

# Baptist and Reflector

Vol. 146/No. 18/May 7, 1980

News journal of Tennessee Baptist Convention

## Mission gifts pass goal for half-year

### April Cooperative Program said TBC's third highest month

Tennessee Baptists are 1.2 percent ahead of the budget-goal for the one-half year, according to Tom J. Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

The half-year total reached \$6,578,173.36, Madden noted, as April's Cooperative Program gifts totaled \$1,342,221.52—the third highest month in TBC history. The record month is January 1980, when \$1,541,314.64 was given. The TBC's second highest month was October 1979, when \$1,386,417.14 was given to missions through the Cooperative Program.

The \$6,578,173.36 received during the November 1979-April 1980 period is \$611,525.39 more than was given during the same months of the previous year. This is an increase of 10.25 percent, Madden said.

The one-half year goal would be \$6,500,000. Messengers to the 1979 state convention set the budget goal for the current convention year at \$13-million. The \$6,578,173.36 received during the first six months is 1.2 percent above the half-year budget-goal.

The one-month goal for the current convention year is \$1,083,333.33. April's Cooperative Program gifts were \$258,888.19 above (23.9 percent above) the monthly goal.

The mission gifts through the Cooperative Program for April 1980 were 68 percent above

(\$543,251.25 greater) than the \$798,970.27 given during April 1979.

Madden stated that last month's Cooperative Program gifts were especially gratifying in light of the current economic situation in the nation. "It is a significant indication of Tennessee Baptists' commitment to the mission causes of the Tennessee Baptist Convention and the Southern Baptist Convention," the executive secretary added.

A month-by-month listing of the first six months of the current convention year revealed these Cooperative Program gifts:

- November 1979, \$1,063,014.27.
- December 1979, \$789,721.60.
- January 1980, \$1,541,314.64.
- February 1980, \$1,110,864.99.
- March 1980, \$731,036.34.
- April 1980, \$1,342,221.52.

Madden also reported that during the past six months Tennessee Baptists have given \$2,756,407.59 to the Lottie Moon Christmas Offering for Foreign Missions and \$692,849.12 to the Annie Armstrong Easter Offering for Home Missions.

A church-by-church listing of Cooperative Program and designated gifts during the November-April period will be printed in the May 21 issue of the Baptist and Reflector.

## Langlois to head academy drive in middle Tennessee

SEYMOUR — H. Raymond Langlois, pastor of Judson Baptist church, Nashville, has been named middle Tennessee grand division chairman in Harrison Chilhowee Baptist Academy's Century II Advancement Campaign.

Century II is a series of campaigns now in the final phase. This phase, which will run until December 1980, involves the solicitation of pledges from Baptist churches of Tennessee. Of the more than 2,700 Baptist churches in the state, 670 are in middle Tennessee. A goal of \$150,000 has been set for the middle region.

Langlois will be in charge of enlisting volunteer workers and supervising the campaign in middle Tennessee.

A native of Tennessee, Langlois has held pastorates in both Tennessee and Ohio before coming to Nashville in 1971.

Langlois has studied at Belmont College, Nashville, and Southern Baptist Theological Seminary, Louisville, Ky.

The former chairman of the executive committee of the Baptist Sunday School Board, Langlois has also served as vice-chairman of the Board of Trustees for the Baptist Sunday



Langlois

School Board. Currently, he is a member of the executive committee of the Tennessee Baptist Convention.

Century II has an overall goal of \$2-million. The first three phases of the campaign began in the fall of 1978 and have generated \$444,331 in pledges. Phases I, II, and III focused on the academy's faculty and staff, trustees, and the Knoxville business community, respectively. The fourth and final phase is aimed toward the 2,700 Tennessee Baptist churches. The goal for this phase is \$1,440,000.

### Dunlap music minister dies following stroke

Alan Madewell, 27, minister of music at First Baptist Church in Dunlap, died at Vanderbilt Hospital in Nashville on April 27. He had suffered a stroke at his home in Dunlap on April 25.

Funeral services were held on May 2 at McMinnville Funeral Home with Lyndle Taylor, pastor of the Dunlap church, and Carl Smith, pastor of Madison Street Baptist Church, McMinnville, officiating. Burial was at Mt. View Cemetery in McMinnville.

Madewell had served the Dunlap church for less than a year and before that, had been a member of Madison Street church, where he also directed the music.

He is survived by his wife and a five-year-old son, Bradley Alan.

## Nigeria crash victim's letter reflects high spirits, optimism

EKU, Nigeria (BP)—When Robert W. Sorrels, Mission Service Corps volunteer, noticed the small signs on Nigerian roads warning—"It's your neck. Nobody cares"—he didn't realize their significance.

