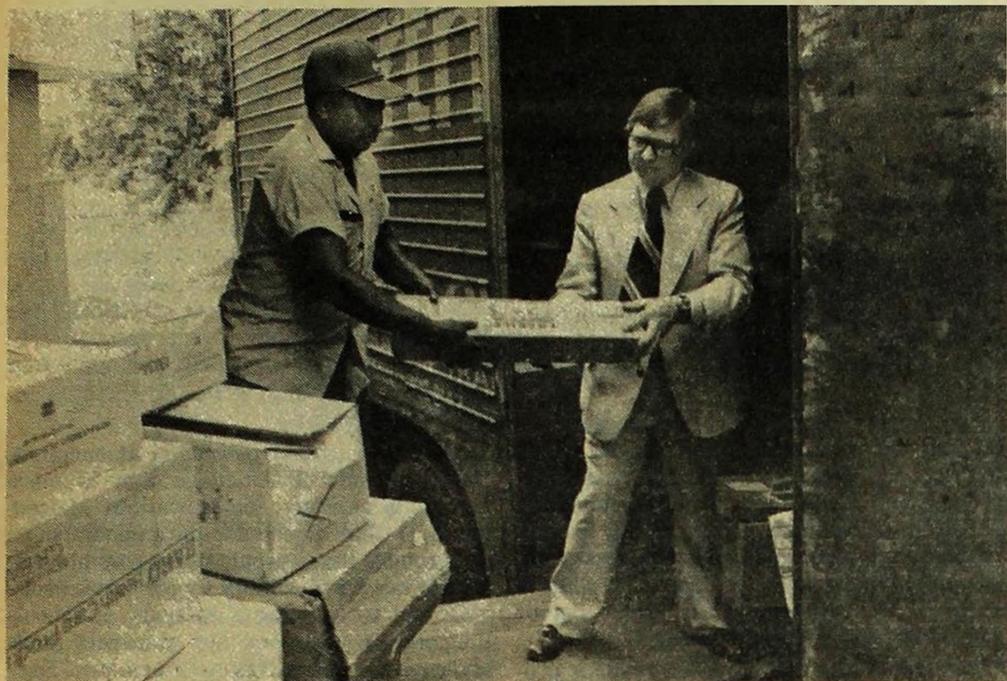


Baptist and Reflector

Vol. 145/No. 37/September 12, 1979

News journal of Tennessee Baptist Convention



UNLOADING SUPPLIES—Jack Knox (right) of Germantown inspects \$200,000 worth of donated medical and surgical supplies as they are unloaded from his North American moving van at the Brotherhood Commission in Memphis for distribution to medical missions projects. Knox, vice chairman of the commission, transported the supplies free from Alexandria, La.

Medical supplies given to missions

MEMPHIS — Medical and surgical supplies valued at about \$200,000 were donated to the Southern Baptist Brotherhood Commission here for distribution to medical projects related to home and foreign missions.

Norman Godfrey, director of the ministries section of the Commission, said the supplies were routed to the agency by John Winters of Alexandria, director of Baptist men and boys for Louisiana Southern Baptists.

The supplies, donated by a hospital equipment firm in Dallas, were transported to Memphis in a North American moving van routed through Alexandria by owner Jack Knox of Germantown, Tenn., vice chairman of the Commission.

Godfrey said Southern Baptist leaders of Texas River Ministries took part of the supplies and that foreign missions officials are investigating a plan to send some of the supplies to Uganda.

The supplies are available free to any Southern Baptist home or foreign mission related medical group if they will pay the

transportation, Godfrey said.

The Brotherhood ministries leader encouraged interested groups to write to him for a copy of the six-page inventory.

Among the supplies are maternity care kits, surgical masks and rubber gloves, disposable pillow cases, a heat therapy unit, ear piercers, breathing devices, and disposable wash cloths. They fill two offices at the Commission.

Tennesseans head for Caribbean to aid Hurricane David victims

Three Tennessee Baptists are among an 11-person medical team currently in the Dominican Republic providing emergency medical attention to Caribbean hurricane victims.

The three Tennesseans left last weekend, just one week after Hurricane David tore its way across the Caribbean island, claiming more than 800 lives and leaving more than 200,000 homeless. Most of the island's crops and property were destroyed, industries have closed, and water supplies have been contaminated.

A Southern Baptist medical team of eight physicians, a pharmacist, a nurse-surgical assistant, and an emergency medical technician will divide into smaller teams to cover a wider part of the island which is located just southeast of Cuba.

George Dewey Dunn, a gastroenterologist from Nashville; Allen Truex, a Jackson gynecologist and surgeon; and Mrs. Truex, a nurse and surgical assistant, are the Tennesseans on the team.

Another Tennessean, Norman Jameson of Nashville, feature editor of Baptist Press and a member of Richland Baptist Church, Nashville, also flew to the Caribbean to provide news and photographic coverage of the damage and Baptist relief efforts following the hurricane.

Tennessee churches observe state missions emphasis

Baptist churches throughout Tennessee are observing the annual Week of Prayer for State Missions Sept. 9-16. Using the theme "Stir Me, Lord," special programs in the churches will highlight the annual emphasis.

The State Missions Week is sponsored by the Woman's Missionary Union of Tennessee.

Six program study guides have been prepared for specific age groups and have been mailed to the churches. These guides were written by:

— General church material by Mrs. James G. Phelps, Puryear;

— Baptist Women program material by Mrs. M. K. Cobble, Knoxville, former state WMU president;

— Baptist Young Women program material by Mrs. Michael E. McGough, Whitwell;

— Acteens program material by Mrs. Emerson Knott, Donelson, Acteens director for Nashville Baptist Association;

— Girls in Action program material by Mrs. C. H. Hawkes, Dyersburg, former associational GA director.

— Missions Friends program material by Mrs. Paul Peak, Murfreesboro.

In connection with the State Missions Week, the Annual Golden State Missions Offering will be taken. This year's goal is \$400,000.

The allocations for this year's offering will be used for the following items:

— \$9,500 for the Burney Love Gifts, aid to children of missionaries from Tennessee;

— \$127,750 for Tennessee's two camps, Camp Linden and Camp Carson, for capital needs, such as new buildings and permanent improvements for existing buildings (This item will receive \$107,750, with the other

\$20,000 available if the total goal is made);

— \$2,000 for church-related vocations student scholarship fund;

— \$25,000 for disaster relief fund;

— \$5,250 for Christmas gifts to missionaries from Tennessee (\$25 for each native of Tennessee);

— \$3,000 for graduate scholarship fund;

— \$5,000 for international student ministries;

— \$8,000 for language mission ministries;

— \$8,000 for ministry to the handicapped;

— \$50,000 for mission lot and building fund for new churches;

— \$10,000 for new work revolving loan fund;

— \$7,500 for black Baptist student work;

— \$12,500 for promotion expense of the Golden State Missions Offering;

— \$5,000 for resort missions;

— \$9,500 for site fund for proposed conference center (yearly payment);

— \$15,000 for special rural and mountain missions;

— \$17,500 for student scholarships, including \$7,500 for the Mary Northington Scholarship Fund, \$500 for medical scholarships, \$5,000 for Acteen Studiaet Scholarships, \$3,500 for Harrison-Chilhowee Baptist Academy scholarships, and \$1,000 for scholarships at large;

— \$9,000 for student summer missions;

— \$10,000 for summer preachers' schools;

— \$45,000 for United Tennessee League;

— \$10,000 for WMU budget supplement for metropolitan WMU promotion;

— \$5,000 for WMU budget supplement for

themselves."

Dunn, assistant professor at Vanderbilt and a gastroenterologist at Nashville's Veterans Administration Hospital, commented, "I'm not doing anything different there (Dominican Republic) than I do here, but the needs are so much greater there. We'll be working in a small community where people have been displaced from their homes and are living in schools and churches. We're going to be trying to care for their emergency medical needs." Dunn is a member of Nashville's Woodmont Baptist Church.

Foreign Mission Board officials released \$40,000 in hunger funds to missionaries to begin food distribution in the Dominican Republic. Another \$25,000 in general relief funds will be used for blankets, medical supplies and chartering a plane to get the supplies into the country. Many of the medical supplies will be donated by the Medical Assistance Program organization.

The board also has approved \$10,000 in aid from general relief for disaster response for Dominica in addition to the \$15,000 in food aid which John R. Cheyne, associate consultant for relief ministries, took on the survey trip to Dominica he just completed.

W. Eugene Grubbs, the board's consultant for laymen overseas and relief ministries,

(Continued on page 3)

CP giving needs strong September

NASHVILLE (BP) — In order to meet the denomination's 1978-79 operating and capital needs budget, Southern Baptists will have to record of third highest month in the history of giving through the national Cooperative Program unified budget.

September must yield \$5,679,595 to reach the \$64-million operating and capital needs budgets of the world mission program of Southern Baptist Convention agencies.

Through August 1979, the next-to-last month in the fiscal year which ends Sept. 30, receipts totaled \$58,320,405. That represents an 11.29 percent increase over the same point last year but lacks \$5,679,595 of reaching the 1978-79 budget.



NEW FACILITIES—Members of First Baptist Church in Collierville moved into a new worship center last month. The sanctuary seats 1,000 persons, and the building includes an office suite, choir suite, library, and dressing rooms. Wesley Pitts is pastor.

Tennesseans debate homosexuality

RIDGECREST, N.C. (BP)—Differing opinions on Christian attitudes toward homosexuals surfaced here during the Sunday morning worship service and a Saturday night question-and-answer session at a conference for single adults.

The speakers at Ridgecrest (N.C.) Baptist Conference Center agreed that homosexuality is a sin but differed in specifying appropriate attitudes and actions Christians should take regarding homosexuality.

The Sunday morning controversy arose during a program featuring entertainer Tom Lester who criticized ministers who refused to take a public stand with Anita Bryant in her 1978 battle against homosexual rights.

Fire damages Union building

A three alarm fire heavily damaged a portion of Union University's former administration building Sunday afternoon, Sept. 9, on its vacant east Jackson campus.

The Jackson fire department reported the blaze began in the business office area of Barton Hall around 2 p.m. The fire was of undetermined origin since there was no electrical or gas service connected to the 66-year-old structure.

The north wing of the building received most of the damage, with Powell Chapel receiving only smoke and water damage. A door leading into the wing was discovered open by firemen, though the building had been kept locked by college officials.

Barton Hall and satellite buildings had been vacant since the college relocated in August 1975.

Fire destroyed the college's original administration building in January 1912. Barton Hall was dedicated in 1913 after a 15-month campaign to raise funds and construct the main campus building. The structure cost \$50,900 and was completed in eight months.

Health care personnel offered mission seminar

Health care professionals, including physicians, dentists, nurses, dieticians, pharmacists, technicians, and medical assistants will have an opportunity to learn about volunteer mission service through a special conference scheduled in Nashville next week.

The session will be held Saturday, Sept. 22, at Woodmont Baptist Church and will feature George Faile, missionary to Ghana, and Franklin Fowler, Foreign Mission Board.

Anyone interested in attending may contact Woodmont church for more information.

"They (ministers) wouldn't stand beside her because they knew what would happen," said Lester. "They would have to face the flak and they wouldn't be accepted by the intellectual community, the socially elite and they might not be popular."

Before beginning his sermon, Doug Watterson, pastor of First Baptist Church, Knoxville, and preacher for the conference, asked for a personal privilege to respond to Lester's comments.

"In defense of a vast number of Baptist preachers, the reason they did not stand up with Anita Bryant was not because they believed in homosexuality and not because they don't think it's a sin but because across the years in their dealings with homosexuals they have met hundreds and hundreds of homosexuals who didn't choose to be homosexuals," said Watterson, former first vice-president of the Southern Baptist Convention.

"In agony and pain, trying to deal with the reality in their lives, I discovered something about homosexuals—that there is a sense in which they're like alcoholics. They can be delivered from the practice of their sin but they're never delivered from the tendency."

