

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Purchase offer signed on Belmont Plaza sale

### Issuing of new bonds approved; closing projected for Feb. 1

By Al Shackleford

The group which has been authorized by the TBC Executive Board to work out the details for the sale of Belmont Plaza to Belmont Plaza Inc. met Dec. 19 at the Baptist Building in Brentwood.

According to action by the Executive Board on Sept. 11, this group is composed of the TBC president (William Palmer of Morristown); the Executive Board president (Earl Wilson); Executive Secretary Tom Madden; and others they might enlist. Bill Coles of Nashville, chairman of the Belmont Plaza Committee, was added to the group.

Also at last week's meeting were Wade Darby, executive director of the Tennessee Baptist Service Corporation; Herb McCarthy, president of Belmont Plaza Inc., and convention attorneys Robert Taylor and Charles Warfield.

The group was told that the "Offer to Purchase" which was approved by messengers to last month's Tennessee Baptist Convention had been signed Dec. 12 by representatives of the convention (Wilson and Madden); representatives of the Tennessee Baptist Service Corporation (Darby and Mrs. Thomas Bryan, secretary of the TBSC Board of Directors); and representatives of Belmont Plaza Inc. (McCarthy and Herman King, corporation secretary).

Warfield said that everything is proceeding according to plan and all parties are aiming toward a Feb. 1, 1980, closing.

The Health and Education Facilities Board of Metropolitan Nashville and Davidson County met Dec. 12 and voted unanimously to issue up to \$5-million in new bonds in the name of Belmont Plaza Inc.

The proceeds from these bonds, along with the \$457,000 currently held in reserve will be placed with an escrow agent, who will pur-

chase United States government securities which will be used by the trustee bank to pay off the original bonds as these mature.

McCarthy reported that a new feasibility study on the senior adult housing project will be completed this week and will become a part of the new bond indenture.

The group was given a report of necessary repairs and missing furnishings at Belmont Plaza. They then passed a motion that up to \$8,000 be allocated to bring the building back to its Jan. 12, 1979, state. Many of the repairs are still under warranty by the contractors and subcontractors.

Warfield noted that official documents are being prepared by the H & E Board to release the TBSC from all liability and the lease on Belmont Plaza. These will become a part of the closing documents.

Another document is being prepared by the H & E Board's attorney which will declare that interest income earned on both the original bonds and the new bonds will be tax exempt.

In response to a question by Wilson, McCarthy told the group that when the deal is closed that the names of the stockholders in Belmont Plaza Inc. (reported to be 20 Baptist lay people) and the names of the investors (Belmont Plaza Associates) will be announced "if these have no objection."

Belmont Plaza Associates is said to be five or six Baptist lay people who are investing \$1-million in syndication funds as depreciation.

Wilson stated that he is "very encouraged with the progress that has been made" since the state convention.

The group will meet periodically until closing of the sale, with the next scheduled meeting set Jan. 22.



**ACADEMY ACCREDITED** — W.O. Warren (right), chairman of the Tennessee Secondary Committee of the Commission on Secondary Schools of the Southern Association, presents Hubert Smothers (left), academy president; Roger Henry (second from left), principal; and Charles Chance, evaluation co-ordinator, the certificate of accreditation during the 84th annual meeting of the Southern Association, Atlanta, Ga.

## Baptist academy accredited by Southern Association

SEYMOUR—Harrison-Chilhowee Baptist Academy here has been accredited by the Commission on Secondary Schools of the Southern Association of Colleges and Schools, according to W. O. Warren, chairman of the Tennessee Secondary Committee of the commission.

The action came during the Southern Association's 84th annual meeting in Atlanta, Ga., Dec. 9-12.

"This accreditation is something we have worked long and hard to achieve," said academy President Hubert B. Smothers. "Harrison-Chilhowee is now one of 37 private schools in Tennessee to receive accreditation by the Southern Association. We are very proud of this achievement as we approach our 100th anniversary in 1980 and launch into our second century."

Accreditation is based on an evaluation of the total school to determine if it meets not only the needs of the students and community but also the standards of quality of the Commission of Secondary Schools. The evaluation process includes a self-study by the school and review by a visiting committee of professional educators representing the Southern Association's member secondary schools.

Harrison-Chilhowee, an accredited co-educational middle and high school, is an educational institution of the Tennessee Baptist Convention. The academy ministers to both the hearing and the deaf, grades seven through 12. Day and resident students come from 18 states and 13 foreign countries, this the school's centennial year.

"The academy is here for what it can offer not only to students but also the community at large. This accreditation sets forth the high

standards by which we operate. The faculty and staff should be commended for their many long hours of hard work to achieve accreditation for the academy," said academy Principal Roger Henry.

Founded in 1895, the Southern Association is a voluntary, nongovernmental agency composed of more than 11,000 colleges and universities, occupational institutions, and secondary and elementary schools. Headquartered in Atlanta, it is one of six regional accreditation associations in the United States and encompasses 11 southern states from Virginia through Texas.

The purpose of regional accreditation is to improve the quality of education. Each member school must carry on a continuing program of improvement and, to maintain its accreditation, must submit annual reports and undergo periodic re-evaluation.

## Church schools face difficulties, speaker warns Baptist educators

ATLANTA (BP)—Warning that increased government influence is creating special difficulties for church-related schools, a former U.S. congressman urged Southern Baptist educators here to "lobby" for Christian higher education.

John Dellenback, president of the Christian College Consortium and Coalition and former congressman from Oregon, told educators attending the mid-year meeting of the Association of Southern Baptist Colleges and Schools that they should "make it (their) business to be involved with government."

Citing recent legal cases brought against church-related schools, Dellenback warned, "You can't wash your hands of involvement with the Department of Education (formerly HEW)."

One of the cases cited involves Mississippi College, a Southern Baptist-related school. The issue of the case, explained Dellenback, is the question "Can a Christian college insist that its staff be Christian?"

"If the decision does not come out on the side of Mississippi College," he warned, "there will be ramifications for all church-related schools."

The former lawmaker suggested that college leaders get to know their senators and congressmen. "Help them understand the problems and issues relating to Christian higher education," he said. "That's lobbying at its best."

## No 'Reflector' mailed next week

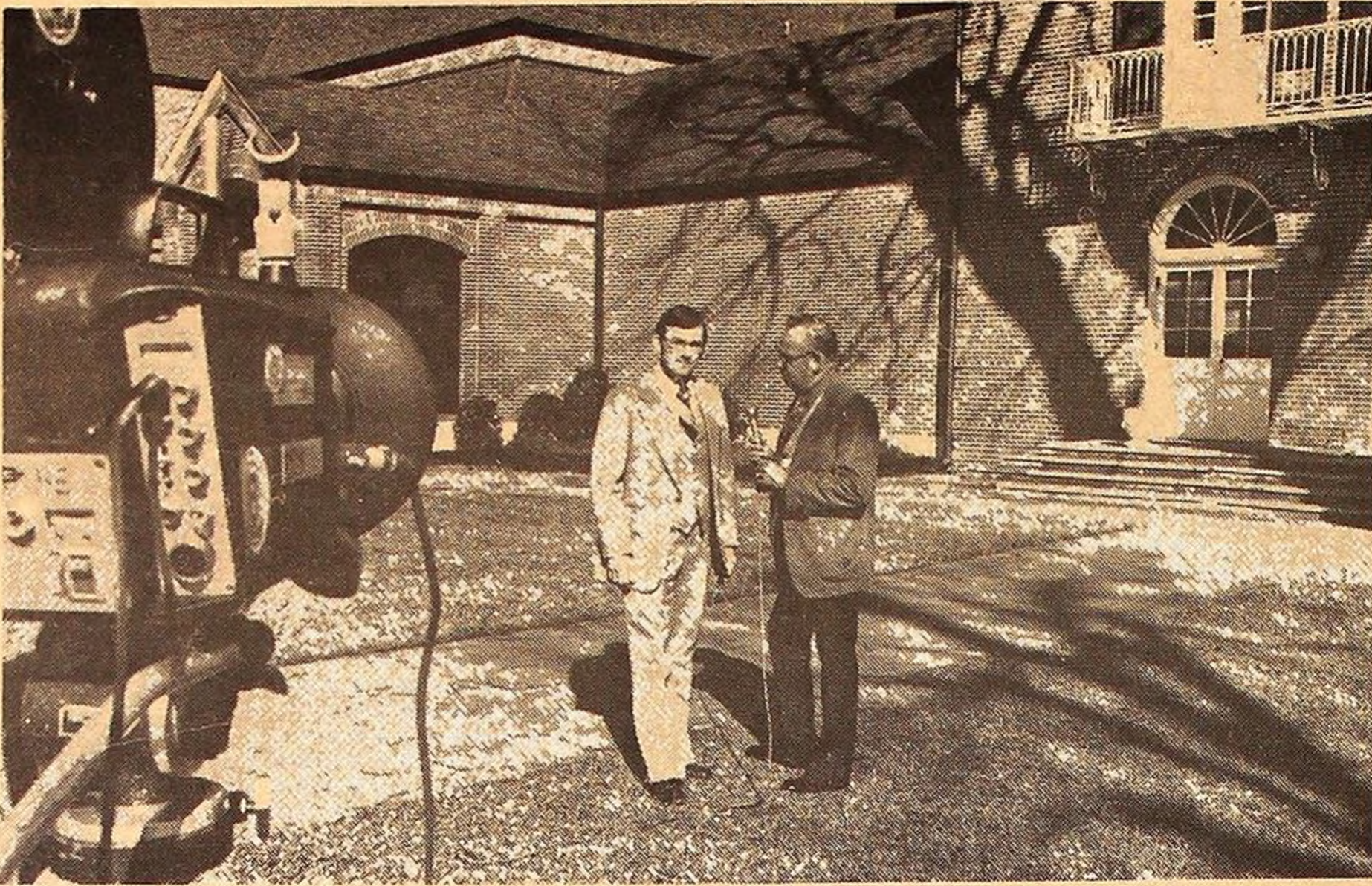
The Baptist and Reflector will not be printed and mailed next week.

Beginning this year, the publication will NOT be issued New Year's week, rather than Christmas week as in recent years. Therefore, there will be no issue dated Jan. 2, 1980.

The next issue of the Baptist and Reflector will be dated Jan. 9, 1980.

The Baptist and Reflector will continue to be printed 51 times each year, although there have been 52 issues printed in 1979.





**TV PROGRAM FEATURES SEMINARY** — Edgar Homrighausen, popularly known in the New Orleans area as "Pastor Ed," interviews Don Stewart, executive vice-president of the New Orleans Baptist Theological Seminary, during the local Federation of churches' weekly TV program.

## Georgia committee affirms Harwell as 'Index' editor

ATLANTA (BP)—The Executive Committee of the Georgia Baptist Convention has affirmed its intention to retain Jack U. Harwell as editor of *The Christian Index*, the convention's news journal.

The action follows failure at the recent annual meeting of the convention in Savannah by persons seeking to generate support to have Harwell fired because of his theological views. William Powell, editor of *The Southern Baptist Journal*, publication of the Baptist Faith and Message Fellowship, organized to find Southern Baptist "liberals," led the effort to fire Harwell.

Before the convention the Executive Committee met and voted to ask its administrative committee to meet with the board of directors of *The Christian Index* to consider charges against Harwell and bring a report back to the Executive Committee. The charges involved Harwell's interpretation of the Adam and Eve account in Genesis, written in a personal letter five years ago, not theological content of *The Christian Index* itself.

The convention in Savannah approved, by a four to one margin, a motion to "express our full confidence in the personal and professional integrity of the editor so that the Executive Committee in its deliberations will know the sentiment of the messengers." Messengers sustained a ruling that motions to fire Harwell were out of order.

In the joint meeting of the administrative committee and the newspaper's directors, Harwell reaffirmed his "acceptance of and adherence to the Baptist Faith and Message statement" adopted by the Southern Baptist Convention in 1963 and later by the Georgia Baptist Convention.

The Executive Committee noted that since Harwell had reaffirmed the theological position of the convention and policies of operation for the newspaper that "the Executive Committee continue his services as editor of *The Christian Index*."

The committee's statement expressed appreciation "for Harwell's professional ability and services in editing a denominational news journal which has served Georgia Baptists well and which has earned the respect of leaders in both religious and secular journalism."

"Any opinions, including those of the editor, which may not be in harmony with the Baptist Faith and Message statement in no way changes the commitment to this statement by *The Christian Index*, the directors or the Executive Committee of the Georgia Baptist

Convention," the committee said.

"Any statement not in harmony with the Baptist Faith and Message statement does not have the endorsement or approval of the Executive Committee of the Georgia Baptist Convention," the statement added.

The committee's statement further declared that the Georgia Baptist newspaper "is to reflect the spirit and theological position of Georgia and Southern Baptists" but also noted: "As pastors in Georgia Baptist churches are free to preach within the context of the affirmed faith and theological position of Baptists, so the editor of *The Christian Index* is free to discuss issues within the scope of *The Index*'s purpose and objective, and as the Lord leads in the discussion of subjects which the editor deems to be of interest and concern to Georgia Baptists."

"The editor is responsible for editorial expression," the statement continued, "and it is understood that he does not speak officially for the Georgia Baptist Convention or the Executive Committee. It is also understood that at times the editor's thinking and statements may not be in harmony with other Baptists and other leaders in Georgia Baptist life. The editor is personally responsible for expressed editorial opinions and judgment."

The statement further called upon all Georgia Baptists to unite in "support of *The Christian Index* as it undertakes to serve Georgia Baptists" in Bold Mission Thrust efforts and other programs and ministries supported by the convention.

## Mission Service Corps grows

ATLANTA (BP)—It has taken more than two years to place 200 Mission Service Corps volunteers on the field at home, but officials have predicted the next 100 will come by the end of the year.

The 200th volunteer was named in late October when Sam and Leslie Smith of Waco, Texas, arrived in Delta, British Columbia, Canada.

"It has taken more than two years to reach the milestone of the 200th volunteer, but the pace is now accelerating and we believe placing 100 more persons on fields of service by Jan. 1, 1980, is a reasonable goal," said David Bunch, coordinator of the Home Mission Board phase of the plan.

Mission Service Corps, adopted by messengers to the 1977 Southern Baptist Convention annual meeting in Kansas City, Mo., is a plan to place 5,000 volunteers by 1982 alongside home and foreign missionaries for one or two-year terms.

Besides the 200 Home Mission Board volunteers, the Foreign Mission Board has approved 105 persons for MSC. Seventy of them currently serve in 22 countries.

"For the first several months after it was created, we were trying to get the information to people," Bunch said. "Now, people are catching on. More and more are coming prepared to go to work, with their financial support in order."

