

Baptist and Reflector

Vol. 145/No. 31/August 1, 1979

News journal of Tennessee Baptist Convention

Pastors plan state retreat at Camp Carson this month

Jack Stanton, director of the institute of evangelism, at Southwest Baptist College in Bolivar, Mo., will be the camp pastor for the 1979 Tennessee Baptist Pastors' Retreat at Camp Carson this month.

Held Aug. 20-24, the schedule will include in-



Jack Stanton

First, Cleveland robbed of \$12,000

Between \$12,000-18,000 in cash and checks was stolen from First Baptist Church in Cleveland on Sunday, July 15, in a robbery which occurred during the 11 a.m. worship hour.

The robber apparently came into the building, went to Pastor Marvin Gibson's office, opened his desk drawer, and found a personal set of keys and a master key to the building. He then proceeded to the choir room and finance office, where he took 17 billfolds and wallets, opened the safe, and stole over \$10,000 in checks and cash. The money had been given during the first worship hour and in Sunday School. Exiting from the building, he locked the choir door and finance office door.

Cleveland police told Baptist and Reflector that there are no leads in the case, but that the burglar was probably either a professional or knew the layout of the church extremely well. They estimated that the robbery took less than 30 minutes.

The church had taken in a higher amount in offerings than usual because of several emphases during the past two weeks, according to Don Dillingham, minister of education. The offering for the second service had not been taken, he said.

Choir members discovered the robbery when they returned to the choir room following the 11:00 service. Two women in the choir had over \$100 in their billfolds, and the pastor's wallet contained over \$400, which he planned to use for vacation. His wife's billfold was taken from the choir room. The thief also kept credit cards and keys from the wallets.

Gibson said his office is about 10 ft from the sanctuary, but that no one in the sanctuary saw anyone. A janitor saw a stranger in the hall, but thought possibly that he was waiting on one of the members of the choir.

spirational messages, special music, a Bible study on the Book of Ephesians, conferences, recreation, and fellowship. The event is sponsored annually by the Tennessee Baptist evangelism department.

The retreat will open Monday at 2 p.m. EDT with registration. Bible study will begin that evening at 7:00. The final session will be held Friday morning, with dismissal scheduled for 11:30.

Conferences designed to aid pastors in their various ministries will include: evangelistic preaching, revival preparation, Sunday School in evangelism, the devotional life of the preacher, and the role of the pastor in evangelism.

Leaders for these sessions are: Charles Sullivan, pastor of Southland Baptist Church in Memphis; Carl Duck, director of missions for Nashville Baptist Association; Wendell Price, state Sunday School director; Jerry Glisson, pastor of Leawood Baptist Church in Memphis; and Frank Crumpler, evangelism section, Home Mission Board, Atlanta.

William Blevins, chairman of the religion department, Carson-Newman College, Jefferson City, will lead the men in a study in Ephesians. Churches throughout the Southern Baptist Convention will teach Ephesians in the January 1980 Bible study.

Other speakers scheduled to deliver messages are: Ted Davis, director of missions in McMinn-Meigs Association; D. William Dodson, pastor of First Baptist Church in Martin; James Harris, director of missions for Holston Association; and Tom Madden, executive secretary, TBC.

Ray Maynard, director of missions for Central Association, will be the recreation leader. First Church, Clarksville's minister of music, Bill Morris, will serve as music minister for the retreat.

Malcolm McDow, director of the evangelism department, said that last year's retreat drew 225 pastors from throughout the state. We are expecting at least 250 this year," he added.

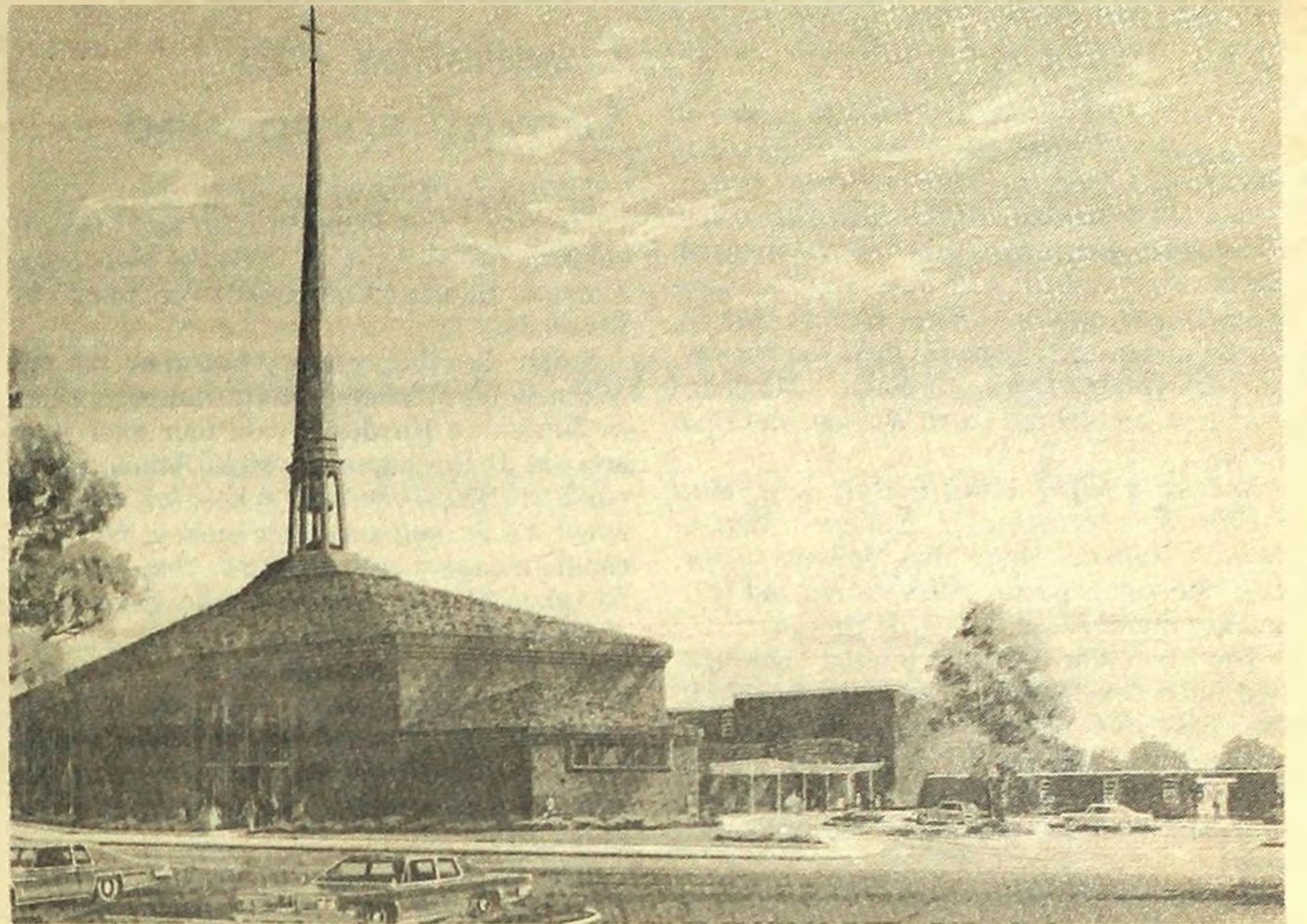
Tennessean elected first chairwoman of SBC trustee board

NASHVILLE, (BP)—Margaret F. Bryan, a Nashville realtor, was elected chairman of the Southern Baptist Commission on the American Baptist Theological Seminary at its annual meeting in Nashville.

She is the first woman to hold the highest elected position of any Southern Baptist Convention board or agency.

The 16-member commission acts as a liaison between the SBC and the National Baptist Convention, U.S.A. Inc. in matters relating to the American Baptist Theological Seminary, a predominantly black Nashville school.

Mrs. Bryan, a member of First Baptist Church, Nashville, has written numerous articles for denominational publications. An alumna of Vanderbilt University, she has done graduate study at George Peabody College. Her husband is J. Thomas Bryan, a member of the Executive Board of the Tennessee Baptist Convention.



ARCHITECTURAL RENDERING — Construction will begin this fall on new facilities for Tusculum Hills Baptist Church in Nashville. The major building program will include a 812-seat worship center. Financing will be through the issue of \$650,000 of first mortgage bonds.

Brotherhood trustees elect Smith executive director

MEMPHIS, Tenn. (BP) — James Hillman Smith, executive secretary of the Illinois Baptist State Association, was elected without opposition as executive director of the Memphis-based Southern Baptist Brotherhood Commission.

At a special meeting of 36 trustees from 26 states at Memphis Holiday Inn Rivermont, chairman Jack Knox of Germantown, Tenn., nominated the Illinois clergyman with the unanimous support of his eight-man search committee and the 10-man executive committee of the agency.

Smith was chosen from more than 100 candidates to become the fifth chief administrative officer of the missions education agency, succeeding Glendon McCullough who died in a traffic accident Aug. 23, 1978.

In accepting the job, Smith told the trustees they honored and humbled him, saying, "The last three weeks have been the most spectacular expression of the will of God that I have seen." Smith agreed three weeks prior to his election to let his name be submitted as the search committee's choice.

"I'm excited about what God has in store for us," Smith said. "Just as this is the year of the child, I'm convinced that the next 10 years will become known as the decade of the laity."

Men with ability and means are asking Southern Baptist to give them handles to take part in sharing the Christian message, Smith added.

"I'm a churchman. I believe anything that God does that's lasting is church related. The only reason that para-church movements are strong is that the church hasn't been strong in those areas," he said. "I believe these next 10 years will be the most exciting decade in the history of the Christian church."

Smith's name was the second recommended by the search committee. In May, William E. Hardy Jr. of Columbus,

Miss., a former chairman of the agency, asked the committee to withdraw his name only hours before the trustees were to consider his nomination.

Smith, who will begin his new duties on Sept. 15, will receive a salary of \$35,978. The trustees also approved \$7,600 for the purchase of a new commission car for Smith's use, and \$2,000 to operate it during the next 12 months.

The employment package also included agency funding of a retirement annuity in the amount of 10 percent of Smith's base salary, payment of premiums for hospitalization, and a \$120,000 life insurance policy.

The commission provides guidance in missions for almost 500,000 men and boys in more than 15,000 churches in the Southern Baptist Convention.

Bomb explodes in Beirut church

BEIRUT, Lebanon (BP)—Most of the windows of University Baptist Church in Beirut, Lebanon, were broken and a car belonging to the organization of Southern Baptist missionaries was badly damaged in a bomb explosion last week.

The dynamite charge, placed in front of a stationery store, discharged during the night. Damage to Baptist property was coincidental, according to a cable sent by Southern Baptist missionary press representative Frances (Mrs. J. Wayne) Fuller. She said such bombings are politically motivated and have been common in Lebanon since the civil war began five years ago.

Southern Baptist missionary James P. Craigmyle, from Indiana, is pastor of University church, an English-language congregation.

Five Texas Baptists killed enroute to mission venture

DALLAS (BP) — Five Baptists from west Texas were killed, and seven others injured, when a plane carrying them on a missions trip in the U.S. Virgin Islands crashed moments after take-off July 24 on St. Croix island.

Killed en route to 10 days of Bible school, preaching, and church pew building at the St. Kitts Baptist Church were: Mr. and Mrs. J. O. Connel Jr., Jack Rosinbaum, Stephen Sapaugh, and Sharon Geye, all members or former members of First Baptist Church, Clyde, Texas, near Abilene.

A co-pilot and two of the other 21 people on the capacity-loaded plane were reported to have been killed.

The other Baptists in the 12-member missions team were injured in the plane crash, which occurred at 9:22 a.m. Injured were Riley Fugitt, pastor of First Baptist Church, Clyde, and his wife Vonceil; their son Mickey, an evangelist; Mrs. Preston (Murlene) Porter; Lisa Melton, Caleb Watson, and Pam Patton.

Mickey Fugitt, Mrs. Porter, and Miss Melton are members of Elmcrest Baptist Church, Abilene, where Miss Melton's father, T. C. Melton, is pastor. Miss Patton and Watson are members of the Clyde church.

The Clyde and St. Kitts Baptist congregation have developed a mission friendship in the past ten years, beginning with an evangelistic crusade by Fugitt in Puerto Rico. Pastor William Conner of St. Kitts and members from his church visited Clyde last year.

The pastor, members and friends of First Baptist Church, Clyde, were on the fourth missions trip the west Texas church has made to St. Kitts Island. About 1,800 children and adults had enrolled for Bible school, and weddings were planned in which the west Texas Baptists were to assist.

The Texas Baptists on the inter-island commuter flight of Puerto Rico International Airlines flight 610 were 125 miles from St. Kitts when the plane crash at Alexander Hamilton International Airport on St. Croix island.

Fugitt has been transferred to the U.S. Navy Hospital in San Juan, Puerto Rico. The other injured Baptists were flown by Air Force ambulance to Hendrick Memorial Hospital in Abilene.

Bodies of the five Baptists who were killed were flown to Abilene where separate funerals were held over three days.

An eyewitness said the ill-fated plane, a DeHavilland Heron, "took off in a steep incline at first. It stalled, and then it veered to the right before it crashed. The plane's nose

Accident kills five enroute to Glorieta

DALLAS (BP)—Five teenagers and sponsors on their way to a church training week at Glorieta Baptist Conference Center, were killed when a truck hit their van and pushed it into flood waters left by tropical storm Claudette July 27.

The five, members of First Baptist Church and Calvary Baptist Church, Cleveland, Tex., were teenagers Elizabeth Bazar, Pam Fitch, and David Williamson; and sponsors Mr. and Mrs. Wayne McGee. McGee was driving the van in which seven others were injured, none seriously.

The accident occurred on Highway 7, three miles west of Centerville. Strong, swift currents from the flooding prevented officials from recovering the bodies for several hours.

Another van from the Cleveland church was traveling with the van that was knocked into the flooded area. The other van was hit, but not knocked off the road. A total of 24 teenagers and sponsors were riding in the two vans.

The disaster relief van of the Baptist General Convention of Texas was stationed in Alvin, Tex., by Friday noon, July 27, to do mass feeding at the request of the Red Cross.

and right wing hit the ground at the same time. There was no fire."

Mrs. Porter, the Elmcrest Baptist Church member who was injured in the crash, was seated on the right side of the plane.

"The wing went down and you could feel that the engine never fully revved," she said. "The plane dipped. Everybody yelled, 'Hey don't kid.' They thought the pilot was playing with them, but I knew he wasn't."

Guerrillas rob Sanyati compound

GWelo, Zimbabwe Rhodesia (BP)—Guerrillas took about \$1,600 in cash and medical supplies worth another \$350 to \$400 from Sanyati Baptist Compound northwest of Gwelo July 15.

Ralph L. Rummage, chairman of the organization of Southern Baptist missionaries in Zimbabwe Rhodesia, said four guerrillas arrived at the home of Noble Sithole, principal of the secondary school at Sanyati, about 9 a.m. and asked for money. When he could give them only about \$45, they asked to be taken to the treasurer, who gave them about \$1,500 in school fees.

The guerrillas then took the two men to the hospital, released them, and took an additional \$45 and medical supplies, mostly anti-malarial and injectible drugs. No one at the hospital was molested or threatened, said Rummage.