Watterson said he doesn't understand what causes homosexuality and he abhors the homosexual lifestyle. But he urged people not to lose sight of the fact "that homosexuals are people for whom Christ died."

"I see a tragic, broken group of people who desperately need love and redemption but who need affirmation as people for whom Christ died. And that's why a vast number of us could not get on the bandwagon with Anita Bryant."

Earlier, during a Saturday night speak out session in which conference participants submitted questions to a panel of resource persons, panelist Jim Pickett said he believes a homosexual can become a Christian and can experience healing. Pickett is a manufacturer's representative for a needlecraft company and a member of Bellevue Baptist Church, Memphis.

Another panelist, Floyd Craig, formerly of Nashville, said that while a homosexual may become a Christian he may not be accepted by other Christians, even fellow church members.

"We may have a lot more work to do on our own attitudes," Craig, citizen's advocate for the governor of North Carolina and former public relations director for the Southern Baptist Christian Life Commission said.

Clark Hensley, executive director of the Mississippi Christian Action Commission, said, "We ought to make a distinction between a practicing homosexual and a person with homosexual tendencies who doesn't practice them."

Senate kills IRS ruling; church schools still exempt

WASHINGTON (BP) — The U.S. Senate turned back an attempt to give the International Revenue Service the go-ahead on stripping tax exemption from private schools which do not meet certain standards of minority enrollment.

The Senate also added, in effect, a one year moratorium on any new IRS activity concerning the tax-exempt status of private schools.

The action, combined with similar action in the House of Representatives in July, means that the IRS proposed revenue procedure on private schools is dead at least through 1980.

Sen. Jacob Javits, R-N.Y., was defeated by a 54 to 31 vote in an attempt to remove from the Treasury-Postal Service Appropriation Bill a section forbidding the IRS to use any funds under the measure to carry out a proposed revenue procedure first announced last August. That procedure would deny tax-exempt status to private schools which have very low minority enrollment and have not shown affirmative action in recruiting such students.

Sen. Jesse Helms, R-N.C., succeeded in attaching the moratorium amendment which the House of Representatives had earlier approved. His amendment would prohibit the IRS from using funds under the bill for any regulations which would cause the loss of tax exemption to private, religious, or church-operated schools unless in effect before August 22, 1978. The vote was 47-43.

The IRS issued the proposed revenue procedure on August 22, 1978, designed to deny tax-exempt status to private schools which do not meet a quota of minority students. The proposal was greeted by a storm of protest from private educators. After hearings in December, the IRS issued a revised version in February. This also failed to please private school operators. Hearings were then held in the Congress.

Javits charged that the civil rights of many citizens would be "materially affected" if the IRS is prevented from denying tax exemption to schools which fail to meet standards of minority enrollment.

Sen. Bill Bradley, D-N.J., said that it was "an open secret following Brown v. Board of Education (the 1954 Supreme Court decision which called for integration of public schools) that many of these schools we are discussing today were set up to avoid desegregation."

He added: "Taxpayers should not have to support segregation by the tax exemption of schools. And private religious schools are no different from other tax entities in the eyes of the law."

Helms, who led the opposition to Javits as well as offering his own amendment to enlarge the ban on IRS activity, said that private schools in North Carolina had been set up to avoid the violence and drugs in public schools and to give a "better education" to students. "The establishment of these schools had nothing to do with race," Helms asserted. "This is IRS tyranny. They are making law

by regulations."

Sen. Strom Thurmond, R-S.C., joined Helms and called the IRS proposal "vague, ill-defined, a monstrous burden on private schools." He also noted that the revenue procedure would create First Amendment problems of entanglement of church and state as well as imposing affirmative action plans on private schools.

Helms, a Southern Baptist, read a portion of the resolution passed by the Southern Baptist Convention in Houston last June on the IRS proposal. It said: "We reaffirm our historic position in support of the separation of church and state, the right of the church alone to define its own religious mission, and the right of a church to establish schools as a part of that mission.... And we request that the Baptist Joint Committee on Public Affairs, while being sensitive to our position on racism, work vigorously... to oppose specifically the Internal Revenue Service's proposed intrusions into church owned and operated schools." (The SBC has also affirmed its opposition to racism.)

After disposing of the Javits amendment, Helms introduced language that is more general in its effect. Sen. Howard M. Metzenbaum, D-Ohio, objected to the amendment on the grounds that it would make possible evasion of tax responsibility by private schools. "We will be creating a category of schools that may do whatever they want with funds and continue to have tax-exempt status. They could lobby or enrich individuals. It is iniquitous to allow such activities. These schools should be Christian in every sense of the word and also abide by the Constitution."

Helms responded that the amendment would not grant a permanent tax exemption but would impose a one year moratorium on the IRS so that Congress could act. "You don't need to worry about these Christian schools either," Helms said. "They have no ulterior motives. They are not going to do anything un-American. They do not lobby. This is a lot of obfuscation about discrimination."

The amended Treasury-Postal Service Appropriation Bill passed the Senate by a final vote of 88-2. The House has already passed it so the measure now goes to conference to work out differences between the two versions.

Tennessean named

LOUISVILLE, Ky. — Jere Schrader, a native of Cleveland, Tenn., has been named assistant treasurer at Southern Baptist Theological Seminary here.

Schrader, a second-year student at Southern, was promoted to the position from his previously held job as accounting supervisor. He is a graduate of Carson-Newman College, Jefferson City, where he was named to Who's Who in American Colleges and Universities.

Mission gifts said 2nd highest

During August, Tennessee Baptists achieved their second highest month in history for mission support through the Cooperative Program, according to Tom J. Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

The \$1,230,350.32 received from Tennessee Baptist churches last month has been eclipsed only by the \$1,340,792.05 given in January of this year. The August gifts passed the previous second highest month, which occurred in May 1979 when \$1,193,703.63 was channelled through the Cooperative Program to missions and ministries of the Tennessee Baptist Convention and the Southern Baptist Convention.

Madden added that Cooperative Program gifts for the first 10 months of the November 1978-October 1979 budget year have reached \$10,274,014.32. The year's budget goal adopted by messengers to the 1978 TBC is \$11.8-million, making a 10-month goal of \$9,833,333.33. Madden observed that Tennessee Baptists are \$440,680.99 above the 10-month goal (4.5 percent above).

During the same 10 months of the previous year, \$9,268,960.36 was given through the Cooperative Program. The current year is running 10.8 percent ahead of last year's pace.

Madden noted that August's near-record gifts were 25.1 percent above the monthly goal of the current year (\$983,333.33), exceeding that amount by \$240,350.32.

August 1979's mission gifts were 11.1 percent (\$123,209.99) above the receipts during August 1978.

Baptist missionaries seek shelter as hurricane rips through Dominica

By Ruth Fowler

DOMINICA (BP) — Southern Baptist missionary personnel huddled in a basement, in a closet, and under mattresses as Hurricane David swept across the island of Dominica and destroyed their homes.

Foreign Mission Board officials pieced together information about what happened during a telephone conversation with missionaries who later evacuated to Barbados and parents of missionaries who had received information from Barbados. Four mission personnel and one child remain on Dominica, while five mission personnel and three children have evacuated.

As the storm approached, some missionaries gathered in the basement apartment of missionary journeyman Colleen Thompson, who lived underneath the home of missionary Fred Walker. The apartment was the only missionary residence to escape damage. The home above lost part of its roof.

Walker left his home to take the car to the garage at the Donald B. Snell home. Walker and the Snells were trapped in the Snell home when the storm hit. First they hid under the bed in the upstairs apartment. When the roof blew off, the rain poured in at such a rate they feared they would drown under the bed.

Then they went to a closet, which also gave way under the force of the wind. At last they found shelter in the apartment below.

Mark Allen took his pregnant wife Jan to their car, the only safe place he could think of.

They were joined by an elderly couple also seeking shelter. The car and its occupants escaped without a scratch, but their home was destroyed.

No missionaries and none of the other 300 Americans living on the island were injured, according to reports.

After the storm, the basement apartment was the only dry, livable home left. The river used for drinking water was contaminated. Food was in short supply. No immediate communications could leave the island.

While families in the United States waited anxiously for word, missionaries began to ration food and water. A fresh water spring was found just before some of the missionaries were evacuated to Barbados.

"They were beginning to get a little dehydrated but were rationing the water and drinking coconut water when it was available," said Miss Thompson. Discovery of the spring solved the drinking water situation, but missionaries are boiling it to make sure it is safe to drink.

Walker got a brief message through to Barbados via ham radio to tell them an evacuation was possible and that food was becoming a problem. The message also said the missionaries were safe, and the first word of their survival got back to the United States.

A British barge took several of the mission's personnel, including Mrs. Snell and the Snell children, Mrs. John Ross, Miss Thompson, and Mark and Jan Allen, to catch a German freighter to Barbados.

The Allens, Mission Service Corps volunteers, went immediately to the United States from Barbados. When they arrived in Atlanta on Sept. 3, they were wearing the same clothing they had on when the storm struck.

The Walker family, Don Snell, and John Ross, a special project dentist, remain on the battered island of Dominica to begin relief and rebuilding efforts in the wake of what has been called one of the most destructive hurricanes of this century. They are all living in the one undamaged apartment.

Official death tolls report that at least 37 persons lost their lives on Dominica, but most people agree some deaths will never be confirmed.

Immediate needs include food, water, shelter, and medical care. Some medical supplies are beginning to arrive.

Ross has been enlisted to help in first-aid. He is traveling by British helicopter from village to village providing whatever help he can, including sewing up wounds. Infections are now a problem. Because of the contaminated water supply, cholera and typhoid

are also real dangers.

Missionaries staying on Dominica sent a list of building supply needs to Barbados missionary Philip R. Overton. He and fellow missionary Jerry L. Harris are buying sheet iron, nails, lumber, and food to ship to Dominica. They will first seek to repair damaged roofs on missionary homes to provide adequate shelter.

John R. Cheyne, the Southern Baptist Foreign Mission Board's associate consultant for relief ministries, went to Dominica with \$15,000 to begin immediate purchase of supplies.

On his way back to the United States, Cheyne also was expected to visit the Dominican Republic, where missionaries were reported to be safe but where extensive relief efforts may be needed. A majority of the estimated 800 Caribbean deaths caused by the hurricane occurred in that country.

Volunteer teams in 28 states have been alerted to the possible need for relief efforts in Dominica. State Baptist Men's organizations have been alerted.

"We already know electrical engineers are urgently needed to restore the island's electrical power which was wiped out by David," Cheyne said.

News reports indicate about 300 homes in the capital city of Roseau were destroyed and about 85 percent of the structures on the island were flattened.

Baptists gear up to aid Dominicans

ROSEAU, Dominica (BP) — Southern Baptist missionaries hope to aid 500 families in an area served by one of their churches as part of their effort to help this island nation recover from Hurricane David.

John R. Cheyne, associate consultant for relief ministries of the denomination's Foreign Mission Board, relayed this plan in a telephone report from Barbados.

Cheyne, who conducted a personal survey of Dominica, said the island is a picture of almost complete devastation. Ninety percent of all agriculture, including 100 percent of the banana crop, was destroyed. Bananas account for 70 percent of the nation's income, and it will take two years to produce another harvest, he said. All of the citrus and 80 percent of the coconut crops were lost. Ninety-five percent of the timber is down.

He reported 90 percent of the houses were damaged, with about half of them beyond repair. All of the hotels, factories, and schools were destroyed. The hospital is also beyond repair and all of the clinics were demolished.