But days later he was joking about the signs in a lighthearted letter to his home church, Capitol Hill Metropolitan Baptist in Washington, D.C., after an automobile accident injured his neck and left him paralyzed from the shoulders down.

Sorrels said he was "praising the Lord in all things" and told about his one week of adjustment to the hot, humid Nigerian climate before giving details of the accident. The crash killed Titus Oluwafemi, a Nigerian seminary professor, and William D. Bender, Southern Baptist missionary in Ibadan. Bender, a 25-year-veteran of missions in Nigeria, was buried in Ogbomoso.

"I survived the accident with only one broken bone, but that had to be the fourth vertebra in my neck which left me paralyzed from my shoulders down," dictated Sorrels to his sister, Elaine Bean, who visited him in Nigeria.

Latest reports from Eku indicate that Sorrels has regained some feeling and movement in his arms and legs.

### Mother's Day Offering set

## Baptists get opportunity to help needy children

A few months ago, a little girl walked through the doors of the Tennessee Baptist Children's Homes in one of our cities. She was to be cared for by the Baptists of the Volunteer State for an indefinite time.

As she walked through the door to her bedroom, she saw a bed. She had never had a bed of her own. Her clothes were put in a closet. She had never seen a closet in her house. Her new family learned that she had never been to Sunday School and had only attended a church twice in her life.

"This case is not an extremely unusual one in regard to the children for whom we care," explained E.B. Bowen, executive director-treasurer of the TBCH. Each year, Tennessee Baptists supported financially and cared for over 500 children at homes in Franklin, Memphis, and Chattanooga. Money for that support comes from the Cooperative Program, through special gifts, and from the annual Mother's Day Offering.

The third opportunity for giving will come this Sunday, when churches throughout the state attempt to raise \$500,000 for the 1980 offering. Last year's goal of \$450,000 was exceeded when Baptists gave \$458,000.

Bowen said the primary use of the money received from the Mother's Day offering is operational expenses such as food, clothing, shelter, medical expenses, and schooling.

Children under the care of the homes are served by a staff of house parents, relief house parents, social workers, directors of cottage life, secretaries, bookkeepers, maintenance personnel, food managers and dietitians, activities directors, superintendents, and maids.

"When you consider caring for children and when you see the needs they have," Bowen said, "you realize Tennessee Baptists are at work as much in missions here as they would be 2,000 miles away." He pointed out the homes receive "dependent and neglected" children who are not being cared for physically and/or emotionally by their natural parents. "We receive children who could be termed hardship cases, children from broken homes, and many children from homes where alcohol is a major problem," he added.

If a child is not returned to his natural home after a given time, he may stay at the



**RECIPIENTS OF BAPTIST CARE**—Two children, residents of the Memphis Children's Home, will benefit from part of the Mother's Day Offering to be taken in Tennessee Baptist churches this Sunday.

children's home through high school. If he elects to attend college, the TBCH helps finance his education with the assistance of one of the three Baptist colleges in the state.

When a child is received initially, a "plan of care" is developed on that child. The State Review Board goes over the development and progress made each six months thereafter. Bowen also explained that if a child can be returned to his natural home, counseling with the parents and families is provided so the child will not return to the same environment from which he came.

Giving through the Mother's Day Offering has increased annually for the last 13 years in Tennessee. Additionally, last year, over 2,000 churches in the state participated. Since the ministry of the children's homes began in 1891, Bowen said Tennessee Baptists have cared for over 19,000 children and young people.



# Adrian Rogers keynotes Washington Jesus rally

By Stan Haste

WASHINGTON (BP)—Southern Baptist Convention President Adrian Rogers and four other prominent Southern Baptists joined dozens of evangelical spokesmen in calling the nation to repentance during the "Washington for Jesus" rally on the mall.

Rogers, pastor of Bellevue Baptist Church, Memphis, delivered the keynote address to a throng of evangelicals and charismatics estimated at its peak by U.S. park police at 200,000.

After offering a prayer for the release of 53

## Emeritus missionary dies in Santiago

SANTIAGO, Chile—Mary Pimm Moore, one of the first Southern Baptist missionaries to Chile and a founder of the Chilean Woman's Missionary Union, died in Santiago, April 25. She was 85 years old.

Mrs. Moore retired in 1964 after more than 44 years of missionary service in Chile. She and her husband Cecil, appointed in 1919, were the second couple to be appointed as Southern Baptist missionaries there. She helped found the Chilean Woman's Missionary Union, served as its executive secretary-treasurer for 24 years, and began a WMU publications program that provided Spanish literature for Baptist women's organizations in more than 20 countries.