Both the school and the hospital continue operating under local Baptist leadership but have long-standing contingency plans in case guerrilla activity forces the staff to evacuate. No missionaries have resided on the compound since guerrillas murdered Southern Baptist missionary Archie G. Dunaway Jr. in June 1978.

Baptists in Iowa set four-year goals

DES MOINES, Iowa (BP)—The Iowa Southern Baptist Fellowship has defined its priorities for the next four years to be establishing new work and strengthening associations of churches.

Iowa Baptists plan to have 104 churches and chapels with a Sunday School enrollment of 8,078 by 1983, up from their current 64 churches and chapels and 6,679 in Sunday School.

Other goals adopted by the fellowship's executive board include a 10 percent increase per year in baptisms, from 452 in 1978 to 662 in 1982. That would mean a total of 2,308 new converts baptized in 1979 through 1982.

Financial goals call for \$200,000 annually for mission work through the Cooperative Program by 1982, up from \$115,000 in 1978. The board also hopes to employ two more associational directors of missions. Two directors now serve the Iowa Fellowship's four associations.

Former SBC missionary called to Crossville

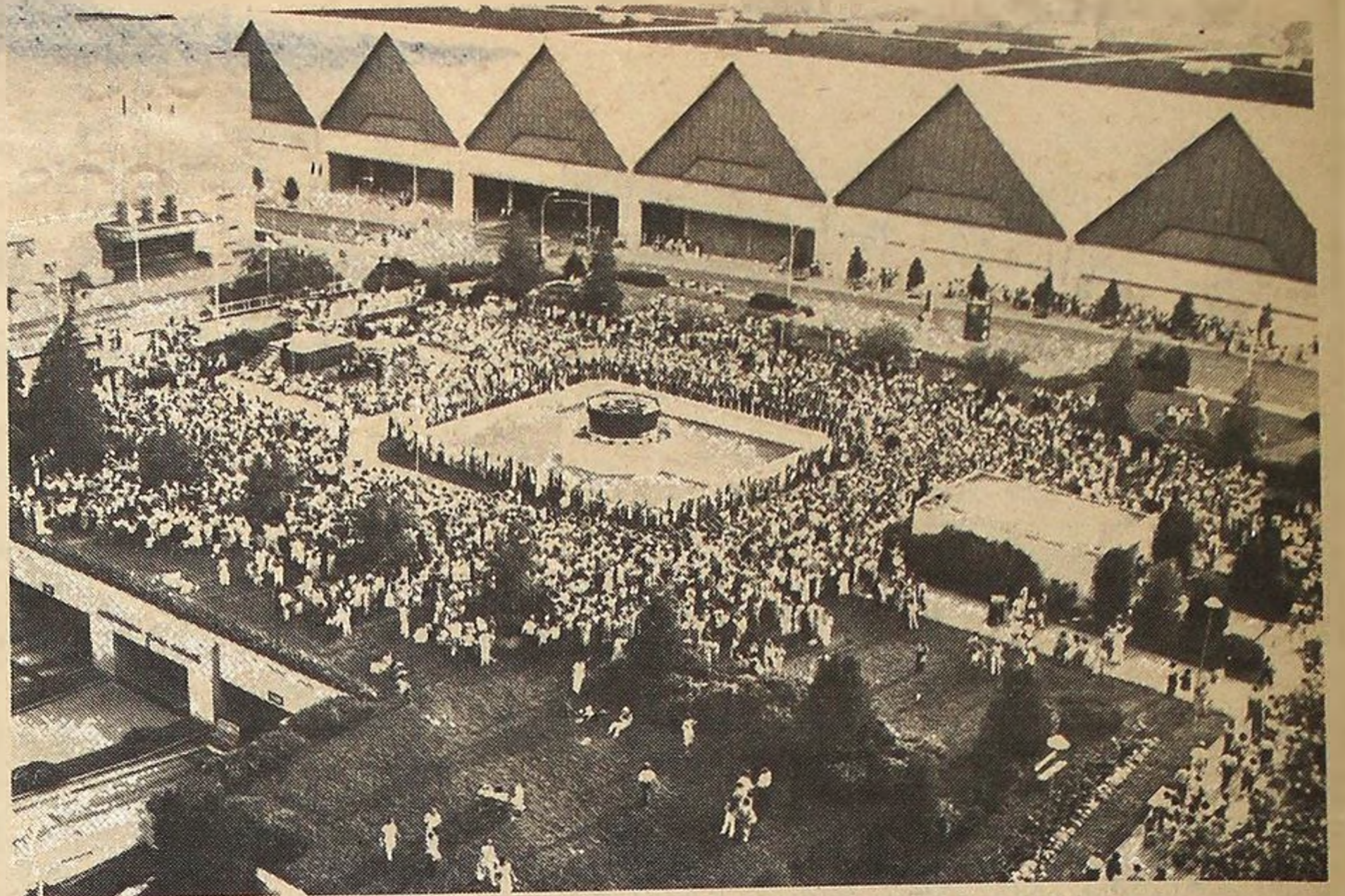
Former foreign Southern Baptist missionary Kenneth R. Clayton has been called as pastor of First Baptist Church in Crossville.

A native of Rockwood, Tenn., Clayton and his family were missionaries to Spain. He also served as pastor of Pleasant Hill Baptist Mission, (of First Baptist Church in Crossville), First Baptist Church in Spring City, and churches in Kentucky.

He is a graduate of Carson-Newman College in Jefferson City and Southern Baptist Theological Seminary in Louisville.



Clayton



ACTEENS — Nearly 12,000 acteens from throughout the United States gathered for a special flag raising ceremony during the National Acteens Conference in Kansas City, Mo. last week. Tennessee was represented with over 600 in attendance.

600 Tennesseans join group

National Acteens Conference draws 12,000 to Kansas City

Over 600 young women from Tennessee joined 12,000 others from the United States at the National Acteens Conference in Kansas City, Mo., last week.

Three dozen missionaries and other personalities presented a summary of Acteens' missions targets for the coming year, all of which were highlighted during the conference.

Hunger in the United States, cults, missions in the Middle East, internationals in the U.S., and Christian social ministries were among study and action topics highlighting the agendas. Emphasis was given to one of the objectives of the conference—helping girls to understand avenues of missions involvement and to find God's will for their lives in missions.

Kim Nolan of Redlands, Cal., told the Acteens, "I've got something to celebrate because I am not ordinary. I am set apart, unique, a diamond in the rough, and have tasks to do. I know I am important because Jesus loves me."

Miss Nolen, a high school senior who was on last year's national Acteens advisory panel, said she is finding God's will for her life through prayer and Bible study. "I am only one person, but with God's help I can conquer the world. I can rejoice," she said.

Martha Franks and Julietta Mather gave the first in a series of Bible studies which they conducted by dialogue. Miss Franks is a retired missionary to China now lecturing widely from her home base of Laurens, N.C. Miss Mather, long-time youth leader for WMU, lives in Melbourne, Fla.

Miss Franks and Miss Mather told the Acteens to prize their Bibles and cited hunger for the Bible in mainland China. "As each of us picks up a Bible, God speaks to us individually. The more we go into prayer and Bible study, the more we can become what God wants us to be," Miss Franks said.

Upbeat Christian music by Didomi musical group from Phoenix, Az., and by Paul Smith, singer from Waco, Tex., and old-time theatre organ music by Steve Schlesing of Houston, Tex., were featured.

Marge Caldwell, radio personality and author from Houston, Tex., challenged girls to have fun as Christians.

Kay DeKalb, Christian entertainer from Nashville, told the Acteens "Life had no meaning for me until I met the reason to celebrate—Jesus Christ."

Acteens also heard about missions in the Caribbean. Mary Love, Southern Baptist missionary who recently obtained a visa to return

to Guyana, told about her new book, *Jewels from the Sea*. It is to be studied by Southern Baptists in mission education classes this fall.

The Acteens flag was raised over Kansas City Tuesday night in a special service. Over 10,000 girls cheered their state flags and honored the flags of 94 nations where Southern Baptist missionaries are assigned.

Trumpeters from nearby William Jewell College heralded the flags into the plaza outside Kansas City's Bartle Hall during a roll call of states.

A recognition service celebrated the upcoming 10th anniversary of Acteens and of Studiact.

Julietta Mather, former youth leader and editorial secretary for WMU, 1921-1957, told the girls' missions organizations which preceded Acteens by more than 60 years. She said that these girls pioneered among Southern Baptists in camping, use of radio and film, and training girls for leadership.

"The closer to Jesus you draw, the more missionary you become," Miss Mather said.

Carolyn Weatherford, executive director for WMU, told the Acteens that they are writing the continuing history of girls in missions. She commended them for standing for righteousness, usefulness, and the future of Acteens.

City View mission closes in Memphis

City View Baptist Mission (of Bellevue Baptist Church) in Memphis has closed its doors as a Southern Baptist mission and sold its facilities and property to a group of black businessmen. Elmer Bailey, minister of education at Bellevue, said that the businessmen were going to start a black Baptist church in the area.

Bailey explained to *Baptist and Reflector* that City View had been a mission of Bellevue for many years, dating back to Ramsey Pollard's ministry. The mission was located in the downtown area of Memphis, an area which has experienced a population and business transition during the past several years. "Much of the leadership of the church did not want to minister to the community in which it was located," Bailey said. Attendance at the mission had run as high as 250 in Sunday School several years ago to less than 100 in past weeks.

The mission was without a full-time pastor. The new congregation will probably be affiliated with the National Baptist Convention, the Bellevue staff member said.

FMB pleads for volunteers to aid Nicaraguan refugees

HONDURAS (BP) — Volunteers are needed to help Southern Baptist missionaries here administer self-help programs for Nicaraguan refugees who have fled their war-torn nation, a Foreign Mission Board relief consultant reports.

John R. Cheyne, the board's associate consultant for relief ministries who recently returned from visiting refugee centers in Honduras and Costa Rica, said volunteer

Music leaders' retreats planned

Two retreats, designed for church music directors who serve either part time or as volunteers, have been planned by the Tennessee Baptist church music department for August and September.

August 17-18, the music directors will meet at Camp Linden, Camp Carson, near Newport, will be the site for a Sept. 7-8 retreat.

Frank Charton, director of the department, emphasized that helps with conducting, worship planning, choir rehearsal procedure, and information on new music materials will be featured.

Faculty for both retreats is scheduled to include: Bill Anderson, church music department, Baptist Sunday School Board; Louis Ball, chairman of the music department, Carson-Newman College, Jefferson City; Cliff Holcomb, retired church music specialist, BSSB; Mrs. Joan Wolfe, choral director of McMurray junior high school in Nashville; George and Charlotte Web, First Baptist Church, Paris; and staff members of the TBC church music department.

Reservations should be made through the state church music department, Charton said.

College's stand upheld by NAIA

PHOENIX, Ariz. (BP) — Grand Canyon College will receive no sanction from the National Association for Intercollegiate Athletics for keeping its baseball team from participation in the NAIA world series.

Grand Canyon kept its team home after pictures were published in area newspapers showing the players celebrating their final victory by pouring champagne over their heads. School rules prohibit the use or possession of alcohol by its students.

A statement issued by the executive committee of the NAIA, which met with Grand Canyon President Bill Williams in its Kansas City headquarters, said: "Because of the unusual circumstances surrounding this case, the committee has determined that institutional probationary action ... shall not be assessed in this instance."

Williams said the committee members, composed primarily of college administrators and athletic directors, was supportive of Grand Canyon's action.

He said the NAIA contract of participation clearly showed the NAIA's desire to support moral and ethical values and support the autonomy of the school.

Williams indicated some committee members said corrective action would more likely have been taken if the school had not taken strict measures to reprimand the violation of school rules.

Williams pointed out there was no violation of the NAIA by-laws because the by-laws support the school's autonomy. "The executive committee was sympathetic and expressed appreciation we would stand by the ethical values of the school and prioritize the matter as we did," Williams said.

workers are needed even though missionaries, national Baptist conventions, other relief agencies, and the governments of Honduras and Costa Rica are all working to aid the Nicaraguan refugees.

Cheyne said clothing is needed for the more than 100,000 refugees from Nicaragua's civil conflict which culminated in government takeover by the Sandinista National Liberation Front. "But attempting to utilize bundles of used clothing from the U.S. is both complicated and costly and many times the clothing is inappropriate," he said. The missionaries hope to arrange a program for making clothes which volunteers would help establish.

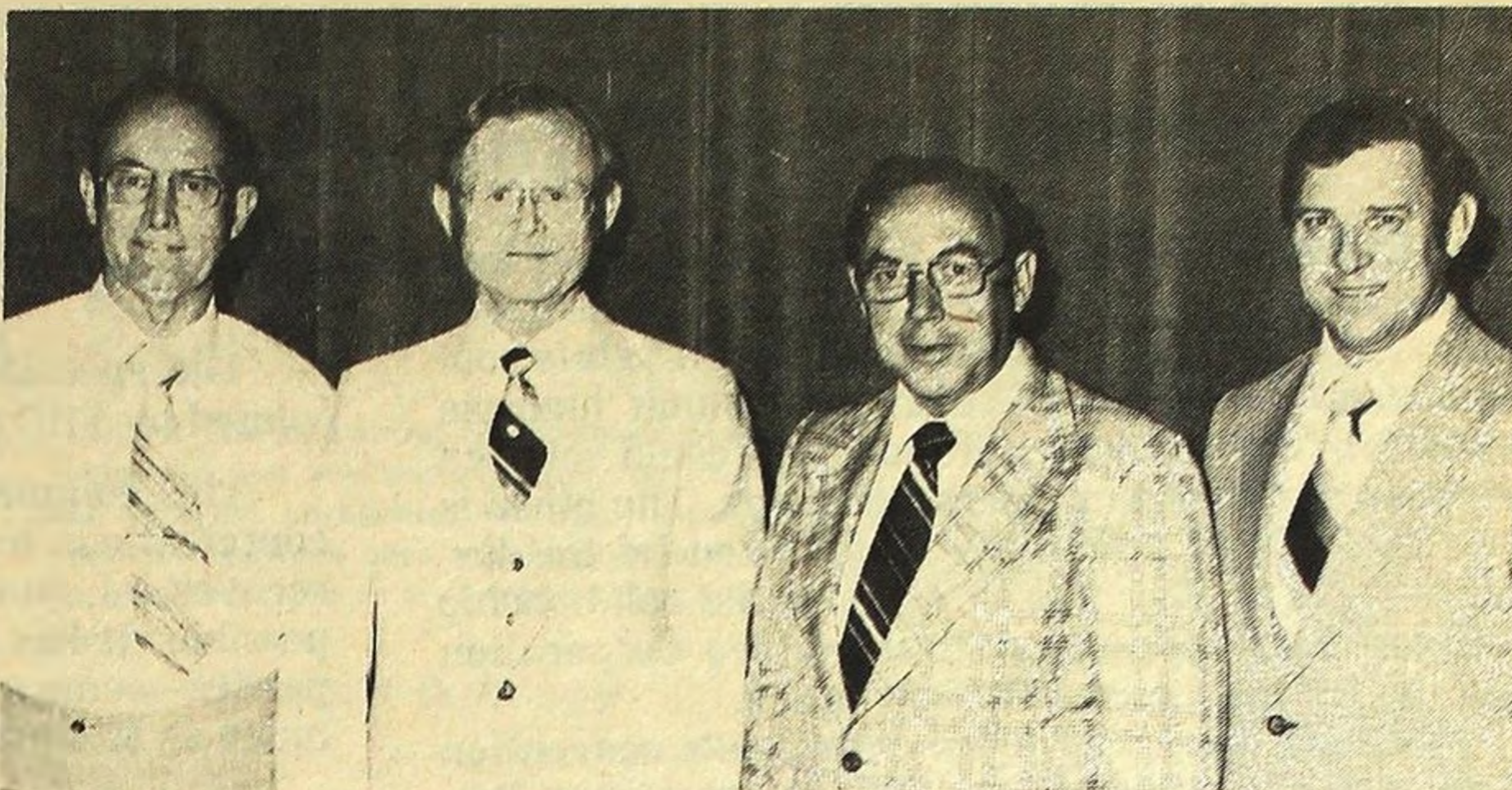
"Our major thrust has been in San Marcos de Colon — a town of normally 7,000 which now has 13,000 — where missionaries set up a medical mobile clinic staffed by missionary nurse Frances Crawford," Cheyne said. He called the situation in San Marcos "rather grave." Cheyne noted that a self-help project has already begun there — beds are scarce and refugees are making cots for themselves.