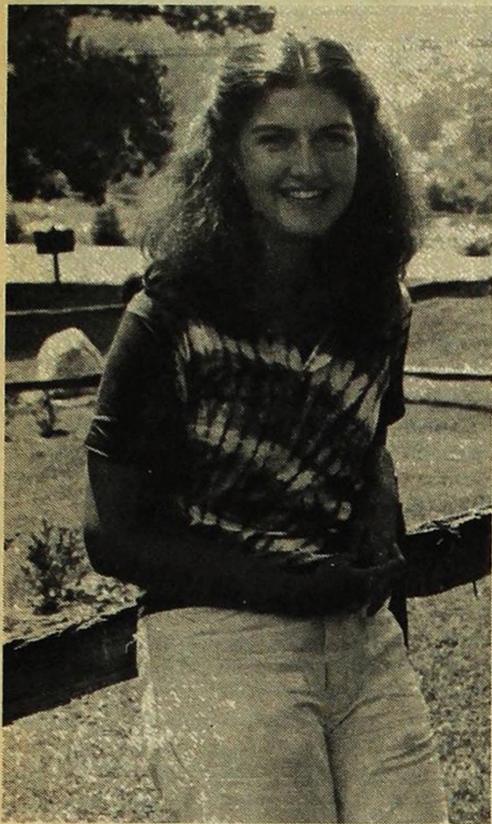
Rebuilding from the hurricane will involve the entire nation, Cheyne said. Officials plan to seek United Nations help to build a hospital and have asked various relief agencies to take responsibility for helping a specific segment of the population.

Cheyne said missionaries will ask for \$65,000 for food aid during the next six months to provide a basic food supplement for the 500 families. Plans are to provide a weekly supply of seven pounds of rice and seven pounds of flour — plus powdered milk, beans, salt, and oil — for each family.

Two construction teams of four men each have been requested immediately for Dominica. The teams are scheduled to work consecutively. James W. Cecil, associate consultant for laymen overseas, worked with state Brotherhood organizations to have 150 volunteers on standby to begin reconstruction.

Water is now available in limited supply, but to live on the island, missionaries will need electric generators for their homes. The island's utility system was destroyed, Cheyne reported, and officials estimate it will take eight months and \$8-million to make repairs.

Thirty-seven are known dead on Dominica as a result of the hurricane and 60,000 more are homeless.



Melissa Callison

Vanderbilt student returns from Africa

Melissa Callison, an English major at Vanderbilt University, Nashville, is beginning her senior year with a new awareness of missions and a new world vision after spending her summer as a summer missionary in Liberia.

"I am grateful to have been sent overseas and believe the program is beneficial for the students and missionaries," Callison said. "A large percentage of summer missionaries commit their lives to full-time service, and if they do not, they have a clear vision of missions to share with others."

While serving in Liberia, Callison assisted with the Girls Auxiliary program in three churches, as well as working with the missionaries' children.

"I loved my work with the Liberians and with the missionaries," she said. "Being around the missionaries was an extra bonus because I saw their love and acceptance toward the Liberians in action."

Callison was one of the more than 1,500 college students serving as summer missionaries in all 50 states and 32 foreign countries. She plans to attend seminary after she is graduated from Vanderbilt. A native of Columbia, S.C., Callison had spent the previous summer as a summer missionary teaching in Vacation Bible Schools and camps in California. She is a member of First Baptist Church, Nashville.

What was the toughest part of spending a summer in Africa as a missionary?

"The hardest part was saying goodbye, but the Liberian Christians solved this by repeating a line from one of their favorite coruses, 'til we meet again at Jesus' feet,'" she said.

State missions...

(Continued from page one)

rural WMU promotion;

— \$1,500 for contingency fund.

Any offering received above the \$400,000 goal will go to the camps.

The allocations for the 1979 Golden State Missions offering were approved by the TBC Executive Board from a joint recommendation made by the board's state missions committee and the state WMU's Executive Board.

The Golden State Missions Offering began as a project of Tennessee Woman's Missionary Union in 1901. That year's goal was \$800. In 1943 the offering was named in honor of Mrs. W. C. Golden, former corresponding secretary of the Tennessee WMU.

Hurricane...

(Continued from page 1)

said emergency disaster response would be just the beginning of reconstruction and relief efforts in the nations of the Dominican Republic and Dominica.

"A carpenter will probably be the greatest need down there in about three or four weeks," Truex agreed. "Sending 50 carpenters down would probably do more good than physicians."

"The physician's medical ability is probably not used as much as his ability to organize, to strengthen and to quiet people down," Truex continued. "Just having someone there to reassure them is most helpful. If we can do no more than that, I think it's worthwhile."

"I think it's an advanced form of Christianity to serve God by our actions with and towards our fellowman. This (disaster response) is just another way of serving God, that's all."

Green thumb aids black Baptists

ATLANTA (BP)—Durwood V. Cason's green thumb helps black youths study for Christian vocations.

Cason, 78 and white, operates a nursery in the back yard of his Atlanta home, selling flowers, shrubs and other greenery. Profits go to a memorial in honor of his son, Durwood V. Cason Jr., who drowned in 1957 before he finished preparing to be a medical missionary in Africa.

The scholarship fund was established in 1958 to help black ministerial and missionary students attend college or theological seminary. The memorial's total has reached almost \$70,000, thanks to thousands of contributions and the \$800 Cason has made in his nursery.

"The idea occurred to me one day when I was in the yard," Cason recalled. "I figured I could make a little something selling all these plants, with every penny then going to my son's memorial fund."

Father and son shared a concern that blacks be a part of the Christian church, he said.

"If you take the gospel seriously, there is no other way. It doesn't make sense to have segregation—everybody is somebody," explained Cason, former secretary of the Georgia Baptist Convention's joint program with National Baptists, a position that emphasized eliminating racial prejudice.

Cason retired in 1967 but has received a citation of recognition from the Georgia Baptist Convention and a V.T. Glass Award from the Southern Baptist Home Mission Board for outstanding contributions to racial reconciliation.

"I still want to keep my life full and meaningful, and my little garden lets me work on a good cause—to help black Christians have the same opportunities as the rest of us. We're all brothers and sisters," he said.

EDITORIAL

Rekindling mission fires

"Missions" is a vital and exciting word to Baptists. That concept—which is directly from the Great Commission of our Lord—has combined and intensified the efforts of our denomination from its inception in 1845.

Almost daily we are reminded of the inhabitants of some far-off land which have not had the opportunity to hear of the saving sacrifice of Jesus Christ on Calvary. Missions is that significant challenge which inspires us to share our personalities, our prayers, and our pocketbooks.

During the past three years we have been captured once again with the burden of missions as the Southern Baptist Convention has launched **Bold Missions Thrust**—a seemingly impossible task (humanly-speaking) to fulfill the Great Commission by confronting every person in this world with the gospel by the end of this century!

Our constant and continuing emphasis on missions can produce two results—either we become more excited, or we become more enamored. There is a danger that the oft-repeated mission needs can be met with the calloused response, "I've heard all that before."

Lest we face the temptation of letting the important mission fires smolder, the Tennessee Baptist Woman's Missionary Union has chosen as the theme of the 1979 State Missions Week of Prayer and Golden State Missions Offering the theme, "Stir me, Lord."

The Apostle Paul's admonition to the youthful Timothy was, "I want to remind you to stir into flame the strength and boldness that is in you" II Timothy 1:6, Living Bible).

The word "stir" carries the idea of a campfire that has died down to a pile of ashes. As the ashes are stirred, the buried hot coals are revealed, ready for rekindling.

As Christians dedicated to the challenge of missions, we need continually to stir the fire of missions in to a world-engulfing flame.

The ease by which mission fires can be rekindled

seems to be in direct ratio to the distance which separates us from the mission need. The tug of India or Argentina or Uganda quickly ensnares our concern. Not quite as easy is the stirring of mission fires for the pioneer and metropolitan areas of our nation. The hardest rekindling is that within our own state and community.

There are many mission needs in the Volunteer State. We must not let our day-to-day familiarity with these needs surrounding us blind us to their importance and necessity. Many of these needs can be—and should be—met by local congregations, with the help and encouragement of our state convention. Others demand special techniques which denominational workers can supply.

The funds raised from the Golden State Mission Offering will go to help those who are often forgotten and neglected, such as...

- Nearly 8,000 deaf citizens in Tennessee,
- Some 80,000 mentally retarded people in our state,
- Our foreign and home missionaries, and their children,
- Our camps and assemblies which are used to train and to challenge Tennesseans for service to God,
- People whose lives are disrupted by disasters,
- Scholarships for our future missionaries, church staffers, and lay leaders,
- Student work with internationals and blacks,
- Financial assistance and loans for new churches and mission chapels,
- Sharing in the work of the United Tennessee League,
- And missions...with language groups, through student summer missions, in rural and mountain areas, and at resorts.

Add to this, the hope and dreams for a proposed state conference center where training and inspiration could be provided for Tennessee church workers and youth.

Our goal for the 1979 Golden State Missions Offering is \$400,000—a challenging goal which pales when compared to the need.

Pray that God will "stir up" your desire for mission participation.

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

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Cicero's
comment

By the editor

"Cicero, I've heard so much about Belmont Plaza from people around the state and read a lot about it, but I still don't understand all the details," commented N. Dark as we chatted in my office.

"It is rather complicated," Cicero responded, "but as a Tennessee Baptist you need to try to understand the problems connected with the project."

Dark nodded, and added that his sister, N. Sis Thant, had been insisting that he inform himself all about it.

"First, I went to Hy Fie Nance," recounted N. Dark, "but he began talking about a \$5-million bond issue. I'm afraid after you get past \$9.98 I can't follow all that financial talk," Dark despaired.

He said he next went to Kent Tell, who claimed to understand all about Belmont Plaza, but he said he couldn't explain it to others.

"Then, I went to visit N. T. Lectt," he added, "but when he started talking about indentures, arbitrated loans, balloon payments, and subsidiary corporations—I was really in the dark!"

While N. Dark was talking, I began to hand him copies of articles, editorial, and my News Interpretation series which had been printed in the Baptist and Reflector.

"Ah, come off it, Cicero," Dark disdained. "Surely, you don't expect anybody to read all those words you have written about Belmont Plaza. It would take weeks to read and try to understand all your wordy comments!"

Cicero had to agree, as the stack of Baptist and Reflector issues mounted.

"I have an idea," Cicero responded. "Let me call in Al E. Gorry. He has a great talent of being able to explain any complicated problem in parable form."

A telephone call was made, and shortly Al E. Gorry joined us in my office. I explained the need to enlighten N. Dark with the whole story of Belmont Plaza.

Gorry thought for a minute, and gushed, "Right, let me try to reduce it to allegory form."

"Once upon a time there was a family with a number of grown sons. The youngest son, S.C., secured his driver's license—and immediately wanted an automobile.

"S.C. noted that his father had brought him into the world and had given him permission to drive. The father recognized that a car was needed, but, because of the financial demands of the rest of the family, he did not see how he could help S.C. purchase an automobile.

"The son came back to the father with a plan whereby he could buy a car—and not cost the family any money. He would borrow the funds, and get riders to pay a base fee and a monthly gasoline fee to ride.

"S.C. went out and borrowed \$5,000 to buy a car which was worth only \$3,500. Then, he discovered that it was extremely difficult—if not impossible—to secure riders who were willing to pay the necessary fees.

"As the bank was about to repossess the car, the father decided he would try to save the reputation of the family name by taking over the car payments—until he could sell it or transfer it to someone else.

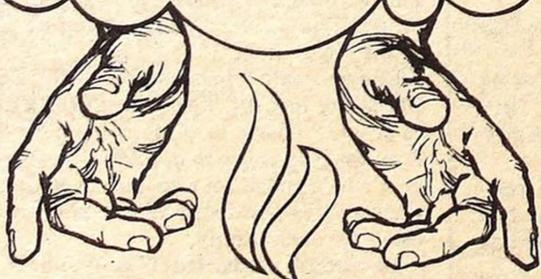
"However, the sale became a problem. No one wanted to pay \$5,000 for the automobile! So he faced two options: he could sell the car for all that he could get out of it and make up the difference from his own pocket, or he could transfer it to someone else and help that person to make the monthly payments."

Al E. Gorry stopped his parable.

"How does the story end!," Dark pleaded anxiously.

"I haven't figured that out yet," Al admitted.

