Weslaco center. More than one-third of them are pastors of Southern Baptist congregations.

director and Charles Watson, minister of education, at Bluegrass.

The married young adult department at First Baptist Church, Goodlettsville, has met requirements for the adult standard. James Lackey is department director; Don Hudson, Sunday School director; and Glenn Cummins, minister of education.

492 adult classes started in state

NASHVILLE — A total of 492 new adult Sunday School classes were started last year in 492 Tennessee Baptist churches.

Conventionwide, 9,396 classes were started by 6,357 churches, as compiled from the 1978 Uniform Church Letter.

Alvis Strickland, adult consultant in the Southern Baptist Sunday School Board's Sunday School department and initiator of a team concept for starting new adult classes, said he believes a link exists between starting new adult classes, said he believes a link exists between starting new classes and experiencing Sunday School growth.

"The bulk of new classes started last year were for single young adults and senior adults," Strickland said. "These are the only two age groups that did not lose in Sunday School enrollment."

"Adult Start-A-Class," Strickland's concept of using a team to begin a new class to reach persons not previously enrolled in Sunday School, will help Christian adults to witness, he said.

"It is usually the presence of unsaved members in adult classes that makes the class evangelistic," he said. "Adults witness to persons who are available, with whom they feel comfortable and when they think they will not be rejected. Witnessing to a fellow class member meets all the criteria."

HISTORICALLY FROM THE FILES

50 YEARS AGO

Inglewood Baptist Church, Nashville, called W. Rufus Beckett as pastor. He was serving as pastor of Third Baptist Church, Nashville.

Frank Burkhalter resigned his position as publicity director with the Executive Committee of the Southern Baptist Convention to become head of the department of journalism of Baylor University, Waco, Tex.

25 YEARS AGO

Harold L. Malone resigned as pastor of First Baptist Church, Madisonville, to accept a call to Chamberlain Avenue Baptist Church, Chattanooga.

Broadway Baptist Church, Maryville, ordained Lloyd T. Householder Jr. to the gospel ministry. He had been called as assistant pastor of First Baptist Church, Clinton. His father was pastor of the Maryville church.

10 YEARS AGO

The congregation of Hermitage Hills Baptist Church, Hermitage, moved into their new facilities. George C. Becvar was pastor.

First Baptist Church, Nashville, laid the cornerstone for its new \$1,800,000 sanctuary. H. Franklin Paschall was pastor.



STRINGS AND HARMONY—Kay DeKalb, Nashville, was part of the musical program for the Royal Ambassador National Congress at Opryland last week.

Congress...

(Continued From Page 1)

Hawaiian musicians living in Louisville, also performed.

In the final session of the congress, Chris Elkins, a former "Moonie," told the boys that the best way to resist outside temptations is to know the real thing which is Jesus Christ and to be loving, supporting, and caring. Elkins, a consultant with the Home Mission Board, has spoken to youth groups in Tennessee and other states on numerous occasions.

In other activities, Royal Ambassadors toured the congress exhibit hall in the Opryland Hotel and viewed numerous booths showing countries and states where Southern Baptist missionaries serve.

Concluding the congress, Nutt urged the boys not to be merely strings on a guitar which need to be played, strings on a basketball goal hanging and rotting in the sun, or strings on a yo-yo that go up and down but cannot do anything alone.



STRINGS OF REUNION—Former Tennessean Mrs. Henry Chiles, now a missionary to South Dakota, tells David Moore, pastor of Lincova Hills Baptist Church in Nashville of missions in the north. Chiles, former pastor of Central Baptist Church of Bearden, Knoxville, serves as director of missions for the state of South Dakota.

On Matters of

Family Living

By B. David Edens

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

Imaginary playmates aid in social influence

Kids who provide themselves with imaginary companions are nicer to their flesh and blood playmates than less fanciful youngsters are says a family life specialist at Texas A&M University.