If Bunch's prediction of 300 volunteers by Jan. 1 is correct, MSC will have boosted the home missions work force by 10 percent in two years.

"This fact is extremely important to us," said William G. Tanner, executive director-treasurer of the board. "Mission Service Corps has extended, and will continue to extend, our penetration into the mainstream of American life. We must have volunteers who will work alongside career missionaries if we are to evangelize and congregationalize our nation for Christ."

## Seminary evacuation mars news of Rhodesian peace

RICHMOND, Va. (BP)—While welcoming news that a cease fire promises to reopen rural areas of Rhodesia to missionaries, the Southern Baptist Foreign Mission Board received news that the seminary campus near Gwelo has been evacuated.

Davis L. Saunders, secretary for eastern and southern Africa, received a telegram sent

Dec. 17, the same day as the peace agreement was initiated by the Patriotic Front, saying simply that the seminary campus had been evacuated and that all personnel were safe.

News reports indicated that guerrilla agreement cleared the way for a formal signing of a cease fire, ending the seven-year war in the country. Patriotic Front forces have been fighting, first the minority government of Ian Smith and later the black majority government of Bishop Abel Muzorewa, for control of the country.

The cease fire has the effect of returning the country to British colonial status temporarily. Rhodesia had recently changed its name to Zimbabwe/Rhodesia. It will return to its original name at least temporarily.

Southern Baptist missionaries had already moved seminary classes from the campus, located several miles from town, into Gwelo, but students continued living in dormitories on campus. Since the evacuation occurred during a school holiday only a few students, the vice principal, the pastor of the seminary church and the superintendent of the nearby Baptist camp would have had to evacuate, Saunders said.

He said the evacuation was probably prompted by a last minute show of power before the cease fire. He anticipates the mission (organization of Southern Baptist missionaries) will request more funds and personnel to reopen rural work if the cease fire holds.

"It will be relief for the missionaries," he said. Missionaries have sometimes had to travel in armed convoys. The cease fire promises to restore freedom of movement and religious freedom that has not existed for some time in rural Rhodesia.

Saunders also anticipates that missionaries will request more money for urban work because many of those who fled to the more secure cities will probably remain there. Already the mission and the Baptist Convention of Rhodesia have implemented Bold Mission Thrust be beginning work in two new townships created outside Salisbury to house the influx of people.

## Radio-TV Commission names new consultant

FORT WORTH—Nelson D. Bell has been named broadcast engineering consultant for the Southern Baptist Radio and Television Commission.

Bell will assist Eldon K. Sparrow, vice-president of the commission's broadcast engineering department, with the design or upgrading of broadcast systems in churches.

After earning a broadcast engineering degree from Cleveland Institute of Technology, Bell spent 14 years in commercial and governmental information gathering work. He served as project engineer for equipment for the United States Navy and U.S. Marine Corps and has worked as an engineering specialist for Goodyear Aerospace Corp. and RCA Service Co.

During recent years, Bell has been minister of evangelism at both Calvary Baptist Church, Clearwater, Fla., and White Avenue Baptist Church, Pomona, Cal., and minister of outreach, Temple Baptist Church, New Bern, N.C.

A former pastor of First Baptist Church, Mammoth, Ariz., he has also worked closely with youth groups as minister of child evangelism at First Baptist Church, Tustin, Cal., and as associational youth worker for Yuma (Ariz.) Baptist Association.



Bell



# Medical team stunned by plight of refugees

By Maxine Stewart

KAM PUT, Thailand (BP)—Malnutrition beyond imagination....Living conditions worse than any seen before....

These are some of the impressions of rained, seasoned doctors and a nurse, members of the first medical team sent by the Southern Baptist Foreign Mission Board to work with the recent wave of Cambodian refugees in Thailand.

The team, organized at the request of Thailand's prime minister and the Thailand Baptist Mission, arrived in Bangkok Nov. 8. In orientation the next day, they heard about the refugees' conditions, available medications, and Thai cultural taboos during a morning lecture. That afternoon they went to work with the refugees at the camp at Sa Kaew.

These dedicated medical people thought they were prepared for what they would see. But they weren't.

About 35,000 refugees live at the Sa Kaew camp under multicolor sheets of plastic on bamboo poles. The whole camp is surrounded by barbed wire. Flies are everywhere. Sanitation facilities are primitive.

"The whole thing is really overwhelming," said Robert J. Adams, family practice resident at Baptist Memorial Hospital in Gadsden, Ala. "It looks like it was staged for a movie. I have never seen human beings alive in such terrible conditions. I couldn't believe people could live like that."

Daniel E. Thor, medical director for the team, physician and professor at the University of Texas Health Science Center in San Antonio, said he had never seen that many people so critically ill. "There are very, very few of them who are not starved. That's the most severe kind of malnutrition," he said.

Sa Kaew served only as an orientation camp for the team. When representatives of the various volunteer agencies met to decide where each group should concentrate efforts, the Baptist medical team was asked to work at the already established Kam Put camp, farther to the southeast.

Shortly after they arrived at Kam Put, where the International Red Cross already had established a hospital, a wave of refugees crossed into Thailand, fleeing Vietnamese forces. Besides dealing with malnutrition and resulting diseases, the team, which set up in the border village of Ban Laem, also treated war wounds.

Although some of the refugees weren't sure who they could trust, others were eager for help.

"Some of them were willing to receive vitamin and iron injections right there," said William B. Rasberry, obstetrician and

gynecologist from Bryan, Texas. "Although not as much as the refugees at Sa Kaew, the people were malnourished and quite anemic. Many had malaria. Some had filled their little bamboo water containers to boil their rice from a small creek of stagnant water nearby.

"Some who said they had been fighting looked like they were nine or 10 years old, but I learned they were 15. They just stared off into space, hardly noticing the surroundings," Rasberry continued.

The team established an outpatient clinic in Ban Laem and began what was to become a daily routine of treating starvation, anemia, malaria, respiratory diseases, dysentery, leprosy, cholera, and tuberculosis. The sickest were sent to the Red Cross Hospital at Kam Put.

The team members' first day at the border exposed them to one of the saddest situations the refugees have to face. Two Thai soldiers came rushing into the camp carrying a bamboo pole hammock with a tiny little knot wrapped in a blanket. The "knot" was an emaciated little girl they had found all alone in the forest.

Because mothers cannot run well while carrying babies or small children and because their crying alerts the enemy to the group's location, many babies are left behind or killed.

This little girl was rushed to the Red Cross Hospital after Rasberry located a vein to start her on intravenous feedings. The next morning, on their way to the border, the team stopped by the hospital to check on her. She was sitting up in bed, eating. She is one of the lucky ones.

The first team was to arrive back in the states Dec. 19. Another medical team, consisting of seven physicians and four nurses from Maryland, Missouri, South Carolina, and Texas, will leave for Thailand Jan. 6 for a six-week stay.

In the interim Mr. and Mrs. Harlin Willis from Brownsville, Texas, will join Mr. and Mrs. William Grimsley, volunteers already in Thailand from Summerfield, N.C., to carry the medical load. Both men are physicians and their wives are nurses.

Maxine Stewart is a Southern Baptist missionary in Thailand.

## Seminary receives two large gifts

WAKE FOREST, N.C. — Southeastern Baptist Theological Seminary here has announced two large individual gifts received as part of the seminary's \$3.5-million capital and endowment funds campaign.

Mr. and Mrs. Hubert F. Ledford of Raleigh, N.C., contributed \$250,000, and Seby B. Jones, also of Raleigh, gave \$100,000.

Ledford, a co-founder of State Capital Life Insurance Co. in 1936, became its president in 1954. When the company merged with Durham Life Insurance Co. in 1970, he became co-chairman of the board of directors until he retired in 1978. The Ledfords are active members of Hayes-Barton Baptist Church, Raleigh.

Their gift, \$10,000 of which has been given in cash with the remaining \$240,000 in the form of an annuity trust, is one of the largest gifts ever received by the seminary from individual donors.

Jones, a former mayor of Raleigh, is chairman of the trustees of Davidson and Jones Inc., contractors and developers of shopping centers, motels, and office centers. He is an active member of Raleigh's Ridge Road Baptist Church. His gift will be paid over a period of five years.

The two gifts pushed the three-year campaign to more than \$1.5-million.



**NEW TRUSTEE OFFICERS**—Carson-Newman College President Cordell Maddox (left) congratulates new officers of the school's Board of Trustees. They are (left to right) Calvin Metcalf of Knoxville, vice-chairman; Harry McNeeley of Kingsport, chairman; and Maxfield Bahner of Chattanooga, secretary. McNeeley and Bahner were reelected to their positions.

## Baptist schools get ready for challenges of the '80s

By Rex Hammock

NASHVILLE (BP)—Educators at Southern Baptist-related schools are bracing themselves for difficulties during the next decade.

Economic, demographic, and legal challenges are but a few of the concerns they express for the 1980s.

Some admit fear of growing "government encroachment" into church-related education while others predict that the '80s will see a recruitment scramble for older students as the population decreases among traditional college-age youth.

Yet, while admitting the expected difficulties, most school officials remain optimistic about the future of the denomination's 72 seminaries, colleges and schools, according to reports in the December 1979 issue of *The Southern Baptist Educator*.

"The coming recession in higher education," says Robert Lynn, president of Louisiana College, Pineville, La., "will hand Baptist schools a day of opportunity to preserve quality in education with a moral base for our society."

Echoing Lynn, George Borders, president of Palm Beach Atlantic College, West Palm Beach, Fla., sees the decade holding great promise for Baptist schools "if they maintain their commitment to quality educational programs, Christian values and denominational service."

Still, ominous clouds appear on the schools' horizon.

According to experts in educational trends, the most important force in the 1980s for all higher education, including SBC schools, is the impending drop in the population of 18-year-olds. Census officials predict that the decade could see as much as a 25 percent drop among this traditional college-age group.

"The resulting scramble for older, part-time students," says David Breneman, an economist and senior fellow at the Brookings Institution, "will dominate the higher education environment of the 1980s and beyond."

The trend toward older students, says one Baptist educator, may cause programs in continuing and adult education, especially in urban areas, to exceed traditional programs.

Baptist schools, however, could escape the brunt of student enrollment decline. The recent migration of people into "Sun Belt" states, if continued during the 1980s, will bring new people into the area where most Southern Baptist schools are located.

Location, admits Breneman, will be one of the ultimate factors making the difference in a school's ability to weather the economic storms of the '80s.

Another storm which Baptist schools must face during the decade will be increased "government intervention into university af-

fairs," according to John Fant, general counsel for Baylor University, Waco, Texas.

Fant, a former judge, explains that most Baptist schools, because they do not receive direct government funds, were exempt from much government regulation before 1975.

"The change came," he explains, "when the Department of Health, Education and Welfare adopted regulations to enforce Title IX (sex discrimination) which declared that a 'recipient institution' was any school that received federal funds directly or 'indirectly'."

In other words, if one student receives one dollar in federal student aid the entire institution and all of its activities are subject to regulation. Because students at practically all Southern Baptist schools receive some federal assistance—either grants or guaranteed loans—the schools must respond to all federal regulations.

Fant predicts many possible areas of confrontation between church-related schools and federal agencies during the 1980s.

"Baptists must be legally prepared and willing to stand up for the principles in which we believe," he declares.

Fant says, however, that Baptist schools' best defense against federal intervention is to have a clear sense of mission. "If we adhere to the basic doctrine of denominational purpose in our educational communities, we will meet certain exemptions from intrusion by governmental agencies under the provisions of the First Amendment," he explains.

Such a clear sense of purpose is vital if Baptist schools are to successfully meet the challenges of the 1980s, adds Arthur L. Walker Jr., executive director-treasurer of the Education Commission of the Southern Baptist Convention, Nashville, Tenn.

Explaining that parents and students are increasingly interested in "value-oriented" education, Walker says that Southern Baptists' Bold Mission Thrust gives the denomination's schools a "special edge." Bold Mission Thrust is the Southern Baptist plan to proclaim the gospel to the entire world by the year 2000.

"The Bold Missions emphasis," he explains, "will make us more aware that the church-related college experience is, in fact, the missionary thrust into a particular segment of our population."

To meet the challenges of the future, says Walker, Baptist schools must continue the formula with which they have met past challenges.

"Each Southern Baptist institution," he says, "must continue to reflect commitment to introduce Christian truth into every area of life and be obedient to the clear intent of the Scriptures in a teaching ministry."

Adapted from *The Southern Baptist Educator*, December 1979.



**AIDING A REFUGEE**—Nurse Lois Thor from San Antonio, Tex., and William Rasberry, a physician from Bryan, Tex., work on a Cambodian refugee in the outpatient clinic in Ban Laem, Thailand.



## EDITORIAL

## Decade brings changes, gains, losses

Next week the decade of the 1970's will end.

In many ways it has been a turbulent 10 years, and yet when you compare it with the 1960's, the decade just ending could easily be described as "soothing and smoothing."

The current decade began and ended with international crises involving our nation — Vietnam and Iran.

Yet, there seems to be an opposite attitude toward these two international crises. The Vietnam conflict was a source of division; the Iranian problem appears to be a unifying force.

The 1960's could be exemplified by a mistrust of the "establishment." This has ebbed in the current decade — in spite of the shattering experiences related to Watergate. During this decade we have seen a U.S. vice-president resign in the face of bribery charges and tax fraud, and a president resign rather than face impeachment proceedings concerning his involvement in and knowledge of the Watergate break-in and related cover-up.

The inflation problem which was with us in 1970 has continued to accelerate.

The focus on ecology has mellowed — especially in the light of the energy crisis.

What has the decade of the 1970's meant to Southern Baptists specifically?

Basically, we have seen an increase in membership and in financial contributions, and a decrease in most of the church organizations.

Church membership has grown 19.8 percent to 13.4-million.

Total church receipts has increased from \$842-million to \$2.2-billion — a net gain of 161 percent. Mission giving through the Cooperative Program has risen at a lesser rate (134 percent), while the Lottie Moon Christmas Offering for Foreign Missions grew 164 percent and the Annie Armstrong Easter Offering for Home Missions gained 189 percent.

Concerning church organizations, Sunday School enrollment declined 1.6 percent; church training declined 34.3 percent; Brotherhood enrollment declined 9.4 percent; and Woman's Missionary Union enrollment declined 19.1 percent. The only gain was by church music enrollment which gained 40.3 percent.

In Southern Baptist denominational leadership, the 1970's brought changes in leadership. Porter W. Routh retired as executive secretary of the SBC Executive Committee and was succeeded by Harold Bennett.

There were also changes in the leadership of the 22 SBC boards, commissions, institutions, and auxiliaries.

—Foreign Mission Board: Baker James Cauthen to R. Keith Parks.