'Stir Me Lord'



Hence I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of timidity but a spirit of power and love and self-control.

—2 Timothy 1:6-7

State Missions Week
September 9-16, 1979

State Missions Day
September 12, 1979

\$400,000

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.

New morality

Dear editor:

What happened to entice millions, perhaps some who in times past have professed Christ as their Lord and Master, to disregard the Puritan code of ethical, moral, and spiritual values and embrace the new morality as a way of life?

According to Romans 1:22-28, Paul was confronted with the identical conditions as that which is so prevalent all across our nation today.

Is it possible in this age of enlightenment millions have seared their conscience, ignored their convictions by compromising for a moment of synthetic pleasure?

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

Clarifying report

Dear editor:

I have tried to follow closely the vents of our Southern Baptist Convention as we have faced the "inerrancy" question regarding the Bible. A most enlightening and clarifying report of our convention's actions on the subject appeared in the September issue of Moody Monthly magazine. I attended the Houston convention but had missed some of the facts reported in this magazine, significant as they are, and had not read them anywhere else.

Former convention president Wayne Dehoney had presented a motion to the convention. In it, he reaffirmed the Baptist Faith and Message statement that the Bible is

"truth without any mixture of error." In speaking in support of the motion, Dehoney said, "My interpretation and his (Adrian Rogers) is that the original autographs, God's revelation was perfect and without error — doctrinally, historically, scientifically, and philosophically ... I bring that and ask you to support it."

Former convention president Herschel H.

Editor's Note: In addition to not printing anonymous letters, I also will not print letters with fictitious names. All letters to the editor must contain the name and address of the letter writer.

Hobbs then spoke. He was chairman of the committee that drafted the 1963 statement, adopted by the convention as the Baptist Faith and Message. Hobbs said, "I support the Dehoney motion and the position of our president-elect, Adrian Rogers."

He continued, "I want to make this statement for clarification. I've received many letters asking what the committee meant by the Bible is truth without any mixture of error — if that included the entire Bible or just the part that is truth. Obviously, we had reference to the original manuscripts, but we accept that by faith, not by sight... The committee understood and so recommended to this (1963) convention, and the convention adopted it, understanding that to include the whole Bible."

With that explanation and with that understanding, the 1979 SBC approved the Dehoney motion. With unmistakable clarity, we thus defined and reaffirmed that "the Bible is truth, without any mixture of error."

Harold H. Hendrick
2675 Parker Rd.
Florissant, MO 63033

I believe we covered these basic facts in our June 20 article, "Messengers in Houston reaffirm 'Baptist Faith and Message.'" Also, we printed a letter from Larry Lewis in our June 27 issue, in which he explains why he withdrew his resolution in favor of the Dehoney motion. (editor)

Foundation

The Old Time Way

By Jonas L. Stewart
executive secretary-treasurer

A growing number of people are becoming enchanted by the past. History has always been a fascinating study. Now an interest in antiques and "roots" has become an object of attention for lots of people.

This interest has projected itself into an investigation into ancient documents. For instance, the oldest known will was uncovered engraved on the wall of a tomb in Egypt. It was the will of Prince Nekure executed in the year 2601 B.C. It is reported to have been so well drawn that "it could almost be probated in a modern court."

We usually think of the people of such ancient days as being primitive in their thought process, the production from their abilities and the expression of their language. However, there are those today who are more primitive than Prince Nekure in regard to their estate plans. Records indicate that more than one-half of the property owners of Tennessee die without having made a will. It does seem that with so much progress in other areas of life we would be more alert to the Christian disposition of the material assets with which the Lord has blessed us.

For information about preparing a Christian will write: Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, P.O. Box 347, Brentwood, Tennessee 37027.



Madden

Personal perspective

BY TOM MADDEN
TBC executive secretary

One of my favorite beautitudes is "Blessed are the pure in heart for they shall see God" (Matt. 5:8). It is my conviction that the one who is pure in heart is one whose heart has been changed by the redemptive power of Christ.

It is a sure and certain promise that he will see God when he steps on eternity's shore, but there are ways he can see God during his present life.

I recall vividly when Forbes Yarbrough supplied the pulpit of my home church and preached on 2 Chronicles 7:14. He emphasized that portion, "And seek My face." He explained that one marvelous way to seek the face of God was in the Word of God.

Isaiah saw God as he worshipped Him in the Temple. "In the year that King Uzziah died, I saw also the Lord, sitting upon a throne..." (Isa. 6:1).

The poet reminds us that "Earth is crowded with heaven and God is in every bush, only those who see take off their shoes..."

The believer can see God as he takes the experiences of life and weaves them together to advance His purpose. It was Joseph who said to his brethren when they faced him in Egypt, "So now it was not you that sent me hither, but God."

My prayer is that we might see Him more clearly, love Him more dearly, and follow Him more perfectly.

Baptist group joins battle over Methodist liability

WASHINGTON (BP) — The Baptist Joint Committee on Public Affairs asked the U.S. Supreme Court to review a California court decision holding that the United Methodist Church may be held liable in lawsuits filed against a Methodist-related group of bankrupt retirement homes.

The Baptist agency, in a legal brief submitted to the high court August 31, accused the California Court of Appeals of endangering "religious denominations as they now exist" by allowing 162 former residents of Pacific Homes to sue not only the retirement facilities themselves but their sponsoring denomination as well. The suits total \$366-million.

United Methodist Church theologians and historians testified in the California court that their church polity is connectional, rather than strictly hierarchical. But the court of appeals ruled last March that the UMC is a hierarchical church.

Nearly a year earlier, a lower California court had held that the UMC is no more than a spiritual confederation and not a jural entity that could be sued under California state law. That court warned that allowing the retire-

ment home residents to sue the church "would effectively destroy Methodism in this country" and "would have a chilling effect on all churches and religious movements by inhibiting the free association of persons of similar religious beliefs."

The Baptist Joint Committee brief, written by research director John W. Baker, argued that the diversity of church polity among denominations requires courts to refrain from placing them into the categories of "hierarchical" or "independent." Various shades between the two extremes, including "quasi-hierarchical," "modified hierarchical," "connectional," and "cooperating congregational" churches, must be acknowledged, the argument continued.

The brief also maintained that the California Court of Appeals disregarded state law which holds that in matters of church polity or discipline "the state, and its courts, have no legitimate concern or jurisdiction."

The Baptist brief underscored that point by declaring that "because ecclesiology is based on theological beliefs and understandings, the state is not a competent definer or interpreter of the nature and pattern of religious intraorganizational relationships."

CLC continues fight to protect public

NASHVILLE, Tenn. (BP) — Reports that the broadcast industry may try to resurrect parts of the "dead" rewrite of the Communications Act has triggered the Southern Baptist Christian Life Commission to "redouble" its efforts to "see that the public interest is upheld in any broadcast legislation."

A bill introduced last year by U.S. Rep. Lionel Van Deerlin, D-Calif., which would have completely overhauled the present Communications Act, ran into widespread opposition and failed to emerge from the House Commerce Subcommittee on Communications before the August recess.

Many religious leaders, consumer advocates, and representatives from labor, education and broadcasting criticized the bill, H.R. 3333. Most of the religious community's objections to the bill's broadcast sections focused on provisions to deregulate the television and radio industries.

Although Van Deerlin has admitted that H.R. 3333 is dead, Broadcasting Magazine reported recently that proponents of broadcast deregulation are now urging members of the House subcommittee to sponsor common carrier amendments to the existing law.

In a letter to Van Deerlin, William H. Elder of the Christian Life Commission voiced strong opposition to any amendments which would lay the groundwork for eventual deregulation of the broadcast industry. Elder also asked Van Deerlin "to resist any movement away from the Fairness Doctrine or the necessity to include public affairs in programming"—two regulations in the existing law.

Another Christian Life Commission official, Harry N. Hollis Jr., said he believes the withdrawal of H.R. 3333 resulted from "the demands of many Southern Baptists and others throughout the country" that the "public interest" standard be included specifically in any broadcast reforms. Hollis, who testified before the Van Deerlin subcommittee last year, said the same standard should be sustained through the amendment process.

"I believe the message that the American people are not going to abandon their responsibilities as owners of the airwaves came through loud and clear," he said. "The public does not intend to lose the battle for the airwaves, and it would be tragic if this message is ignored by Congress."

Hollis urged members of the broadcast industry to "stop trying to take the airwaves from the people through the legislative process" and to "concentrate on meeting their responsibilities as trustees of the airwaves."

Without question, however, the issue in the California case which most concerns denominational officials of all faiths has to do with the legal obligations of agencies and institutions bearing their names. The Baptist Joint Committee brief declares that the California decision, if allowed to stand, "would unconstitutionally mandate the demise of religious denominations as they now exist."

The Baptist agency also stated that it finds "offensive" the notion that because various churches and institutions share the same name, any one of them may be legally accountable for the others. Noting that most Baptist churches have chosen to cooperate for missionary, evangelistic, and social purposes, the brief warns that the California court position would even make local congregations liable for the actions of any other local church.

The high court will take the Baptist brief under advisement along with those of other groups urging the justices to accept the case for full argument and decision.

"Regeneration" concert to raise mission funds

JACKSON — "The Regeneration," a professional ensemble of 10 college-age musicians and vocalists, will present a concert at 8 p.m. September 20 at Union University here to help a campus group raise funds for summer missions.

Sponsored by the college's Baptist Student Union (BSU) the group will present a 90-minute concert in G.M. Savage Memorial Chapel. Tickets are \$2 at the door or can be purchased for \$1.50 in advance through the Dean of Religious Affairs Office.

"The Regeneration" has traveled more than a half-million miles in the past nine years to present nearly 2,000 performances at Walt Disney World, colleges, military installations and churches. They have received the George Washington Honor Medal from the Freedom Foundation and have recorded 26 albums.

Each year Union's BSU sets a goal to raise funds for summer mission work for the student department of the Tennessee Baptist Convention (TBC), explained Union BSU Director Larry Murphy of Trezevant. Nearly \$4,500 raised by the organization last academic year helped defray the expenses of college-age students sent by the TBC to summer mission stations across the nation and in several foreign countries.

This year's BSU goal at Union has been set at \$5,000, the Carroll County native added.

Our People and Our Churches . . .

PEOPLE...

Brint's Chapel Baptist church, Hardeman County, ordained **Burton Wayne McKee** to the gospel ministry. He is serving presently as pastor at Enon Baptist church, Bolivar.

Mr. and Mrs. **Paul Sliger** were honored on the occasion of their 50th wedding anniversary at Pond Hill Baptist Church, Athens.

Eugene O. Schmid observed his fifth anniversary as pastor of Round Lick Baptist Church, Watertown, last month. Special ceremonies at the church included a "This is Your Life" program and presentation of a plaque.

G. R. Carver, a deacon and charter member of North Jackson Baptist Church in Jackson, died last month. He was the father of **Wade L. Carver**, pastor of Bear Creek Baptist Church in Parsons and the grandfather of **Avery T. Willis Jr.** of the Baptist Sunday School Board, Nashville. In addition to his son, he is survived by his wife, **Ollie McCord Carver**, five children, 18 grandchildren, and 35 great grandchildren. He was 95 at the time of his death.

James A. Ivey has been named as chaplain of the Baptist Health Care Center, Lenoir City.

Greg Frizzell was ordained to the gospel ministry by First Baptist Church in Lexington, last month. He has accepted the call as pastor of Scotts Hill Baptist Church, Scotts Hill.

Greasy Creek Baptist Church, Reliance, is scheduled to ordain **Scotty Price** as a deacon on Sunday, Sept. 16. **Hoyle Ellis** is pastor at Greasy Creek.

Phil Lovelace is scheduled to be ordained to the gospel ministry by Zion Baptist Church in Brownsville on Sunday, Sept. 16.

Slayden Baptist Church announced plans to ordain **Lee Sykes** to the gospel ministry. He has been called as pastor of New Canaan Baptist Church. Both churches are in Cumberland Baptist Association.