Children with imaginary friends are likely to be less aggressive and more cooperative, less bored and more smilely than their more prosaic peers, Jenny Reinhardt of the Texas Agricultural Extension Service reports in the National Enquirer.

Parents shouldn't worry about a child's unseen sidekick unless the youngster withdraws from real-life companions or is unable to make friends.

Fellowship Bible groups used in adult outreach

NASHVILLE (BP)—Howard Halsell believes fellowship Bible classes offer an answer for reaching adults for Bible study who would not respond positively to an invitation to a Southern Baptist church.

Halsell, a growth consultant in the Sunday School Board's Sunday School department, said apartments and mobile homes are two prime locations for church-sponsored weeknight Bible study groups.

While many complexes and mobile home parks have rules about what kinds of activities may be held, Halsell said in an interview most managers are receptive to fellowship Bible classes being started by residents. "You can get in anywhere if you really want to get people involved," he said.

According to statistics in the 1978 Southern Baptist Uniform Church Letter, 209,475 people were involved in 13,894 fellowship Bible classes sponsored by 7,982 Southern Baptist churches. Halsell estimates that at least 75 percent of the participants would not have been reached for Bible study any other way.

UNIFORM SERIES

Lesson for Sunday, July 22

Elisha meets the Syrians

By Ben Curtis

Professor, religion department
Belmont College, Nashville

Basic Passage: II Kings 6:8-23

Focal Passage: II Kings 6:8-10, 15-22

There is an irony in this part of Scripture. The book is entitled Kings, as in two volumes it records the coming-and-going (often in rapid succession) of the Kings of Judah and Israel. Yet, the real action is often with the prophets, not the kings, as if to say that the

arena of God's activity is not politics but the timely proclamation of God's Word to the political situation. Incidentally, as I write this lesson, I have just returned from a July 4 rally on Christian Citizenship where a congressman reminded us that to ask the question "what do Christians have to do with politics" is to leave the door open for other people to set the values on public issues. In the Old Testament, God works in the political arena, and expects His messengers to address themselves to political concerns.



Curtis

Elisha is the focal person of this passage. Sometimes, I feel sorry for Elisha for he always bore the burden of coming after a legend, Elijah, the chief of the prophets. When Elijah was translated to heaven (2 Kings 2:9-11), Elisha prayed for a double portion of his spirit. However, Elisha was to learn that none of us is merely called to repeat the pattern of another, for God is interested in our creating our individual, unique style, and life under His direction.

Benhadad was King of Syria and evidently he sprang traps on Israelites through raiding parties. None of his ambushes were successful, and he assumed that there was an Israelite spy in his court. One of his advisors, however, attributed his dilemma to the presence of Elisha and his supernatural supply of information about Benhadad: "Elisha, the prophet in Israel, tells the king of Israel the very words you speak in your bed-chamber" (6:12, NEB).

Benhadad sent a contingent of troops to surround and capture Elisha. The prophet's servant issued a very human response of fear in the face of the enemy, "Oh, Master, which way are we to turn?" (6:15, NEB).

Then Elisha enabled his servant to understand that they were not without resources — indeed, they had horses and chariots of their own that only the eyes of faith could perceive. "And the Lord opened the young man's eyes, and he saw the hills covered with horses and chariots of fire all around Elisha" (6:17, NEB).

The spiritual lesson here is that in difficulty, even in dire circumstances, God provides persons with the strength to cope and the wisdom to react even when the persons themselves did not anticipate such spiritual resources. As Adam and Eve discovered after their initial distrust of God, we are never left totally vulnerable to the vicissitudes of life — even they were given protective clothing for their nakedness.