—Home Mission Board: Arthur Rutledge to William Tanner.

—Sunday School Board: James L. Sullivan to Grady Cothen.

—Annuity Board: R. Alton Reed to Darold H. Morgan.

—Southwestern seminary: Robert H. Naylor to Russell Dilday.

—New Orleans seminary: H. Leo Eddleman to Grady Cothen to Landrum P. Leavell.

—Golden Gate seminary: Harold K. Graves to William Pinson.

—Southeastern seminary: Olin T. Brinkley to Randall Lolley.

—Midwestern seminary: Millard J. Berquist to Milton Ferguson.

—SBC hospitals: (this agency was dissolved in 1970).

—Southern Baptist Foundation: Kendall Berry to Hollis Johnson.

—Education Commission: Rabun Brantley to Ben Fisher to Arthur Walker.

—Brotherhood Commission: George Schroeder to Glendon McCullough to James Smith.

—Historical Commission: Davis C. Woolley to Lynn May.

—Radio-TV Commission: Paul M. Stevens to Jimmy R. Allen.

—Stewardship Commission: Merrill D. Moore to A. Rudy Fagan.

—Public Affairs committee: C. Emmanuel Carlson to James E. Wood Jr.

—Woman's Missionary Union: Alma Hunt to Carolyn Weatherford.

Only four of these have the same executive: Southern seminary (Duke K. McCall), Christian Life Commission (Foy Valentine); Seminary Extension (Raymond Rigdon); and American Baptist seminary (Charles Boddie).

This decade began with one of the bitterest conventions in our history — the 1970 SBC in Denver. The messengers asked that Volume I of Broadman Bible Commentary be rewritten "with due consideration to the conservative viewpoint." Motions to dissolve or to penalize the Christian Life Commission because of its Atlanta seminar on "Authentic Christianity" were tabled after a statement from five former SBC presidents was read.

To some Southern Baptists, these two issues indicated that the convention was drifting toward liberalism in theology and philosophy. Their reaction led to the formation of the Baptist Faith Message Fellowship two years later.

The decade also saw a strong focus on those two unifying Baptist principals — evangelism and mission — mainly because of the efforts of the strong SBC presidents: W.A. Criswell, Carl E. Bates, Jaroy Weber, James L. Sullivan, Jimmy Allen, and Adrian Rogers.

Perhaps the most significant event of the 1970's — and we sincerely hope it turns out to be so — was the birth of Bold Mission Thrust. The preliminary proposal was approved in 1976 in Norfolk and refined by action at the 1977 SBC in Kansas City. Since that time much of the emphasis of Southern Baptists has moved toward the goal of confronting every person on earth with the gospel of Jesus Christ by 2000 A.D.

Next week we enter the 1980's. What that decade holds for Southern Baptists will be determined by our faithfulness to the Word of God and our commitment to "preach the gospel to every creature."

Cicero's  
comment

## By the editor

Christmas is over.

That annual event has come and gone. The promotion of Christmas gifts and services has assaulted our eyes and ears since Labor Day. Now it's stopped. No more Santas in department stores. No more Christmas gift suggestions in advertisements on radio and television.

Christmas is over.

The morning mail contains no "Season's Greetings"—or gift-suggesting brochures—or notices of packages at the Post Office.

Christmas is over.

My radio no longer plays Christmas carols. There are no carolers in the street. I hear no bells being rung by Salvation Army volunteers at shopping centers.

Christmas is over—and in some ways it seems I hear a collective sigh of "Thank God!"

Yes, Christmas Day is past, but we do have a few remnants of Christmas.

There are the toys so new and shiny on Christmas morning, which are now broken—or at least out of batteries.

There is the Christmas tree, once so gaily decorated with lights and tinsel—which now lies at the curb, stripped of its recent glory.

There are the socks and ties which have been or shortly will be exchanged.

There are those aluminum-foil-wrapped leftovers of turkey or ham cluttering up the refrigerator.

And there will soon be those charge account statements which elicit such questions as "Why did I spend so much?" or such promises as "Next year—only small gifts."

To many people, these are the remnants and reminders of Christmas 1979.

But what should be left from Christmas?

Unfortunately, we had all our excitement concerning Christmas before Dec. 25. The anticipation of those unknown packages under the tree ends on Christmas morning. Shortly after the event, the presents are placed in toy boxes or dresser drawers. The decorations are returned to closets and attics.

Our celebration of Christmas ends very quickly on Dec. 25. But this was not the way it happened on that first Christmas!

In Luke 2 those shepherds were confronted by Christmas. It was an unusual experience for them. When they heard the message of Christmas, they hastily sought out the Person of Christmas—Jesus Christ. They believed what they were told about Christmas and went "even unto Bethlehem."

And look what happened AFTER their Christmas!

They shared their experience. They apparently told everyone what they had learned about this Child in the manger. Their message was spread widely—they made it known abroad.

Those shepherds must have told the message of Christmas enthusiastically, for all who heard it from them wondered about what they said.

We don't know how long these shepherds stayed in the stable—perhaps only a brief time, for they had to return to their flocks and responsibility. But notice how they returned—glorifying and praising God. Their Christmas experience provided new knowledge, a new excitement, and a new Saviour.

Maybe the difference in the way those shepherds celebrated Christmas and the way we experience it was that they found Christ in Christmas!

That day was the beginning of Christmas for them—not the end of the Christmas celebration. Their excitement came after—not before the event.

Yes, Christmas is over.

What do you have left?

Did you miss Christmas?

CIRCULATION THIS ISSUE — 80,096

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## OPINION

# Old pilots, preachers

By Crate Jones  
Durham, N.C.

In the Atlanta airport, I saw neatly uniformed men with wings pinned to their coats. They were highly trained, skilled pilots of the great jet planes. Some of them were crowned with gray hair, indicating ages between 50 and 60.

Now these "elderly" gentlemen have flown more miles, gone through more storms, ferried more people, and made more safe landings than the men two-thirds their age. They are respected, have prestige, and are kept at the controls as long as possible.

We congratulate the airlines on their wisdom in using such capable men. In fact, when flying, we feel a sense of ease when we see one of these "old gray heads" in the cockpit.

But just suppose the airlines adopted the "wisdom" of many churches. No matter how qualified the man might be, he'd have to be between the ages of 35 and 45 even to get invited aboard. If, by some quirk or other, he happened to be flying at, heaven forbid, age 50 or 60, the company officials would get nervous. Even in mid-flight they might ask him

to exit without benefit of either plane or parachute.

And if, miraculously, he survived the fall no other airline would be likely to let him fly again.

Churches have been known to pull such stunts. Some pulpit committees seem to be instructed to check the "sky pilot's" date of birth rather than his new birth.

See how tall he is rather than how deep.

Listen to the sound of his voice but ignore the tone of his theology.

Could the church be proud of him instead of is the Lord pleased with him?

What color is his hair rather than what's the color of his morality?

Many a good "old" man has been shown the exit or passed by in favor of the younger preacher who supposedly can get more young people to fly with him.

In truth, the gray head has traveled farther with the Lord, survived more storms, weathered more committee meetings, been shot at more times, been loved more, brought more folds to a safe landing in God's kingdom, has a deeper understanding of the Bible, and has thicker praying pads on his knees than the younger brother just beginning. His only crime is the years caught up with him.

Jesus said, "The children of this world are in their generation wiser than the children of light." Seldom is this more clearly seen than in the concept of churches searching for preachers as compared to the business world's search for seasoned leadership.

It took the Lord 80 years to get Moses ready for his final 40 years of work. Did a real creditable job, too. With only one major blunder, he still caught a non-stop flight from Nebo to heaven. And the ol' boy made a touch down on Transfiguration Mountain with none other than Jesus and a right aged prophet named Elijah.

Not bad for an old fellow. Not bad.

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## Assemblies seek summer staffs

NASHVILLE—The two Baptist conference centers which are owned and operated by the Baptist Sunday School Board are accepting applications for employment on the 1980 summer staffs, according to the conference managers.

Applicants must be between 18 and 75 years of age and be able to work from May 25 through Aug. 23. Several individuals will be needed to begin prior to May 25 and work through Labor Day weekend.

Some of the positions available are in food service, day camp, housekeeping, registration, and auditorium and conference room operation.

The conference centers offer extensive programs of activities for the staffs, including various musical opportunities, Bible study, mission teams, and recreation.

Information may be obtained by writing to Summer Employment, Glorieta Baptist Conference Center, P.O. Box 8, Glorieta, NM 87535, or Summer Employment, Ridgecrest Baptist Conference Center, P.O. Box 128, Ridgecrest, NC 28770.

## First Baptist center opens in Martinique

MARTINIQUE—Southern Baptist missionaries on this Caribbean island have opened their first Baptist Center, a rented facility which will have mission station offices, a book deposit and a place where Good Shepherd Baptist Church can meet. The church was begun a year ago in the living room of Robert and Caryl Shehane, the first Southern Baptist missionaries in Martinique. There are three members and an average attendance of 25. Sixty-five persons were present for the center's inauguration ceremonies,



**A MISSIONS FAIR**—Ralph Harrell, Southern Baptist missionary to Kenya, plays a kinanda, an African musical instrument, for Renee Duvall (center) and Lisa McNabb, during a missions fair at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

# Sabbatarian wins court test

WASHINGTON (BP)—A divided U.S. Supreme Court announced it will not hear a First Amendment challenge to a provision of California's constitution forbidding employment discrimination on the basis of religion.

The Ducor Union School District had asked the high court to decide if the non-discrimination provision of the state constitution amounted to an establishment of religion in violation of the federal Constitution's ban.

Three high court justices, William J. Brennan Jr., Harry A. Blackmun, and John Paul Stevens, indicated they had voted to schedule the case for oral argument. But four justices must agree to hear a case before it can be scheduled.

The California case involves a long struggle by public school teacher Thomas E. Byars to force the school district to provide him with non-paid leave to observe certain holidays of his religion, the Worldwide Church of God.

The controversial sect, headed by Herbert W. Armstrong, requires worship on Saturdays and designates at least 13 days during the calendar year as religious holidays to be observed by practicing church members.

Byars, who converted to the Worldwide Church in 1971, began to request leaves of absence to observe the holidays. For the next two school years, the school district permitted him two days off for the observances.

When he began taking unauthorized leave for some of the other days, however, the school district stiffened and began procedures to dismiss him. The school board's reasoning was that allowing Byars the 10 days off would violate the First Amendment's ban on an establishment of religion.

Byars has countered throughout his long legal effort that the school district's denial deprives him of his First Amendment guarantee of free exercise of religion.

Although lower California courts had ruled against him, the California Supreme Court last May held that Byars' rights had been violated and that the provision against religious discrimination in the California constitution does not contradict the First Amendment.

In written briefs filled with the nation's high court, the school district argued that under the California Supreme Court ruling Byars has been "relieved of contractual and statutory obligations...to perform teaching duties by claiming this religious exemption."

The effect of the ruling, the argument continued, "is to require a government entity...to give preference to a particular, identifiable religion...which seeks and receives unprecedented prerogatives to practice its

religion."

Byars, likewise invoking the First Amendment, argued that if the school district had its way, school boards across the country would be authorized to fire all teachers of minority religions, thereby attaining "an unlimited right to practice rank religious discrimination."

"Perhaps even more ominously," the argument concluded, "all school districts in the United States would be compelled to refuse all religious absences, and hence the only persons who would be permitted to teach in the public schools...would be those who do not have any sincere religious beliefs."

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

Sid Smith of the Sunday School is fond of declaring this as a new day for Southern Baptists. As ethnic liaison unit consultant, Smith is in a position to see some intriguing changes in our convention.

At first, and more recently, ours has been a multi-ethnic convention. Beginning in 1845, one-third of Southern Baptists were black. That percentage declined up to the turn of the century. For about half a century Southern Baptists were without a black constituency, but since the mid-point of the 1900's both black individuals and churches have been joining the Southern Baptists.

The current picture, according to Smith, reveals about 100,000 blacks in 600 predominantly black Southern Baptist churches. In addition, there are nearly 50,000 blacks in SBC churches which are predominantly white.

Why do black Baptist churches affiliate with Southern Baptists? Smith claims they want multiethnic fellowship and the experience of reconciliation. They want access to good religious educational programs. And, also, they can use church loan money not available elsewhere.

Perhaps most surprising is Smith's quotation from Oscar Romo: "Southern Baptists are the most integrated denomination in America."

Lord, what surprises have you saved for the 80's!

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

As a child, I was always glad when "a real live missionary" came to our church. Somewhere I got the impression that the world was eagerly waiting for the missionary to come to them with the good news.

It never occurred to me that there were religions and missionaries other than Christian missionaries. While this idea has long since been dispelled, I was nevertheless appalled when I recently became aware of the tremendous mission thrust on the part of Islam.



Madden

A \$7.5-million Islamic Mosque has opened its doors in prestigious Regents Park, London. They have projected an additional \$2-million on a crusade for "the evangelization of Christians." Plans are already in force to erect a \$20-million mosque in Rome, "the heart of Catholicism," that they say will "rival St. Peter's Cathedral in splendor."

There are already 84 mosques in North America. I have heard that the Muslims plan to spend \$50-million on an evangelism crusade in the United States.

Almost as shocking as their plans for growth is their reason for such intense missionary thrust at the present. They believe that there is a spiritual vacuum, brought on by moral corruption in the western world. It doesn't help my peace of mind when I realize that much of the money these oil-rich nations are spending on these efforts to propagate the teaching of Muhammad comes from our own nation. We send them our money for their oil and they send us back their missionaries.

However, rather than a spirit of condemnation towards the Muslims, I want to appeal to all of us as followers of Christ to clarify by our lives as well as by our words the distinction between being "Christian" and being "Western." I feel we must watch their fanatic belief with a genuine sense of urgency on our part that "There is none other name under heaven that has been given among men, by which we must be saved." (Acts 1:12)

I believe also that the "night cometh when no man can work." (John 9:4)



# Sharecropper turns pastor in St. Petersburg, Florida

By Dan Martin

ST. PETERSBURG, Fla. (BP)—Lewis Lampley knew even as a youngster "there had to be more to life than gettin' up, gatherin' up and settlin' up"; something beyond sharecropping.

But he never dreamed as a boy he would someday be pastor of an integrated Southern Baptist church.

Lampley is pastor of Southside Tabernacle Baptist Church in St. Petersburg, the result of a merger among Tabernacle Baptist Church, where Lampley was pastor; Southside Baptist Church, a white church engulfed in racial tension; and First Baptist Church, a prestigious downtown church.

The Tabernacle and Southside congregations merged, and First Baptist participated by underwriting Southside's financial responsibilities and accepting Southside members who did not wish to remain in the combined congregation.