The Moores lived in Concepcion from their appointment until 1934, then spent 16 years in Temuco, and in 1950 moved to Santiago, where they have remained except for three years spent in the United States immediately following retirement.

A native of Tampa, Fla., Mrs. Moore graduated from Columbia College (no longer in existence), Lake City, Fla., with the bachelor of arts degree, attended Woman's Missionary Union Training School, Louisville, Ky., for a year, and then transferred to Southwestern Baptist Theological Seminary, Fort Worth, Tex., where she received the bachelor and master of missionary training degrees.

A funeral service and interment were scheduled for April 27 in Santiago. Survivors include her husband and six children.

## Interfaith group counters rally; warns against 'Christian' label

WASHINGTON (BP) — A Baptist executive joined 18 other religious leaders in signing an interfaith statement challenging any attempt to label positions on political issues as "Christian" or "un-Christian."

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, signed the statement along with other Protestant, Catholic and Jewish leaders. The timing of the statement's release coincided with the Washington for Jesus Rally sponsored by a coalition of independent, conservative church leaders.

Though the rally sponsors disavowed any political goals or methods, several speakers during the all-day program made references to such a sensitive political issues as abortion, prayer in schools, and military preparedness.

Recognizing the fact of pluralism within the United States and the need for freedom within the political process, the interfaith statement said, "It is unnecessary and wrong for any religious group or individual to seek to 'Christianize' the government or to label political views of members of Congress as 'Christian' or 'religious.'"

## Jones leaves index

ATLANTA (BP) — Mike Jones has resigned as associate editor of the Christian Index, Georgia Baptist news magazine, to take advantage of some short-term vocational and missions opportunities.

Jones had been associate since December 1978. A bachelor, he plans to work on the summer staff at Glorieta Baptist Conference Center in New Mexico.

Americans held stage in Tehran, Iran, Rogers began his sermon by declaring that "once-proud America has become the laughingstock of the world. It seems as though God has turned his face from us."

The Memphis pastor warned that in his view America, "born in Philadelphia in 1776, must be reborn or else join the graveyard of nations." He identified pride as the nation's chief sin, saying, "It is time for God's people to lay their faces in the dust."

Avoiding overtly political themes, Rogers dealt instead with repentance and revival in the church. "It's not the sins of the world holding back revival," he went on, "it's the sins of the saints."

"We are not here to point fingers at the government," Rogers declared.

Other Southern Baptists who spoke during the dawn-to-dusk gathering were Jimmy Draper, pastor of First Baptist Church, Euless, Tex., and president of the Southern Baptist Pastors' Conference; Buckner Fanning, pastor of Trinity Baptist Church, San Antonio; Charles Stanley, pastor of First Baptist Church, Atlanta; and James Robison, evangelist from Hurst, Tex. All were also listed as official sponsors of the April 29 event.

Other speakers at the controversial gathering, conceived more than a year and a half ago by Virginia Beach pastor John Gimenez, did not, however, avoid politics, in spite of the non-political disclaimers.

Program co-chairmen Bill Bright, founder and president of Campus Crusade for Christ International, told the throng that he agreed to lend his name to the rally only after receiving assurances that its purpose was non-political. "I wanted to be sure it was not a political gathering," he said.

Throughout the day, the non-political disclaimers continued, reflecting the sensitivity of rally organizers to charges from mainline denominational leaders that the hidden agenda for the mass meeting was right-wing political causes.

The criticism came after release several weeks before the rally of a "Declaration of Christian Principles" enumerating alleged sins of the government. Rally participants had also been asked to come to Washington a day early to lobby members of Congress on a

or 'religious.'"

The statement further declared, "It is arrogant to assert that one's position on a political issue is 'Christian,' and that all others are 'un-Christian,' 'secular humanist,' 'immoral,' or 'sinful.'"

Signers of the statement are members of the Washington Inter-Religious Staff Council, an organization of government liaison offices in Washington representing national religious organizations.

## Missionary family affected by flood

AZUL, Argentina (BP) — Southern Baptist missionaries Robert and Annette Crockett were forced to evacuate their home in Azul, Argentina, because of flooding, but the family is safe in a hotel.

Seventy percent of Azul is under water, according to Southern Baptist missionary press representative Frances Roberts. Azul is located in the central area of the Buenos Aires province. A number of Baptist churches are located in the affected area.

The Southern Baptist Foreign Mission Board has designated \$5,000 in general relief funds and another \$5,000 for hunger relief. The money will be used to provide food assistance, blankets, and temporary shelter for flood victims.

The flooding forced the Argentine Baptist Convention to change its annual meeting, scheduled for May 1-3, from Azul to Buenos Aires.

variety of right-wing political issues.