CHURCHES...

Members of Chamberlain Avenue Baptist Church in Chattanooga celebrated 70 years of existence as a church recently. Former pastors and members were special guests. **Edward R. Seanor** is pastor.

Ground breaking ceremonies were held for a Christian Life Center at Central Baptist Church in Chattanooga. **Jerry Songer** is pastor.

Members of Carrs Chapel Baptist Church, Cumberland Gap Association, voted to place their pastor, **Arnold J. King**, on a full-time basis beginning this month. He has served the church as pastor since November 1978 part-time. The church is located at Speedwell and was organized in 1932.

First Baptist Church in Jasper hosted several Vacation Bible Schools this summer resulting in a total enrollment of 516 and 16 conversions. A mission VBS was held at Flat Mountain, Ala. for migrant workers. **Billy W. Ellison** is pastor.

First Baptist Church in Elora dedicated new facilities recently. **Joe Mayberry**, director of missions, William Carey Association, presided at the dedication. **L.W. Ricketts**, a former pastor of the church, preached the dedication sermon. A historical review of the church was given by **R.E. Jacks**, who has been a member there since 1908.

Archie King, state Brotherhood director, was the guest speaker at First Baptist Church

in Harrogate earlier this month as the church initiated a Brotherhood program. A special day of activities included the church's annual goat barbeque. **J.L. Shoun** is pastor.

First Baptist Church in Tracy City observed its 85th anniversary as a church last week. **Burgess Vincent** is pastor.

Dutch Bottom Baptist Church, Newport, completed construction on an educational unit to their facilities. **Jim Stump** is pastor.

Winford Hendrix, pastor of Brainerd Baptist Church, Chattanooga, announced that the church membership has voted for a \$2-million building program which will include an educational building and extensive renovation of existing educational buildings.

First Baptist Church, Monterey, celebrated its 75th Anniversary beginning with a reception for the former pastors and former members September 1. Former pastor **William J. Powell** brought the message at the morning worship service. Dinner on the grounds followed. **Gerrald Bland** is pastor.

Nelson Powers resigned as pastor of Morley Baptist Church in Morley.

Lee Morris, pastor of Robertsville Baptist Church, Oak Ridge, resigned, effective Sept. 22, to accept a position with Berea College, Berea, Ky. In his new post he will serve as campus minister and assistant professor.

First Baptist Church, Dickson, called **Michael Lee Schwartz** as minister of education and music.

Paul Tabor, pastor of First Baptist Church in Lawrenceburg for the past 11 years, resigned last month. His future plans are indefinite. **Tabor** has been active in denominational life, serving as a member of the Tennessee Baptist Convention Executive Board, a member of the Board of Trustees for Belmont College, and as a member of several state committees.

Jerry Gordon was called as director of youth and outreach at Poplar Corner Baptist Church, Brownsville.

David Walker, full-time evangelist from Cleveland, is serving as interim pastor at Central Baptist Church in Hixson.

Memorial Baptist Church in Hixson called **Fate Thomas** as interim pastor.

Paul Gabinet resigned as minister of music and youth at Cherokee Baptist Church, Jonesboro. He has served in that post for three years. **James Cambron** as pastor.

First Baptist Church, Smyrna, called **Al Grounds** as interim pastor.

LEADERSHIP...

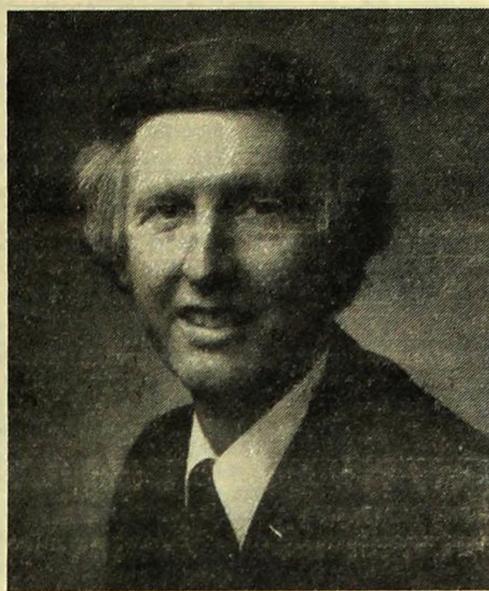
Jimmy Bryant, pastor of First Baptist Church, Counce, for the past four years, is serving as pastor of South Summerville Baptist Church in Summerville, Ga. A native of Mississippi, he is a graduate of the Blue Mountain College (Miss.) and did post graduate work at the University of North Alabama in Florence.

Members of First Baptist Church, Lenoir City, called **Glenn Gregg** as interim assistant pastor. **Charles A. Redmond Jr.** is pastor.

Crievewood Baptist Church in Nashville called **Carl G. Campbell** as interim pastor earlier this month. **Campbell**, former state foundation secretary for the Alabama Baptist Convention, and former pastor of churches in Missouri, Georgia, Florida, and Alabama, comes to Nashville from Taylors, S.C. He has been retired for several years. The membership also voted to call **Roland Hudlow**, retired

from the Baptist Sunday School Board, as interim educational director.

First Baptist Church in Memphis, called **Cindy New** as minister of childhood education. **Earl Davis** is pastor.



Nelson Price

Georgia pastor to address state Sunday School 'Gigantic'

Nelson Price, pastor of Roswell Street Baptist Church, Marietta, Ga., will address attendees at the 1979 Tennessee Baptist Sunday School "Gigantic" in Chattanooga next week.

The conference will be held at Concord Baptist Church beginning Monday night, Sept. 17, and continuing through Tuesday, Sept. 18.

Price's church, with a membership of about 5,000, has been recognized as having one of America's 50 largest Sunday Schools. He has served as pastor there since 1965. Prior to that, he was pastor of Oak Park Baptist

Church in New Orleans, La.

Area conferences are scheduled for ministers of education, Sunday School directors and their associates, and pastors. **Price** will lead the instruction for the pastors. Other areas will include adults, youth, children, preschool, and leaders of the mentally retarded.

Conference leaders include personnel from the Baptist Sunday School Board, the Tennessee Baptist Convention, and state approved workers.

Nashville mother and daughter watch history repeat itself

SHAWNEE, Ok. — When **Melinda Speer Mahand**, a native of Nashville, recently received a scholarship for her junior year at Oklahoma Baptist University here, history was repeating itself.

Almost 25 years earlier, in 1955, **Melinda's** mother, **Mary Louise Speer**, was awarded the same scholarship — the **Louella Lower Scholarship** — from Oklahoma Baptist University.

Mrs. Speer, who graduated from OBU in 1957, is the office manager/bookkeeper for Davis Stores, Inc., in Nashville. Her husband, **Mike**, a 1958 OBU graduate, is the associate executive director of the Southern Baptist Convention Stewardship Commission. The **Speers** are members of Nashville's First Baptist Church.

"I was so surprised to learn that **Melinda** had received this scholarship," said **Mrs. Speer**. "In addition to receiving the **Louella**

Lower Scholarship while I was a student, I also had the chance to meet **Mrs. Lower** herself."

In addition to her daughter **Melinda**, who is a junior English major at OBU, the **Speers** also have a daughter **Maris**, who is a freshman at OBU this fall.

Savannah pastor sets retirement

After 38 years as a pastor and evangelist in western Kentucky and Tennessee, **J.T. Drace** has announced his retirement from the ministry.

His last pastorate was at Southside Baptist Church in Savannah, where he served for two years. Other churches



Drace

he led in west Tennessee included: South Fulton, First Baptist Churches of Woodland Mills, Maury City, Henderson, Adamsville, and Finley; Friendship Baptist Church, Friendship; Calvary Baptist Church, Brownsville; and

Madison Baptist Church near Jackson.

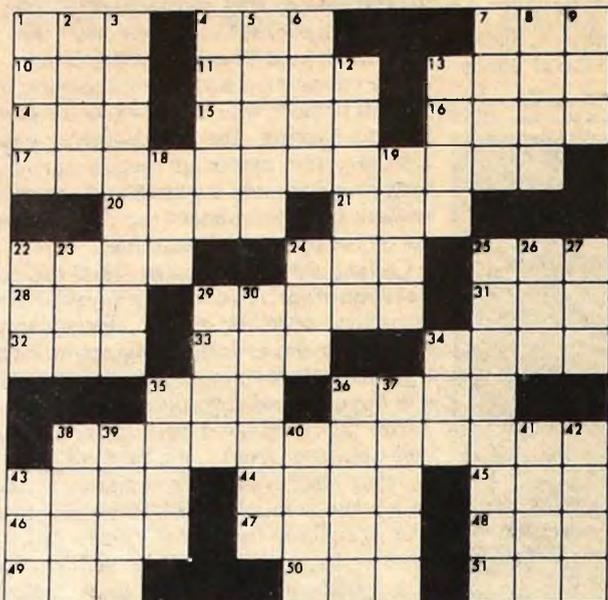
Active in denominational work, he served as associational moderator, clerk, and chairman of evangelism in several associations. Additionally, he was president of the West Tennessee Baptist Pastors' Conference.

438 Antiguans converted

ST JOHN'S, Antigua — Nearly 440 people in Antigua have professed faith in Christ during the past 12 weeks, according to Southern Baptist missionary **Shelby A. Smith**, coordinator of Antigua Baptist work. The most recent profession of faith came when 18 made decisions for Christ during an evangelistic crusade at **Swetes Baptist Mission**, led by **Walter G. Nunn** and seven volunteers from First Baptist Church, Jasper, Ala. That same week 18 Antigua young adults committed themselves to fulltime Christian service during a camp sponsored by the Leeward Islands Baptist Mission (organization of Southern Baptist missionaries).

Bible Puzzle

Answers on page 10



ACROSS

- 1 Tibetan gazelle
- 4 By him came death (1 Cor. 15:21)
- 7 Town (Gen. 12:8)
- 10 Christ (Col. 3:11)
- 11 The Lord spoke to him (Amos 7:8)
- 13 Hindu garment
- 14 Sesame
- 15 Progress
- 16 The Ahohite (1 Chron. 11:29)
- 17 Jesus (Mark 1:24; 4 words)
- 20 Hostelries
- 21 O.T. book: abbr.
- 22 Prejudice
- 24 "body was — with the dew" (Dan. 5)
- 25 "that — in your members" (Jas. 4)
- 28 Go astray
- 29 "and they — Stephen" (Acts 6)
- 31 Before
- 32 Hindu slave
- 33 Suffix for acyl or acet
- 34 City of Romania
- 35 Metric units of capacity: abbr.
- 36 Biters, of a kind
- 38 "I am the —" (John 10)
- 43 "A — of him shall not be broken" (John 19)
- 44 Japanese city
- 45 And not
- 46 Indistinctness
- 47 "Go —, and join" (Acts 8)
- 48 Uncle in Scotland

- 49 Latter Day Saints: abbr.
- 50 Lord High Treasurer: abbr.
- 51 Moisture

DOWN

- 1 Philistine city (Amos 6:2)
- 2 Medley
- 3 "idolators, and —" (Rev. 21)
- 4 Jobab's land (Josh. 11:1)
- 5 So be it: pl.
- 6 Not one
- 7 Nimbus
- 8 King of Canaan (Num. 21:1)
- 9 Three in Roma
- 12 "as lively —" (1 Pet. 2)
- 13 Lament
- 18 Yens: abbr.
- 19 Lot
- 22 Household need
- 23 A chief (2 Sam. 20:26)
- 24 Earned
- 25 "He — my strength" (Psa. 102)
- 26 Moab's city (Isa. 15:1; poss.)
- 27 Man (1 Ki. 1:8)
- 29 Weather word
- 30 "And to wait for —" (1 Thess. 1)
- 34 Fish dermatitis
- 35 Performer
- 36 City of Hadadezer (2 Sam. 8:8)
- 37 Separated
- 38 Precious metal
- 39 Burden
- 40 Jericho builder (1 Ki. 16:34)
- 41 European capital
- 42 Enticed
- 43 Container: abbr.