About 7,000 other homeless Nicaraguans are in El Triunfo, a town of about 1,000. "There are no facilities; people are living in granaries," said Cheyne. It's really a mess down there."

In Yusguare, however, the Red Cross has built a "very nice refugee camp with United Nations funds; clean barracks, adequate sanitation, clean water. The people have even opened small shops to sell crafts," said Cheyne. But he emphasized the refugees are desperate for vitamins, food for infants and school supplies.

The Honduras Baptist Mission elected Stanley D. Stamps, missionary to Nicaragua, as temporary coordinator of refugee work in Honduras. Stamps, from Mississippi, has been unable to reenter Nicaragua since he took local leave in June for vacation outside the country. He is still hoping to return to his literature work in Nicaragua.

Cheyne, however, has encouraged the mission to request a full-time volunteer to take over the refugee work, which he says may last for the next two years. He said with the strife coming to a standstill, "maybe 30 percent of the refugees will be returning quickly, but others may still be coming out."



PREACHERS' SCHOOL OFFICERS—New officers for the 1979-80 East Tennessee Baptist Preachers' School which meets at Carson-Newman College each summer are (left to right) Robert W. Dunn of Cleveland, president; Billy Joe McCown of Louisville, vice-president; Clyde Simms of Kingsport, secretary; and Billy Davenport of Erwin, chorister.

Nicaragua center reopens; looting reports prove false

TEGUCIGALPA, Honduras (BP) — The Baptist Culture Center in Managua, Nicaragua is open and serving the public on a limited basis after being closed five weeks because of the civil war which has torn apart this Central American republic.

In a telephone conversation with Stanley D. Stamps, Southern Baptist missionary to Nicaragua, presently in Honduras, Miquel Garcia reported that the center was intact and suffered no damage during fighting between national guard forces and guerrillas of the Sandinista National Liberation Front. Garcia is assistant director of the center which houses a Baptist bookstore and deposit from the Baptist Spanish Publishing House. He and another employee, Ramon Obando, reopened the store when a temporary calm returned to the city.

An earlier but unconfirmed report received in Tegucigalpa that the bookstore had been looted proved to be wrong. Another evangelical bookstore in Managua did suffer loss of about 50 percent of its stock when looters broke in.

The Baptist store had been closed since June 5 when a nationwide strike and fighting brought all normal activities to a halt.

Garcia and Obando hope to continue to operate the center on a limited basis to supply Sunday School literature, Bibles and books to churches and the few clients who have funds on hand. Stamps instructed the employees to see that the dated Sunday School literature was distributed to regular customers who had made reservations and to give away that which could not be sold.

In another telephone report from Managua, Stamps was told that Sunday School attendance in Managua's First Baptist Church on a recent Sunday was over 200 (normal attendance is 300 or more). A number of casualties have been reported among Baptist church members but the total is not known. Jairo Gutierrez Flores, employee responsible for the book deposit in Managua, was wounded when fragments from a rocket blast penetrated both thighs. No ligaments were severed and no bone damage resulted, although there was considerable damage of leg muscles. He had been working with Stamps since the book deposit was set up in September 1976.

For now, the two Southern Baptist missionary families assigned to Nicaragua are temporarily assigned to Honduras. Missionary journeymen Steve and Paula Baumgardner will help in mission accounting and secretarial responsibilities and Stanley and Glenna Stamps will be involved in field evangelism and relief work among the more than 40,000 Nicaraguan refugees in southern Honduras.

Home mission offering tops last year's total

ATLANTA (BP) — After a slow start, Southern Baptists now have contributed \$12,989,746 to the Annie Armstrong Easter Offering for Home Missions.

"I think that is tremendous," said William G. Tanner, executive director-treasurer of the Southern Baptist Home Mission Board.

Tanner expressed some apprehension that economic uncertainties, energy problems, and inflation might hinder the annual offering after receipts had run below expectations during the spring.

However, Tanner reported that in mid-July, the offering had attained 86.6 percent of its \$15 million goal.

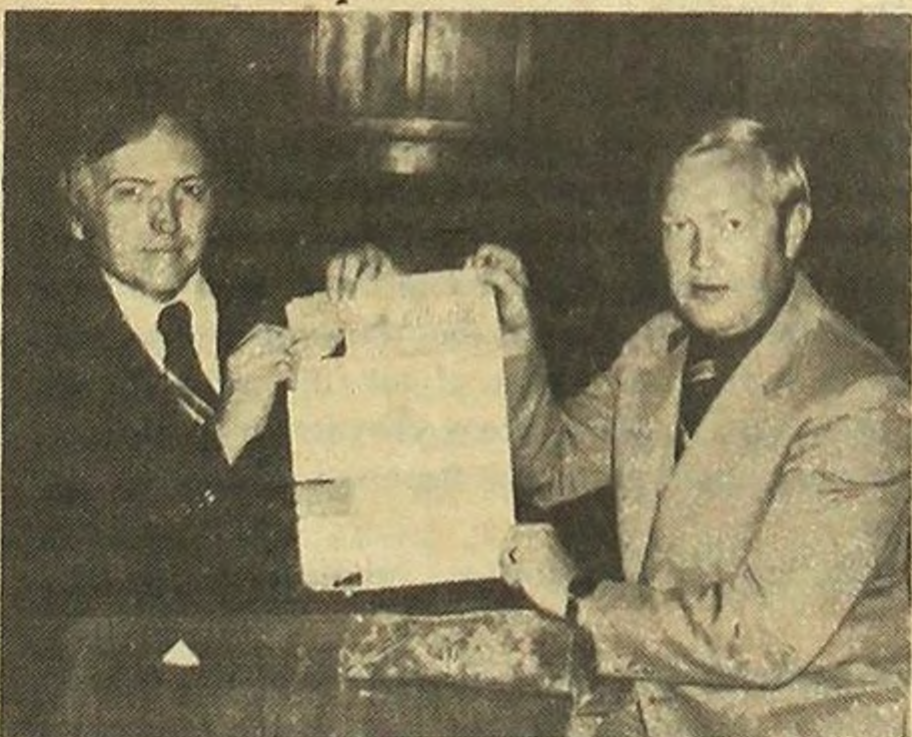
"The slow start in receiving the Annie Armstrong offering was caused by the fact Easter was three weeks later than it was last year (in 1978)," Tanner said. "We have now closed the gap and are more than \$1,837,000 above the offering of the previous year."

Tanner added the offering is 16.5 percent ahead of last year at mid-July.

"Even though we may not reach the goal of \$15 million in 1979, the contributions Southern Baptists have made will be the largest Annie Armstrong Offering the Home Mission Board has ever received," Tanner added.

First, Humboldt, finds annals in 1897 church cornerstone

Darrell Clark, pastor of First Baptist Church in Humboldt, received a phone call recently informing him that construction workers were preparing to remove a cornerstone which was laid at the church in 1897. He was told there was a possibility that something of interest might be in the stone, and he might want to be present.



HISTORY PRESERVED—First Baptist Church, Humboldt, staff members David Whaley and Darrell Clark show a copy of the Baptist and Reflector dating back to 1897. The paper and several other items were found when the church's cornerstone was removed recently.

When Clark arrived, along with director of music David Whaley, building committee member Charles Blurton, and several others, they witnessed the removal of the cornerstone which held a copper box, soldered around the top.

After construction workers chiseled the top off, the church staff discovered numerous items of historical significance. Among them was a Baptist and Reflector dated July 29, 1897. Also discovered were several old coins, a Baptist Hymnal published in 1883, a newsletter from Central Baptist Association dated 1880, a copy of the Western Recorder (state Baptist paper for Kentucky) dated July 1897, and copies of Sunday School quarterlies. Several secular newspapers and books were also found. A list of ministers of the church was also unearthed, along with papers which indicated that the work done on the building was to have been completed by November 1, 1897.

First Baptist church is presently engaged in a building program which will provide complete new facilities.

David Whaley, minister of music and youth at the church, said the historical items will be placed in a display case in the new auditorium. Another cornerstone will be placed which will contain items of historical significance from this generation, he added.

EDITORIAL

Prayer needed for special committees

Tennessee Baptists have two special committees who urgently need your prayers. One is the Belmont Plaza Committee, authorized by the April 5 state convention to sell or to transfer the 123-unit highrise which was completed in February, but could not open because of the lack of operating funds. The other is the TBSC Study Committee, authorized by the Executive Board May 8 to investigate the relationship between the Tennessee Baptist Service Corporation and the Tennessee Baptist Convention.

We sense that prior to the called state convention there was much interest and prayer concerning Belmont Plaza and the Service Corporation. The fact that prayers had been offered by many Tennessee Baptists was evident in the excellent Christian way that the messengers dealt with this controversial issue.

Prayer must continue if this matter is to be settled in a manner which will not hinder the future work of God through our state convention.

The messengers voted overwhelmingly to sell or to transfer the facility which had been constructed by the TBSC for senior adults. The motion as passed also expressed a hope that disposition could be made in

such a way as to maintain a relationship with the TBC.

The special Belmont Plaza Committee was appointed by TBC president W. Fred Kendall II.

This committee has faced its responsibility in a conscientious manner. It feels a special burden to recover as much of our \$5-million investment as possible. It has heard proposals from all interested parties—some of which would cost the convention as much as \$2.5-million!

The committee is committed to losing as little of the Lord's money as possible. These problems have been intensified by the on-again-off-again proposals from Baptist organizations and churches—which would obviously be preferable, but could be more expensive.

The committee is attempting to negotiate several possible proposals, but the process is tedious and time-consuming.

Added to the pressure on this committee is the knowledge that the "meter is running." The payments on the principal and interest on the bond issue is costing the state convention about \$1,200 per day. In addition there are other charges, such as utilities and insurance.

This 13-member convention committee desperately needs our prayers. Their impossible task can only be accomplished by God's wisdom and intervention.

The TBSC Study Committee also needs our prayers.

This committee was authorized by the TBC Executive Board to do a thorough study of the relationship, responsibilities, and liabilities of the Tennessee Baptist Service Corporation.

The group has held two meetings, and have two others scheduled later this month. It, too, has a tremendous responsibility, since its findings can very well determine the future—not only of the Service Corporation, but also Tennessee Baptists' future involvement in a ministry to senior adults.

It is obvious that there are no simple answers to the problems faced by these two committees. Yet, the members have accepted their tasks. They deserve and need our prayers.

GUEST EDITORIAL

Honoraria

By Presnell H. Wood, editor
"The Baptist Standard," Dallas, Tex.

John W. Patterson, pastor of Hatcher Memorial Baptist Church in Richmond, Va., and president of the Foreign Mission Board, has related that one furloughing foreign missionary drove 300 miles to speak in a church and had to pay his own travel expenses, motel, and meals—and received no reimbursement for expenses nor honorarium.

Patterson also records the same type of treatment given to a missionary of the Home Mission Board and suggests that the same has happened to some in various state mission organizations.

Surely, Patterson is right in suggesting that this is not typical of a majority of Southern Baptist churches. But that it exists anywhere tells of a need.

These missionaries do not receive travel allowances from the Foreign Mission Board and Home Mission Board when they are invited to speak at churches, associational meetings, or state conventions. The modest salaries of the missionaries cannot and should not absorb the expenses incurred in reporting to the churches.

Missionaries should be used by the churches to share their experiences in mission service. But churches should be careful in caring for any expenses of the missionary, and the church should be generous in giving an honorarium.

It is good for us to pray for our missionaries, but it is also good for us to care for the missionaries when they are guests in our churches.

BUY WITHOUT MONEY & WITHOUT PRICE: NO LINES

HOW TREMENDOUS IS THE POWER AVAILABLE TO US WHO BELIEVE IN GOD. THAT POWER IS THE SAME

DIVINE ENERGY

WHICH WAS DEMONSTRATED IN CHRIST WHEN HE RAISED HIM FROM THE DEAD AND GAVE HIM THE PLACE OF SUPREME HONOR IN HEAVEN — A PLACE THAT IS INFINITELY SUPERIOR TO ANY CONCEIVABLE COMMAND, AUTHORITY, POWER OR CONTROL, AND WHICH CARRIES WITH IT A NAME FAR BEYOND ANY NAME THAT COULD EVER BE USED IN THIS WORLD OR THE WORLD TO COME.

— EPH. 1:19-21 (PHIL. 1:15)

SOLAR ENERGY

ATOMIC ENERGY

ELECTRICAL ENERGY

CHEMICAL ENERGY

MECHANICAL ENERGY

Jack J. Adams

CIRCULATION THIS ISSUE — 77,088

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Baptist and Reflector

Eura Lannom, Advertising, Subscriptions

Established 1835

Post Office Box 347, Brentwood, Tenn. 37027

Phone: (615) 373-2255

Published weekly except Christmas week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee, (Post Office Box 347) 37027. Subscription prices: \$3.75 individual; clubs of ten or more, \$3.40; church budget, five and one half cents weekly when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

News-Journal of Tennessee Baptist Convention
Tom Madden, Executive Secretary-Treasurer

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Cicero's comment



By the editor

"Cicero, I am bringing you a news release to use in the Baptist and Reflector about my new public service organization," announced A. Dick Ted Driver, noted automobile fancier.

"What organization?" I asked, somewhat suspicious of Driver's motives.

"You are aware of the current shortage of gasoline," Driver asserted.

Cicero nodded in agreement, having noticed the decrease of gas station hours and the increase of gas station lines and prices. "President Jimmy Carter has asked us to cut back on driving as we seek alternate sources of energy," I added.

"Right," A. Dick Ted Driver concurred, "but it is hard for us motoring addicts to reduce our driving, so I am forming an organization to help."

Cicero waited for more information.

"You are aware, Cicero, that one of the possible ways to alleviate the fuel shortages is by increasing our nation's production of gasohol, a fuel manufactured from plants," informed Driver.

"The sounds like a much more valuable product than liquor," observed Cicero. "I understand that the process is very similar to distilling intoxicants."

Driver continued. "Since we call a person who is addicted to beverage alcohol as an 'alcoholic,' couldn't we call a person who is addicted to driving an automobile as a 'gasoholic'?" he asked.

Before I could respond, Driver charged on, "My new organization is called Gasoholics Anonymous—Which is patterned after Alcoholics Anonymous."