Elisha was delivered and the Syrian soldiers were stricken with temporary blindness. To their surprise they were led to the capital of Israel, Samaria, and they stood defenseless before King Jehoram. An amazing encounter took place. Jehoram was inclined to treat these foreign prisoners according to the demand of the Cherem, the ancient religious ban that called for total destruction of all property and persons taken in war. Mercy took precedent over tradition, underscoring the Biblical motif that God always intends redemption for the human community. "You may destroy those whom you have taken prisoner with your own sword and bow, but as for these men, give them food and water, and let them eat and drink, and then go back to their Master" (6:22, NEB).

Psychologists have often said that spontaneity is one of the marks of maturity, the ability to be fully present in a given moment. This is another way of saying that one is not imprisoned by the past but free to respond to the present. Jesus forever set the example for the possibility of a creative response to human problems when He declared that human need took precedent over established rules: "The Sabbath was made for the sake of man and not man for the Sabbath" (MK. 3:27, NEB).

In line with this, a famous Baptist pastoral counselor said one of his first statements to a client was "you will have to teach me the specific form of your suffering." In other words, he began with the concrete situation before proceeding to the universal application of grace. This is essentially what Elisha did. In spite of the desire of the king to slay the Syrians, Elisha opted for mercy, thereby, prefiguring the response of the gospel that surprisingly offered grace instead of judgment to underserving man.

Korea Baptists seek to evangelize Asia

RICHMOND, Va. (BP)—Young-Soon Nam, president of the Korea Baptist Convention, says Korean Christians have the major responsibility in spreading the gospel among the other people of Asia.

"I believe the strongest Christians in Asia are in Korea and we have the responsibility to spread the gospel to other Asian countries," Nam said through an interpreter during a visit at the Southern Baptist Foreign Mission Board's home office in Richmond, Va.

The threat of communism from North Korea, with possible support from mainland China or Russia, has caused an air of urgency among Christians and helped spur growth in South Korean Baptist churches, he said.

Baptists have established 500 churches since the Korean War. Now there are about 620 Baptist churches, most of them self-supporting.

The churches also have been aided by Korea's economic development but it is a two-edged sword. "Members have more money to give to the church, but some people's hearts are turning toward material things instead of God," he said.

Nam believes the future holds a challenge for Korean Baptists and Southern Baptist missionaries. "Korean churches need discipleship," he said. "This is where missionaries will be needed." With such missionary support on the home front, the convention also hopes to begin its foreign mission ministry to the people of other Asian countries.

Belew named president of mission society

ATLANTA (BP) — M. Wendell Belew, director of the missions ministries division of the Southern Baptist Home Mission Board, has been named president of the American Society of Missiology.

Belew, believed to be the first Southern Baptist to head the organization, has been with the Home Mission Board since 1956.

"The American Society of Missiology is made up of about 600 members in the United States and Canada," said Belew.

Belew succeeded professor John T. Boberg of the Catholic Theological Union of Chicago, Ill., as president. Last year Belew served as first vice-president.

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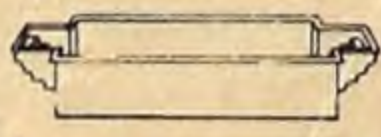
BIBLE PUZZLE ANSWERS

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P	G	T	S	A	B	E	R	S	D	A
L	N	S	R	D	S	A	P	A	R	
S	E	E	K	O	N	E	E	V	E	N
A	C	S	S	E	E	K	P	E	A	C
D	T	S	S	E	L	A	H	R	E	L

"For I am the Lord, I change not"
(Mal. 3:6).

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LIFE AND WORK SERIES Lesson for Sunday, July 22

Saved to serve

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

Basic Passages: Acts 11:19-30; 13:1-3
Focal Passages: Acts 11:22-30; 13:1-3

The attention of this lesson focuses upon one who knew what it meant to be saved. Saul of Tarsus recognized he was saved to serve. Neither selfishness nor personal aggrandizement characterized his service to God.