Lampley prepared early for the challenges of his task. For the first 19 of his 42 years, he lived in a small village called Pineywoods, near Brundidge, Ala. The oldest of eight children of a sharecropper, he knew the life of his family was not for him.

"I was determined not to grow up to work all year, then have Mr. Charlie (the white landowner) tell me, 'ya et it up' when it was time to get my share (of the crop)."

Getting an education was tough for the sharecropper black boy. His family didn't see any reason to send him to school when all he was going to do was plow a mule. He was in the 10th grade before he attended school regularly. At age 19, he was still a year and a half from high school graduation.

That year, 1956, he married his childhood

sweetheart, Geraldine Meadows. Not long afterward, they moved south "looking for greener pastures."

He bought a barbershop from a black Pentecostal who visited him from time to time. He was the first and only man to ever witness to Lampley, even though Lampley "joined" a church when he was eight.

Lampley's Pentecostal friend provided a small radio for the barbershop and tuned it to a station featuring preachers and evangelists. One day the message soaked in.

Lampley finished cutting a head of hair, retreated to the privacy of the men's room and asked God to forgive his sins and change his life. Within months of his conversion, Lampley announced his call to the ministry.

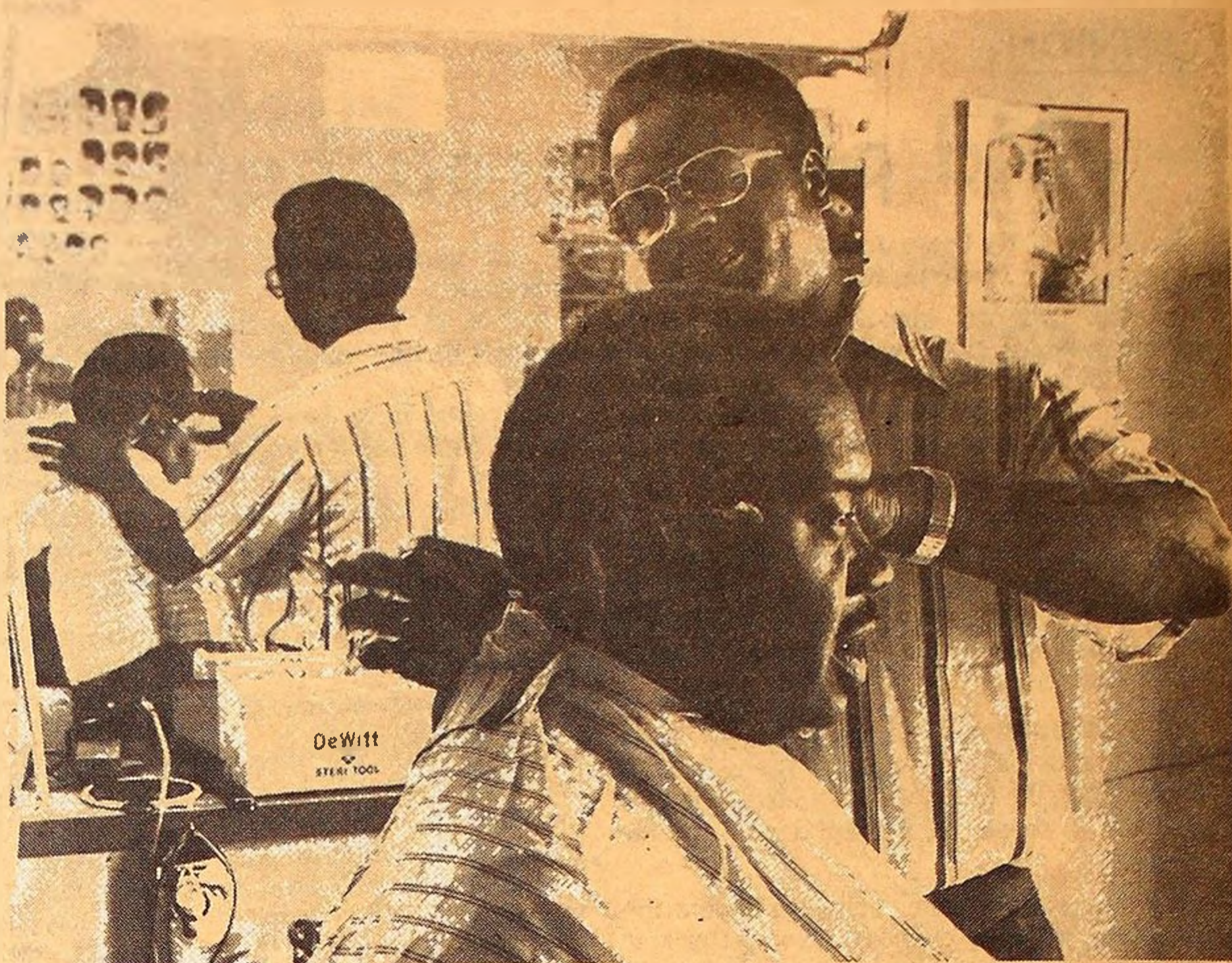
He began teaching at Tabernacle Baptist Church and was called as the church's pastor in January, 1966. Realizing a need for more education, he went on to earn a bachelor of religious education degree and took courses at Florida Seminary, Moody Bible Institute and Luther Rice Seminary.

Today, Lampley aims at a balance of evangelism, teaching, discipleship, and community ministries. His program is both for blacks and whites, without regard for color.

Lampley's merged, integrated church "has given people a chance to see what majorities and minorities can do together, successfully and effectively."

"The reason I am a Southern Baptist is that I get close to men who may not have the same sort of security I have," he insists.

"I think it is incumbent on me, a Christian, to brother my brother, whether he wants to brother me back or not," he insists. "That can't stop me from brothering him and loving him."



**JUST A TRIM** — Bob Stewart cuts Lewis Lampley's hair in the shop Lampley once owned. Lampley committed himself to the ministry shortly after he was converted in a back room of the shop.

## War swells Rhodesian city; strains people, resources

By Linda R. Coleman

SALISBURY, Rhodesia (BP) — Once, the swings on a playground in Salisbury, Rhodesia, provided afternoons of fun and laughter for children. Now those same swings form the frame for a hut made of plastic sheets.

Even if a cease-fire brings an end to the seven-year war for control of Rhodesia, six Southern Baptist missionaries stationed in Salisbury will still have a ministry to thousands who have fled to the safety of the city.

There is no space to play, so old and young alike swarm into the surrounding streets. Daily life is consumed with trying to get food, looking for work, and scooping out the water and mud from under the leaky plastic tents when it rains.

Until a few years ago, there were no slums in Salisbury, no large scale hunger or rampant disease. Now within a short distance of the modern skyscrapers of downtown are communities where people live in the squalor of plastic tents. The effects of war are devastating and far-reaching.

Relief work is going on. Small, temporary housing is being constructed by the city. Red Cross and other relief agencies are trying to cope. Local church members, already burdened with escalating prices, fewer jobs, and the needs of relatives from their extended families, try to assist as much as they can. The people and their needs outstrip all resources.

The Baptist Mission (organization of Southern Baptist missionaries) and the Baptist Convention of Rhodesia are supporting two pastors for two years. These men are to live and work among the people of Glen View and Zengeza, two housing developments which have mushroomed outside the city.

Simon Jena, a young pastor who had to leave his home and church in the Sanyati reserve, is working in Zengeza. The missionaries thought immediately of him for the position, but couldn't locate him. Unaware of that, Jena went to the mission office to say the Lord had given him a burden for the people of Zengeza.

Since he had no income, he requested help with bus fare so he could preach to the people. The mission made a better offer and he accepted. Already he is meeting with a small group of believers in a town officially projected to house 60,000 people.

Zengeza is one of three areas being developed under the Chitungwiza Urban Council with a projected population of one-

half million people within the next five years — the present official total population of Salisbury.

A second development, Glen View, will officially house 50,000 residents. Unofficially, the number will be nearer 100,000 because of the influx of refugees. A recent seminary graduate, Clement Chipunza, was to begin working there in mid-December.

Southern Baptists have not had a full-time missionary to assist churches in Salisbury since July 1977. Missionaries there, Mr. and Mrs. David M. Coleman, Mr. and Mrs. Samuel L. Jones, Mary Louise Clark, and Anne Sliger, assist with church work, but have other strategic assignments.

A city of 1.5-million people, touched by the effects of a long war, is too large for the small work force that Southern Baptists have there.

Mrs. David Coleman is a Southern Baptist missionary in Salisbury, Rhodesia.

### Church building seminar scheduled for Nashville

NASHVILLE—A church building seminar will be held in the Southern Baptist Sunday School Board's church program training center, March 31-April 3, for pastors and church building committee members to learn about services of the board's church architecture department.

Participants will also receive suggestions for planning a workable building program. The conference will include information, examples, and illustrations analyzing community needs, determining space requirements, planning and building for energy conservation, planning the financial program to support a building project, and selecting an architect and contractor.

Each participant is encouraged to bring information about current or upcoming building projects so representatives of the church architecture department can consult with them to work out rough draft solutions to their projects.

For more information, write the Sunday School Board.

**BAPTIST AND REFLECTOR**  
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**IN THE BYWAYS** — Lewis Lampley (left) shares a religious tract at a St. Petersburg, Fla., poolhall. The pastor of interracial Southside Tabernacle Baptist church, Lampley takes his ministry wherever he can get a hearing.

## Baptists share Christ at art show

KYOTO, Japan — Witnessing in an art gallery may not be a typical missionary activity. But Southern Baptist missionaries in Japan discovered that setting can be an ideal place to talk about Jesus.

It was the display, though—25 woodcarvings on religious themes—that really made the gallery conducive to witnessing. People came to see the carvings and ended up talking with Japanese Baptists and missionaries like Evelyn Owen, director of Kyoto Friendship House, which sponsored the showing.

"Some days the gallery was crowded, but the slower times were actually more fruitful for witness," said Miss Owen.

"One old man believed in the resurrection and seemed to want to give his heart to Jesus, but was so afraid—to attend any Christian meeting, or even take a piece of Christian literature. At the gallery, he talked and listened for two days about the Lord.

"A mother came back the second time with

a gift to express thanks because we had prayed for her son.

"A rather lonely and confused young Christian came, and sat, sometimes talking, sometimes reading, for several hours each day after his first visit,"

The carvings were by Rudolf Kuyten, a United Church of Christ missionary in Japan. The son of an artist, Kuyten rejected an art career to become a missionary. But about 10 years ago, he said, the Lord gave him the gift of woodcarving. Since then he has been carving "beautiful and striking works on gospel themes," according to Miss Owen.

Included in the display was the Lord's Supper and a large cross with seven candlesticks portraying the seven churches in the book of Revelation. The overall impression was of God's power, Miss Owen said.

Gallery space was donated by its owner, Hiroshi Hirano, head of Japan Baptist Hospital in Kyoto.



# 2,000th church constitutes in north central states

By Norman Jameson

MILFORD, Mich. (BP) — Southern Baptists flexed their missions muscle three times in Milford, Mich., before they pulled a new church into the ring.

When the final bell rang Dec. 16 on Milford Baptist Chapel the fight had just begun for its 63 charter members as they constituted into South Hills Baptist Church, the 2,000th Southern Baptist church in the seven North Central States.

Dale Gross, pistol-packing karate expert and pastor of the milestone church, says third-round efforts worked in Milford where two earlier attempts to start a church had failed because "we didn't give up when we hit rocky ground."

South Hills Baptist Church and its pastor may be the archetypical story in Southern Baptist missions. To hear it, 241 church members and denominational leaders from around the country braved an early winter snow storm and crowded into an elementary school gymnasium for the constitution service.

Gross became a Christian in a storefront Baptist church in Detroit when he was 16. He says the Lord called him to preach that very year but he ran "like Jonah" for 17 years before accepting a request from Orchard Hills Baptist Church to help start a mission in Milford.

Gross is bivocational, making his living as the commanding officer of the patrol division of the nearby Novi police force. The mission first met in a school, as many do. The new work is in the heart of a special Southern Baptist missions effort called North Central Missions Thrust, part of the larger overall Bold Mission Thrust to tell everyone the story of Jesus in this century.

From the beginning, the chapel was self-supporting and it budgeted 10 percent of its offerings to world missions through the Cooperative Program and two percent to associational ministries.

As the 2,000th church, it marks a great milestone in the North Central States' goal to double all phases of their work by 1990, including having 3,600 churches. The North Central States include Wisconsin, Indiana, Illinois, Michigan, Ohio, Minnesota and Iowa.

Southern Baptist work in the area has grown from 621 churches with 108,000 members in 1949 to 2,000 churches and 475,000 members in 1979 — an increase in membership of 340 percent while the population increased 30 percent. Leaders in the seven states will soon meet to select points at which to begin 780 new churches in 1980-81. That's a rate of one a day.

South Hills became the 191st Southern Baptist church in the Baptist State Convention of Michigan which was founded in 1957 with 53 congregations. In 1951, there were just six Southern Baptist congregations in Michigan, with 800 members.

"One of the things we've done from the first day is think big," says Gross about his successful church, which will move into a new building in March. "Be absolutely positive about everything. Never doubt. If you're absolutely positive and stand on God's Word, you can't fail."

Taking the advice of Billy Graham for whom Gross was the personal body guard during a crusade in Pontiac, Mich., Gross keeps his sermons simple. One half his congregation are new Christians and former Catholics.

Gross, who calls himself a second generation hillbilly because his parents hailed from Kentucky and Arkansas, rises daily at 5:30 a.m., and at 4:30 a.m. Sundays to keep up with his duties. Besides full-time jobs as policeman and pastor, he's studying by correspondence courses from Luther Rice Seminary. When he visits church members and prospects, his wife, Judy, frequently goes with him.

Gross says the publicity his church has received because the machinations of fate picked it to be the 2,000th has been helpful.

One person, investigating the activity, joined the church.

Growth continues. There were 53 names on the program bulletin that were to be charter members, but 10 persons joined the church between the printing of the bulletin and the constitution service. Gross anticipates a 500-member church within 10 years. That would be 10 percent of the current population of Milford.

"I realize I am only a man," Gross said after others had praised his work. "God is doing all these great things, not me."

But Billy Whitt, director of the cooperative missions division for Michigan Baptists, said "Nobody in our association is doing any better job than Dale Gross. If we're going to really penetrate this area and Michigan, we need a lot more men like him."

Southern Baptist denominational leaders attending the constitution service included Harold C. Bennett, executive secretary-treasurer of the Executive Committee; Grady Cothen, president of the Sunday School Board; Robert Deneen, president of the Home Mission Board; Carolyn Weatherford, executive director of Woman's Missionary Union; Charles Ashcraft, executive director of the Arkansas Baptist State Convention; Ray Roberts, executive director of the State Convention of Baptists in Ohio; Robert Wilson, executive director of the State Convention of Baptists in Indiana; along with other associational and church leaders who had a part in establishing the South Hills church.