I wondered how it would operate.

"Gasoholics Anonymous is for people who can't control their urge to drive an automobile. They dream up reasons—however insignificant—to get in the car and motor off," A. Dick Ted pronounced. "As citizens, we have been driven to drive."

Driver said that Gasoholics Anonymous would offer a number of items to help the addicted gasoholic to resist driving.

"We will offer a fuel gauge for automobiles which always register 'empty.' If the gasoholic thinks he is out of fuel, he won't try to go anywhere."

He added that he will offer phonograph records of traffic sounds, to help during the withdrawal period.

Also, he is marketing a room deodorant that smells like exhaust fumes.

Another item will be a living room sofa that looks and feels like an automobile seat. "Seat belts are optional," Dick droned.

My visitor added that he is publishing a new book to help the automobile addict by providing helpful hints.

"What are the hints?" Cicero inquired.

"Come now, Cicero," Driver chided. "If I give out all my helpful hints, no one will buy my book."

I insisted for at least an example.

"O.K.," agreed A. Dick Ted. "I encourage gasoholic to let other family members hide the car keys—but not in the chandelier, in case the gasoholic might remember the movie 'The Lost Weekend'."

A. Dick Ted added that his organization had another aspect borrowed from AA. "If a member feels an urge to drive an automobile, he telephones another member of GA, who drives over to talk him out of it."

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.

Inerrant 'statement'

Dear editor:

I have been a Baptist for a long time. I believe that Baptist Faith and Message (statement) is the original, undeniable, infallible, unimpeachable, literal Word of God. Anyone who does not believe this should be crucified for blasphemy.

Gene Oliver Davis
1602 18th Ave. South
Nashville, TN 37203

I hope my readers will join me in taking this as a "tongue in cheek" comment—or else you and I are going to get a lot of letters! (editor)

Perfect Word of God

Dear editor:

May I offer a few comments on the doubters, disbelievers of inerrancy of the holy, inspired Word of God.

Indications are that our nation is beset by cynicism; cultism; materialism; secularism; heady, high-minded purveyors of false doctrine; seekers of self-aggrandizement; imperfect men who seem to be bent on attempting to change the perfect Word of God into meaningless imperfection.

Peter knew this first, that there shall come a time in the last days scoffers walking in their own lust (II Peter 3:3).

Strange as it may seem, we are confronted with the identical problem today by persons who do not believe in the inerrancy of God's holy Scriptures. "All Scripture is given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16).

Is it possible that it has not dawned on the disbelievers in God's holy, inspired Word that someday every one will give account to God (for) his belief.

One of life's greatest tragedies to mankind is the tragedy of a wasted life, which may influence others to follow in his footsteps.

The barren sands imbed the shower, but render neither fruit nor flower.

Jack W. Goans
1723 Albert Ave.
Knoxville, TN 37917

Questions on inerrancy

Dear editor:

The most broad-minded, unprejudiced, non-discriminatory place in town is the city dump. You may find a diamond ring, a piece of string, or a broken spring.

Some accept every clever sounding doctrine in hope of finding a new and unusual theological gem. We have had the "God is dead," the "humanist Jesus," the "theistic evolution," and now the "Biblical errors" tossed to and fro.

To say "the original manuscripts are infallible and inerrant, but the translations contain errors" brings these questions: Why was God able to inspire and instruct the original writers but not the latter writers? Does the truth of the Scriptures depend upon the judgment of each individual, or only a few inspired people? How is God going to reveal which "prophet" is qualified? Which verses to accept? Which to change? Does this theory not require a much more difficult inspiration and a large amount of credulity?

All these—political crises, poverty, pain, problems, profanity—are always with us, yet brief and temporal. But the Word of God will stand forever, and the last warning in the Bible cautions against changing His Book.

When Jesus said, "Search the Scriptures," He meant for our errors—not His. And to "rightly divide the Word of truth" is not the proof-text for mistakes. If the Bible is part truth, part error, we can never be sure which

part and will eventually discard it all. If it is not true, we have no divine mission however Bold our Thrust may be.

Mrs. Jeanne Kittles
412 West Gordon Ave.
Rossville, GA 30741

The right to know

Dear editor:

I agree with the observation in your July 18 editorial ("Inerrancy question needs answers") to the effect that "Our denomination operates on the principle that Baptists have the right to know."

But what does the right to know mean?

When our denomination was formed in the middle of 19th century, Biblical inerrancy was instituted as a primary defense of slavery. We justified our existence by defending slavery through Biblical inerrancy.

All of our institutions and ministries are tainted by the nature of the birth of our convention. From time to time we Southern Baptists seek to misfocus questions of integrity by hiding behind the false issue of Biblical inerrancy.

Baptists have the right to know that our affirmation of faith is in the work of the Holy Spirit and the adult response to the presence of this Spirit. This more accurately represents our legitimate origins. To claim otherwise is to mislead our people and can only be destructive to that good work that is being accomplished by our institutions and agencies.

Biblical inerrancy is an attempt to restrict God's presence, to place strictures on the Holy Spirit, and to reduce faith to a mathematical proposition. Anyone who takes the message of the Scripture seriously will find the exegesis of life to be an engagement with the Holy Spirit, not adherence to dogma and doctrine derived from either church tradition or the Bible.

As we proceed with any issue, our people do have a right to know this and to be reminded of it.

Kenneth L. Dean
Patterson and Mynders
Memphis, TN 38111

Important phrase

Dear editor:

First, let me congratulate you on your editorial "Inerrancy question needs answers" (July 18). It is an excellent approach which can clear the air without precipitating a witch hunt. Both of these elements are most important.

The purpose of this letter is not to take issue with your suggestion—I agree with you—but it is to call attention to a common error often seen in print which leaves an erroneous impression.

I refer to your sentence, "The Executive Committee, as the convention ad interim between annual session..." If you had inserted the words to make it read, "The Executive Committee, as the convention ad interim in this area between annual session..." I would have agreed most heartily.

The Executive Committee is a committee, not a board, and it by constitution is the "convention ad interim in areas not already assigned." And that last phrase is of utmost importance.

The Foreign Mission Board is assigned the program of foreign missions and is the convention ad interim in that area. So is the Home Mission Board, Sunday School Board, and all the rest, each in its area.

The only way to have an interim session of the Southern Baptist Convention would be to call together all the elected trustees of all the agencies. Without this approach the democratic process would have no checks and

balances, and in time the convention could and likely would evolve into a hierarchical system which would be tragic. Baptists cannot afford to put that much power into one group without providing a check and balance system.

James L. Sullivan
Route 4
Mt. Juliet, TN 37122

Thank you for calling my attention to this important and necessary phrase. As one of our greatest authorities on Baptist polity, Southern Baptists need you to remind us of our excellent system of checks and balances. (editor)

Sincere apology

Dear editor:

With all my heart I sincerely apologize to Jimmy H. Davis for misquoting him in my letter (July 4).

The issue was not the specific individual name of who quoted the statement concerning the validity of the Bible. The issue is that a professed Christian could conceivably raise such a question as to the validity of God's Word that is available to us today and brazenly pursue his stand and take it upon himself to think of God.

I feel that taking such a stand as Duke K. McCall has taken in reference to the Holy Bible will cause a stumbling block for many Christians who use the inerrant Word of God that is available to them today as the key to Christian living.

I believe that any attack whatsoever against the Bible reeks with Satanic overtones.

Mrs. Z. Williams
Rt. 1, Box 39
McDonald, TN 37353

McCall's statement which was quoted in the May 30 article and in my comment to your July 4 letter was, "If you're using inerrant to mean the message of God comes through by the Holy Spirit, it's inerrant. We may use all the strong language we want about the original autographs of the Bible, but my faith can survive with the Holy Scriptures available to me today." (editor)

Help for drug users

Dear editor:

Stuart was 20-years-old when he ended his life.

In less than two years, four of his friends have died. They all had one thing in common: drugs.

By the grace of God and the help of many friends who love me, I'm now trying to help others by opening the book of our family story so somebody's Johnny or Betty won't have to suffer as we have. You see, Stuart was my son.

Since Stuart died, I have read over 100 articles about drugs and more than 25 books. I have talked with many prisoners at the Knox County jail who tell that drugs put them where they are today. I have talked with pastors, lawyers, policemen, judges, and everybody else who I felt might be able to give me any information on this subject.

I welcome the opportunity to share our experience and failure with any church or group. Also, I will be glad to answer any and all letters from anyone who cares to write me.

Bobby Russell
412 Midlake Dr.
Knoxville, TN 37918

Response to Murphy

Dear editor:

Leslie J. Murphy's letter (July 18) generally accusing all clergy of tax-dodging is interesting. As one of these abominable tax-dodgers, allow me to share a few things.

First of all, I receive a housing allowance which is not taxed as personal income. For tax purposes this amount cannot exceed what I actually expend for the purchase and upkeep of my home. I honestly do not know the full reasoning for this tax law, but it is there, and I lawfully take full advantage of it.

Secondly, if a pastor spends \$2,000 a year (and this is a conservative figure) in auto ex-

Personal perspective

BY TOM MADDEN
TBC executive secretary

My mind was riveted recently upon Hebrews 7:3, when the writer, speaking of Melchizedek, says he was "made like the Son of God..." Christ was not made after the likeness of Melchizedek, rather Melchizedek was made after Christ.

In this cluster of verses, at least five things are said about this priest, Melchizedek, each of which is in a more excellent way found in Christ!

Christ is King. He has a kingdom and citizens, and He reigns. He is above every king! He is truly the King of Kings. And, the King is coming!

He is a Priest. He is without beginning and without end. Every priest served only for a given period. Christ abides perpetually.

He is the King of Righteousness. When Christ shed His blood, the veil of the temple was rent from top to bottom; and every believer has immediate access to God through Christ. Even more, we are made righteous through our faith in Him.

He is worthy of our tithes and offerings. The lesser is blessed by the greater. "Abraham... received tithes, paid tithes..." All of this before the law was given, too!

Christ our High Priest is eternal! Thou art a High Priest forever... He is our Righteous King and Priest, worthy of our worship, service, tithes, and He is without end!



Madden

Tennessean selected for Louisiana post

PINEVILLE, La. — Cynthia J. "Cindy" Carpenter, a native of Tennessee, has been named public relations assistant at Louisiana College, a Baptist College here.

Miss Carpenter will be responsible for assisting in the development of the overall public relations effort of the college.

A native of Memphis, Tenn., Miss Carpenter is a graduate of Union University in Jackson, Tenn. She has also studied at Memphis State University and Lambuth College.

At Union University, Miss Carpenter was editor of the campus yearbook and newspaper, and a weekly columnist for the Jackson Sun. She also worked as a summer missionary under the supervision of the Southern Baptist Home Mission Board.

penses incurred in official church business, who should be responsible for it? The church, or the employee of the church? The pity is that churches fraudulently put auto expense down as a part of the pastor's "total compensation." This is a lie! It is business expense, not salary!

Thirdly, a small percentage of pastors are experiencing Murphy's \$21,000 a year "total compensation." A thorough investigate will probably show average ministerial salaries at the \$12,000-\$15,000 range or less!

Finally, Murphy fails to tell our readers of the tax law that enables his church and other churches to avoid paying a share of the pastor's Social Security taxes by declaring a minister to be self-employed. The pastor must pay the entire 8.1% Social Security tax. What must especially thrill Murphy is that the housing allowance must be included in the computation!

Jackie L. Carver
101 Gordon Terrace
Nashville, TN 27207

This letter writer is associate pastor of Shelby Avenue Baptist Church, Nashville. (editor)

Layman finds success as he tells of failure

By Jim Newton

TALLAHASSEE, Fla. (BP) — J. T. Williams once lost \$2 million in 18 months, but what he found was worth more than that, he insists.

"The most joyous years of my life were when I lost that money," asserts Williams, a Baptist layman and real estate developer in Tallahassee, Fla.

What he found was a deep, abiding faith in God, and the gift of sharing his faith in Jesus Christ with others.

To explain his point, Williams tells of an experience he had as coordinator of the Bill Glass Prison Crusade at the federal penitentiary at Lewisburg, Pa., three years ago.

One of the inmates started giving him a hard time and said, "If I hadn't found something better, I'd be a Christian myself."

When Williams asked what he'd found that is better than Christ, the inmate replied flatly, "money."

"Well, I've made some money in the past, but I never found it better than Christ," Williams replied. "Either you know something about money that I don't know, or I know something about Christ that you don't know. So tell me what you know about money."

On Matters of

Family Living

By B. David Edens

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

Fairy tales read to child play therapeutic role

Fairy tales are peopled with parents or step-parents out to do their children in or at least reduce them to slavery. You'd think kids would hate such scary stories, but the popularity of the Grimm old tales never diminishes. Mental health specialists love fairy tales too — for reasons that have little to do with literary values.

Why aren't children put off by the plotting, murderous mommies and daddies who inhabit fairy tales? Because youngsters are relieved to have their deep, instinctive fears of parental violence safely acted out in stories, suggests psychoanalyst Dorothy Bloch. She believes that all children live with the knowledge that their powerful parents can kill them. The cruel witches and goblins, bad fairies, and blood thirsty parents in fairy tales serve as outlets for feelings that need to be aired.

Among 600 patients treated over a 25-year span, the majority of them youngsters, Bloch "never found anyone who did not have this fear and whose lifestyle was not designed to deal with it," she observed in *So the Witch Won't Eat Me* (Houghton Mifflin).

Fear, not Freud

She sees young children's blatantly seductive behavior toward parents as their way of propitiating these savage household gods rather than as an example of Freud's Oedipus complex in action.

To perform their therapeutic enchantments, fairy tales should be heard rather than seen, says Los Angeles psychoanalyst Rudolf Ekstein. Cartoon versions on TV or films of the stories are no substitutes for tales told or read. The screen image interferes with the magic, Ekstein told the *Los Angeles Times*. Watching also robs children of the closeness adults and children share during read-aloud sessions.

Like Bloch, Ekstein disagrees with those who feel that fairy tales are too frightening for young children. "Children who are left alone even with the best of television programs are worse off than a child that hears an upsetting story occasionally."

Mickey Mack, the inmate, told Williams that he had "made" more than \$15,000 a week robbing banks, and that enough money could buy anything.

Williams replied that he had made more than \$1 million in a single year, "but I didn't find it that good. But that's not the end of my story," he added. "In the last two years, I've lost more than \$2 million."

"If that'd happened to me, it would've killed me," Mickey replied.

Williams said that "Jesus was with me when I was making the money, and He was with me when I was losing it. And Jesus gives me joy, peace and happiness regardless of my financial situation."

The very next day, Mickey Mack accepted Christ as personal Saviour. "It wasn't making the money, it was losing it that impressed him," Williams said.

Making money is a secondary concern for "Tee" Williams, president of Killearn Properties Inc. His major interest in life is telling others about Jesus.

Five years ago, Williams, who had been leading a legalistic and perfunctory Christian life, was asked to be chairman of the citywide Bill Glass Evangelistic Crusade. During a spiritual rally for the crusade, he made a "total commitment" of his life to Christ.

He became involved in the pastor-led witnessing training program at Immanuel Baptist Church and said, "Within a month, my whole life changed. My prayer life changed. I found a new peace within me. I quit taking tranquilizers, and haven't had one since."