Recruited for service (Acts 11:22-26)

"Ready for service, lowly or great" seemed to be Saul's heart's desire. After his conversion he preached Christ in Damascus and Jerusalem. Opposition from unbelievers forced him to leave both places. From Jerusalem he went to Tarsus where he remained some ten years. There God further prepared this dynamic man for a larger ministry in Antioch and elsewhere.



Fowler

After Stephen's death the Jerusalem believers were scattered by persecution (Acts 8:1). Wherever they went they proclaimed Christ. Their preaching was at first limited to Jews (Acts 11:19). But soon the gospel began to break free of Jewish limitations. Disciples from Cyprus and Cyrene began to preach Christ to the Greeks at Antioch of Syria (Acts 11:20). The "hand of the Lord was with them" (Acts 11:21) and the new work was successful.

The Jerusalem church sent Barnabas to investigate the work at Antioch (Acts 11:22). Earlier, Peter and John were sent to Samaria (Acts 8) on a similar mission. Barnabas saw God's favor upon the work and encouraged them to remain faithful to the Lord (Acts 11:23). What a stimulus his coming was to the work: "and much people were added to the Lord" (Acts 11:24).

The load was too heavy for Barnabas to carry alone. He sought out Saul to become his associate (Acts 11:25-26a). What a team! Together they served and taught the church for "a whole year." (Acts 11:26b)

Luke adds a beautiful footnote next. The church at Antioch so talked Christ, and preached Christ that they earned a new name. They were given the name "Christians" (Acts 11:26c).

The lesson emphasis is upon Saul's recruitment for service. Yet, several other things of notable interest emerge from this passage. A new center for missionary work (Antioch) arises. A new name for disciples (Christians) is given. And a new team for spreading the gospel (Barnabas and Saul) is created.

Special ministry in Jerusalem (Acts 11:27-30)

Here is an aspect of the life of the church at Antioch from which we can learn much. Their benevolent spirit was second to none.

A prophet named Agabus from Jerusalem prophesied a famine (v. 27-28). Fellow Christians in Judea would have great needs then. The church at Antioch responded by receiving a collection for their needs. Each gave "according to his ability" (v. 29). This was something new — citizens of Antioch caring about citizens of Judea. All traces of racial and geographical animosities are gone. The indwelling Christ brings a gracious spirit of self-giving and a spirit of unity among His people.

Who would bear this bounty to the saints in Jerusalem? You guessed right. Barnabas and Saul were selected from this special ministry.

Wider fields (Acts 13:1-3)

Recently, a former foreign missionary related to me his decision not to return to the mission field. Some of his preacher brethren chided him by asking him: "When are you going to get back in God's will?" How well this illustrates the tendency among some to believe that once God gives an individual a task for life, this is to remain his task for life.

Saul was not so rigid. He knew God was always moving ahead. As people matured and developed, he knew God could lead them on to richer endeavors and more significant service.

Previously, the Christian witness had been decidedly Jewish (with the notable exceptions of Philip and the eunuch, Peter and Cornelius, the people of Antioch). The chief center for the dissemination of the gospel had been Jerusalem. But beginning with Acts 13, the emphasis is essentially on Gentile work. And the base of operation is in Antioch rather than Jerusalem.

God instructed the church at Antioch to expand their efforts and enlarge their vision. Barnabas and Saul were set apart for the work to which God had called them (13:2). They were sent out on their mission to the Gentile world.

Five leaders of the church at Antioch are named (v.1). Their very names symbolize the universal spirit of the church. While they worshipped the Holy Spirit revealed God's will to them concerning Barnabas and Saul (v.2). They were prepared and open to receive a communication from God. All five men received the message from the Holy Spirit. All five could bear testimony, if necessary, to the purpose of God for Barnabas and Saul.

It is one thing to know God's will and another to do it. Barnabas and Saul both acknowledged and did His will. They all "fasted and prayed, and laid their hands on them" and "sent them away" on their mission to the Gentiles (v.3). The remainder of the Book of Acts evidences Saul's devotion to his calling. He was saved to serve and serve he did. When wider fields of service were opened, he was ready to enter. What about us?