CRYPTOVERSE

R C H H L V Y Y C I M B O W M U K V L B C V C T C B

Z O H H

Today's Cryptoverse Clue: O equals U

Pulpit To Pew

By Jim N. Griffith

Due to his great affection for fried chicken, I have always felt a certain kinship with Colonel Harlan Sanders.

I particularly appreciated a recent statement by the genial old Kentuckian who said: "I'm giving my resources to education, for I've never had any desire to be the richest man in the cemetery."

This is in contrast to some people I know who, "if they can't take it with them," will not want to go.

Why, if a robber stuck them up and said, "Your money or your life," they would be so confused they might say: "Take my life — I'm saving my money for my old age."

But laying up treasures in heaven before you go is the wise plan. Money, after all, can bring you everything but happiness and pay your way to every place but heaven.

The old hymn says it well: "In my hand no price I bring, Simply to thy cross I cling."

Interpretation

Paul's basis of thanksgiving

By Herschel H. Hobbs

"We give thanks to God always for you all, making mention of you in our prayers" 1 Thessalonians 1:2

In ancient letters a greeting was usually followed with an expression of thanksgiving. However, this was no mere formality with Paul, as seen in its absence from Galatians. And here he gives the basis of his thanksgiving.

"Give thanks" is a present plural form. Paul, Silvanus, and Timothy constantly give thanks for the readers. The same is true of "making mention." Whenever they prayed they remembered the Christian virtues of the Thessalonians.

Without letting up they remember their "work of faith" (v. 3). Whatever they did for the Lord they did it in faith. Works do not produce salvation, but salvation produces good works (Eph. 2:8-10). Paul speaks of faith that works through love (Gal. 5:6).

"Labour of love" (v. 3). "Love" is agape, selfless love. They endured toilsome labor for love's sake. This love characterizes God's nature (1 John 4:8). It is both vertical and horizontal. It comes down from God and reaches out to all people.

"Patience [steadfastness, RSV] of hope." "Patience" is not passive acquiescence. It is strong endurance. The Greek word was used of an athlete's quality which enabled him to endure all his opponent did to him, yet had reserve strength to countercharge to victory. "Hope" connotes assurance of victory. Note the three Christian virtues (faith, love, hope, 1

Cor. 13:13). This suggests that Paul's readers were enduring persecution.

These virtues were exercised in accord with their relationship to "our Lord Jesus Christ, in the sight of [before the face of] God and [even] our Father."

"Knowing, brethren beloved, your election of God" (v. 4). "Knowing" means perceptive knowledge or absolute conviction on Paul's part. Note "brethren beloved." "Brethren" is used twenty-one times in this epistle and nine times in 2 Thessalonians. They are Christian brethren with a common source of spiritual life in God. "Beloved" adds to the effect of warm love between Paul and his readers.

"Election" does not mean an arbitrary choice of God. He has elected a plan of salvation. All who receive it are the elect (Eph. 1:3-14).

The example of this church encouraged Paul in Corinth. What one church does, good or bad, affects all others.

Devotional

He is my friend

By James M. Gregg

"Christ is all and in all" Colossians 3:11.

The Biblical writers from Moses to John wrote about Jesus, giving Him many different names. When Paul wrote his Colossian letter, he surely must have had these names in mind. He said, "Christ is all and in all." He is all that these men had said He is and more. None expressed Him in all of His glory and majesty and power, so He is "all and in all."

More than 250 names have been ascribed to Jesus in the Old and New Testaments. He was called Jehovah, Messiah, Redeemer, Saviour, Lord, the Offspring of David, The Bright and Morning Star, The Lily of the Valley, The Rose of Sharon, and many other titles or names. I like the name "Jesus" best. Lela Long expressed my feeling in her little chorus, "Jesus is the Sweetest Name I Know, and He's just the same as His lovely Name."

I was saved 57 years ago as a pre-teen lad. Jesus is more real to me now, and I love Him more than at any other time in my life. As a church member, pastor, denominational worker, husband, father, and grandfather, He has been the answer for all my problems and those of my people and family.

Will Thompson wrote a song before I was born, which expresses my feelings about Jesus My Lord and Saviour, and My Friend. "Jesus is all the world to me, My life, my joy, my all; He is my strength from day to day, without Him I would fall... When I am sad, He makes me glad, He's my friend." Praise His Name.

Gregg, retired executive director of the Tennessee Baptist Children's Homes Inc., is now pastor of Westwood Baptist Church, Nashville.



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Senate unanimously passes more liberal refugee law

WASHINGTON (BP)—By a vote of 85-0, the U.S. Senate passed the Refugee Act of 1979 bringing immigration law into line with "our national commitment to human rights and humanitarian concerns," according to the bill's sponsor, Sen. Edward M. Kennedy.

"We have a proud record of accomplishment in offering a helping hand to refugees..." the Democrat from Massachusetts noted. "But today we are considering legislation that will help us to do this job better—to resettle refugees more humanely, with greater planning, and at reduced costs."

A bill similar to that accepted by the Senate

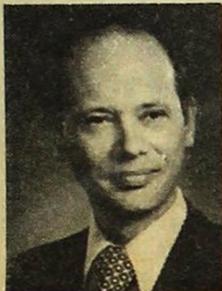


Citizen's Corner

By Jerry M. Self

Public affairs and Christian life consultant

Daniel Schorr has recently written of his experience with polls taken by a cable television channel. The point of his article was to describe an interview on a program in Columbus, Ohio, where Schorr discussed public attitudes toward the press. During the show, several questions were asked the viewing audience. After about one minute, the screen would show such results as: the five occupations considered most helpful to society according to the viewers: teacher 48 percent, physician 27 percent, journalist 12 percent, policeman 11 percent, politician 2 percent.



Self

How did the television station know within 30 seconds the opinions of the viewing audience? Two-way television. One channel of the cable system (called QUBE in Columbus) has the capacity of receiving signals from a push button box in the subscriber's home.

A new cable system projected for Nashville may become the second two-way TV system in the states. The FCC is asking that all cable systems develop a two-way capability.

Advocates of the system predict its use for notifying police of vacation absences, electronic shopping, medical surveillance, and other remarkable services.

An article in the February, 1979 Atlantic describes QUBE system in operation in Columbus. Presently at the conclusion of a commercial, the viewer may be asked to request the product being advertized. If a positive signal is received, the computer can charge the purchase to the viewer's bank credit card, and an address label will be printed for mailing the product.

The same capability could be used to print a profile on your family's viewing habits and your responses to TV polls. At present no TV station manipulates viewer information in this manner; but that is not because it cannot be done, nor is it because the law forbids it. There are no laws protecting the viewer at his point.

A group calling itself Citizens for Privacy in Cable TV is asking the Tennessee general assembly to pass a privacy in cable TV law in anticipation of possible abuses of the system.

Some of their concerns are the protection of the confidential nature of information received from subscribers, assurances that polls will be anonymous, and requirements that records on former subscribers will be erased at the time the subscription is cancelled.

is being considered by the House Judiciary Committee. It is expected to move fairly rapidly to full House action.

Kennedy called the existing immigration law "inadequate, discriminatory and totally out of touch with today's needs."

The measure, as passed by the Senate, would redefine refugees to eliminate the geographical and ideological restrictions presently in force. The current law was designed "to deal with people fleeing Communist regimes in Eastern Europe or repressive governments in the Middle East," said Dick Clark, U.S. coordinator for refugee affairs. The new definition would include "displaced persons," political prisoners, and those fearful of returning to their homeland because of fear of persecution.

Refugees would also be granted permanent resident status as are other immigrants, enabling them to find jobs more easily.

Sen. Walter (Dee) Huddleston, D-Ky., pointed out that opening up the definition of refugees might have negative results. "Are we helping solve the problem or are we creating more refugees?" he asked.

Kennedy responded that "this change in the legal definition of a refugee will not mean that an unlimited number of refugees can or will be admitted to the United States."

The new law, Kennedy said, will establish a ceiling of 50,000 refugees annually with emergency situations subject to congressional review. Present law allows 17,400 annually under "normal flow" conditions with a virtually unlimited number allowed in under the emergency parole authority of the Immigration and Nationality Act. Since 1956 the U.S. has accepted an average of 44,000 refugees annually under the parole authority.

The Senate accepted a Huddleston amendment which would limit the 50,000 ceiling to three years after which Congress would re-evaluate the quota. "This amendment acknowledges the controversial nature of this provision," Huddleston said.

The bill would also guarantee federal support of the refugee resettlement process, thereby taking much of the burden off of local and state governments. Benefits for all refugees entering the United States would include cash and medical benefits for two years, with a longer period for other programs that "help the refugees normalize their lives in their adopted communities," Kennedy said.

Kennedy cited other nations which have accepted large numbers of refugees. "We sometimes hear the complaint that the United States is accepting more refugees than anyone else—and why should we do more for refugees when other countries are not," he said.

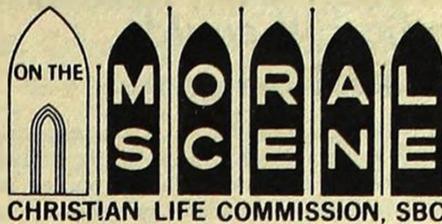
He noted that Australia and France have taken large numbers of "boat people" from Indochina and the largest group has been accepted by China. He also cited Tanzania which has taken 200,000 refugees from other African nations despite the fact that it is one of the 25 poorest countries in the world.

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Census Finds Unmarried Couples Have Doubled From 1970 To 1978 — "The Census Bureau has reported that the number of unmarried couples living together has more than doubled in the first eight years of this decade and increased more than eightfold among people under 25 years old. The study found that cohabitation, or 'households which contain two unrelated adults of opposite sexes,' to use the census definition, had increased by 117 percent, or more than doubled, since 1970. It found 1.1 million such households in the country, only a small fraction of the 48 million traditional husband-wife households. In seven of every ten of the unmarried households, both partners were under the age of 45 in 1978. One-fourth of the households had one or more children living with them. The trend toward living together without legal sanction was largely a youth phenomenon. There was almost no change from 1970 to 1978 in the number of unmarried households headed by persons 45 or older. However, there was a sixfold increase among those headed by someone under 25. The study linked this trend to 'an increasing desire among young adults to pursue nonfamilial interests, such as advanced education and labor-force careers before marrying.' The study added, however, that this 'does not necessarily portend a sharp rise in lifelong singleness.'"

(The New York Times, June 27, 1979)

Women's Role — "In Biblical times, the worth of an adult male was 50 shekels of silver; the worth of an adult female was 30 shekels of silver, or 60 percent of the worth of a male (according to Leviticus 27:3-4). Today, according to the National Commission on Working Women, those working full-time average only 60 cents for every \$1 earned by men. The salary gap between males and females has endured for centuries. Data from the U.S. Department of Labor reveal that for the last 25 years, women's average earnings have been only 58-64 percent of men's."

(Parade, June 6, 1979)

Chuck Hall joins Radio-TV Commission

FORT WORTH, Texas (BP) — Charles E. (Chuck) Hall, a veteran broadcaster, has been named manager of the newly developed broadcast services department of the Southern Baptist Radio and Television Commission.

The broadcast services department will handle work done by the former special projects department.

Staff members ascertain and help churches, associations, state conventions, and agencies with media needs. They produce spot announcements and special programming for radio and television, offer professional advice for improving the broadcast of worship services, conduct full statewide campaigns involving all aspects of the communications media, and provide a liaison with local broadcast stations and Southern Baptist churches.

Recipient of several prestigious broadcast awards, Hall has worked for 21 years at WHAS-TV, Louisville, Ky., where he was one of two senior producer-directors. He has also been a writer and producer at WLWT-TV, Cincinnati, and WSAZ-TV, Huntington, W. Va.