**NEVER DOUBT** — Dale Gross stands amid new construction for the South Hills Baptist Church in Milford, Mich., the 2,000th church in the seven North Central States.

## Association asks Iran to release hostages

COOKEVILLE—The Executive Board of the Stone Baptist Association meeting here Dec. 17, passed a resolution calling for the release of American hostages in Iran.

Initiated by the association's Christian life committee, the resolution asks the nation of Iran "to release all fifty of these American hostages and insure their immediate and protective departure from Iran to the United States."

They also went on record as supporting all efforts by President Carter to arrive at a peaceful solution, and commended Cookeville Mayor Walter Fitzpatrick Sr. for proclaiming Dec. 23 as a Day of Prayer for the crisis.

The resolution further stated, "We deplore any actions...or even attitudes, directed toward Iranians per se now residing in our country for purely personal pursuits, that could inflict needless embarrassment or inconvenience upon them because of their presence here."



**MILESTONE SERVICE** — Dale Gross (left), bivocational pastor of the 2,000th Southern Baptist church in the North Central States, receives congratulations from denominational leaders who traveled to Milford, Mich., for the constituting service. From left, after Gross, are: Grady Cothen, president of the Baptist Sunday School Board, Nashville; Carolyn Weatherford, Woman's Missionary Union executive director, Birmingham, Ala.; Harold C. Bennett, executive secretary-treasurer of the Executive Committee, Nashville; and Robert Wilson, executive director of the Baptist State Convention of Michigan.

## Hospital evaluation team reports progress of medical work overseas

By Susan S. Cahen

RICHMOND, Va.—A hospital evaluation team making a follow-up visit to Southern Baptist hospitals in the Middle East and south Asia indicate encouraging progress of the hospitals involved.

The hospitals being evaluated are in Ajloun, Jordan; Jibla, Yemen; Gaza; and in Bangalore, India. Team members spent three to four days in each location.

Franklin T. Fowler, the Southern Baptist Foreign Mission Board's medical consultant and one of six team members, commented, "As a whole we were encouraged by the progress the hospitals have made. Generally, recommendations have been followed."

As recommended following the team's initial survey, the school of nursing at the Jordan hospital has been closed. A dwindling enrollment by qualified applicants contributed to the closing. The last of its students completed training last year.

Also, as recommended, the number of beds has been reduced from 50 to 30 and the number of outpatients has been increased. Because of the proximity of two new government hospitals, patients requiring extensive treatment are being referred there. This practice has been "fairly well accepted," Fowler says.

Ajloun and the other hospitals in the study had been asked to employ a cost accounting system and to develop a method to charge patients capable of paying for their medical care. There has been "some progress toward paying when possible," Fowler reports, adding that this has resulted in no loss of patients.

It had been recommended that a hospital or business administrator be found to supervise the administrative and financial work of the hospital but so far no one has been found to meet this need.

In response to the team's recommendations in Gaza, the mostly surgical hospital has been diversified and now offers general services. To accomplish the change, some basic remodeling had to be done, including the installation of all surgery on the ground floor and medicine, pediatrics and obstetrics on the second. An intensive care unit has also been prepared.

While recognizing the hospital in Yemen as probably the best health care facility in the country, the evaluation team recommended that it too be changed from a strictly surgical emphasis to a general one; the entire hospital has undergone a general refurbishing; and a new laundry represents a great improvement, Fowler says.

There were few major changes recom-

mended for the Bangalore hospital although some suggestions were made in the areas of administrative details and indigenous growth.

Good response to the hospital and its outreach programs continues, Fowler says, resulting in a great revival in the villages.

According to Fowler, the team plans to meet again Jan. 21 to formulate their final conclusions. Then they will present their findings to the board, probably at its February meeting.

## William Reynolds forced to retire

NASHVILLE (BP)—William J. Reynolds, 59, secretary of the Southern Baptist Sunday School Board's church music department since 1971, has announced his early retirement effective April 30, 1980.

Changing philosophies and administrative conflicts were cited as reasons for Reynolds' retirement.

"He has led Southern Baptists well for many years in the field of church music," said Grady C. Cothen, president of the Sunday School Board. "He is an extraordinarily gifted musician and a man of the highest moral character."

Ralph McIntyre, director of the church and staff division, said, "In recent years there has been a widening philosophical gap related to kinds of music for Southern Baptist churches. We have experienced administrative problems in the music department which we have been unable to overcome."

Reynolds said his plans include continued involvement "in the activities of my profession—as a composer, writer, congregational song and worship leader, music consultant, and choral clinician."

"Among the immediate tasks at hand will be the completion of plans for the music at the meetings of the Southern Baptist Convention in St. Louis in June and the Baptist World Alliance in Toronto in July," Reynolds said.

Reynolds joined the church music department in 1955 and served as music editor and supervisor of music publications before assuming leadership of Southern Baptists' program of church music.

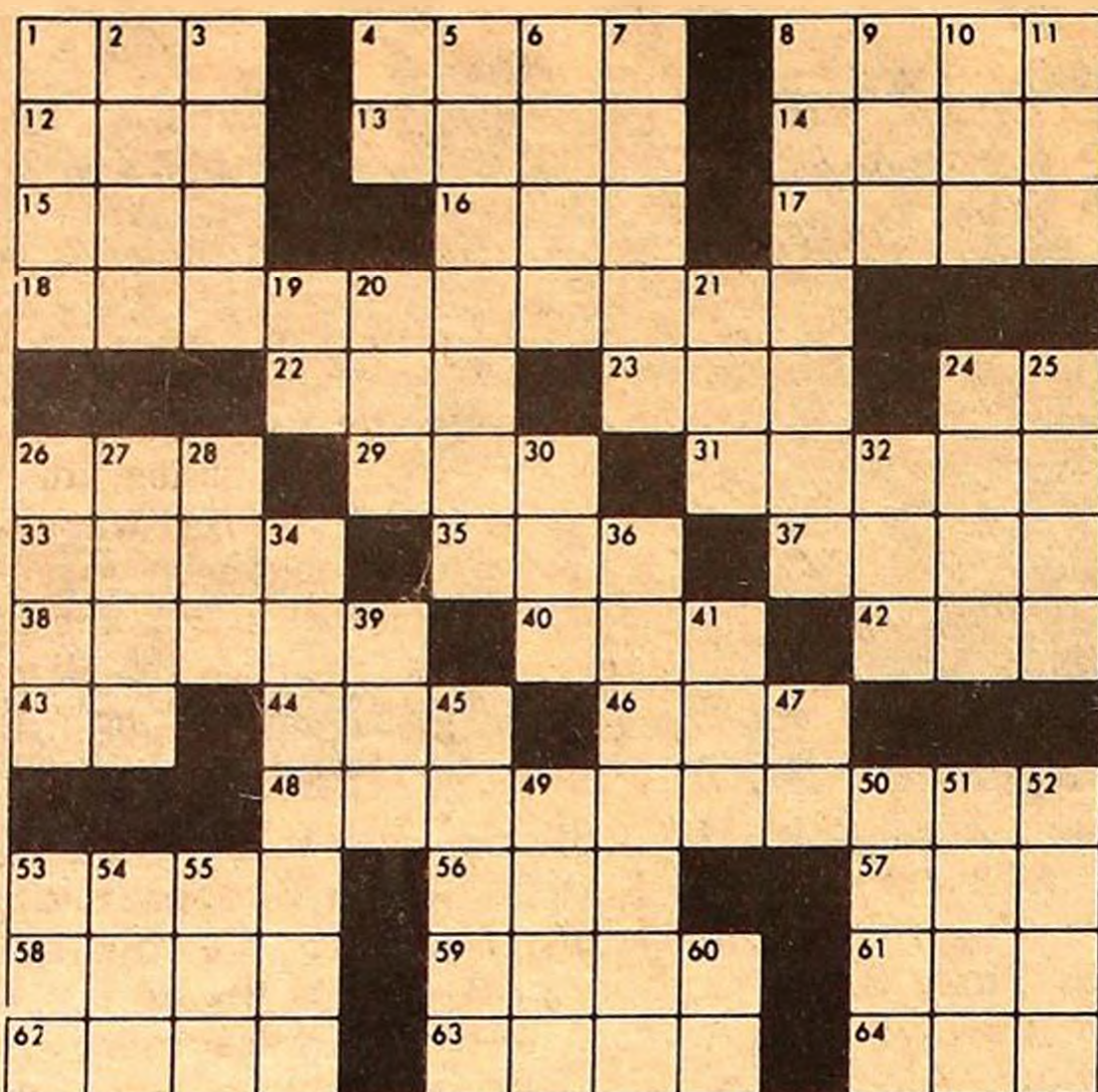
He was general editor and chairman of the hymnal committee for the 1975 edition of the Baptist Hymnal, which to date has sold more than 3.3-million copies. Reynolds is the author of Christ and the Carols, Hymns of Our Faith, Congregational Singing, and Companion to the Baptist Hymnal.

Reynolds has composed many sacred choral works, gospel songs, and hymns.



# Bible Puzzle

Answers on page 10



## ACROSS

- 1 "rent in twain from the —" (Matt. 27)  
 2 Young oyster  
 8 Where some fell (Luke 8:6)  
 12 Self  
 13 Place (1 Chron. 5:26)  
 14 Lake or city  
 15 "with his glorious —" (Isa. 63)  
 16 Form of address  
 17 There is one (Eph. 4:4)  
 18 Result of godly sorrow (2 Cor. 7:10)  
 22 Sign of the zodiac  
 23 Secant  
 24 Academic degree  
 28 Impossible for God to do (Heb. 6:18)  
 29 Food fragment  
 31 Brilliance

- 33 Land measure  
 35 Droop  
 37 A Philippine people  
 38 "— of the ointment" (Mark 14)  
 40 School, of a kind  
 42 Japanese game of forfeits  
 43 Tin: symbol  
 44 King of Midian (Num. 31:8)  
 46 N.T. book: abbr.  
 48 What God made Christ (1 Cor. 1:30)  
 53 Village (Josh. 15:55)  
 56 Poem  
 57 Be in debt  
 58 Lamb  
 59 Cotton fiber  
 60 Meadow  
 62 "— no man" (Matt. 16)

- 63 Bristle  
 64 Insect (Prov. 6:6)

## DOWN

- 1 "Lest he — my soul" (Psa. 7)  
 2 Fairy tale character  
 3 "and the — of her strength" (Ezek. 33)  
 4 Used to enjoin silence  
 5 "— and teachers" (Eph. 4)  
 6 Heard at the Met  
 7 Mountain lakes  
 8 Isaac's wife (Rom. 9:10)  
 9 Spanish gold  
 10 El —  
 11 "the — of David" (Rev. 3)  
 19 Kind of train: abbr.  
 20 New: comb. form  
 21 Letter  
 24 South American beverage  
 25 Man's nickname  
 26 "walk in his —" (Dan. 9)  
 27 "— do all things" (Phil. 4:13)  
 28 Vetch  
 30 Label  
 32 Old Albanian coin  
 34 "— redemption" (Heb. 9:12)  
 36 Woollen or linen (Lev. 13:47)  
 39 Christmas —  
 41 Scrub  
 45 Baal and others  
 47 Mountain: abbr.  
 49 Singer Adams  
 50 Kansas town  
 51 Man's name  
 52 Undiluted  
 53 Encountered  
 54 Pub speciality  
 55 "the — of gladness" (Heb. 1)  
 60 Tantalum: symbol

## CRYPTOVERSE

B G B S S O B E W Z Y H I A U A Q J B A O Z Y  
 H I A S Z Q T Y Z Q A M A Q

Today's Cryptoverse clue: O equals S

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## Southern grants degrees to 16 from Tennessee

LOUISVILLE, Ky.—Sixteen students from Tennessee received degrees from Southern Baptist Theological Seminary during commencement exercises held here Dec. 21 in the seminary's Alumni Chapel.

The doctor of ministry degree was awarded to J. Howard Cobble, formerly of Knoxville; and William R. Dunning, formerly of Memphis.

Julian S. Suggs, of Franklin, associate in the Tennessee Baptist church music department, received the doctor of musical arts degree.

Andrew H. Gee of Chattanooga; James M. Henry of Knoxville; Michael D. Singleton of Knoxville; Janet Gwen Tharpe of Oak Ridge; and Roger Lee Winslett, a graduate of the University of Tennessee at Martin, received the master of divinity degree.

The School of Church Music awarded the master of church music degree to Clyde Vernon Bostick of Chattanooga; and Jerald E. McCord of Nashville.

Allen Garden Hobbs of Franklin; Charles B. Ledford of Cleveland; Debra Evon McGuire of Paris; and Deborah Carol Warren of Jackson were awarded the master of religious education degree.

Awarded the master of religious education—social work degree were Brenda Stansifer Fuhrman of Chattanooga and Vicki Maye Runnion of Newport.

## Pulpit To Pen

By Jim N. Griffith

The coming of a new year is an emphatic reminder that time is like a handful of sand — the tighter you grasp it, the faster it runs through your fingers.

As one fellow said, "I haven't gotten around to all of my 1979 New Year's resolutions and here it is 1980."

But at least he was not like the man who made only "half-hearted New Year's resolutions" that covered the months from June to December.

One of my favorite New Year's resolutions was offered by the noted New England preacher of Puritan days, Jonathan Edwards: "Resolved, never to do anything which I should be afraid to do if it were the last year of my life."

Still, where there is true faith there is no reason for fear — even in this trying day. The Good Shepherd always goes ahead of His sheep. God is out in front and all of the tomorrows of life have to pass Him before they can get to us.

## Interpretation

By Herschel H. Hobbs

"We beseech you, brethren...we exhort you brethren"...1 Thessalonians 5:12, 14

Paul's usual pattern was to set forth the doctrine and then apply it to daily living. One should back up right belief with proper behavior. So in verses 12-22 the apostle crams a wealth of practical ideas. Note that he both beseeches or begs and exhorts or commands. In verses 13b-22 there are fifteen imperatives. Perhaps those who were disturbed about Jesus' return were also unruly and/or weak, and were given to evil perhaps to escape persecution.

First, Paul begs his readers to respect and follow the church leaders. "To know" means more than to recognize them when they see them. It denotes perceptive knowledge. They are to "respect" (RSV) them as leaders.

Even if one does not like the person he should respect the office. And, of course, leaders should prove worthy of respect. They should respect them for their toilsome labor on their behalf. They should recognize that the Lord has chosen them to lead. So as they "admonish" them, literally, "put sense into" them, they should obey.