Opportunity for wider fields of service came not only to Barnabas and Saul. It came also to the church at Antioch. They parted with the very best of their leadership for greater diffusion of the gospel.

Poll shows strong support for world hunger efforts

NASHVILLE (BP)—A Gallup Poll, released just six weeks before Southern Baptists observe their second annual World Hunger Day, Aug. 1, indicates Americans strongly support government efforts to alleviate world hunger.

The national poll shows that although the American public does not fully comprehend the extent of the hunger crisis and tends to overestimate the level of current U.S. government programs to cope with the problem, approximately eight Americans in ten favor either retaining such programs at present funding levels or increasing them. The poll also reveals that, compared with a selected list of other spending priorities, most Americans consider efforts to ease global hunger to be as important as national defense and farm price supports.

The poll was authorized by the Presidential Commission on World Hunger which has been asked by President Jimmy Carter to analyze hunger problems and programs and to recommend and help implement specific courses of action. The commission will issue a report sometime this fall.

According to W. David Sapp of the Southern Baptist Christian Life Commission, the Gallup Poll's findings are "a strong confirmation of what we have been feeling among Southern Baptists in recent years. People are concerned about world hunger. They may not understand it. They may not know what to do

Prefab buildings cut costs for smaller congregations

By Theo Sommerkamp

DAYTON, Ohio (BP)—A prefabricated church building erected in Dayton, Ohio, as a pilot project is expected to be the model for many other such efforts across the Southern Baptist Convention.

The prefab, designed for churches with attendance of less than 350, was put up for Forest Ridge Chapel, a mission of Dayton's Far Hills Baptist Church.

The prefab, sometimes called "premanufactured," was erected by National Homes Corp. of Lafayette, Ind., in cooperation with the church architecture department at the Baptist Sunday School Board.

The firm has already put up buildings for numerous other churches, including several Southern Baptist churches, but Forest Ridge is the first one on which the church architecture department has served as consultant.

The church architecture department makes sure that the building design conforms to the needs of churches in the SBC educational program. Under an agreement, National Homes will erect buildings for SBC congregations only after plans have been forwarded to the church architecture department for a program analysis and floor plan approval.

After plans have been approved by the department, National Homes will proceed with the project, said Tom Ryan, National sales representative who serves as liaison with Southern Baptist.

Clearing construction through the church architecture department also paves the way to ask for a loan from the SBC Home Mission Board. "Forest Ridge is using this method," said Curt Cole, Forest Ridge pastor.

The prefab structure saves time and cost, Ryan said, noting that "churches can save up to \$3 a square foot." Cole confirmed his congregation is saving about \$15,000 on its 5,000 square feet of space.

Prefab buildings have certain limitations, but within those limitations National Homes seeks to tailor its buildings to meet differing needs of congregations, Ryan added.

Using the National Homes prefab process also permits the church to build without hiring a general contractor. National Homes includes architectural help within the package price. It sends a supervisor to spend four days

on location when building starts.

The building provided by National Homes is meant to be a basic structure or "starter unit," although it can also be used as an auxiliary unit.

National's package includes all windows and all doors, all walls, insulation, trusses, gables, conduits, and roofing, Ryan said. National also recognizes that many SBC congregations rely on volunteer help to save even more money.

"We can provide a prefab on any site east of the Rocky Mountains," Ryan continued. "The prefab route cuts the time from concept to completing the structure from about 13 months to about five months, oftentimes less."

Rowland E. Crowder, secretary of the church architecture department, said his personnel visited National's plant and were impressed with product quality and workmanship.

For \$50 National Homes will provide a plan and elevation study, checklist, and preliminary price based on the church architecture department's recommendation.

For \$200 more, it will provide a complete set of drawings with a firm price. National also asks any client church to supply copies of the state and local building codes. The prefab is designed to meet those standards.