Both objectives were dropped. Yet criticism of the events persisted in large part because many of the leaders and featured speakers have been identified in recent months with right-wing political organizations and causes.

Bright recited a litany of evils he said have been visited on the nation since the Supreme Court prayer and Bible reading decisions of 1962 and 1963.

Claiming that "there's no place for God in the schools," he said the decisions marked the beginning of a "series of plagues" on the U.S., including the assassination of John F. Kennedy, racial conflict, the Vietnam war, Watergate, the increasing divorce rate, the rise in teen-age pregnancies, venereal disease, drug addiction, and the present economic crisis.

## Another Memphian named to chair SBC committee

MEMPHIS (BP)—Jerry Glisson, pastor of Leawood Baptist Church, Memphis, has been named chairman of the Southern Baptist Convention's Committee on Committees by SBC President Adrian Rogers, pastor of Bellevue Baptist Church, Memphis.

Earlier, Rogers had named another Memphis pastor, Wayne Allen, pastor of East Park Baptist Church, as chairman of the SBC Resolutions Committee.

Glisson is one of 52 persons, including 17 lay persons and 35 church or denominational persons, appointed to the Committee on Committees. They come from 26 state Baptist conventions qualifying for SBC representation.

Another Tennessean, Roland Maddox, a lay member of Bellevue Baptist Church, Memphis, will serve on the committee, which will meet in St. Louis just before the SBC meeting there, June 10-12, to name the SBC Committee on Boards.

That Committee on Boards, which will be listed in the bulletin at the SBC in St. Louis, will convene after the St. Louis meeting to compile a list of nominees for positions on boards of trustees of SBC agencies to be voted on at the 1981 SBC meeting in Los Angeles.

The Committee on Boards named in St. Louis will consist of 52 persons, equally divided between lay persons and church or denominational persons, with one lay person and one church or denominational person from each of the 26 state conventions qualifying for SBC representation.

The Committee on Committees announced by Rogers is as follows:

Alabama—Jimmy Jackson, pastor of Whitesburg Baptist Church, Huntsville; and James Gunn of Bessemer, a lay member of Vineland Park Baptist Church, Hueytown.

Arizona—Richard Jackson, pastor of North Phoenix Baptist Church; and Harold Friend, a lay member of First Southern Baptist Church, Scottsdale.

Arkansas—Tommy Hinson, pastor of First Baptist Church, West Memphis; and Bill Bennett, pastor of First Baptist Church, Fort Smith.

California—Glen Paden, pastor of First Baptist Church, Sacramento; and Robert Zinn, pastor of Immanuel Baptist Church, San Bernardino.

Colorado—Jim Henderson, pastor of Estes Park Baptist Church; and Bob Oxford, a lay member of Applewood Baptist Church, Wheat Ridge.

District of Columbia—C. Wade Freeman Jr., pastor of Capitol Hill Metropolitan Baptist Church; and Mrs. Worth Grant, a lay member of Temple Baptist Church.

Florida—Joe Boatwright, pastor of Aloma Baptist Church, Winter Park; and Doyle I. Carlton, a lay member of First Baptist Church, Merritt Island.

Georgia—A.B. Hatfield, pastor of Alpreta Baptist Church, Alpharetta; and Mrs. Grace Kinser, a lay member of First Baptist Church, Atlanta.

Illinois—John Thomason, pastor of Temple

The world is yet to come, Bright warned, declaring that the United States is about to be overcome militarily by the Soviet Union. "Unless we repent...we can expect to be destroyed," he said.

Bright and fellow co-chairman Pat Robertson, president of the Christian Broadcasting Network, repeatedly equated America with Israel of Old Testament times, saying that the nation must repent if she expects to be saved.

"This is God's land," Robertson said. "This land belongs to God Almighty. We are here to reassert His Lordship. It's Christ or chaos. This nation is in the balance."

Like most of the speakers during the marathon 12-hour rally, Robertson disclaimed interest in raising political issues. "God didn't call us to be critics; He called us to be intercessors. We're not here to tear up our nation but to pray for it."

Baptist Church, Champaign; and Edmund Hill, pastor of Bayle Baptist Church, Ramsey.

Indiana—Garland Morrison, pastor of Sunnycrest Baptist Church, Marion; and Elvis Marcum, pastor of Graceland Baptist Church, New Albany.

Kansas-Nebraska—James Jeffrey of Overland Park, Kan., a lay member of Leawood (Kan.) Baptist Church; and Gene Hawkins, pastor of First Baptist Church, Topeka, Kan.

Kentucky—John Hicks, a lay member of Cedar Creek Baptist Church, Louisville; and Harold Cathey, pastor of Unity Baptist Church, Ashland.