In mid-1974, the largest mortgage company in the area, Commonwealth Corp., went bankrupt, depressing the area real estate market. Killearn Properties had been selling 30 homes a month previously, but sold only one house the next month.

Within the next 18 months, Killearn Properties lost \$5 million, and Williams personally lost \$2 million.

"But I never worried about it," Williams insisted. "The Lord really prepared me. He knew I couldn't handle it without Him."

His business associates couldn't understand why Williams was so calm, so happy all the time. Every time someone asked why he was smiling while he was losing millions, Williams had an opportunity to witness.

Williams is full of stories about people who have come to know Christ as a result — a former Florida State football player who spent time in prison on a narcotics charge who now works for Killearn Properties; a hard-nosed road building contractor whose son was killed in a traffic accident; the son of a bank holding company who had been unable to communicate for years with his father; dozens of prison inmates he has won to Christ during Bill Glass prison crusades.

Oh, yes, his business has improved too. During the last six months, Killearn Properties made \$500,000 profit, the highest since 1974.

"And I now have the joy of giving a second or third tithe," Williams says.

Still, his greatest joy is not making money, but telling others about Jesus.

Adapted from *World Mission Journal*, June, 1979.

Penn-Jersey paper breaks from Maryland

HARRISBURG, Pa. (BP) — Ellis M. Bush, executive secretary-treasurer of the Baptist Convention of Pennsylvania-South Jersey, and editor of the convention's newspaper, will assume production control of the newspaper beginning with the August issue.

The Penn-Jersey Baptist, official publication of the convention, has been produced in Lutherville, Md., since it was founded in 1971. It was distributed monthly as the first two and last two pages around the *Maryland Baptist*.

The Penn-Jersey Baptist will be produced as an eight-page tabloid 11 times a year with a combined June-July issue.



Losing millions, gaining more — J. T. (Tee) Williams, a real estate developer and Baptist layman from Tallahassee, Fla., witnesses to a prison inmate — something he describes as the greatest joy in his life.

Pastors' conference needs contributions

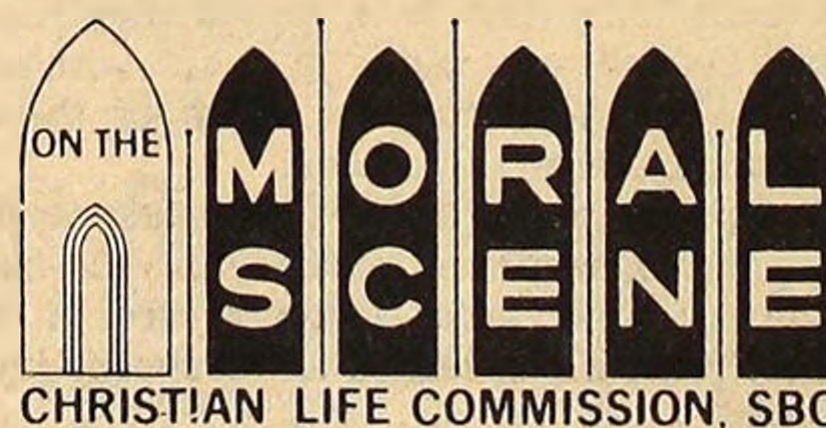
JACKSONVILLE, Fla. (BP) — The Southern Baptist Pastors' Conference, which started the year with no money in its treasury, fell \$2,731.84 short of its expenses at its 1979 meeting in Houston, according to Homer G. Lindsay Jr., immediate past president.

Lindsay, pastor of First Baptist Church, Jacksonville, is urging contributions to help make up the deficit.

"If you received a blessing from the Pastors' Conference in Houston and would like to help us get out of this hole," Lindsay said in his request for funds, "please send money to Dr. John Hatch, pastor, First Baptist Church of Lakewood, 5602 112th St., S.W., Tacoma, Wash. 98499." Hatch was secretary-treasurer for the 1979 Pastors' Conference.

Figures released by Hatch show that the Pastors' Conference had \$12,401.25 in bills and took in \$9,669.41 in offerings, leaving \$2,731.84 owed.

The breakdown shows bills of \$490 for security guards, \$50 for piano tuning, \$800 for platform erection, \$3,646.25 for union labor in conference set-up, \$2,195 for printed programs, \$4,100 for coliseum rental and \$1,120 for decorator's fees.



The Working Woman — In The Job Market To Stay — "About 42-million women now hold some kind of job compared to only 18-million in 1950. More than one-half of all women 16 years and over will work all or part of this next year. Almost seven of every 10 women under age 30 are now working. Women from all economic and social backgrounds account for this dramatic increase. Nearly 23-million married women work compared to 4.2-million in 1940. During the last 25 years, women's work earnings have dropped about six percent compared to men's. In 1960, a woman earned 59.4 cents to a man's dollar. The median annual income now for full-time male workers is \$14,626. Women make only 58.9 percent of that or \$8,618 per year. Counting for inflation, the women's salaries have increased by only \$1,358 since 1955. The salaries for men have increased by \$2,756."

(New Spirit, April, 1979)

Seminary receives Dobbin's library

LOUISVILLE, Ky. (BP) — The Southern Baptist Theological Seminary recently received the personal library of Gaines S. Dobbins pending settlement of the long-time Southern professor's estate.

About 2,000 volumes, occupying 47 shelves and 37 boxes of files from Dobbins' long career as a leader of Christian education, are now housed in the restricted area of the library. It's hoped the collection will be ready for circulation sometime during the coming school year, with each volume containing a nameplate indicating it's part of the Gaines S. Dobbins collection.

Dobbins, who died at his home in Birmingham, Ala., last September, was professor at Southern from 1920-1956. During that time, he was instrumental in establishing Southern's School of Religious Education, and served as the first dean of that school from 1954 until his retirement in 1956.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

The first amendment to the constitution calls for the separation of church and state. Concern for this great American principle has been raised by the ruling of the Internal Revenue Service on church sponsored private schools. But this is not the only constitutional issue involved. Both the 5th and 14th amendments guarantee each citizen due process of law while the 14th extends equal protection under the law to all citizens. The church and state issue was treated in a previous article. My purpose here is to consider tax exemption and segregation.



Self

An opportunity for basic education for every person is the responsibility of the state and comes under the equal protection guarantee. Since the early 1970's federal courts have ruled the IRS cannot grant tax exemption status to schools maintaining racial discrimination. They have also declared schools are required to submit information necessary for an objective evaluation by the IRS.

Title VI of the 1964 Civil Rights Act, along with court decisions based on the 14th amendment, show that the government cannot assist private schools practicing racial discrimination.

Formation or expansion of a school at or near the time of the desegregation of local public schools raises a question in the eyes of the court. Lack of minority enrollment places the burden of proof of an open policy on the school.

It seems clear from all this that the IRS is required by the courts to remove the tax exempt status from private schools which discriminate racially. The question we are left with is how fair is their procedure for determining discrimination?

The IRS requires a private school to have an open admissions policy, to publicize that policy, and to have a small percentage of minority pupils enrolled. For instance, if the community is 30% black, six per cent of the school's enrollment should be minority pupils. If there are fewer than this "safe harbor" per centage enrolled, it is not automatic that tax exemption will be removed. The exemption can be maintained if the school can show "good faith" efforts to enroll minority students.

If you choose to operate a segregated academy, you may do so. It just cannot be a tax exempt institution after January 1.

Tennesseans commissioned as missionary journeymen

RICHMOND — Eighteen of the record 123 Southern Baptist missionary journeymen commissioned by the Foreign Mission Board during a July service here have Tennessee backgrounds.

Each of the 123 journeymen commissioned will go to one of 44 countries or territories to work alongside career missionaries, filling such positions as teacher, nurse, youth worker, evangelist, clerical worker, or assistant to a missionary administrator. Missionary journeymen are college graduates under 27 years of age who serve overseas for two years doing mission work.

After hovering near 95 for the past three years, the number of new journeymen leaped almost 30 percent to the new record this year. Prior to their commissioning, the new journeymen completed six weeks of special training at Meredith College, Raleigh, N.C.

The following have connections in Tennessee.

David J. Agron of Oak Ridge will serve as a general evangelist and youth worker in Cayman Brae, Cayman Islands. He is a graduate of the University of Tennessee, Knoxville, and is a member of Knoxville's Calvary Baptist Church.

Lisa Barry of Brentwood will teach music at North Brazil Baptist Theological Seminary, Recife, Brazil. She is a graduate of Belmont College, Nashville and also attended the University of Louisville (Ky.). She is currently a member of Crieviewood Baptist Church, Nashville.

Quintin T. Chipley of Memphis will teach English, history and science in a secondary school in Embu Province, Kenya. He is a graduate of Rice University, Houston, Tex.

W. Frank Crawford Jr. of Memphis will be a camp worker and teach missionary children in Tupa, Sao Paulo, Brazil. He is a graduate of UT, Knoxville and is a member of Knoxville's Calvary Baptist Church.

Mr. and Mrs. Larry Duff will serve as student workers in Lima, Peru. Before entering the journeyman program, Duff was interim assistant pastor and youth director at First Baptist Church, Jellico, Tenn. They are both graduates of Cumberland College, Williamsburg, Ky.

Denise Harris of Oak Ridge will be assistant to the business manager/treasurer in Gaborone, Botswana. A graduate of Kentucky State University, Frankfort, she was employed in the accounting department of Union Carbide in Oak Ridge before entering the journeyman program. She is a member of Mt. Zion Missionary Baptist Church, Oak Ridge.

Janet Haylock, a graduate of Carson-Newman College, Jefferson City, will be associate director of the Student Baptist Center in Guadalajara, Mexico. The daughter of Arthur R. Haylocks, Southern Baptist missionaries to Dominican Republic, she was born in Pensacola, Fla., and also lived in Costa Rica, San Pedro Sula and Tegucigalpa, Honduras, and Orlando, Fla.

Sue Ann Holland, a graduate of the Baptist Memorial Hospital School of Nursing, Memphis, will be a staff nurse at the Jibla Baptist Hospital, Jibla, Yemen. She was born in Dayton, Ohio, and has lived in Michigan, Alabama, and Tennessee.

Ted H. Holt, who was born in Memphis, will direct the student ministries in Yucatan, Mexico. The graduate of Delta State University,

Cleveland, Miss., has also lived in Gilmore, Ark. and Tupelo, Miss.

Carol Lanier was born in Nashville and is a graduate of Southwestern College, Memphis. She will teach English and typing at the Baptist Theological Seminary, Lusaka, Zambia. She currently lives in Decatur, Ga.

Carol McKenzie, a native of Memphis, will be an elementary teacher at Hillcrest School, Jos, Nigera. She is a graduate of Ouachita Baptist University, Arkadelphia, Ark. and is currently a member of First Baptist Church, West Memphis, Ark.

Marc S. Mullinax, who received his master of arts degree from UT Knoxville, will teach at Korea Christian Academy, Taejon. A native North Carolinian, he received his undergraduate degree from Mars Hill College, Mars Hill, N.C.

Karen Niager of Hixson will teach at the American Community School in Bangalore, India. She is a graduate of UT, Knoxville, and also attended Middle Tennessee State University, Murfreesboro. Before entering the journeyman program, she was an elementary teacher in Chattanooga. She is currently a member of First Baptist Church, Hixson.

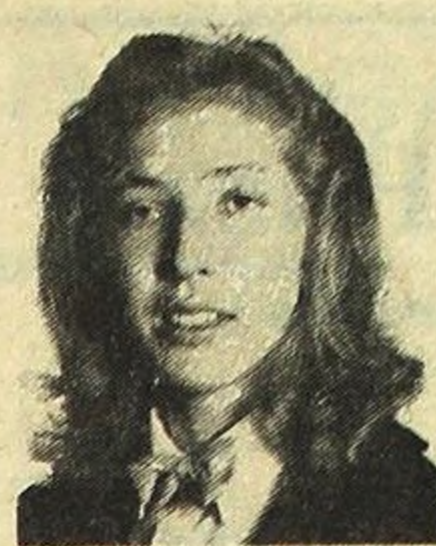
Karen Schmulbach of Memphis will teach secondary education at Pui Ching, Hong Kong. She is a graduate of Memphis State University where she was secretary of the Baptist Student Union. She is a member of Parkway Village Baptist Church, Memphis.

Catherine Smith, a graduate of Vanderbilt University, Nashville and a member of Judson Baptist Church, Nashville, will be a clerical worker in the mission office in Tegucigalpa, Honduras. In the Baptist Student Union at Vanderbilt, she was international chairman and weekday devotion chairman. She also was a summer missionary at Camps Linden and Carson, both in Tennessee. She is the daughter of the Lewis Smiths, Southern Baptist Missionaries to Hong Kong.

Mr. and Mrs. Christopher W. Wilkinson of Ardmore will go to Greenville, Liberia, where they will be youth workers and work with Royal Ambassadors and Girls in Action. Mrs. Wilkinson, the former Gwendle Smith, was born in Fayetteville, but grew up in Ardmore and is a graduate of Georgetown College, Georgetown, Ky. He is a graduate of Stetson University, DeLand, Fla. Both are graduates of New Orleans (La.) Baptist Theological Seminary and are currently members of First Baptist Church, Ardmore.



Agron



Barry



Chipley



Crawford



Duff



Mrs. Duff



Harris



Haylock



Holland



Holt



Lanier



McKenzie



Mullinax



Niager



Smith



Wilkinson



Mrs. Wilkinson

Our People and Our Churches . . .

PEOPLE...

John McGuckin, missionary-in-residence for the Tennessee Baptist Convention, has earned the doctorate of musical arts degree from Southwestern Baptist Theological Seminary in Fort Worth. McGuckin is serving in the department of Cooperative Program and stewardship promotion for the convention. He has served for 11 years as a missionary in Argentina.

A Memphis Baptist, Mrs. Robert Vaughan, was selected to serve as the Tennessee Young Mother of the Year according to Mary Adcock, state president of the American Mothers' Committee. Mrs. Vaughan is a member of Audubon Park Baptist Church and was recommended to the American Mothers' and Young Mothers' committees by the Woman's Missionary Union of her church. The young mother of the year is chosen from a field of candidates from across the state who have made significant contributions to their church and community and who have a strong belief in the importance of family life. She is to be 35 years of age or under with children no older than 15.

Mr. and Mrs. Hall Hart observed their 50th wedding anniversary in Paris last month.

They are members of First Baptist Church in that city.

Mr. and Mrs. Solon Davenport, First Baptist Church, Old Hickory, observed their 50th wedding anniversary last month. Morris Hite is their pastor.

A 50th anniversary reception was held at First Baptist Church in Sevierville earlier this month for Mr. and Mrs. A.C. Hurst.

LEADERSHIP...

Stuart Heights Baptist Church, Chattanooga, called Sam Welch as minister of education. He is formerly interim pastor of First Calvary Baptist Church in that city. Richard J. Blalock is pastor at Stuart Heights.

Members of Sanford Hill Baptist Church, Henderson, called John King as music and youth director. A resident of Olive Branch, Miss., he is a student at Union University in Jackson. George E. Clark is pastor at Sanford Hill.

O.L. Taylor, pastor of Antioch Baptist Church in Nashville has resigned because of

health problems. As a result of open heart surgery, Taylor has asked the congregation for a leave of absence from the pastorate, to become effective Aug. 5.

Gladeville Baptist church in Gladeville called Craig Fry as music and youth director.