"In neither case is the church under any further obligation to National Homes," Ryan said. "If the church goes the prefab route, National applies the \$250 to the price charged."

Van Nuys decides not to join SBC

VAN NUYS, Calif. (BP) — The First Baptist Church of Van Nuys, one of the largest evangelical churches in Southern California, has voted not to affiliate with the Southern Baptist Convention.

Although a majority approved the bylaw changes, which would have dually aligned the independent congregation with the Southern Baptists and Conservative Baptists, the resolution failed because passage required two-thirds majority approval.

The action was taken Sunday, June 10, during a called business session following the morning worship service. The vote was preceded earlier in the week with a two hour debate during a Wednesday evening business session.

Jess Moody, pastor of the church, attributed the lack of a two-thirds majority to "misrepresentation" of what the Southern Baptist alignment would mean and to what he said was voting by members who have since shifted their allegiances to other churches.

In the 1960s, Van Nuys First Baptist was aligned with the American Baptists. After it went independent, the church channeled much of its mission money to Conservative Baptist missionaries.

Moody, who previously served as pastor of the First Baptist Church of West Palm Beach, Fla., a Southern Baptist congregation, said the Van Nuys church is now giving only about 45 percent of its mission funds to Conservative Baptists and the rest to "para-church groups and faith missions." He added: "When you give to Southern Baptist missions, you pick up 94 new nations where the Conservative Baptists are not present."

The church reportedly does use some materials and some methods developed by the SBC, although the church does not support any SBC institution or program.

Moody, who at one time served as president of the SBC Pastors' Conference, has been pastor of the Van Nuys church since 1976.

Woman chaplain serves Virginia men's prison

By Walker Knight

RICHMOND, Va. (BP)—Marjorie Bailey stood before the heavy gray bars leading to a cell block. A mustiness mingled with the smell of men's bodies and disinfectant. Metal doors and grating keys sent hollow echoes racing through the fortress-like prison.

The guard was polite but firm, "I'm sorry ma'am; I can't let you in."

Bailey stiffened. A slender, angular woman in her 50s, she stood at the door with her feet slightly apart, right hand on her hip. "I'm the chaplain here," she explained. Her bright yellow suit contrasted sharply with the drab prison interior.

"I know that, but I can't let a woman in," the guard replied. The discussion continued. Bailey argued; the guard stood firm.

"I'm the chaplain for the whole prison and I can go anywhere I want to go," Bailey insisted.

sisted.

"You're not coming in here," the guard said, but soon seemed to lose some resolve. Finally, Bailey was allowed in the cell block; the guard would check with a supervisor for future meetings with Bailey.

This was not the first time—nor would it be the last—that Chaplain Marjorie Bailey would have to act with all the authority she could summon as she moved through doors where no woman had walked before at The Wall, the Virginia penitentiary near Richmond.

Bailey, an ordained minister, has served as chaplain in the Virginia prison system for more than 11 years, primarily at the Women's Correctional Center near Goochland and at the juvenile institution at South Hampton.

In 1977 she added duties at the state prison for men.

Her new ministry at The Wall meant ad-



CHAPLAIN—Marjorie Bailey's calm, unflustered approach preserves the dignity of the individuals in the Virginia prison system where she has worked for 11 years. Her objective is to help each inmate "become a whole person."

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justments. The inmates call the prison "the Zoo" and refer to each other as animals—giraffe, elephant, lion, tiger. They are animals behind bars, and the people come to see them, they say.

Prisoners appear not to harbor the hate characterizing many maximum security institutions. Yet the air seethes frustration in the alien world of confinement. In this tense, abnormal system, Bailey and a senior chaplaincy intern share ministry, both to the prisoners and the correctional staff.

Inmates constantly test the chaplains, sometimes in obscene, personally confronting ways which might threaten weaker individuals.