Louisiana—Ron Harrod, pastor of First Baptist Church, Keener; and Dick Quick, lay member of First Baptist Church, Baton Rouge.

Maryland—Walter Agnor, director of mission of the Susquehanna Baptist Association, Aberdeen; and Daniel Allen, pastor of Seabrook Baptist Church.

Michigan—Milton Wood, pastor of Gorham Baptist Church, Jackson; and David French, pastor of First Baptist Church, Swartz Creek.

Mississippi—Russell Bush, a lay member of First Baptist Church, Columbia; and Joe McKeever, pastor of First Baptist Church, Columbia.

Missouri—William Copeland, a lay member of Kirkwood Baptist Church, Webster Grove; and Gary Robnett, pastor of First Baptist Church, Bethany.

New Mexico—Tom Clayton Jr., pastor of First Baptist Church, Hobbs; and Stan Coffey, pastor of First Baptist Church, Albuquerque.

North Carolina—Mark Corts, pastor of Calvary Baptist Church, Winston-Salem; and Mrs. Lavenia Blackburn, a lay member of Pleasant Hill Baptist Church, Elkin.

Northwest—William Peters, interim executive secretary and director of missions, Northwest Baptist Convention, Portland, Ore. and Don Clark, pastor of Orchards Baptist Church, Lewiston, Idaho.

Ohio—J.W. Bearden Jr. of Cincinnati, a lay member of First Baptist Church, Mt. Healthy; and Walter Davis, pastor of Dayton Avenue Baptist Church, Xenia.

Oklahoma—Jerry Don Abernathy, director of evangelism for Oklahoma Baptists, Oklahoma City; and Robert Harris of Edmond, a lay member of First Southern Baptist Church, Del City.

South Carolina—Ira Craft, a lay member of First Baptist Church, Columbia; and Alastair Walker, pastor of First Baptist Church, Spartanburg.

Texas—Fred Wolfe, pastor of First Baptist Church, Lubbock; and Mrs. Evelyn Linebery, a lay member of First Baptist Church, Midland.

Virginia—Wayne Poplin, pastor of First Baptist Church, Suffolk; and Dan Shirkey, pastor of Tabernacle Baptist Church, Newport News.



# McCall voices concern over stability of SBC

By James Lee Young

LOUISVILLE, Ky. (BP)—Southern Baptist Theological Seminary President Duke McCall is concerned over the published report of an organization to dictate Southern Baptist Convention presidential elections.

He is so concerned that he told participants at the annual meeting of the SBC Historical Commission and Society: "If I did not believe in God, I would predict and bet on the dissolution of the Southern Baptist Convention in the 1980s."

McCall, who called himself an "inevitable optimist," nevertheless said he was shocked to read the Baptist Press account of the organized efforts. He said he views the organization under the direction of Baptist layman Paul Pressler and Baptist minister Paige Patterson as one "designed to do for Southern Baptists what Mr. (Samuel) Doe did for Liberia, with the revolution and death of my good friend, William Tolbert."

Tolbert, president of Liberia and former president of the Baptist World Alliance, was assassinated in a recent coup.

McCall referred to Tolbert and Liberia because Tolbert had told him last year that Liberia's stability "could not be shaken." He compared that atmosphere of invincibility with current attitudes of the majority of Southern Baptists.

He wanted Southern Baptists not to think "it couldn't happen here," even though many think the "stability of the Southern Baptist Convention is self-righting and that it always comes back, and that our leaders, once in places of power, become the leaders representing the total fellowship."

Pressler is a Houston judge, and Patterson is president of Criswell Center for Biblical Studies in Dallas. They were two key figures in the plan to elect an SBC president committed to Biblical inerrancy in Houston last June and to ending an alleged drift toward "liberalism" in the SBC.

"Not since Frank Norris (referring to the late dissident Southern Baptist Texas pastor J. Frank Norris) have we had so clear a group of people determined to disfranchise those with whom they disagree," McCall said.

The Baptist Press story by Toby Druin concerned an April 3 meeting of an organization built around the question of adherence to Biblical inerrancy whose goal is to elect SBC presidents espousing their views for at least four and even up to 10 consecutive years.

Then, according to Druin's story, the organization hopes to control, through presidential committee appointments, the nomination of trustees of SBC agencies. The organization also is seeking lay involvement in that political process from every associa-

tion and state Baptist convention.

McCall feels the majority opinion will not be carried if annual meetings are stacked by precinct politics pushed by a "hard nosed political cadre."

He said in a later interview that the issue is not theology but power. "Theology is simply the flag they wave," he said.

McCall likened possible success of the group to a "communist takeover," and said it would mean the end of free elections in annual conventions.