W.C. Woody, who headed the former special projects department, will continue to handle specific assignments in the broadcast services department as the special projects supervisor. Woody will remain in charge of the commission's Time Rite agency, which buys advertising time when needed, and will also be responsible for projecting, planning, and developing media programs and campaigns with other denominational agencies and associations. His responsibilities will also include developing satellite usage plans as they relate to broadcast applications.

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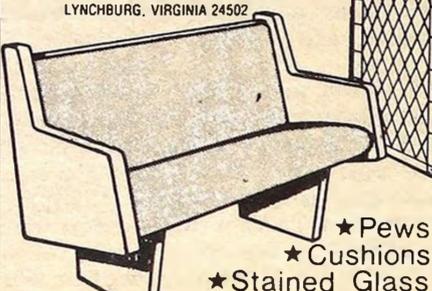
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India bill could restrict religion

BANGALORE, India — A bill currently before India's lower house of Parliament would restrict Christian witness if passed, but the new Janata (secular) government has stated the bill will not be accepted.

The Freedom of Religion Bill would prevent "conversion of force," which Rebekah A. Naylor, Southern Baptist missionary press representative said could include presentation of God's judgment and the result of sin.

Social ministries, including hospitals such as the one operated by Southern Baptists in Bagalore, also could be suspected of using physical ministry to force conversion, added Naylor, a missionary physician.

The bill's initiator, O.P. Tyagi, a member of the Janata party, said it was drafted to "protect all religious minorities" in India, including Christians.

Presentation of the bill resulted in massive demonstrations all over India by Christian groups, Naylor said. "Often the Christians were joined by other minorities, such as Muslims, in the protests."

UNIFORM SERIES

Lesson for Sunday, September 16

God's authority and rule

By Jerry Heflin, Bible teacher
 Harrison-Chilhowee Baptist Academy, Seymour

Basic Passage: Isaiah 5:1-7; Matthew 13:44-46; 21:33-46
 Focal Passage: Matthew 21:33-41; 13:44-46

Our age has been characterized by a flood of rebellion that broke loose in the sixties and continues to plague us today. Its chief characteristic has been rejection of authority, which the Bible states will lead to all kinds of perversions (Rom. 1; Gal. 5:19-21). Let a nation become rebellious toward authority and that people will ultimately challenge the authority of God's infallible Word. It must be so because God's plan of submission to authority runs counter to the rejection-prone, "do my own thing" philosophy.



Heflin

Since Christ cannot be seen with the naked eye, attack what one can see — the Bible. It should be no surprise that what many consider the chief theological debate of our times is the position one takes toward the inspiration of Scripture. However, it is not what men find in the Bible, but what they find in their hearts that troubles them.

What happens to a nation that rejects Christ and His Word of authority is illustrated for us in this week's Bible study. Parables have been selected to show rejection and acceptance of Christ's authority and rule in the life.

Rejection of Christ's authority and rule (Matt. 21:33-41)

This parable provided a lesson through illustration for the chief priests and elders of the temple, although it was spoken before all Jesus' hearers. Jesus and His disciples came to Jerusalem the final week before the crucifixion. He entered the city as predicted (Zech. 9:9), drove out the money changers, and was challenged by the chief priests and elders as to His authority for doing so.

Jesus demonstrated His authority and rule by questioning them and then speaking to them in parables of judgment. A parable is a comparison that illustrates some spiritual truth. The first is the parable of the householder.

A. The householder

This was the master of the family, the one who directed the family affairs, the landlord. He represents God. Before going into a "far" country, the householder did four things after planting the vineyard: (1) he "hedged it round about." This means he enclosed it with some form of fence made of wood, rock, or thorny bushes; (2) he "dugged a winepress." The original meaning was a "vat" into which the juices flowed; (3) he "built a tower." This could have been from 40-60 feet tall and served to observe, provide shelter, and store the produce; (4) he "let it out to husbandmen." Perhaps, the term "sharecropper" will suggest to you the arrangement. This diligent preparation suggested that the lord of the vineyard had done all he could to make adequate provision that should have caused a grateful, responsible response from those charged with its care.

B. The husbandmen (v. 33)

These tenant farmers represent the chief priests and elders. They were given the responsibility of caring for the interests of the owner of the estate and acting under his authority and rule.

C. Treatment of the servants (vv. 34-36)

The servants represent the prophets who were sent to Israel and Judah to call the people to account before God. These servants were mistreated and abused and even killed. The husbandman was more than patient and kept sending other servants. Their fate was the same.

D. A final appeal (vv. 37-39)

The husbandman sends his son thinking that surely those wicked fellows would respect his authority and rule as he represents his father. They kill him. The son

represents Jesus. The Jews will have one last appeal before judgment comes.

When they rejected Christ's rule, the leaders made themselves the final authority. Their motives are unmasked in verse 38.

E. The judgment (v. 40-41)

It is not the human mind nor the current theory that will be the final word: it is God and His Word. Jesus Christ is God's final Word. These leaders were hearing a prophecy of their own judgment. In 70 A.D. the Romans destroyed Jerusalem. They returned years later and left Jerusalem in utter ruins, mute evidence for the world to see what happens to those people who reject the authority of our Lord.

God's authority and rule was the issue. Their positions of authority were threatened. The issue is still before us. Self dies with a stubborn struggle. These passages must be applied even to those of us who know and walk with the Saviour. Do we give Him the final authority on our plans, dreams, and aspirations? He said, "Go." Do we go? He said, "Witness." Do we witness? He said, "Give." Do we give? He said, "Forgive." Do we forgive?

There lived in the time of Martin Luther another believer named Martin of Basel. Like Luther, he, too, believed in God's grace, was genuinely converted, wrote out his confession, and truly loved the Lord. But who has heard of Martin of Basel? You see, he took his confession and hid it behind a brick. Luther pinned his for all the world to see. Luther's heart burned with the authority of God and His Word and, like Jeremiah, this fire in his bones could not be contained (Jer. 20:9).

Christ's authority and rule accepted (Matt. 13: 44-46)

Jesus uses beautiful metaphors to compare God's rule and Kingdom to a pearl of great price and a great treasure hidden in a field. The whole point of these comparisons seems to be that one who really understands the gospel message will be ready to make any possible sacrifice that he himself may become an heir of the Kingdom.

The merchant had a yearning for the best. When he found it, his priorities changed so that that acquisition became the driving force of his life.

Those submitting to the authority and rule of the Saviour discover that they have the best. Since 1970 this teacher has walked closer to the Lord, but that closer walk has been in the midst of great difficulty and personal trial. Time and again the question has arisen from that subtle one "Is that the best?" Sometimes amid tears, at other times with indescribable joy, he has responded, "Yes, this is the best." A saint of old said, "When I place Jesus between me and pressures, the enclosing pressures simply press Him closer." Hallelujah! Jesus is that pearl of great price and that hidden treasure.

Conclusion

The unsaved world must be told of the Saviour and of the consequences of rejection. At the same time the non-Christian must be able to look at our homes, businesses, and recreations and see a quality of life that causes him to yearn for the Best.

A PRAYER: My Lord, bring me to such levels of submission that when You ask me to do something I may agree with the old French saint who said, "Lord, how did you know that was what I wanted to do?" In Jesus' Name, Amen.

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LIFE AND WORK SERIES
Lesson for Sunday, September 16

Opportunities to witness

By Ray E. Fowler, Pastor
White Oak Baptist Church
Chattanooga, Tennessee

Basic Passage: Acts 24:1 to 26:32
Focal Passage: Acts 24:14-15, 24-25; 26:19-22, 27-29

Under the custody of Felix (24:1-27) Paul was arraigned and tried (vs. 1-23) at Caesarea.

Satan wastes little time when he is accusing one of God's servants. Five days after Paul arrived in Caesarea from Jerusalem (v. 1) his accusers made their appearance. They brought with them one of the most eloquent and clever trial lawyers of Jerusalem, to present their case before Felix against Paul. But neither Tertullus's lavish flattery of Felix (vv.2-4), nor his flagrant demeaning of Paul (vv. 5-6) was a match for the Apostle's brilliant testimony.



Fowler

Three accusations were leveled at Paul: (1) sedition against the state (v. 5a); (2) sectarianism against the Jewish community (v. 5b); and, (3) sacrilege against God (v. 6a).

Two of the charges Paul denied, asserting that his accusers would be hard pressed to prove them (vv. 11-13). He did not deny, however, the second charge, his involvement in the Way (vv. 14-15). Quite to the contrary, he insisted that the "sect" of the Nazarenes was not a newly formed heresy but that it had grown out of the Jewish religion. In fact, as a follower of the Way, he was a more loyal Jew than his accusers. He worshipped the same God they worshipped, believed in all the Scriptures, and cherished the hope of the resurrection as the majority of his nation did.

Paul before Felix (Acts 24:24-25)

How strange that such an immoral and despicable man as Felix wanted to hear more "concerning the faith in Christ." His interest was likely prompted by his wife, Drusilla, a Jewess. Both had lived in Palestine long enough to have some knowledge of the Way and they wanted to hear more. Some Christians often assume that such immoral and evil people have no interest in the gospel.

Fear strikes the heart of many believers at the thought of witnessing, especially to such evil people as Felix and Drusilla. Not so with Paul! With a heart filled with love and the hope of the resurrection, he welcomed the opportunity to witness to this regal, but wicked couple.

Paul's witness was tailored to the situation, as it often must be. To a corrupt judge Paul reasoned of justice. To a licentious man and profligate woman he spoke about self-control. To one who often passed judgment on others he spoke of judgment to come. So dauntless was Paul's witness that Felix broke off the interview, promising to hear more at a later time. Awakened to a sense of sin and judgment, and salvation within their grasp, this royal pair delayed their decision until another day — a day they had no promise would ever come.

Paul's witness before Agrippa (Acts 26:19-23)

Felix was disposed and succeeded by Porcius Festus, under whom Paul stood trial again. Having endured two years (24:27) of the procrastinations of Felix and sensing that justice under Festus was just as remote, Paul

made a dramatic move. He appealed to Caesar (25:10-11).

Shortly after the trial an incestuous couple, King Agrippa and his wife Bernice, visited Caesarea to salute Festus. Agrippa confessed his frequent desire to hear Paul, so the interview was arranged.

Paul's testimony before Agrippa (26:1-29) is a masterpiece of eloquence. In substance, it is very similar to the speech made in Jerusalem on the steps of the Tower of Antonio (Acts 22).

Pressing for commitment (Acts 26:27-29)

As long as Paul expounded about his own personal testimony (26:2-23), Agrippa listened courteously and with interest. But as soon as the apostle attempted personal application, Agrippa became ruffled. "Believest thou...?", said Paul. With that Agrippa terminated the interview saying, "Do you expect to make me a Christian in such a short time?" (vv. 27-28)

There are many Agrippas today, quite interested in Bible exposition and gospel preaching, but ready to snap back as soon as Nathan says, "Thou art the man" or a Paul says, "Believest thou...?" It is sad that we Christians are not more personal with the most personal thing in the world. Our personal testimony to others ought always include a "Believest thou...?"

Paul's gracious answer (v. 29) to Agrippa's scorn was a real gem in it. His burning desire was that Agrippa and all might know Christ and the glorious liberty that he had enjoyed in Him. He said, "I would to God that not only thou, but all that hear me this day would become such as I, except these bonds." Single out those words "such as I."

The apostle had such a wonderful experience and led such a dynamic life for Christ that he was unafraid to ask others to become what he was. Are we satisfied enough with what we have allowed Christ to do in us that we have no hesitation in asking others to become such as we are? Or, is something so wrong with what we are that we would hesitate to have ourselves duplicated in others? When something so good, so beneficial, and so exciting as Christ coming into our lives happens, we should be able to say readily we want people to become what we are.

Enrollment climbs again at Carson-Newman College

JEFFERSON CITY — Enrollment at Carson-Newman College has increased for the third consecutive year with about 1,600 students registered for the fall semester.

College administrators anticipate more than 1,620 students when registration closes on Sept. 13. The enrollment figure does not include students registered in extension classes in Knoxville and Oak Ridge.