After one incident in her office, Bailey did not "blow the whistle on the inmate" because it might have ruined her effectiveness. Her calm unflustered approach was her way of preserving the inmate's manhood—and the incidents have stopped.

The chaplains' rapport with inmates constitutes the ministry's strength and in gratitude inmates report "anything coming down" to the chaplains—bodily harm or disruptions.

Sunday mornings Bailey walks through security at 8:15. By the time the service starts, nearly 40 inmates have scattered through the large chapel. The intern opens the service. Bailey preaches, speaking in her strong, fast-paced voice.

After spending some time with the men following the service, she leaves for a quick lunch at home and to feed her cats—long a part of her life. Sunday afternoons she drives to the women's center, 30 miles from her home. Her happiness in 11 years at Goochland shows in her bouncy step and assertive moves on the campus, a large grassy tree-covered area which contrasts vividly with The Wall.

"I'm a different person here," Bailey explains.

At the women's facility, like at The Wall, Bailey's objective is helping each inmate "become a whole person, which has to do with the spiritual as well as the other areas of their lives, and to maintain some sort of dignity and personhood within an institution."

When one middle-aged female inmate died and the family did not claim the body, Bailey conducted the funeral. The occasion allowed Bailey to tell the women that the body is not the important element, the soul is.

Bailey is comfortable in her role as minister. When she was ordained, she sensed a change in the women's view of her. The women were proud of the fact she was ordained.

But with her ordination—the third of a woman in the Southern Baptist Convention and the first among Virginia Baptists—came national publicity and letters from throughout the nation from both well-wishers and those upset the Biblical teachings, as they interpreted them, were violated. Bailey saved all the letters and clippings in an album.

They, too, are part of her past, like her

degree from Blue Mountain College in Mississippi, and her 10 years of work at the South Richmond Baptist Center. She attended Southwestern Baptist Theological Seminary two years and worked in New Orleans for the Home Mission Board at the Rachel Sims Baptist Mission.

In 1966 she became chaplain at the women's unit in Goochland and part of The Chaplaincy Service of Churches in Virginia Inc., which includes eight full-time chaplains, two interns and as many as 30 student workers in 41 institutions.

What makes the hassle, the long hours, the pain all worthwhile for Bailey is the profound change she witnesses in a few lives.

One aging, graying woman arrived at Goochland wishing to die. Then she met Marjorie Bailey.

"In Miss Bailey's eyes I saw a light that fascinated me, and we talked and talked," the woman said later. "Tears ran down my cheeks and all the while Miss Bailey listened. Her parting words were 'Don't forget, Leona, Jesus loves you.'"

After a few more visits and a growing relationship, Leona accepted Christ. She later was released from prison and joined a Baptist church. Then Leona developed cancer and doesn't expect to live much longer.

Now she is again ready to die, but for a different reason—partly because of the ministry of Chaplain Marjorie Bailey.

Adapted from "Chaplaincy: Love On The Line," copyright 1978, Home Mission Board, SBC.

Seeds sent by Baptists to lava-laden island

WASHINGTON (BP) — Almost 2,000 packages of vegetable seeds, together with flower seeds, have been flown to the volcano damaged island of St. Vincent in the West Indies, as a gift from Baptists of the world.

Baptist World Alliance officials said that the seed, valued at \$4,450, was flown to St. Vincent by Eastern Airlines, in a joint effort by BWA and Eastern to help restore crops and beauty to the 150 square mile island inundated by lava.

The BWA also is at work in St. Vincent as one of four current projects in its Year of the Child immunization crusade. The work began in May, and 175,000 immunizations had been given to 45,000 children by June 10. This touches almost half the island's 100,000 population.

Rotary International and Brother's Brother Foundation are BWA's partners in the immunization program in St. Vincent. Other projects are underway in Grenada and Honduras in the Middle Americas and in Liberia, West Africa, all directed by Robert A. Hingson, founder-director of the Brother's Brother program.