Control of Southern Baptist agencies by the group committed to a rigid theology could also mean the end of support for those agencies, McCall said. "How much of the eastern seaboard is going to contribute through the Cooperative Program to support agencies controlled by the Pressler-Patterson group?" he asked. The Cooperative Program is the conduit through which Southern Baptists support 18 national agencies in its program of world evangelism and missions.

In his address at the Historical Commission meeting, he reiterated the stance taken in 1951 at his inauguration as president of Southern seminary.

"The democratic polity in our Baptist denomination rests upon the conviction that the composite mind of the entire constituency is likely to be right more often than the mind of any single organization or individual," he said in the 1951 speech.

He continued: "The danger in democratic polity is that in lieu of selected leadership we shall have self-appointed leaders...instead of a responsible body...to guide us."

"The checks and balances of our federal government were established by our forefathers to forestall such deterioration in our nation's democratic political life. The same principle...is needed in the life of a democratic denomination. The seminary will find its place...within the judicial system," McCall said.

"The force of its judgment is contained in no legal authority but rather in the amount of true light which it may shed," the Southern seminary president observed.

"The seminary must ever be free to focus the light of its knowledge upon the plans and policies and decisions of the denomination," he declared.

"There will always be those who will attempt to maintain their position and support their cause by capturing the seminary as an instrument of propaganda and as a rubber stamp for their own judgments," he said.

"It is to the best interest of the denomination, therefore, not only to guard its interest in the seminary but to guard the seminary from those with special interest."



**HISTORIANS MEET**—Leon McBeth (left), church history professor at Southwestern Baptist Theological Seminary, Fort Worth, is the new chairman of the Southern Baptist Historical Commission, Nashville. Left to right after McBeth are Mrs. Ollin J. Owens of Traveler's Rest, S.C., vice-chairman; Mrs. C.W. Rich of Nashville, a member of Belmont Heights Baptist Church, recording secretary; and Lynn E. May Jr., executive director-treasurer of the commission. McBeth also was named to head a seven-member long range planning committee for the agency, during its annual meeting in Louisville, Ky.

## Historical meeting reviews past SBC controversies

LOUISVILLE, Ky. (BP)—The latest episode in the continuing debate over Biblical inerrancy and control of the Southern Baptist Convention made the question ever present at the SBC Historical Commission and Society annual meetings in Louisville.

Baptist theologians and historians, and even a non-Baptist national magazine editor, cited the present Southern Baptist Convention control-inerrancy issue either directly or indirectly as one of importance to Southern Baptists.

Southern Baptist Theological Seminary President Duke McCall (see separate story) referred specifically to the announced plans of an organization to seek control of the denomination through election of SBC presidents and committee appointments and said, "If I did not believe in God, I would predict and bet on the dissolution of the Southern Baptist Convention in the 1980s."

The inerrancy question was one of several issues in Southern Baptist life given to illustrate the fact that the denomination projects a series of positive and negative images to others.

James Wall, editor of *Christian Century* magazine, told the Baptists that the images place the denomination outside the national "religion of civility." He referred to four areas in which Southern Baptists project both positive and negative images.

He pointed out the difference in image between Bible-believing people or inerrancy dogmatists; diligent missionaries or arrogant proselytizers; rigid moralists or defenders of values; and defenders of church-state separation or anti-Roman Catholic.

Wayne Dehoney, a former SBC president and pastor of Walnut Street Baptist Church in Louisville, said the SBC president must "take charge" of the Committee on Order of Business for annual SBC sessions "if he is to fulfill his dreams and goals for the convention during his term of service."

Dehoney was asked if he thought the SBC president could abuse the appointive powers he has to name the Committee on Committees and Resolutions Committee. He said although it was possible, "you can't strip that authority from the president. But a man who doesn't handle it with integrity will subject himself to nominations from the floor."

Controversy is nothing new to Southern Baptists, as other speakers emphasized.

J.R. Graves, editor of the *Tennessee Baptist*, who dates to the mid-to-late 1800s, sought controversy, perhaps as a means of purifying and informing on doctrine, Patterson observed. E.Y. Mullins, former president of Southern seminary, was a successful, quiet mediator during the evolution controversy of

the 1920s.

Baptist theologian Fisher Humphreys observed that although Baptists are not a creedal people, a theological consensus does exist among them. He noted that consensus includes beliefs about God which Baptists share with all Christians, beliefs about salvation which Baptists share with Protestants, and beliefs about religious and church life which Baptists share with other Christians who have been influenced by revivalism.

He cited five observable minority groups in the denomination in addition to the 90 percent or more he estimated to be in the mainstream of Southern Baptist life. The five he suggested were: hyper-Calvinists, ultra-fundamentalists, neo-Pentecostals, Landmarkists, and an avant-garde.