Of course, in a New Testament church the authority resides in the congregation under the lordship of Christ. But members should give followship to the church's chosen leadership. The relationship between pastor and people should be one of love and loyalty, not authority and submission. There should be peace within the entire fellowship.

Second, Paul exhorts or commands. "Warn" (v. 14) means to put sense into (see verse 12) the unruly. These probably were idlers who in anticipation of the Lord's return had ceased working to become troublemakers. "Comfort the feebleminded" or, literally, weak-souled who were tempted to quit. They were to "help" (RSV) or "support" (KJV) the weak, those tempted by immorality. In all this they should exercise patience. There should be no retaliation (v. 15). "Follow" means to chase after or seek—good among themselves and for outsiders.

"Quench not the Spirit" (v. 19). Do not put out His fire as He works among them. They should not despise or count as nothing the work of preaching.

These Christians were to "prove all things" (v. 21). The verb means to prove by testing

## Boys won't enter church; missionary goes to them

MAFEKING, Bophuthatswana—When a group of Asian boys gathered outside Agape Baptist Church in Danville, Bophuthatswana, to listen to the music, but refused to come inside, Southern Baptist missionary Gary R. Tallman went out to them.

Tallman and his sons, Bob, 14, and Rob, 13, began a sports ministry for the boys when they agreed to come weekly for such a meeting. Now the Tallmans spend their Saturday afternoons playing soccer and volleyball with a group of Asian and coloured (of mixed racial descent) boys who come to play, talk, share and pray.

"We know the Lord will use this as a witness for Jesus Christ and his new life and hope for these teens," said Tallman.

and to accept that which proves genuine. Once something has proved itself they are to "hold fast" to it.

"Abstain from all appearance of evil" (v. 22). "All" without the definite article means every single kind of evil. Christians should avoid having even their good regarded as evil. Churches which apply these rules will be happy, peaceful, and effective.

## Devotional

## Power of negativism

By Gary Gardner

Life is one big learning experience. Every-day lessons are taught in the school of thought and experience. One of the basic lessons of the Christian life is to learn to say "no" to the devil and "yes" to God.

There are those who believe that all of one's life must be geared to the positive only. These people attend the extremist school of pedagogy that believes in self-expression, emphasizing the positive and trying to do away with the negative. But this is neither Scriptural nor sensible.

The prophets preached in the negative and so did Jesus. Every one of the Ten Commandments, except the fifth, is built around prohibitions, and the Old and New Testaments are filled with "no" and "not."

It is a good thing to teach a child not to play with razor blades, but sometimes the only thing that will save him from a terrible cut is a sharp "no," or "don't." It is a good idea to teach a child to play in the yard, but he must also be taught not to play in the street. Children must constantly be guided in the negative and positive. Child training that avoids all negatives, all issues, all corporal punishment, and physical restraint simply does not grow strong men and women who can cope with the ups and downs of life.

A balance between negative and positive must exist. One of the reasons we have so much youthful wickedness and violence is because this pernicious philosophy has grown to epidemic proportions. Just a few days ago a boy shot and killed his mother after an argument over fifty cents.

The Bible describes the devil as a roaring lion (1 Peter 5:7,8). The king of beast is incredibly strong, stalking, and bringing down prey many times larger than himself. The devil will stalk, attach, and overcome us with temptation unless we learn to say "no." James says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

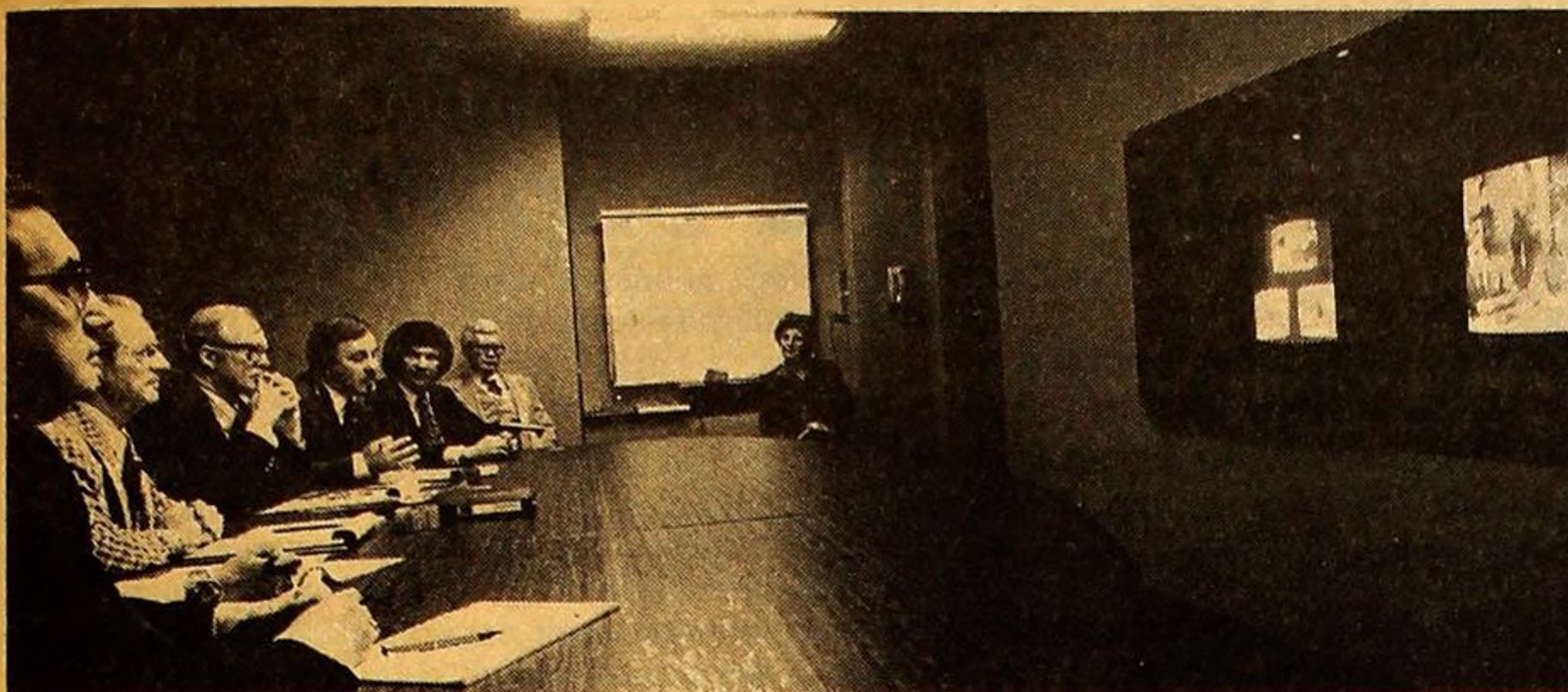
So let us not be afraid of negatives, either in Scripture or experiences, and be thankful that God will give us power to say "no" when it is necessary if we have submitted ourselves to Him.

Gary Gardner is pastor of Donaldson Grove Baptist Church, Huntland, Tenn.



Gardner





**FACING THE CAMERAS** — Home Mission Board/National Evangelism Support Team strategists discuss implications of NEST with Metropolitan Chicago Baptist Association leaders via Picturephone Meeting Service. Pictured are Sanford Fitzsimmons, Caither Settles, Reid Hardin, Dale Cross, Doyle Pennington, Leonard Hinton and Virginia Langdon.

## Video telephone links Baptists

ATLANTA (BP)—It looked like a scene from an evangelical version of Star Trek.

In Atlanta, Home Mission Board evangelism specialists assembled before a cluster of cameras and two black-and-white video monitors. Halfway across the nation, leaders of Chicago Metropolitan Baptist Association convened in front of a similar battery of equipment.

And both groups talked—face to face.

The meeting was more than science fiction fantasy. Seventeen persons discussed urban evangelism strategy and its ramifications for Southern Baptist work in the Chicago area.

It cost them less than the price of a single round-trip airline ticket. The Atlanta-Chicago connection is \$210 per hour, approximately one-tenth of what it would cost to fly the Chicago contingent to Atlanta and house them overnight.

Instead, they were united by Picturephone Meeting Service, an audiovisual communication network linking 12 U.S. cities. Currently under an FCC-authorized market trial, PMS stations are equipped to videotape "calls." They also telecast charts and graphs and transmit copies of them to both ends of the connection.

But most importantly, callers see each other.

More than just voices, facial expressions and body language communicated thoughts and emotions as the groups discussed implications of NEST (National Evangelism Support Team) for Chicago Baptists. NEST combines the resources of local churches, national consultants and laity from across the nation to meet spiritual and physical needs.

During the hour-long conference, board and NEST leaders presented the basic thrust of the program. Chicago leaders listened and explained interpretations of Chicago's specific needs.

"We transcended the coldness of letters and distance of two-person phone calls," said Reid Hardin, the board's evangelism support director.

"Through spontaneous interaction and body language, we were able to lift our efforts to a relational basis," he added. "In so doing, we advanced our planning process. We're six months to a year ahead of where we would be without this video call."

Hardin said the board evangelism division plans to initiate similar conferences with four or five other cities on the PMS circuit during 1980. The conferences probably will consist of three or four hour-long calls each.

"This is the most cost effective way to bridge a difficult communication gap between HMB personnel and Southern Baptists in the cities," said Dale Cross, board urban evangelism director. "It will save us trips to these areas, thus saving us time and money."

Everett Anthony, executive director of the Chicago association, said: "We'll be able to make maximum use of this resource when we learn to prepare strong agendas. Then we can

budget time more precisely to make best use of this format."

"This is an outstanding breakthrough," he said. "We must utilize electronic advances such as this if we are to meet the needs of our cities."

### On Matters of

## Family Living

By B. David Edens

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

### Watch your child's cold

About half of all babies under a year old develop RSV (respiratory syncytial virus), an illness that bears close watching. While infants, especially those with heart conditions, are at the greatest risk, 20 percent of all school-age youngsters come down with RSV every year.

Because respiratory syncytial virus unfolds in three distinct stages, parents and day care staffers can zero in on the illness early and do much to prevent its spread, says Albert Collier, a member of the research team at the Child Development Center, University of North Carolina, which has spent ten years studying this leading cause of respiratory infection among U.S. children. RSV has also won its letters as the largest single cause of respiratory and lung infections serious enough to require medical attention and hospitalization.

Since a child's first siege of RSV is usually the worst, adults have to watch any youngster with a runny nose carefully and take hygienic precautions that will protect other kids from contact with the virus.

#### Don't Ignore Runny Noses

It's kind of hard to accept the fact that a runny nose is nothing to be sneezed at, because a dry-nosed child tends to be a rarity in classroom or day care center. Nevertheless, a runny nose may be the first stage of RSV.

The next stage of the invasion is heralded by fever and ear involvement, with the afflicted kid pulling at the aching ear, drooping visibly and rejecting food—obviously a situation calling for a visit to the doctor. One in ten children progress to the third stage, when the airways leading to the lung become inflamed and the sufferer starts breathing faster and with difficulty. At this point, "bacterial infection and pneumonia can set in," Collier warns.

To keep RSV in check, wash your own hands every time you have tended a tot with a runny nose. Do not share food with or among children, because adults may have a mild, unnoticeable RSV infection themselves and spread the illness to vulnerable youngsters through food and drink they've handled. At home or in pre-school, place the runny-nosed kid's crib or nap-cot at least four feet away from other children's resting places.

# Evangelism head challenges SBC to avoid controversy

By Dan Martin

NEW ORLEANS (BP)—Southern Baptists were challenged to avoid religious controversy and to keep their eyes fastened on the priority of Jesus and evangelism.

C.B. Hogue, director of the evangelism section of the Southern Baptist Home Mission Board, addressed that challenge to evangelism leaders of the state conventions and seminary professors during the annual meeting of evangelism directors.

He noted that preliminary projections for 1979 indicate baptisms increased 9.7 percent over 1978. Projections by the Sunday School Board of the Southern Baptist Convention indicate baptisms will amount to some 368,647 for the 1978-79 church year, which ended Sept. 30.

The projected increase follows three years of decline, during which baptism statistics dipped to the lowest point in more than a quarter of a century.

"We're excited and with good reason," Hogue said. "Baptisms are up. Nearly all of the state conventions have shown marked increases. We properly praise God that the turnaround may be on its way."

As Hogue looked to the future, he traced several problems and challenges facing Southern Baptists in a continued evangelistic thrust.

"We're facing a serious situation in the matter of religious controversy. The next few years could siphon our energies and our evangelistic thrust," he said.

While Hogue did not refer to specific controversy, he apparently was talking about doctrinal strife which ripped the 1979 Houston meeting of the Southern Baptist Convention. Division occurred there over the question of the inerrancy of the Bible. Similar controversy also erupted in several state Baptist convention annual meetings this fall.

Hogue told evangelism directors: "Let me say at the outset that I believe in the inerrancy of the Scriptures as given in the original autographs (manuscripts). I'm a Bible-toting believer. It (the Bible) is nothing less than the absolute Word of God."

"But I have no time to spend arguing about it. I just believe it," he emphasized.

Hogue said the current religious controversy threatens the gains made in evangelism. "Historically, religious controversy has killed spiritual awakenings. Controversy stops revival," he said, citing evangelist George Whitfield, who refused to become embroiled in a religious controversy because it would have hampered a revival he was seeking to kindle in America's early days.

"We can get so involved in fussing, feuding, and fighting that we have no time left for reproving, rebuking, and exhorting," Hogue said. "You may have a fast draw on the Scriptures and be able to shoot eyes out on any argument, yet when the smoke clears away the real count is not those lying in the street, but those kneeling at the Cross," he added. Hogue exhorted the evangelism leaders to be neither active nor inactive in the controversy, "but to keep your eyes on Jesus. Do all you can to win souls to Jesus Christ" and be "instruments through which God can speak to this time."

To face the challenges of the 80s, Hogue urged evangelism leaders to help every church in the Southern Baptist Convention increase baptisms by at least 10 percent. "If we can do this every year, then by 1985, we can be baptizing 650,000 people per year. And, personally, I think that figure is rather small for a 13.2-million member denomination," he said.

He also challenged state evangelism workers to decrease the number of churches which reported no baptisms at all. Estimates indicate that some 6,000 out of the 35,404 SBC affiliated churches had no baptisms. "Find out why they are not baptizing anyone and help them strategize to win people to Jesus," he said.

Adrian Rogers, president of the Southern

Baptist Convention and pastor of Bellevue Baptist Church, Memphis, also addressed the evangelism leaders. He urged them never to forget that sin is the number one problem of mankind and that Jesus Christ is the only answer.