Bill May, minister of education at Big Spring Baptist Church in Bradley County, has accepted the call of Madison Avenue Baptist church in Maryville.

Leroy Grissom resigned as pastor of Westover Baptist Church in Jackson to accept the call as pastor of First Baptist Church, Munfordville, Ky.

E. L. Smothers resigned as interim pastor of Nashway Baptist Church in Jackson, effective Aug. 1.

Indonesian leader dies

SURABAYA, Indonesia — Pastor Ishak Iskandar, 50, former head of the Association of Indonesian Baptist Churches, died July 3. At the time of his death, he was serving as chairman of the association's evangelism department.

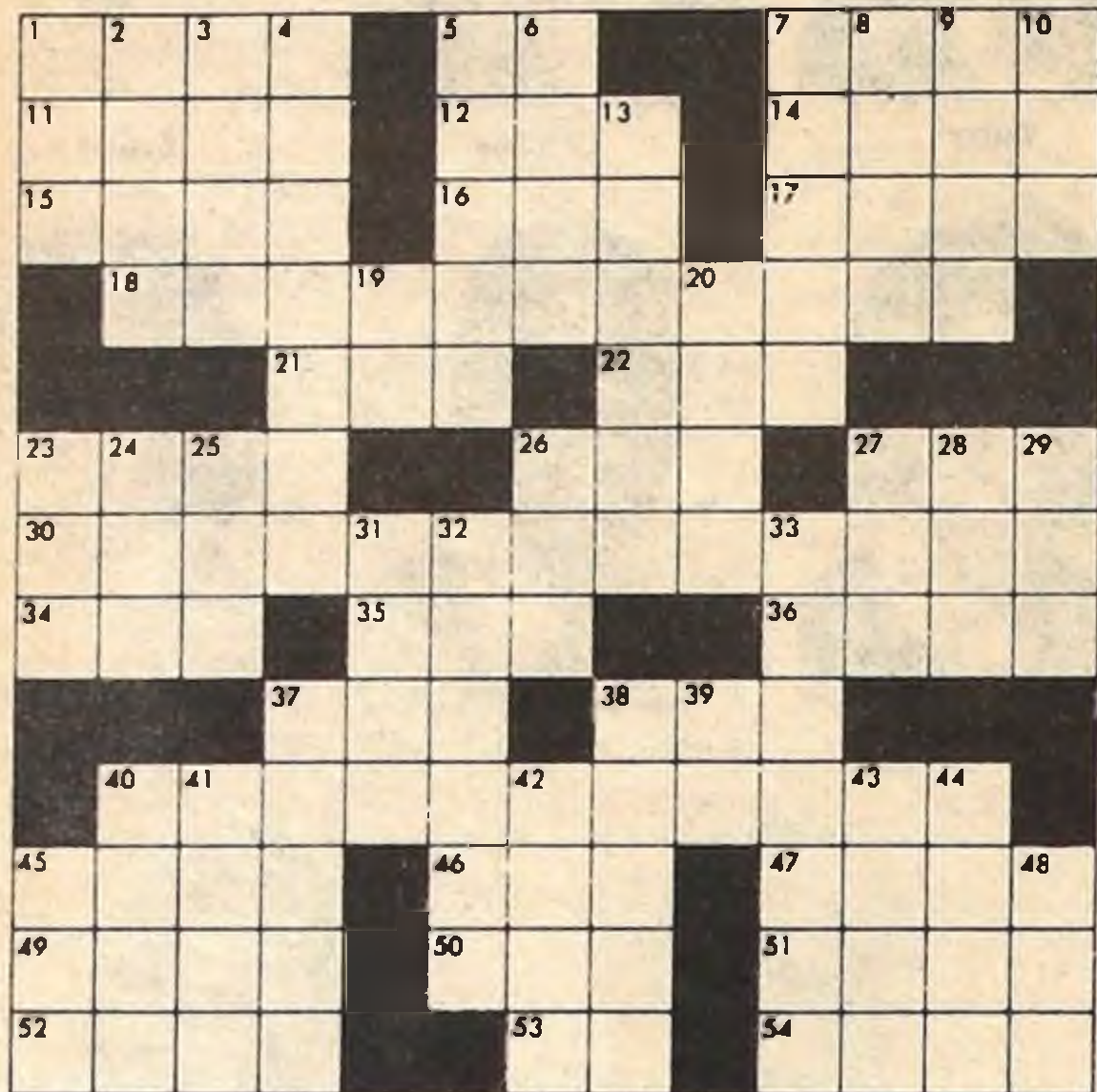
RE wives announce annual conference

"Ladies in the Eighties—Our Role in the New Decade" will be the theme for the Aug. 14-16 wives' conference during the Southwestern Baptist Religious Education Association meeting in Fort Worth, Tex.

Major speakers for the conference will be Dan McGee of Metro Counseling Associates, Arlington, Tex.

Bible Puzzle

Answers on page 10



ACROSS

- 1 "and the day — arise" (2 Pet. 1)
 5 Means of communication: abbr.
 7 Descendant of Noah (Gen. 10:28)
 11 Place for the serpent (Num. 21:8)
 12 Sense organ
 14 Wind direction indicator
 15 Fate
 16 Shoe lace
 17 "unto the — of the world" (Rom. 10)
 18 "the — of our God" (Luke 1)
 21 People of Burma
 22 Leftover

- 23 Hunting dog
 26 Storage: abbr.
 27 Slender finial
 30 "adorn the — —" (Tit. 2)
 34 Dowry
 35 Hoosier state: abbr.
 36 "with a cart —" (Isa. 5)
 37 Hill dweller
 38 Hadadezer warred with him (2 Sam. 8:10)
 40 "even the — of sins" (Col. 1)
 45 Max or Buddy
 46 "the light of —" (John 1)
 47 Undiluted
 49 Movie dog
 50 Before
 51 Northern European

- 52 "none can — his hand" (Dan. 4)
 53 In a particular place
 54 — to stern

DOWN

- 1 Speed: abbr.
 2 Spree
 3 Plant genus
 4 Saved (Rom. 9:27)
 5 Simon's surname (Mark 3:16)
 6 "raiment of camel's —" (Matt. 3)
 7 Manifest
 8 Judge's bench
 9 Amos' partner
 10 "— Miserables"
 13 Control, of a kind
 19 "— not steal" (Luke 18)
 20 Hence
 23 "they may — sin to sin" (Isa. 30)
 24 Old card game
 25 "the — of violence" (Isa. 59)
 26 Sound: abbr.
 27 Personality
 28 Gun or corn
 29 Chemical suffix
 31 It was gold (Jas. 2:2)
 32 "— — past" (Gal. 1)
 33 Wealth makes many (Prov. 19:4)
 37 Fine clothes
 38 Belief
 39 Switch position
 40 Abstain from food
 41 Greek mountains
 42 Feminine name
 43 Mercy or judgment
 44 Mentally sound
 45 Academic degrees: abbr.
 48 Triethylenemelamine: abbr.

CRYPTOVERSE

KWIG UWJZK HPOFRJUR BL VFRJKPRUU
 JPM OIBDIFK BR IP RXRFL UHMR

Today's Cryptoverse clue: H equals I

Pulpit To Pew

By Jim N. Griffith

A certain pastor in Georgia recently listed his sermon topic as "Life's Measurements," but a typographical error made it come out in the Sunday worship bulletin: "Wife's Measurements."

This much is certain: only a courageous, fearless preacher would preach on such a subject.

I can almost hear him now, unaware of the printed error, stepping to the pulpit and beginning with the stirring words: "One of the problems in our nation is that we are a vast 'waistland.'"

Or he might continue with: "This is certainly an expansive theme, but nothing I might say could really enlarge on the subject."

Then, to summarize and complete the treatment of the subject he could offer the welcome solution that no matter how large the problem may be, "faith can remove mountains."

This, of course, would be followed by standing to sing the closing hymn, "I'm pressing on the upward way, new heights I'm gaining every day."

Interpretation

Christian conduct

By Hershel H. Hobbs

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3:11

In light of the return of the Lord, which is always "at hand," what kind of lives should Christians live? Manner refers to quality of life. Obviously, since material things will be dissolved, one should not live for them. The apostle gives us the answer to his question.

We should live in "peace, without spot, blameless" (v. 14). "Peace" refers to our relations with others. "Without spot, and blameless" refers to our personal living. Our lives should be pure, with no basis for being blamed for wrong conduct.

Also we should find in the "blessed hope" an incentive toward evangelism. As God delays the final holocaust in mercy, we should through preaching the gospel seek to bring the lost to repentance and faith in Christ (v. 15a). We should be on guard against being led astray through false teachers (v. 17). And we should be constantly growing into the likeness of Christ (v. 18).

Verse 18 reads, literally, "But go on growing in grace and knowledge of our Lord and Saviour Jesus Christ." The letter ends by ascribing glory to Christ "both now and unto the day of eternity" or forever.

It is significant that except for this ascription of glory to Christ, the last written word

we have from Peter is an exhortation to continuous growth in grace and knowledge of Christ. From the beginning of his Christian pilgrimage he had to do considerable growing, as, indeed, do all of us. So we should listen to this "voice of experience," and be guided and encouraged thereby.

Devotional

Happy are the godly

By Betty Jones

In the very first Psalm the Psalmist is writing about the happiness of the godly. He says, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Trees dressed in their new spring leaves are miracles of God just as we humans are. With just a little imagination, our lives can be compared to trees and maybe even take on "tree-like" qualities!

Have you noticed the stately oak? It provides homes for animals and birds; produces acorns; withstands storms because of a deep tap root; drops its leaves to mulch and fertilize; and gives its wood to provide shelter and necessities for mankind. How thrilling when Christians are like this tree — when they provide shelter and encouragement for weaker brothers; bear fruits of the spirit; are deeply "rooted" in God's Word; enrich church and community life; and give their lives in service to God.

When our dogwood tree failed to bloom, I broke off a twig. Inside it was green, yet it looked dead. How tragic that so many people, like this tree, are alive physically but dead spiritually. Alive but dead!

At first glance our elm tree is lovely. Close inspection, however, reveals that insects are slowly killing it. Christians often allow insects of greed, jealousy, and pride to "eat away" their joy and kill their Christian influence.

The only inspiring sight in our unmanicured back yard is a tiny pine which is thriving in spite of vines which entangle it. I cut away the vines even though the little tree had managed to rise above them. We as Christians must dare to rise above "vines" which would stifle our growth — social drinking; loose morals; apathetic thinking. If we truly have Christ within us, we will have the strength to rise above that which is around us.

My prayer is that you will sink your roots deep into God's Word, lift your head high in the sunshine of God's love, and grow, and Grow, and GROW!

Mrs. Jones teaches adult singing and is church organist at First Baptist Church, Dyersburg.



Jones

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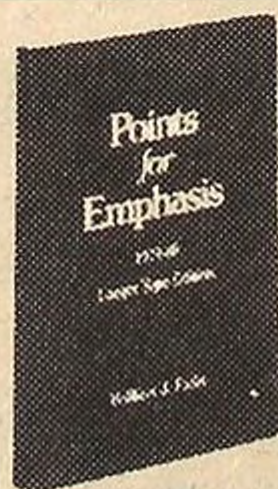
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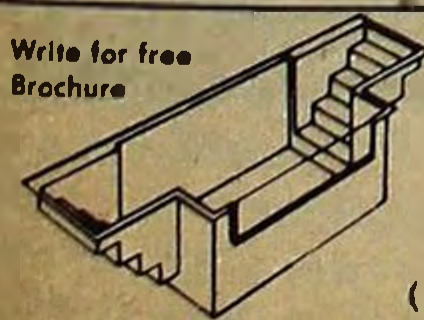
BROADMAN

1979 Annual Association Meetings

(Associations arranged in order of dates of meetings)