"My great hope," Humphreys noted, "is that we learn to appreciate more deeply the Christian understanding of God as transcendent and personal, as good and loving, and as Father, Son, and Holy Spirit."

Walter Shurden, dean of the school of theology and church history professor at Southern, cited the re-emergence of the Southern Baptist pastor as the denominational theologian, replacing the "teaching-theologian" (seminary professor).

Doctrinal, social, and ecclesiastical developments in recent years have caused Southern Baptists to "revere the voices of the pastors of large pulpits," Shurden said.

Bill J. Leonard, church history professor at Southern, said there is a "clear indication that denominational leaders can exercise theological influence upon the (Southern Baptist) Convention."

But that influence is more likely to occur when "it reflects certain aspects of accepted or developing denominational consciousness," Leonard said.

In another vein, James E. Carter, addressing himself to "Outreach Theology," in a comparison of Southern Baptist thought and the church growth movement, said that church growth among Southern Baptists has occurred because the denomination has "consciously concentrated on it."

Carter, the pastor of University Baptist Church, Fort Worth, Tex., said, "Southern Baptists have made missions and evangelism an article of faith along with belief in God, the Scriptures and the church."

In business session, the Historical Commission adopted a 1980-81 budget of \$312,750; named H. Leon McBeth, a Southwestern Baptist Theological Seminary professor, as chairman, and approved the addition of a director of information services to begin work in 1981-82.

## Baptists in Liberia adjust after loss of leadership

RICHMOND, Va. (BP)—The Liberian Baptist Convention lost many leaders because of the recent government coup, but it has trained leadership capable of continuing work, said a Southern Baptist Foreign Mission Board official just returned from Liberia.

John E. Mills, the board's secretary for west Africa, said conditions appeared to be returning to normal and missionaries are optimistic about continuing opportunities for work. He visited Liberia April 25-26 at the conclusion of a tour of several west African countries.

Mills expects the convention to be able to make adjustments in its program and leadership to cope with changes caused by the assassination of William R. Tolbert Jr., who was president of both Liberia and the Liberia Baptist Missionary and Educational Convention Inc., and by the loss of other Baptist leaders. But he said the convention is having difficulties because all funds are frozen. He does not expect the convention to hold its annual meeting this year.

Missionaries in the Monrovia area told Mills to urge volunteers and new missionaries to come to the country. The new government has indicated it wants foreign help and is trying to protect foreigners during the transition, he said.

A car taken shortly after the coup from Ricks Institute, a Baptist school in Monrovia, was returned the next day by a soldier.

Although the Liberian convention leadership included many Africans of American heritage, Mills says that Baptists also have churches with several African tribes in the country and missionaries are stationed in six centers outside Monrovia.

"The gospel is for all of them and we will continue efforts to establish strong churches everywhere in the country," he said.



## EDITORIAL

## Mission gifts: record and challenge

In the midst of disheartening news about rising inflation, increased unemployment, high interest rates, and the threat of a recession (or even a depression), there is some good financial news from Tennessee Baptists and their churches.

April's mission gifts through the Cooperative Program were a near-record \$1,342,221.52! This is the third highest month in Cooperative Program mission support in the 106-year history of the Tennessee Baptist Convention.

The TBC budget year runs from November 1 through October 31. Therefore, April 30 is the midpoint of the budget year. It is a good time to pause and see how we are doing.

Cooperative Program receipts for the one-half year are 1.2 percent ahead of the one-half year goal. The current annual budget-goal, which was approved by messengers to the 1979 state convention, is \$13-million.

The mid-year giving total is \$6,578,173.36—which is \$78,173.36 above the \$6.5-million half-year goal. Obviously, this is our greatest six-month period in mission giving.

Tennessee Baptists and their churches are to be commended for their mission support as expressed through these Cooperative Program gifts.

Until the past 18 months, a \$1-million Cooperative Program month was a rarity. Therefore, it is noteworthy that four of the first six months of the current convention year have passed the \$1-million plateau.

It now seems that the \$1-million Cooperative Program giving month is becoming the "norm"—rather than the exception.

As we glory in the record giving of the last six months, we must admit that we are falling short of the Bold Mission goal approved at last November's state convention.

The messengers actually approved a \$15-million Cooperative Program goal—with the first \$13-million for the basic state convention budget and an additional \$2-million for a Bold Mission challenge.

Any Cooperative Program mission gifts above the basic \$13-million goal would be divided this way: 35 percent for missions and ministries supported through the Southern Baptist Convention's Cooperative Program; 22.75 percent for TBC educational institutions; and 42.25 percent for special Bold

Mission projects in Tennessee.