He listed six enemies of evangelism: disobedience to the commands of Christ, disbelief, dilution, dissipation, dissension, and discouragement. He warned that Southern Baptists should never "water down the message to accommodate the hearer," and said energy can be spent on many things other than evangelism, making "good the enemy of the best because we have too many irons in the fire."

Rogers also warned against dissension in the denomination, saying he would not compromise his beliefs but should never hurt a Christian brother. "We can disagree, but we should never hurt one another," he said.

### Foundation

## God's will and yours

By Jonas L. Stewart

Executive Secretary-Treasurer

The writer of Hebrews reminds us that the will of Jesus became effective only at His death (Hebrews 9:16-17). We are faced with the fact that all of us must die. When Jesus died He made wonderful provision for us in His will because of His love. It seems reasonable that our wills should also reflect our love for Him.

The month of January has been designated in the denominational calendar as "Make Your Will" month. Both state and Southern Baptist Convention publications are giving attention to this. The W.M.U. and Brotherhood programs are designed to make us conscious of the need to prepare a Christian will.

The Tennessee Baptist Foundation has the assigned responsibility of encouraging and helping our people find a way to put God's will into their will. This is done by providing information through public presentations, literature, films, seminars and personal conferences upon request. There are attorneys across the state who are glad to assist in the preparation of a Christian will. The personnel of the Foundation has a good working relationship with many of these and often confers with them in regard to charitable provisions to be included when the Lord's work is involved.

There is a growing number of directors of missions, pastors, and other church leaders with responsibility of planning programs who are taking advantage of January publicity to emphasize the need for Christian people to put God's will into their wills. Many people have found that the procedure is much more simple than they thought. The state has a will for those who do not prepare their own. It is reported that 70% of the property owners in Tennessee die without having taken care of this important business. When this happens the estate is distributed according to unchangeable laws of descent and distribution. No part of the decedent's assets in his possession at the time of death can be given for the Lord's work. Minor children are left without a guardian and become wards of the court.

This says by neglect that one had rather a large part of the estate go for court costs, legal fees and taxes than to his heirs. The Lord, His church and other charitable causes supported during life cannot receive one dime of those distributable assets. Surely this is not God's will.

The Tennessee Baptist Foundation, Box 347, Brentwood, Tennessee, will gladly provide materials, or visit without cost or obligation with anyone who desires help in knowing more about preparing a Christian will or establishing a living trust. A worksheet to help organize information for a will is available upon request.





**GOVERNMENT OFFICIAL MEETS PASTORS**—Eugenio Nasarre (center), Spain's director general of religion, talks with evangelical pastors about the role of church and state in Spain. Don Juan Luis (left) is pastor of First Baptist Church, Madrid. Don Ramon Taibo (right) is bishop of the Spanish Reformed Episcopal Church.

## Spanish official meets evangelicals to discuss role of church and state

By Martha Skelton

MADRID, Spain (BP)—A Spanish government official and evangelical pastors from throughout Spain exchanged varying viewpoints on church and state roles during a conference held at the First Baptist Church, Madrid.

The historic session would not have been possible without the lessening of restrictions on religious liberty of Spanish laws in recent years.

Catholicism remains the state religion of Spain, and nearly 99 percent of the people consider themselves at least nominally Catholic.

"I want a chance to exchange ideas," the official, Eugenio Nasarre, director general of religion for the Spanish government, told the pastors in his opening remarks.

Evangelical spokesmen pointed to improved religious liberty under current laws, but also to abstraction in the law which have led to varying interpretations. They questioned Nasarre about provisions of a new constitutional bill on religious liberty to be debated in the Spanish cortes, or parliament, in January.

Continued religious instruction in public schools was the major topic of discussion. Nasarre reiterated the government position that it has responsibility for religious instruction. "It has to be part of overall education. Our feeling is that churches make a social contribution; why shouldn't they permit government to help them?"

Pointing out such activities as camps and

youth programs, he said: "We have common social interests."

Religious instruction in Spanish schools (taught by Catholic priests) has been made optional on the elementary level effective this fall. High school students may take an ethics course rather than the religion course, Nasarre said.

"But ethics is taught by the priests. What difference does it make?" one pastor responded. "Wouldn't it be better to become detached from religious training altogether?" another pastor asked Nasarre.

The director general maintained a position of church-state unity. If Protestants would like to teach religion in the public schools, they need to get together, name teachers, and get organized, Nasarre said. "Then we would have to talk about it."

Over 100 pastors from Spain and surrounding European countries attended the session on religious liberty, in addition to discussions on the family and ministry in today's world, all held during the three-day conference.

### Beverly Sutton to head WMU field services

BIRMINGHAM, Ala. (BP)—Beverly Sutton has been named director of the field services department of Woman's Missionary Union, auxiliary to Southern Baptist Convention.

She was promoted to the position after serving four years as consultant for the Acteens missions education program for girls in grades 7-12. Miss Sutton will be replaced in the Acteens job by Marti Solomon, who has been minister of youth at First Baptist Church, Kilgore, Texas.

As director of WMU's field services Miss Sutton will help frame programs for church and associational WMU work. She will coordinate the work of six consultants in interpreting WMU.

Miss Solomon is a native of Arkansas who grew up in Vicksburg, Miss. She is a graduate of Mississippi College and Southwestern Baptist Theological Seminary.

### UNIFORM SERIES Lesson for Sunday, December 30

## John the Baptist

By Hyran E. Barefoot, academic dean  
Union University, Jackson

Basic Passage: John 1:6-8, 19-34

Focal Passage: John 1:19-34

One way to study and to understand an individual is through the study of the lives of the people who surround him and are closely associated with him. As persons we all are related to other persons and interact with them. We influence them and in return are influenced by them. What we are may be seen in how we touch other people.

The lesson this week begins a series of lessons dealing with the people whose lives were intimately touched by Jesus. The first person in this series is John the Baptist. Through John we are able to obtain the first glimpse of the true significance of Jesus.



Barefoot

John the witness 1:6-8

The account of the birth of John the Baptist is rather fully related in the Gospel of Luke (Lk. 1:5-80). Luke dwelt upon the human interest aspect of the birth of John. He was born to Elisabeth and Zacharias, a priest; he was born in their old age; his birth was divinely promised; he was a kinsman of Mary, the mother of Jesus. Even as John's Gospel had no account of the birth of Jesus but rather dwelt on His eternal significance, so in the same manner there is no interest in the details of John's birth in that gospel.

The Gospel of John has interest in the purpose and significance of the Baptist's birth. That gospel quite simply sums up his birth in this way: (1) John was sent from God; (2) he was not the Light; (3) he came to bear witness to the Light that all might believe. He was known as the "Baptizing One," but his mission was to witness. The importance of witnessing is manifested in the repetition of the idea of "witness" and "testimony" in this lesson centering on the Baptist (vs. 7, 8, 19, 33, 34).

The witness given by John 1:19-34

Verses 19-28 deal with John's negative witness to himself.

First he makes it clear he is not the Messiah (vs. 19-20). When the religious authorities of Judaism at Jerusalem came in official delegation to question John about his identity, he emphatically denied that he was the Christ. Since by the time the Gospel of John was written many popularly thought of John as the Messiah, this negative testimony carried added significance.

He also indicates he is not one of the Messianic figures (vs. 21). Many Jews anticipated

the return of Elijah (cf. Mal. 4:5-6) or of Moses (cf. Deut. 18:15, 18) along with the Messiah as part of the Messianic event. Both of these men had unusual circumstances surrounding their departure from the world and were expected by many to return in connection with the Messianic age. John emphatically denied being any of these Messianic figures.

Next, John says he is only a voice bearing witness to the coming of the Lord (vs. 22-23). To the insistent demand of the delegation as to his true identity John answered in the words of Isaiah 40:3. Who he was was not important; his mission was all-important. Just as a special road must be cut and leveled when a king crosses the desert, so John saw himself as preparing the way for the coming of Israel's true king.

He also tells of his own inferiority to the Messiah (vs. 24-28). The fact that John had disclaimed his being the Messiah, Elijah, or the prophet provided the basis for the final question from the deputation from the Jews, "Why are you baptizing?" To this question John gave two basic answers: (1) His baptism is only with water. John did not initiate the idea or practice of a religious rite utilizing water. The priests practiced lustration in their temple services; the Essene sect of the Jews practiced daily religious washings with water; and Judaism generally practiced baptism in connection with a Gentile becoming a Jewish proselyte. John's answer is intended to show his inferiority to the Messiah since his baptism is only with water, in contrast to the Messiah who baptizes with the Holy Spirit (v. 33). (2) He is unworthy to perform the function of a slave to the Messiah. It was the task of a slave to perform the menial duties of untying sandals and washing the feet of his master. John, in relation to the coming Messiah, puts his function even lower than that of a slave.

Verses 29-34 deal with John's positive witness to Christ.

John speaks of the Lamb of God (v. 29). John's denials gave way to positive affirmation about Jesus the Messiah. The lamb was central to the cultic system of Judaism, and it is difficult to know precisely what John had in mind in confessing Jesus as the Lamb of God. Probably the saying blended ideas of the Passover Lamb of Exodus 12 with the 53rd chapter of Isaiah where the Servant of God is likened to a lamb (53:7) that bears the sin of many (53:12). Here is affirmed the fact that Jesus is the sacrificial Saviour who annuls the guilt of the whole human race.

John says Christ's priority is in time and rank (v. 30). Even though Jesus emerged on the scene after John and, therefore, might have been thought of as a subordinate, yet John declared Him to be superior in both time and rank (cf. 1:15).

John calls Christ "the One related to the Spirit (vs. 32-33). The gift of the Spirit was the distinguishing mark of the new Messianic era. John associated the Spirit with Jesus in two ways: (1) He was anointed with the Spirit who came on Him and permanently remained with Him. (2) He baptizes with the Holy Spirit, and His bathing men with the Spirit means the positive bestowal of new life in contrast to the mere symbolism of water baptism.

Finally, John declares Jesus to be the Son of God (v. 34). John does not mention the voice affirming Jesus to be the Beloved Son; but because of his experience with Jesus, he can testify to his divine Sonship.

John's witness is based upon eyewitness (vs. 32, 34). The basis of John's witness to Jesus is what he himself has experienced first-hand. He insisted that his testimony rested on the very personal, "I have seen." No man can witness beyond the bond of his experience, but what he has experienced he can confidently testify to.

### BIBLE PUZZLE ANSWERS

T	O	P	S	P	A	T	R	O	C	K
E	G	O	H	A	R	A	E	R	I	E
A	R	M	S	I	R	B	O	D	Y	
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"I will sing of the mercies of the Lord for ever" (Psa. 89:1).

### Bus for Sale

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**LIFE AND WORK SERIES**  
**Lesson for Sunday, December 30**

# The new covenant

By George Lewis McGlothlin, pastor  
 First Baptist Church, Huntland

Basic Passages: Jeremiah 31:31-34; 2 Corinthians 3:12-18

Covenant as a prominent theme can be easily attested to by our Bible being divided into two parts—Old and New Testament. The church fathers began to make use of these terms in the second century A.D., probably as a result of reading II Corinthians 3:6-14.

Berith, the Hebrew word for covenant, is found 270 times in the Old Testament. A Greek word, diatheke, is also found 33 times in the New Testament. Thirteen times it is translated "testament", 20 times "covenant"—one-half of its New Testament references are found in the Book of Hebrews.



McGlothlin

The first mention of the term covenant in the Bible is found in Genesis 6:18 regarding Noah. Jeremiah, we are told in Jeremiah 31:31-34, received a whisper from God shortly after the fall of Jerusalem in 597 B.C. This whisper concerned the new covenant. It was, however, not entirely new. For example, the prophet Hosea, a man who lived for God in the midst of family problems, was first granted a specific revelation (Hosea 2:18) about the new covenant. It was new, though, in a certain way.

Thomas Watson, the puritan divine, tells us in his work, *A Body of Divinity*, just how it was new. "It is a solemn compact and agreement made between God and fallen man, wherein the Lord undertakes to be our God, and to make us his people." What did Jeremiah expect would come about when the New Covenant was instituted?

## Jeremiah expected people to desire to serve God

God said to Jeremiah, "I will put my law in their inward parts, and write it in their hearts." The reason Jerusalem fell in 597 B.C. was because the people had no desire to serve the Lord. In actuality, they had broken over and over again God's covenant given to them at Mount Sinai.

According to Hebrews 7:22, Jesus was a "better covenant." Before, God had dealt with people as a community. Now, according to Jeremiah, God would deal with them as individuals.

Paul thought of himself as a minister of that new covenant. While the Old Testament had set priorities on physical blessings, the new covenant gave emphasis to spiritual blessings. Paul expressed the fulfillment of this promise through Christ. "For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13).

As one former evangelist put it, "When people get saved, God puts a holy want-to in them." Both Jeremiah and Paul would "Amen" that.

## Jeremiah expected a renewed fellowship with the Lord

God indicated to Jeremiah that fellowship would result from the new covenant. "I will be their God, and they shall be my people." The Qumran community, around the time of Christ, believed that Jeremiah 31:31-34 had already been literally fulfilled in their lives. They thought that God only had fellowship with them. This was one of the reasons why they were so strict on admitting members.

The Scripture tells us that when man sinned in the garden, fellowship with God was broken. In Hebrews 9:16-17, the writer gives us the last will and testament of God. He says that the benefits of the new covenant are eternal. The Apostle John assuredly realized this when he said, "Truly our fellowship is with the Father" (I John 1:3).

Jeremiah expected all people to get saved

We are told by God, "...for they shall all know me, from the least of them unto the greatest of them, saith the Lord." The prophets Joel, Isaiah, and now Jeremiah expected a universal outpouring of the Holy Spirit.

We believe that was fulfilled at the Day of Pentecost as described in Acts. However, the

word of this prophecy has not been fulfilled completely.

While I was at New Orleans seminary, one of my Old Testament professors told us that some of the Old Testament passages have a two-fold application. I fully believe this is one of those cases.

In Romans 11:26-27, we read, "And so all Israel shall be saved: as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins."

Since regeneration is expressed by the individual believer who constitutes the church, the essence of the new covenant does find fulfillment in the church (Hebrews 10:16ff). However, the literal fulfillment of Jeremiah's prediction of the new covenant will be found in the nation Israel at Christ's second coming.

## Jeremiah expected people to have their sins forgiven

"I will forgive their iniquity, and I will remember their sin no more," says God. There is no doubt about this promise being completely fulfilled. Someone has said that there is only one thing that God forgets—our sins.

Paul spoke that through Christ we have the "forgiveness of sins" (Ephesians 1:7). He reiterates this to the believers in the church at Colossae. "Forgiveness of sins" is something which bears repeating over and over again. Jesus said at the Last Supper, "Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins" (Matthew 26:27-28).