ASSOCIATION	DATES	PLACE	ASSOCIATION	DATES	PLACE
Cumberland Gap	Aug. 14 (M,Aft.,N) Aug. 15 (M & Aft.)	Gap Creek, Arthur Gap Creek, Arthur	Holston	Oct. 16 (N) Oct. 17 (M & Aft.)	Bluff City, Bluff City Lovelace, Fall Branch
Mulberry Gap	Aug. 15 (M) Aug. 16 (M)	Flat Gap, Treadway, Hancock Co. Flat Gap	Alpha	Oct. 18 (M,Aft.,N)	Wrigley, Wrigley
Midland	Sept. 10 (N) Sept. 11 (M,Aft.,N)	Clear Springs, Rt. 3, Corryton Clear Springs	McMinn-Meigs	Oct. 18 (M & Aft.) Oct. 18 (N)	North Athens, Athens Pond Hill, Niota
Salem	Sept. 18 (N) Sept. 19 (M & Aft.)	Whorton Springs (State 56 So.) Salem, Liberty	Stone	Oct. 18 (M,Aft.,N)	Washington Ave., N Wash. Ave., Cookeville
Holston Valley	Sept. 20 (M & Aft.) Sept. 20 (N) Sept. 21 (M & Aft.)	Oak Grove, Mt. Carmel Caney Creek, Rt. 4, Rogersville Persia, Rt. 7, Rogersville	Crockett	Oct. 18 (Aft., N) Oct. 19 (Aft., N)	First, Bells Cairo, Rt. 1, Alamo
Hiwasee	Sept. 21 (N) Sept. 22 (M)	Ten Mile, Ten Mile Ten Mile, Ten Mile	Fayette	Oct. 18 (N) Oct. 19 (N)	Forty-five, Moscow, Rt. 3 Oak Grove, Moscow, Rt. 1
Truett	Oct. 4 (N) Oct. 5 (N)	First, Waverly Oak Grove, McEwen	Grainger	Oct. 18 (N) Oct. 19 (M & Aft.)	Blue Springs, Rutledge Block Springs, Blaine
Northern	Sept. 28 (M & Aft.) Sept. 28 (N) Sept. 29 (M & Aft.)	Carrs Branch, New Tazewell, Rt. 4 New Friendship, Rt. 2, Luttrell Carrs Branch, New Tazewell, Rt. 4	Hamilton	Oct. 18 (M) Oct. 18 (N) Oct. 19 (M)	Signal Mtn., Ridgeway Ave., Signal Mtn. Silverdale, Bonny Oaks Dr., Chattanooga Second, Chattanooga, 1619 E. Main St.
Union	Oct. 4 (M,Aft.,N)	Bethel, Doyle	Lawrence	Oct. 18 (N) Oct. 19 (M & Aft.)	Liberty Grove, Rt. 2, Loretto O K, Rt. 4, Lawrenceburg
Judson	Oct. 5 (M,Aft.,N) Oct. 6 (M,Aft.,N) Oct. 7 (M,Aft.,N)	Walnut Grove, Rt. 3, Dickson Walnut Grove Walnut Grove	Sequatchie Valley	Oct. 18 (N) Oct. 19 (M & Aft.)	Flat Mountain, Star Route, Dunlap First, Jasper
Copper Basin	Oct. 11 (M,Aft.) Oct. 11 (N)	Coletown, Copperhill Turtletown, Turtletown	Shiloh	Oct. 18 (N) Oct. 19 (Aft. & N)	Olive Hill East, Olive Hill West Shiloh, Stantonville
Maury	Oct. 11 (M & N)	Knob Creek, Rt. 4, Columbia	Sweetwater	Oct. 18 (N) Oct. 19 (M & Aft.)	Lakeside, Vonore Notchey Creek, Madisonville, Rt. 1
Wilson	Oct. 11 (N) Oct. 12 (M & Aft.)	Bartons Crk. (SW of Lebanon, Franklin Rd) Shop Springs (SE of Lebanon, Sparta Pk.)	Tennessee Valley	Oct. 18 (N) Oct. 19 (Day)	First, Graysville Salem, (2 mi. east of Dayton)
New Salem	Oct. 14 (Aft.,N)	First, Carthage	Western District	Oct. 18 (N) Oct. 19 (M & Aft.)	Point Pleasant (Hwy. 79) Fairview, Paris, 114 Memorial Dr.
Big Emory	Oct. 11 (M) Oct. 11 (N)	First, Wartburg Clymersville, Rockwood	Giles	Oct. 19 (N) Oct. 20 (M & Aft.)	Shores, Rt. 1, Goodspring Shores, Rt. 1, Goodspring
Beech River	Oct. 15 (N) Oct. 16 (M,Aft.,N)	Mt. Gilead, Rt. 2, Cedar Grove Mt. Gilead	Riverside	Oct. 19 (N) Oct. 20 (M)	First, Rickman Clarkrange, Clarkrange
Beulah	Oct. 15 (N) Oct. 16 (Aft. & N)	Broadway, Martin First, Obion	Cumberland	Oct. 22 (N)	Gum Springs (Marion Rd. off Hwy 13)
Campbell	Oct. 15 (N) Oct. 16 (M & Aft.) Oct. 16 (N)	First, Coolidge First, Jacksboro East, Jacksboro (Rt. 2, 1 mile out)	Big Hatchie	Oct. 22 (N) Oct. 23 (Aft. & N)	Olive Branch, Ripley, Rt. 1 Oak Grove, Covington, 2454 Hwy 59, W
Duck River	Oct. 15 (N) Oct. 16 (N)	Grace, 500 Hillwood Rd., Tullahoma Liberty, Rt. 2, Winchester	Bradley	Oct. 22 (N) Oct. 23 (M) Oct. 23 (N)	Ridgeview, Church St., Cleveland Michigan Ave., Rt. 5, Cleveland Candies Creek, Hwy 60 W of Cleveland, Turn right on Eureka Rd.
Dyer	Oct. 15 (N) Oct. 16 (N)	Hawthorne, Dyersburg, 140 Hawthorne Ave. Spring Hill (4 mi. N of Dyersburg Hwy 78)	Carroll Benton	Oct. 22 (Aft. & N) Oct. 23 (Aft. & N)	First, Bruceton Hopewell, Lavinia, Rt. 1
Indian Creek	Oct. 15 (N) Oct. 16 (Aft.,N)	First, Waynesboro Zion, Rt. 4, Waynesboro	Cumberland Plateau	Oct. 22 (N) Oct. 23 (M) Oct. 23 (N)	Fairfield Glade, Fairfield Glade Mayland, Mayland Fairfield Glade, Fairfield Glade
Knox	Oct. 15 (M & N) Oct. 16 (M & N)	Black Oak Heights, Knoxville Grace, Rt. 22, Beaver Ridge Rd., Knox.	Gibson	Oct. 22 (Aft. & N) Oct. 23 (M & Aft.)	First, Milan Northside, Milan
Shelby	Oct. 15 (M & N) Oct. 16 (M & N)	Southland, Knight Arnold Rd., Memphis Wells Station, Wells Sta. Rd., Memphis	Nashville	Oct. 22 (N) Oct. 23 (N)	Radnor, Nashville Grace, Nashville
Sevier	Oct. 15 (N) Oct. 16 (M & Aft.) Oct. 16 (N) Oct. 17 (M)	First, Sevierville Zion Grove, Camp Smoky First, Pigeon Forge First, Wears Valley	New Duck River	Oct. 22 (N) Oct. 23 (N)	First, Lewisburg Longview, Rt. 1, Bell Buckle (SE of Rover)
Weakley	Oct. 15 (N) Oct. 16 (Aft. & N)	Davis Memorial, Dresden Bethlehem, Greenfield, Rt. 2	Polk	Oct. 22 (N) Oct. 23 (M & Aft.) Oct. 23 (N)	Mountain Springs (10 mi. S Ocoee Hwy 411) Smyrna (1½ mi. N Ocoee Hwy 411) Benton Station (2 mi. W of Benton)
Haywood	Oct. 16 (Aft., & N)	Holly Grove, Bells, Rt. 3	Robertson	Oct. 22 (N) Oct. 23 (M & N)	Bethlehem, Rt. 3, Springfield Oak Grove, Rt. 4, Springfield
Sullivan	Oct. 16 (M, Aft., N)	Lynn Garden, Kingsport	William Carey	Oct. 22 (N) Oct. 23 (Aft. & N)	Oak Hill, Shelbyville Hwy. 231 Lincoln, Lincoln Rd., Fayetteville

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(Continued on page 10)

1979 Association Meetings...

(Continued from page 9)

ASSOCIATION	DATES	PLACE
Bledsoe	Oct. 25 (Aft. & N)	Twin Hills, Westmoreland
New River	Oct. 25 (M, Aft., N)	First, Huntsville
Chilhowee	Oct. 25 (M & Aft.) Oct. 25 (N) Oct. 26 (M)	Everett Hills, Maryville Smoky View, Hwy. 95, Maryville First Maryville
Clinton	Oct. 25 (N) Oct. 26 (M) Oct. 26 (N)	First, Oak Ridge Royce, 131 S. LaSalle, Oak Ridge Black Oak, Rt. 7, Clinton
Concord	Oct. 25 (N) Oct. 26 (N)	Lascassas, Lascassas Taylor's Chapel, Murfreesboro
Jefferson	Oct. 25 (M, Aft., N) Oct. 26 (M & Aft.)	First, Jefferson City Piedmont, Dandridge
Loudon	Oct. 25 (N) Oct. 26 (N)	First, Lenoir City Ballards Chapel, Louisville
Stewart	Oct. 25 (N) Oct. 26 (N)	Hurricane Creek, Rt. 2, Stewart Pleasant Grove (near Indian Mound)
Watauga	Oct. 25 (Aft. & N) Oct. 26 (M)	First, Elizabethton Grace, Elizabethton
East Tennessee	Oct. 26 (M & Aft.) Oct. 26 (N) Oct. 27 (M)	First, Newport Forest Hill, Rt. 2, Parrottsville New Prospect, Rt. 1, Del Rio
Central	Oct. 27 (N) Oct. 28 (N) Oct. 29 (N)	Providence, McMinnville, Rt. 4 Civic Auditorium, Garfield St., McMinnv. Shellsford, McMinnville
Madison-Chester	Oct. 29 (N) Oct. 30 (Aft. & N)	Meridian, Jackson Pleasant Plains, Jackson, Rt. 1

UNIFORM SERIES

Lesson for Sunday, August 5

God loves and forgives

By Ben Curtis
professor of religion
Belmont College, Nashville

Basic Passage: Hosea 11; 14

Focal Passage: Hosea 14

If Amos is known for his sternness, Hosea is known for his compassion. Hosea could be described as an autobiographical theologian: he derived his theology from his personal experience. In a way, Hosea mirrors a basic Baptist tenet, namely that an experience of God's grace is primary and a development of beliefs based on that experience is secondary. In other words, Baptists have always held that the important thing is to know God in one's heart and that what once conceptualizes in his head does not have to be perfect.



Curtis

Hosea's personal experience was this: his wife was unfaithful to him and her actions had become public enough for her to be reduced to slavery. "And the Lord said to me, 'Go again, love a woman who is beloved for a paramour — So I bought her for fifteen shekels of silver.'" (3:1,2 R.S.V.). Out of this anguish, where Hosea probably vicillated back and forth between turning her loose and holding onto her, Hosea began to expand his theology with some fresh thoughts.

Just as he had once chosen Gomer as his beloved, so God had chosen Israel as his beloved. Just as he had expected faithfulness from Gomer, so God had expected faithfulness from Israel. But Gomer had gone after another lover, and Israel had gone after other gods.

To picture the relationship between God and Israel as the intimacy of lovers was a daring analogy, because Israel was being tempted toward a religion that condoned sexual excess. In Canaan the religion of Baal predominated. Baal was a god of fertility who had a consort named Anath or Astarte, and he was worshipped through orgy. He was also the agricultural diety who could make the crops grow. The Israelites were tempted to chase after him for practical success. This is why Hosea accused Israel of committing spiritual adultery, because Israel had become intimate with a foreign deity. "The more I called them, the more they went from me, they kept sacrificing to the Baals, and burning incense to idols" (11:2 RSV).

Hosea switches the image from husband/wife to parent/child. "When Israel was a child, I loved him, and out of Egypt I called my son" (11:1 RSV). Hosea uses the term "bands of love" to describe the relationship between God and Israel. He is suggesting the image of a harness, which both allows freedom and provides a structure for safety.

In hinting that God's love is like that of a father, Hosea seems to imply a disciplining love. God desires for us to grow into maturity, and it is only as the painful events of life force us to reconsider our arrogance or irresponsibility that we are able to learn from what is happening to us. I am not suggesting a simple, one-to-one correlation between everything that happens to us and God's will, but I am insisting that the most productive response we can make to personal events is to ask the question "what do I have the oppor-

tunity to learn from this?" Usually we occupy ourselves with the question "why?" or "why me?" That is a very natural, understandable question but it is only the first resting-place on the journey to spiritual understanding.

Hosea offers one of the most hopeful statements about the nature of God that we have in Scripture. He portrays God as debating within himself about possibly renouncing his commitment to the well-being of man. In the end, however, mercy triumphs over justice.

"I will not execute my fierce anger, I will not again destroy Ephraim; for I am God and not man, the Holy One in your midst, and I will not come to destroy" (11:9 RSV). In the Old Testament the basic characteristic of God is holiness. The word "holy" came from a root meaning "to cut" or "to separate." God was holy in the sense that he was separate from man. To put it another way, God is beyond human responses. A man is strong but God is really strong. In the same way, persons may honor relationships but God really honors relationships. God is really committed to the well-being of his creatures, and for this reason he does not turn loose of us when we fail. The covenant of love is there and we can count on it.

Hosea learned all of this not simply because God revealed it to him but because God used the actual experiences of his life as a medium for his message. There is great hope for us in this spiritual precedent of Hosea. Our experiences do not have to be wasted. Even the most painful or mysterious experiences can become an occasion for stretching our spiritual perception. Like Jacob we may end up walking with a limp, but paradoxically we are stronger because of our wrestling with God.

BIBLE PUZZLE ANSWERS

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

"Thou shalt increase my greatness, and comfort me on every side" (Psa. 71:21).

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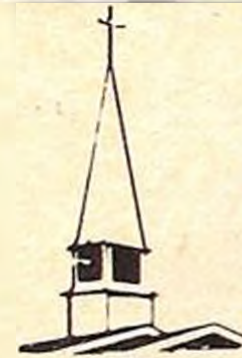
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Baptist agency acts on energy plea

FORT WORTH, Tex. (BP)—When President Carter called the energy crunch a crisis over network television recently, the Southern Baptist Radio-TV Commission took him seriously.

And when he sounded a double call for the nation to tighten its belt to save energy and to return to the values that made America great, the Radio and Television Commission turned off its television sets and turned on its "think tank."

As a result, the broadcast arm of the nation's 13 million Southern Baptists has produced and distributed eight radio and four television spot announcements on energy.

"The Kid," a series of 30-second spots produced in the commission's studios, was distributed to 8,000 radio stations and 500 television stations. Commission personnel personally delivered them to 207 television stations in primary markets.

The series features a young boy caught between reaction from his family to the energy crisis and comments on morality from his Sunday School teacher.

Initial reaction to the spots has been good, Baptist officials say. Traditionally, August is a slow month for commercial announcements. The spots were the first on energy responding to the current crisis, by a religious agency, and they come directly on the heels of a National Association of Broadcasters resolution urging member stations to provide necessary air time for energy saving public service announcements.

Nonpolitical in nature, the spots were "designed with the average American in mind," according to Harold E. Martin, executive vice president of the Radio and Television Commission.

Martin said that the spots had been sent to all television stations in Tennessee's six markets—Chattanooga, Jackson, Knoxville, Memphis, Nashville, and the Tri-Cities area.

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LIFE AND WORK SERIES

Lesson for Sunday, August 5

One gospel for all people

By Ray E. Fowler, pastor
White Oak Baptist Church

Basic Passage: Acts 15:1-35

Focal Passages: Acts 15:1-2, 7-9, 12-14, 19-21, 30-31

The Early Church faced a multitude of problems without difficulty. But now it faced a problem of greater proportions than it had ever faced before. Christians at Antioch taught that by grace alone men are saved. Unconvinced Christian Jews from Jerusalem still held tenaciously to the fact that Gentiles must become Jews before they could be saved.

How could the issue be resolved? What would be the solution? Was there more than one gospel for people?

Legalists Protest
(Acts 15:1-2)

Paul and Barnabas stayed a while in Antioch after their first missionary journey (14:28). News of their successes with the Gentiles reached Jerusalem. "Certain men" from Jerusalem came to Antioch. These men, "Judaizers", as they were later called, taught that unless Gentiles kept the law of Moses and submitted to the ritual of circumcision they could not be saved (15:1). It is apparent that these men did not have the approval of the Jerusalem church in the demands they made of the Gentile Christians (15:24).

The issue was clear. The Judaizers admitted the "possibility" of Gentile salvation (Acts 11:18), but called into question the "grounds" on which they were saved. Paul and Barnabas argued that the requirement of circumcision was unnecessary. After hours of debate the church at Antioch made the decision to let the church at Jerusalem decide this issue (15:2).

Unless the mouths of these Judaizers were stopped they might render ineffectual the past and future work among the Gentiles. The issue must be decided quickly. So, off to Jerusalem they went. On their way Paul and Barnabas preached in Phoenicia and Samaria how the non-Jews were turning to God for salvation (15:3).

The church in Jerusalem welcomed them upon their arrival. The missionaries declared all that God had done with them. Protest was registered again by the Judaizers against the labors of Paul and Barnabas (15:4-5).

We could well ask ourselves some questions at this point. Do we hold back approval until people become what we want? What secondary things do we require of new Christians to satisfy our standards, yet, which may not be required by Christ? Do we know how to love with an unqualified love?

Peter remembered (Acts 15:7-9)

After much debate, Peter rose to speak. The apostle recalled his own experience in reference to the Gentile, Cornelius, who had come into the faith (Acts 10:1-11:18).

Peter declared that God saw no distinction between Jews and Gentiles. He stated an eternal principle: it is by grace alone that any of us has experienced forgiveness and hope in Christ (15:8-9). The ground of grace is level beneath all Christians, Hebrew, and Gentile alike. There is only one way for every man. Peter made it clear that it is not a matter of grace plus works but grace alone by which men are saved.

The pastor proposed (Acts 15:12-14, 19-21)

To Peter's laboratory case were added the great testimonies of Paul and Barnabas (15:13). We are not given a resume of their address, but they most likely rehearsed how God had blessed their mission to the Gentile world.

Time had come to rest the case. James, the brother of our Lord, rose to speak. To the surprise of the Judaizers this spiritual leader and pillar of the church came down on the side of the Gentiles.