Twelve new faculty and staff members joined the 93 full-time and 20 part-time faculty members at the Baptist college this fall.

Baptist college to buy \$1-million worth of land

WEST PALM BEACH, Fla. (BP) — Palm Beach Atlantic College's board of trustees has voted to purchase \$1-million worth of land from the First Baptist Church of West Palm Beach, Fla. The land surrounds the college's current campus on South Olive Avenue.

The purchase consists of five parcels of land composing 14 lots in the area around the campus. The \$1-million purchase price will be paid over 10 years.

The purchase, according to George R. Borders, president of the 12-year-old private Baptist college, is a step in the college's efforts to develop its permanent campus on a 21-acre area in West Palm Beach. The college is also preparing for construction of its first new structure, a \$1.5-million student services center.

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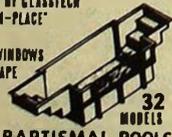
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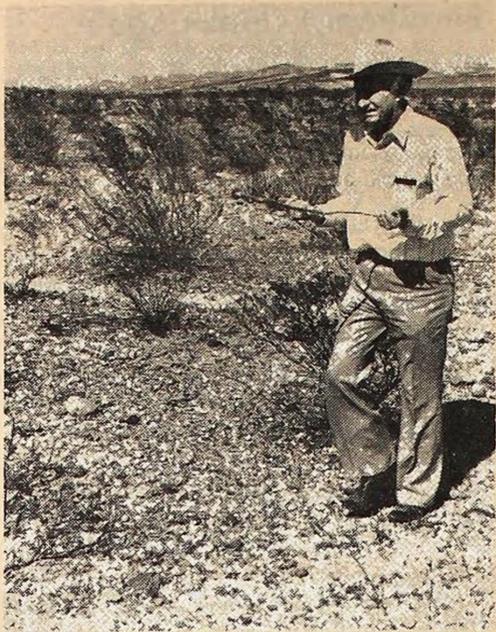
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Okinawa church holds reunion in Arkansas

WEST MEMPHIS, Ark. — Sixty-six members of Koza Baptist Church, Okinawa, met recently in West Memphis, Ark., for a reunion. Koza church is an English-language congregation primarily attended by American servicemen stationed in Okinawa. During the church's 15-year history more than 3,000 servicemen and their families have been members there. Southern Baptist missionaries Elton and Dottie Gray, who have been assigned to Koza church since 1971, were in the States on furlough and attended the reunion.

Mexican Baptists send first missionaries

TIJUANA, Mexico — During the annual convention held recently the National Baptist Convention of Mexico commissioned its first foreign missionaries. Jose and Susana Guzman will work in Honduras at the invitation of Honduran Baptists. Guzman is a graduate of Mexican Baptist Theological Seminary, Mexico City, and has a degree in agriculture.



WATER WITCH—D.L. Kite, a Texas Baptist layman, uses a 'divining rod' to find water for Mexican villages in the arid Southwest.

Water draws 'witch' into well ministry

By Charlie Warren

DALLAS (BP) — When D. L. Kite rides over a dry, west Texas field in a pickup truck, he can tell when the truck passes over water just by "feeling it."

Kite is a "water witch" who uses his God-given talent for finding water to help poor Mexican villagers through the Texas Baptist River Ministry.

He can't explain how he does it. He says he "just feels it" when water is directly underground. To make sure he's absolutely on target, Kite uses a fresh clip of mesquite

tree or some other freshly-cut branch as a "divining rod."

Inserting a silver dollar in one end of the branch, he says he can even distinguish between fresh water and salt water.

He says plant life needs water and will "feel" for it. When water is beneath him, the "divining rod" points down to the spot.

Kite is a field consultant for the Texas Baptist River Ministry, which drills wells in villages that don't have proper waste systems. Currently, J.C. Wood, full-time River Ministry volunteer from the Texas panhandle, operates a drilling rig to dig the wells.

Wood says he has learned from experience to dig wherever Kite tells him. Wood estimates they hit fresh water more than 80 percent of the time, using Kite's "gift."

The river ministry is involved in many projects that help improve living conditions, but Kite says nothing changes the people's lifestyle as dramatically as digging a well and piping in fresh water.

"It changes the ratio of births to deaths," Kite explains, "and it's just good to see a woman in her own yard washing clothes."

Hand-dug wells are easily contaminated because things fall into them. Machine-dug wells have a smaller opening, make them purer, he explains.

Using volunteer workers, the River Ministry reaches thousands of lives on both sides of the Rio Grande, providing health services and agricultural expertise while sharing the good news of Jesus Christ.

"Baptists have a relationship with the Mexican government and with the Mexican people that no one else has," Kite explains. "We first deal with the whole people, working through the leadership of areas and villages. We go through the authority no matter who he is."

"Now we can do about anything we want. Everyone contributes his part. We're allowed to carry on a witness and start churches because of how we have gone about it. All of the programs are tools that relate to our goal — to share Christ with the people."

Adapted from World Mission Journal, Oct. 1979.

US choir tours Colombia

BOGOTA, Colombia — The youth choir from Wieuca Road Baptist Church, Atlanta, Ga., recently sang on television and nationwide radio in Bogota, Colombia, through arrangements made by Southern Baptist missionary Marion L. Corley. The group also presented concerts in Cali, Bucaramanga and Barranquilla and in the president's palace, where they presented New Testaments to palace employees.

Third in a series

North Carolina Baptists take conservation seriously

By Jim Lowry

NASHVILLE, Tenn. (BP) — Systematic energy management is not a prevalent area of concentration in the Southern Baptist Convention, but the Baptist State Convention of North Carolina is leading in efforts to organize and conserve.

Gwenn McCormick, building consultant in the state convention, and Cecil Ray, executive secretary, decided during the severe winter of 1976-77 to begin alerting churches to potential savings available from avoidable energy waste.

In attempting to relate the message that conservation is important for everyone, McCormick and others on the newly-organized North Carolina Energy Strategy Committee began emphasizing that small savings from many people add up to big conservation totals.

One of their primary vehicles for this appeal is a poster with a light bulb and the message that "One light bulb can steal \$106,000 a year from North Carolina Baptists." This means a total of \$105,777 would be saved if each North Carolina Baptist church would conserve energy equal to the energy consumed by a 100-watt bulb burning continuously for one year at 1977 electricity costs.

The energy Strategy Committee prepared a checklist churches can use to determine which areas are wasting energy. Committee members anticipated questions about the costs of conservation measures, and intentionally emphasized measures that would cost little or nothing. Basic to the program was a strong emphasis on better energy management.

McCormick was sure energy conservation was not a cause that would win a mass following, even among church leaders. In fact, during their first energy Conservation Seminar for pastors and staff members, they discovered a considerable amount of apathy toward energy conservation.

McCormick is now concentrating on training an energy conservation team for each of the 80 local church associations in North Carolina. These teams will help churches determine which areas of energy management need immediate attention and where the biggest savings can be realized.

He is also working with two associations to create an associational model for energy conservation to document actual energy savings. Additionally, he hopes to find churches to serve as energy conservation models, particularly smaller churches.

Personnel of the state convention also are urged to plan programs with energy economy in mind, car pool when possible and develop a lifestyle for energy conservation.

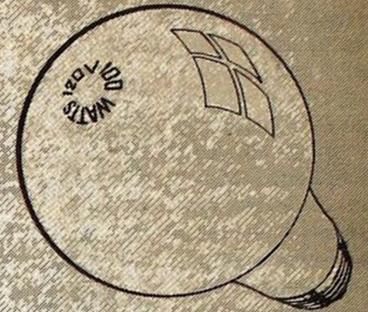
At the state Baptist building in Raleigh during the harsh 1976-77 winter, the state convention went to a four-day week, cut temperatures to 62 degrees and worked as a liaison with the governor's office to urge churches to make every effort to conserve whenever possible. Many Sunday night services were cancelled because of a request by the governor's emergency energy council.

Today, after a survey of the Baptist Building to pinpoint energy waste, thermostats are set at 68 degrees in winter and 78 degrees in summer, and the lighting load has been lowered by 25 percent. An emergency energy policy also has been established to provide guidelines for cooperation with state government in the event of another energy emergency of similar proportions to the one in the winter of 1976-77.

"Energy is not just disappearing, it's being used up," McCormick says. "Baptist churches are wasting hundreds of thousands of dollars annually and it is not helping the purpose and mission of our church. If we are just trying to conserve, we have made a vast improvement over not caring."

"A majority of people still believe the

One light bulb can steal \$106,000* a year from North Carolina Baptists.



Baptists have a biblical idea ... Don't waste energy!

*If each N.C. Baptist Church wastes an amount of energy equal to that consumed by a 100w bulb burning continuously, the annual waste would be \$105,777.

8,760 hrs. a year x 100w = 1000 - 876 Kwh
876 Kwh x .85¢ per Kwh = \$30.66
\$30.66 x 3,450 churches = \$105,777

MAKING A POINT GRAPHICALLY—
The energy committee of the Baptist Convention of North Carolina distributed this graphic on a brochure encouraging churches to conserve energy.

energy crisis is a matter of manipulation," he said. "If we can get churches to begin to conserve energy in church buildings, the church can become a model in the community. We see churches facing a credibility problem if the church does not become a good model. Churches can be an example and influence to businessmen and home owners.

"I'm not sure we have matured to the point where we see waste as a sin," McCormick said. "Our consumptive-mentality and throw-away ethic must be recognized for what they are — irresponsible and sinful waste."

"Conservation of energy will probably never have the mass appeal that missions, evangelism, or even hunger has for most Southern Baptists," he continued. "The dramatic appeal of these concerns can hardly be matched in presenting energy issues."

"In fact, my concern is not to try to match the appeal of missions and evangelism but to call North Carolina Baptists to a mature and Biblical understanding of the stewardship of energy. It is imperative that Baptists see and speak out against the sin of wasting energy and wasting our financial resources on excessive consumption of energy."

EDITOR'S NOTE: Article four will deal with the role of the pastor as leader of the church in planning an effective energy conservation program.

Guatemalans aid refugees

COBAN, Guatemala — Members of four-year-old Jerusalem Baptist Church in the Pocola Valley of north-central Guatemala have given \$50 to the Baptist Convention of Nicaragua to be used in refugee relief work. The money was presented to Southern Baptist missionary to Nicaragua Stanley D. Stamps, who was visiting the church. The congregation of more than 500 members has sponsored three churches and works with eight missions. Their average income per family, per day is about \$1, according to Stamps.

San Juan church dedicated

SAN JUAN, Argentina — Rawson Baptist Church, San Juan, Argentina, recently dedicated a new church building which replaces one destroyed in a November 1977 earthquake. The Southern Baptist Foreign Mission Board supplied \$14,000 to help construct the building. Church members made concrete blocks and worked in three shifts around the clock to complete the project.

HISTORICALLY FROM THE FILES

50 YEARS AGO

The Baptist church at Medina called T. O. Phillips of Jackson as pastor.

I. N. Penick of Union University's Bible dept., Jackson, accepted the call of the new Baptist church at Savannah.

25 YEARS AGO

The sanctuary of New Providence Baptist Church near Clarksville was damaged by fire, Aug. 17, 1954. Damage was estimated between \$25,000 and \$30,000. The building was covered by insurance, but two pianos and an electric organ were not insured. The fire was believed to have started due to an electrical shortage in the lighting. E. H. Greenwell was pastor.

Roy R. Newman was the new pastor of First Chilhowee Baptist Church, Seymour.

10 YEARS AGO

Indian Springs Baptist Church, Kingsport, had broken ground for a new auditorium-education building. The plant was expected to cost about \$100,000 exclusive of furnishings. Luke Martin Jr. was pastor.

Brook Hollow Baptist Church, Nashville, held dedication services and open house for its new \$450,000 facilities which included an auditorium, offices, and education space. The church was constituted in 1954 as a mission of Woodmont Baptist Church, Nashville. John Daley was the Brook Hollow pastor.