How can we experience the forgiveness of sins? By realizing that Jesus Christ is indeed "the mediator of the New Testament" (Hebrews 9:15).

Augustine once prayed, "Lord, be my God in covenant." Don't go into 1980 without Jesus as your Lord and Savior! Give your life to Christ now. "Behold, now is the accepted time, behold, now is the day of salvation" (II Corinthians 6:2).

## Concordance published by Baptists in Lebanon

BEIRUT, Lebanon (BP) — Although Arabic has been used in Christian worship and theological study for about 1,000 years, there has never been an Arabic-Greek concordance for ministers, teachers and students — until now.

The new concordance of the Bible, in the final stages of production, will be distributed soon, reports Mrs. J. Wayne Fuller, Southern Baptist missionary director of Baptist Publications, publisher of the concordance.

Mrs. Fuller says she expects to sell the book to pastors, priests, and theological students of all evangelical and Orthodox churches in the Middle East.

Ghassan Khalaf, an editorial worker at Baptist Publications, compiled the concordance, beginning work on it while confined to his home during the severest fighting of the Lebanese civil war.

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**MAIL ORDER MINISTRY**—Grady C. Cothen, president of the Sunday School Board, mails the first order to Home Shopping Service, the board's new book store division mail order ministry. Elaine Dickson will direct the convenience service which offers selected Christian products to help families and individuals.

## Man finds Christ after car stalls

MEXICO CITY (BP)—A stalled car in Mexico City's traffic is enough to scare anyone to death. But it saved Jorge Alvarez.

Alcohol had just about taken the life out of Jorge. His drinking addiction enraged one of his sons enough to race through their home, tear a crucifix off the wall, and hang a bottle of wine in its place. "There," he said, "that's your god."

Still, he went on until one Saturday—the day before Easter—his car stalled in front of Gethsemane Baptist Church. The pastor's son approached Jorge telling him a mechanic was inside the church. "Just leave your car there and come on in and watch this movie," he said. "After it's over, the mechanic will come out and fix your car."

In an instant, as he crossed the threshold, Jorge sensed a different atmosphere—the people enjoying an afternoon meeting. Everything overwhelmed him. He was invited to return for Easter breakfast and worship. He became a believer. Since then the Lord has taken away his drinking problem.

And as he left Gethsemane that Saturday, Jorge Alvarez started his car in no time. He couldn't find a thing wrong with it.

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# Missionary encounters near death; now struggles to face life again

By Sara Hines Martin

SANTO DOMINGO, Dominican Republic (BP)—Howard L. Shoemake has forced himself to live again.

And it's been a painful struggle. There were days when, as friends prayed for his healing, the Southern Baptist missionary with cancer would offer counter-prayers: "Lord, just let this be over. Let me go home to be with you. If I must die, take me now and relieve me of all this suffering."

It was more than a year ago when he said, "I have accepted the fact that I am going to die. It would be a greater adjustment for me if I learn that I will live."

That time has come. Doctors who originally gave the missionary to the Dominican Republic a prognosis of three to six months, now say they don't know how long he'll live. Shoemake has had to learn to live again.

Since June 26, 1978, when he learned he had multiple myeloma, cancer of the bone marrow, severe physical pain has been his enemy and companion. But he found the real battle raged in the arena of the spirit.

Shoemake, a big man and an activist, was unable to even put on his shoes. Instead of taking charge of his life and schedule as before, his schedule was dictated by how he felt. Sometimes medicine made him so dizzy he had to hold on to a wall to take only a few steps. The man who had preached, sometimes daily, for the past 40 years, now could not preach at all.

Frustration threatened to overwhelm him. It increased with confinement to a wheelchair and being told: "You can't do this; you can't do that." In a state of desperation, he drove his van for four days, rather than allowing someone else to drive him. On the fourth day he lost control of the vehicle and crashed into

a palm tree. Slamming into the steering wheel, he broke a rib.

Massive doses of medication produced such deep depression that Shoemake feared he would take his own life. He cleared all lethal medicines from his home. Then, taking a worker and a medical digest, Shoemake went through the warehouse of the medical clinic that his church sponsored and did the same.

How, at 59, with the forces of pain and depressions, has this missionary begun living again? Several factors helped him cope with cancer. Two were books which dealt with the patient's attitudes. Shoemake learned that when he received the pain rather than resist it, the pain seemed to lessen. He also began to understand his feelings.

A Dominican friend read Shoemake Jeremiah 20:11 in a Spanish translation which speaks of God as "the Giant who is by our side." Picturing this "Giant" by his side helped Shoemake to feel stronger in coping with hurts.

A turning point came in January 1979 when he and his wife, Dorothy Dell, spent hours talking with a doctor and his wife. This doctor with cancer was given a year to live eight years ago. Spending time with someone who walked the same valley of despair helped Shoemake to begin to cope more effectively with his illness.

Shoemake's original plea, "Lord, take me home," changed to, "Lord, how can you use me in this situation to serve you?" God answered. Shoemake now has a new and instant rapport with people plagued with problems.

Every day, when he goes to the rehabilitation center for therapy, he comforts those who sometimes scream in pain—like the elderly woman who wept daily when therapists picked up her arthritic body to put her into a

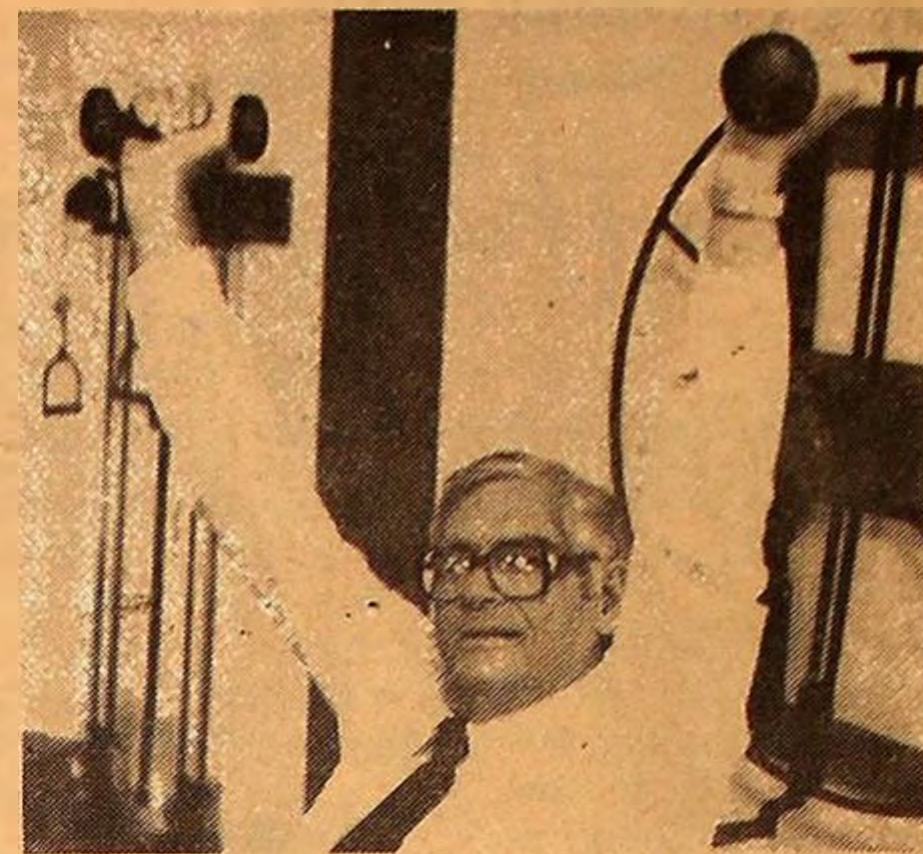
whirlpool bath. Shoemake talked with her about how God could help her with pain.

A few days later the woman said to the therapist, "I have a secret." Then she stood and walked out of the center rather than leaving in her wheelchair.

"Do you want me to walk beside you?" Shoemake asked her.

"No," she replied, "A giant is walking beside me."

Adapted from *The Commission* magazine, December, 1979.



**LEARNING TO LIVE**—Southern Baptist missionary Howard Shoemake exercises in Santo Domingo. After months of expecting to die, Shoemake is now learning to live.

## 35 railroad cars derail in 1957; jail ministry starts years later

By Tim Nicholas

VICKSBURG, Miss. (BP)—The Warren County Correctional Chaplaincy sort of got its start back in 1957 when 35 railroad freight cars derailed at Rolling Fork.

It became official when Roscoe Woodrick went to court last year to testify in behalf of a young offender.

The judge in the Warren County courtroom asked Woodrick how he happened to meet the man. Woodrick responded that he had met him at the jail while serving as chaplain of the Warren County Jail.

"Who made you chaplain of the Warren County Jail?" witnesses recall the judge saying.

"God did it," replied Roscoe.

The judge never told the clerk to strike that from the record, so apparently Roscoe Woodrick's appointment by God is official.

But even without official sanction, it is nonetheless real. For over a year, Roscoe Woodrick, retired railroad engineer, has been

volunteer chaplain at the county jail in Vicksburg. He and a dozen others make regular visits to the 80-100 inmates there, offering them spiritual guidance, and a listening ear.

Back in 1957, Woodrick, a third generation railroad man, was pulling a hot shot freight non-stop at top speed through Rolling Fork when 35 cars pulled one another down an embankment, piling up 50-75 feet high, according to him. "I got to thinking of my condition with the Lord," he said. "If the engine had fallen in, I wasn't prepared to meet God."

The next June he made a profession of faith in Jesus Christ at Calvary Baptist Church in Vicksburg. He thought God was calling him to preach so he enrolled in seminary extension courses, but later dropped out. He kept dropping further and further out until in 1976 he made a public confession and rededication.

Searching for a service outlet, he worked out details for visitation and ministry for volunteers at the Warren County Jail. The first time he visited, he led a man to salvation. "That's like pouring gas on a fire," he said. "It'll set you on fire to lead someone to Jesus for salvation."

The men contacted Good News Mission, a chaplaincy program in Arlington, Va., for Bible study course materials and tracts. It helped set up a grading center in Vicksburg, and gave Woodrick, then retired, some training in chaplaincy work. The Mississippi Baptist Convention Board gave 100 New Testaments.

Now after the first year, about 3,000 lessons have been completed by several hundred inmates, and 175 inmates have made professions of faith in the presence of the volunteers.

Inmates began asking for Roscoe. Sheriff Paul Barrett and the jailers said they noticed they had fewer problems with the inmates since the volunteer work began. Roscoe was even given a tiny office in the jail to operate out of.

Usually, the Sunday afternoon visits are by about 12 men and women who stay with inmates two to three hours. The jail has one women's cell. Plus on a regular basis, volunteers visit nearby Kuhn Memorial Hospital in Vicksburg where about 30 state prison inmates stay.

Roscoe told of attempting to witness to a black Muslim. "I let him lead me into an argument over the Bible," said Roscoe, who said he got angry and told the man to shut up. He started to leave the cell area when he was stopped by another man who said, "You didn't come to argue with him about hell, you came to tell us about Jesus." Roscoe said that put him back on track and he was able to relate to the man who stopped him from leaving.

Said Roscoe, "The fellow who can't witness—he just hasn't had a spiritual experience. If a man's ever accepted Jesus Christ as Savior, it's the most simple thing in the world."

## Elderly woman swings hammer on mission projects abroad

By Beth Sayers Wildes

SAN ANTONIO, Tex. (BP)—"Ben, I can do carpentry work. Can you use me?" The words seemed to spill out of Clara Pahl's mouth.

But if Ben Freeman was shocked by Clara's offer, he concealed it well. "Sure," he said. "You can go."

As minister of activities and missions at Trinity Baptist Church, San Antonio, Tex., Freeman was organizing a construction team for a short-term missions project in El Salvador.

Clara probably wasn't the kind of person Ben had envisioned as a crew member for the rugged assignment. She was 69 years old.

That was in January 1976. Since then, 73-year-old Clara has logged thousands of air miles on seven short-term projects all over the world.

"Why the Lord asked me to get in on all of this, I don't know," she says. "I don't have any education. I do have a good, strong body and the ability to learn."

She is also a skilled carpenter. Because of this skill, she's gone to El Salvador once and Costa Rica and Mexico City twice.

There's almost nothing Clara can't do in construction. She's dropped ceilings, put in cabinets, installed sheetrock, and made church pews.

She gained her knowledge of carpentry by remodeling some houses herself.

"I'd come to a problem I didn't know how to handle—maybe hang a door, put some cabinets up. I'd give up and go home," she says.

"But in the night, it would come to me just as clear as everything—this is the way you do it. I'd go back the next day, and it would work

perfectly. Now who was telling me how to do that?"

Although Clara says she's more comfortable putting a roof on a church than speaking from a pulpit, she spoke and witnessed on two of her trips.

"Those were different kinds of trips for me. I didn't take my saw and hammer," she says of journeys to Japan and eastern Europe.

"I've found on these trips that God will supply your needs. He'll speak for you. He'll do what you can't do," she says.

According to Clara, God has also taken care of the financial arrangements.

"For more than 23 years, I've sold advertising for the North Side Recorder, a weekly newspaper. I work on commission, so I put whatever I want to in my job.

"But these trips aren't cheap. Even so, the money I've spent on them has been returned to me many times. When I'd get back, I'd have extra work to do. I put right back in savings what I had taken out.

"But I don't think you should count on that happening. You should go because you want to go. I don't go just for the trip. My main concern is always—can God use me?"

In addition to projects outside the continental United States, Clara also has helped in two projects in Rio Grande City on the Mexican border and three projects in San Antonio.

"I've enjoyed these trips," she says. "I've gotten the greatest joy out of my Christianity and out of serving the Lord since I've been going.

Beth Sayers Wildes is editorial assistant on *Contempo* magazine. The story was adapted from November 1979 *Contempo* magazine.

### HISTORICALLY FROM THE FILES

#### 50 YEARS AGO

First Baptist Church, Paris, called Richard N. Owen as pastor. He had served First Baptist Church, Elizabethton, as pastor for three years.

J.R. Johnson resigned his church at Maryville to accept the chair of Bible at Carson-Newman College, Jefferson City.

#### 25 YEARS AGO

Ramsey Pollard, Knoxville, was elected president of the Executive Board of the Tennessee Baptist Convention. C.M. Pickler, Memphis, was named vice-president and Edwin E. Deusner, Lexington, secretary.

Estill Springs Baptist Church, Duck River Baptist Association, ordained Billy J. Chitwood to the gospel ministry.

#### 10 YEARS AGO

First Baptist Church, Dyer, presented Southern Baptist missionary James Westmoreland a new pick-up truck to be used to transport supplies to mission points in the bush country of Rhodesia. Westmoreland was a former pastor of the Dyer church.