James first underscored the import of

Peter's words (15:14), that God had intended for Gentiles to become "a people for his name." Then, James insisted that the admission of Gentiles as reported by Peter was in complete agreement with the Old Testament (15:15-18).

James announced his decision. In substance, he suggested that the Jews should not impose a set of impossible rules, regulations, and rites upon the Gentiles (15:19). He further suggested some "necessary things" that were meant to help the new Gentile converts live in a better moral life, as well as to promote better relations between Christians of Jewish and Gentile birth (15:20).

The decision of James commended itself to the Jerusalem leaders and congregation. The church had come to its decision. Great wisdom was exercised on the part of the

church. A letter, spelling out the terms of the decision, was addressed to the church at Antioch. The letter was entrusted to chief men of the church, Judas, and Silas, who would accompany Paul and Barnabas to Antioch (15:22-24).

What was the significance of this decision? First, it meant that God was saving men apart from works and by grace alone. Secondly, it meant that there was one gospel for all people. Thirdly, it meant that the emancipated life in Christ is also a disciplined life. Fourthly, it demonstrated a practical method of solving church problems, namely, by democratic procedure and under the guidance of the Holy Spirit.

The Church rejoiced (Acts 15:30-31). Upon the return of the group from

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Jerusalem, the letter was read to the congregation at Antioch. Unbridled joy was the result. The Gospel stood vindicated. No real schism had come in the church, dividing it into Gentile Christians and Hebrew Christians. They all had a singular message for every lost sinner: by grace you must be saved.

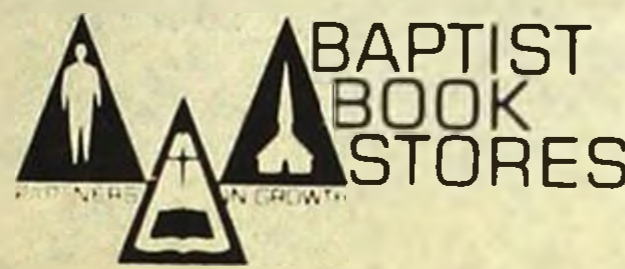
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Summer missionaries blend entertainment and witness

By Julie Poole

HARRISON, Ark. — Visitors flock to Dogpatch U.S.A. to see Lil' Abner and Daisy Mae, not to get any 'preachin'. But this summer, folks visiting the theme park have heard a soft-sell Christian witness in the form of entertainment.

The witness came from six-year-old D. J. Johnson and three Southern Baptist student summer missionaries, Linda Johnson, Keith Young, and Mike Cashwell, all sponsored by

the Home Mission Board.

D. J. is an energetic little fellow, quite sharp for his age. He shares his lively testimony with his "big sister," Linda, a vivacious, 18-year-old ventriloquist. He is commonly known as a "ventriloquist figure." Together, they're "Linda K. and D.J."

Young and Cashwell, banjo and guitar pickers, play and sing anything from blue grass to gospel everyday for those passing by the chapel at the Dogpatch U.S.A. theme park in Arkansas.

"In my show I like to do more than entertain," Miss Johnson says. "Four years ago I committed my talent to the Lord. He gave it to me, so my purpose is to give it back to Him by sharing what Jesus has done for me."

A sophomore at St. John's River Community College, Palatka, Fla., Miss Johnson has been a practicing ventriloquist for seven years. "I say my ability to ventriloquize is a gift from God because I didn't have to take lessons or practice a lot — I just kind of discovered this voice," she says.

Before she got D. J. in 1975, Miss Johnson had another figure, Ricky. "He didn't resem-

ble me like D.J. does," she said. "D.J. was designed to look like my little brother — with dark hair and my skin coloring."

She usually begins her act with something funny, either about someone in the audience or herself, then links it with a serious thought about Christianity.

D. J. sits on her lap, looking around at the audience as if analyzing each person. He asks a big man on the second row to come and sit next to him so he can sing a song in honor of his new friend.

Then D. J. sings: "The rain makes everything beautiful — the trees, the flowers too. The rain makes everything beautiful; I hope it rains on you."

The audience chuckles. Miss Johnson scolds D. J. for being "not very nice" to the man, and ventures to relate the song to a life touched by God.

"Just as the rain touches the trees and flowers and makes them alive and beautiful," she says, "God can touch our lives through Jesus and make us grow into beautiful people."

Dogpatch is one of many stops for Linda this summer. After performing for Arkansas student summer missionaries at a mid-summer retreat, she was scheduled to go to Grand Canyon, Ariz.

She also will visit Lake Tahoe, Nev.; Vail, Colo.; Myrtle Beach, S.C.; Virginia Beach, Va.; Lake Placid, N.Y.; and finish her 10-week term at Student Week at Ridgcrest Baptist Conference Center in North Carolina.

Unlike Miss Johnson, Young and Cashwell are assigned to Dogpatch all summer as chaplains.

Young, a recent graduate of Tennessee Tech University, Cookeville, with a bachelor's degree in music, says he loves banjo music and hopes the blue grass style they perform doesn't offend anyone. "God said for us to make a joyful noise and that's about as joyful as you can get," he comments.

The small, log cabin-style chapel at the south end of the park serves as headquarters. Sometimes the chaplains stand on the porch, attracting crowds of all ages.

"We take requests, too," Young says, "but most of the time people say just anything is fine. So we have our own tune entitled 'Just Anything Is Fine.'"

The two young men live in a campground near Dogpatch, where their trailer sits in a circle with those of the park employees — concessions workers, ride operators, and entertainers.

"The greatest thing about this ministry is our work with the employees here," says Cashwell, a student at Campbell University, Buies Creek, N.C. "They (the employees) will come to the chapel and talk to Keith and me, telling us problems and knowing we won't tell everyone in the park before the day's over."

Young says the majority of the employees tend to become bored — especially the entertainers, who do the same show eight times a day, six days a week. "Then after they leave the park, there's even less to do," he says.

The two laughed about the phrases that have been coined to describe them and their work. Young says he and Cashwell are known at the park as "those religious guys" or, even more commonly, as the "watch-out-here-they-come guys."

But the "religious guys" don't mind the fun poked at them. The jokes just serve to remind them they are constantly watched by people.

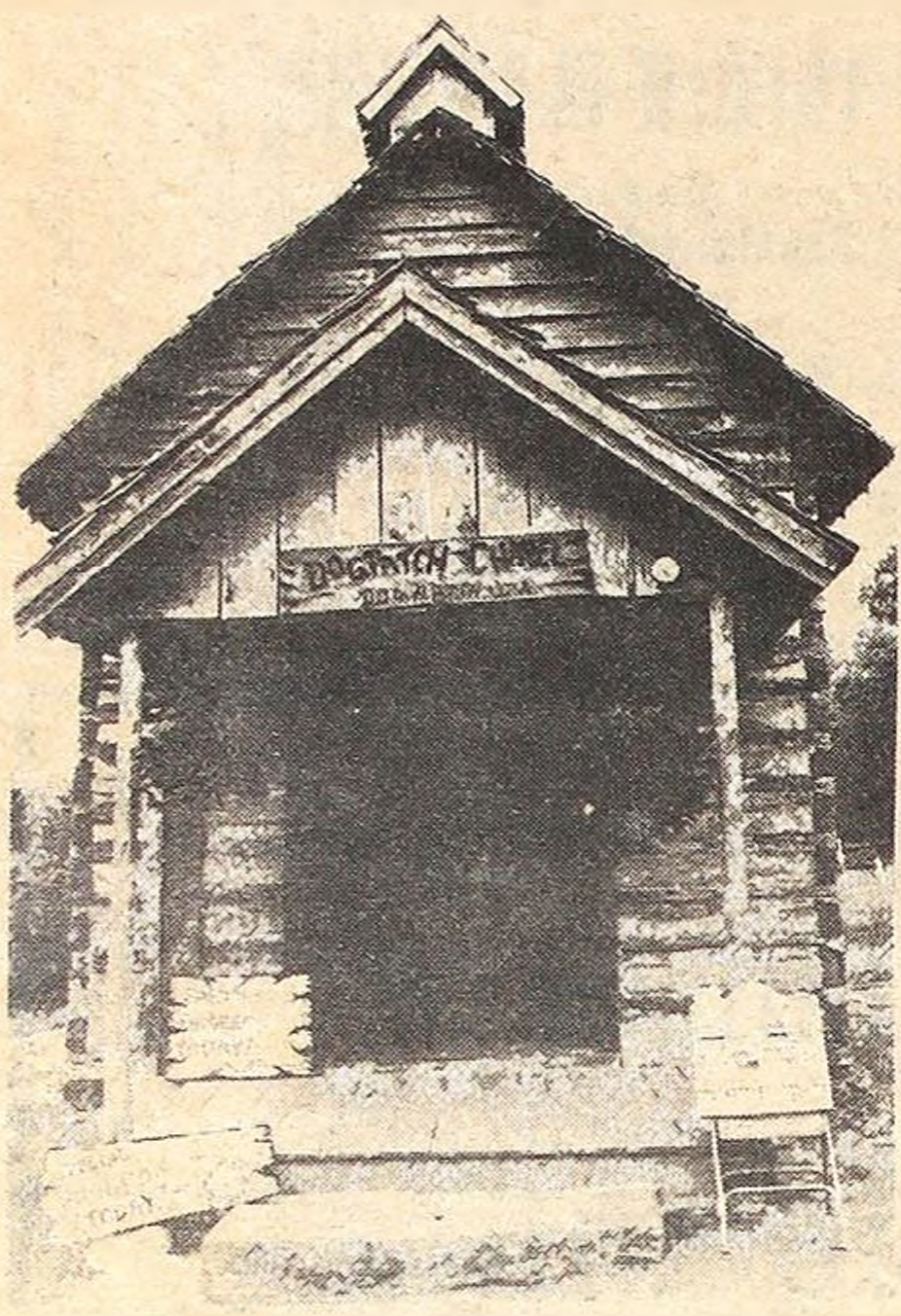
"When you make your stand as a Christian, others watch to see if you live up to your profession," Cashwell says. "We've gained their trust."

"We just love them," Young says.

Julie Poole is a journalism summer intern at the Home Mission Board, Atlanta.



LINDA K. AND D. J. — sharing a Christian testimony at Dogpatch U.S.A.



HISTORICALLY FROM THE FILES

50 YEARS AGO

The church at Portland raised \$10,000 to pay the balance of the debt on its building. Volunteer workers did it in less than two weeks without any kind of campaign or any letters written. Practically every resident member of the church took part in raising the money. H.T. Whaley was pastor.

Pastor James Sherwood and R.N. McInturff, J.N. Tedford, D.W. Buchanan, D.A. Phillips, and L.C. Conley laid the first stones in the foundation for the new house of worship at Unicoi.

25 YEARS AGO

Francis E. Wright became academic dean of Union University, Jackson. Warren F. Jones was president.

There were 13 full-time churches, 21 half-time and only one with quarter-time preaching in Weakley County Baptist Association. A.B. Adams was missionary.

10 YEARS AGO

Occupancy of the new Tennessee Baptist Convention building was scheduled for Aug. 4, 1969. Although it was the fifth home of the Executive Board of the TBC, the new, three-story facility was the first home designed and built for the use of the convention. Cost of the structure was approximately \$1,700,000. Building committee members for the project included George E. Capps Jr., chairman, Charles R. Ausmus, David Q. Byrd, H. Eugene Cotey, A. Bruce Coyle, James Jennings, Howard S. Kolb, O.C. Nugent Jr., William L. Swafford, and Jerry L. Glisson. The convention had used Fidelity Hall on Belmont College campus since 1951. W. Fred Kendall was executive secretary.

Idealistic pastors struggle in tradition-bound churches

By Jim Lowry

SHELBY, N.C. (BP) — Rural pastors often face a paradox when they leave seminary filled with idealistic beliefs and a strong sense of church mission and go to a static church traditionally bound both in size and social ethics.

Frustration and stress arise as pastors must coexist with power structures in the church despite differences over the social issues without compromising their personal beliefs to a point where they lose self-esteem.

Isolation, inadequate financing, and unreasonable role expectations contribute to the job-related stress. But changes are coming, according to ministers in a stress management seminar, even though they tend to come slowly.

Fred McGehee, consultant in the career guidance section of the church administration department at the Southern Baptist Sunday School Board and director of the seminar, said rural ministers often suffer from inordinate amounts of job-related stress.

"When a pastor moves to a new church field, he is idealized in a role of respect and honor as the preacher who is supposed to be bigger than life," McGehee said. "He loses some of his humanity, which is stressful."

To make up for loneliness, which one pastor called a hazard of the profession, some pastors are turning to their association office, which serves as an information referral service. Cline Borders, director of missions in the Kings Mountain Baptist Association in Shelby, N.C., said he plans conferences, growth groups, pastoral care schools, and seminary extension opportunities to give pastors an avenue for sharing problems and a place to build friendships which are often not available in the fellowship of the church.

"I try to talk and share with pastors in the association," Borders said, "earning the right to be a confidante and friend, sort of a pastor's pastor. I like for the association to be a place where the minister can turn for help."

Pastors often find it difficult to establish meaningful friendships in rural churches because of a sense of "family" that exists. Young ministers particularly are seen as transitory, so church members aren't willing to risk friendship because they expect him to leave soon.

Some pastors in the seminar, mostly those over 40, expressed a strong sense of nearness to their congregation members. These men generally had been in the church for six to eight years, and had won the trust and acceptance from the congregation to be included as a friend.

The denomination's Bold Mission Thrust goal to present the gospel to everyone by the year 2000 has presented a problem for many

of the rural and single staff ministers, because of the increased emphasis on numerical increases in all areas of the church. Many of these churches are located in relatively isolated areas, composed primarily of families from only the immediate geographic area.

Some of the pastors in the seminar said their churches were over 100 years old. Growth has occurred, they said, but not the dramatic increases encouraged in the SBC effort. Again, stress is incurred for pastors who don't have the option of great increases.

Also, church members often are comfortable with the church just as it is, because everyone is acquainted. Change brings stress to established situations; and often change is not welcomed whether it relates to new members, a building program, or racial policy.

Age is another problem because some pastors feel locked into a situation when they pass a certain age. Borders said he is often contacted by pulpits committees who will consider only a pastor under age 45 and over 35. He said he talks with them, trying to point out qualified candidates who are older, but more often than not he fails to change that requirement.

McGehee said this gives the pastor a feeling of helplessness, wondering how much freedom he has to realize his potential. "How do you preserve a dream in an imperfect world and how much can you compromise your dream and still prevent an esteem imbalance?" he asked.

"The potential of moving from church to church diminishes greatly after 50," according to McGehee, "because people think effectiveness drops off sharply at that age. It's just not so."

Cecil Seagle, pastor of Mulberry Baptist Church, Charlotte, N.C., spoke to the pastors about clarifying their professional expectations, and to what extent role expectations of others should be allowed to shape their personal dreams and goals. He said the pastors had to identify, confront and cope with expectations, taking care to determine the origin of the role expectation.

Seagle told the ministers to "filter your role expectations until they become yours because God gives you ultimate control if you'll assume it. Don't become a slave to someone else's roles and expectations for your life."

Compromise is possibly the most difficult area of stress for the rural pastor to manage, because many times his sermons on race relations, use of tobacco, or other social issues are contradictory to what is practiced in his church. Rural people are sometimes more rigid in their beliefs, so change, when it comes, is slow.