As we rejoice in our record of giving more than is needed for the basic TBC budget, we must sacrificially increase our mission gifts if we are to approach the many Bold Mission needs in Tennessee and the world.

## Ignore petition

Please ignore an erroneous petition that is making the rounds in Baptist churches today—because there is no truth to the rumor that a film on the sex life of Jesus is being made.

The unsigned petition incorrectly states that Modern People News of Franklin, Ill., is planning a motion picture, *The Many Faces of Jesus*, that supposedly depicts the sex life of Jesus. This is untrue.

Several years ago a Danish film producer announced that such a movie would be made in Sweden, but Swedish officials stopped the project. An attempt to produce the film in England was likewise halted. An approach was made to Modern People Productions, which refused, but it did decide to conduct a poll through its Modern People News to see what the public's response might be. The results were overwhelming—99 percent of the responses were negative! So, Modern People News reported two years ago that "the producers announced they were permanently abandoning all plans to make such a false, tasteless film."

End of poll.

Well, not exactly. Now the out-of-date, incorrect petition is popping up in Baptist churches. The publication is receiving scores of petitions every day—which are being discarded, unopened.

We are pleased, of course, that Baptists and others are concerned about motion pictures which would dishonor the name and reputation of our Lord Jesus Christ. We sincerely hope that Christians will speak out when any such projects are undertaken.

However, it is a waste of your time, influence—and postage—to fill out and mail in the inaccurate petition to Modern People News.

The Baptist and Reflector will continue to monitor the situation, and—if the project does take any steps toward reality—we will let you know.

Until then, please ignore the petition—so that Tennessee Baptists won't appear to be two years behind on an already dead issue!

Cicero's  
comment

By the editor

"Cicero, I would like to take out an advertisement in the Baptist and Reflector to get applicants for the position of pastor of our church," announced Paul Pitts Hunter, chairman of the Pastor Selection Committee at Big Time Baptist Church.

Cicero was sympathetic, noting that the church had been without a pastor for 47 months, but explained that the paper has a policy against printing ads for church staff positions.

We discussed several ways that the church committee might find some names to consider. "We've tried all of those and have consulted with the convention's church-ministers information office," Paul explained. "It just seems that no one we have found comes up to our expectations."

Hunter explained that the Pulpit Selection Committee at its first meeting had made a list of the requirements for the next pastor. Thus far, he added, the committee had not found anyone who meets these.

"What are your requirements?" Cicero asked.

"They are really very simple and in line with what our church deserves," Hunter noted.

The new pastor is to be in his mid-30's, but he should have at least 25 years of pastoral experience. He should have been an All-American football player in college — although the committee was willing to consider one who was merely All-American second-string.

He must be extremely well-educated — having made all "A's" in college and seminary, but he must never refer to his education or give any hint of being intelligent.

His sermons must never be longer than 20 minutes, but each message must cover all the implications of the gospel. These must always be well prepared and well delivered, but we don't want a man who spends a lot of his time studying.

The committee feels that his sermons must be well-balanced and must cover all aspects of the gospel and the Christian life. "However, he should not preach on any subject that might offend any of the church leaders," Paul added.

They want a pastor who has never toured the Holy Land — or if he did, he did not take any slides.

The new pastor must never have studied Greek and Hebrew, but he must be able to interpret properly the Scriptures in their original meaning.

"We want a man who is active in the work of the association, the state convention, and the Southern Baptist Convention, but he must never be away from the church field," observed Hunter.

The committee also would require that the new pastor promise to leave the church before he reaches retirement age, so that the members will not feel guilty for providing an inadequate annuity program.

His wife should be active (but not conspicuous) in all church activities, such as singing in the choir (but not solos), teaching in Sunday School and church training, serving on at least 17 church committees [but not chairman], and working in GA's, Acteens, and Woman's Missionary Union.

His children must be able to sit through long services with rapt attention.

He must be willing to resign the pastorate on one-day's notice, if there is a decline in baptisms, Sunday School enrollment, or offerings.

"Is that all?" inquired a befuddled Cicero.

"Oh, one more thing," added Paul Pitts Hunter. "For the opportunity of being our pastor, he ought to be willing to come at one-half of his present salary."

CIRCULATION THIS ISSUE — 82,462

Alvin C. Shackelford, Editor

Charlie Warren  
Associate Editor

Bobbie Durham  
Editorial Assistant

**Baptist  
and  
Reflector**

Eura Lannom, Advertising, Subscriptions

Established 1835

Post Office Box 347, Brentwood, Tenn. 37027

Phone: (615) 373-2255

Published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee, (Post Office Box 347) 37027. Subscription prices: \$4.00 individual; clubs of ten or more, \$3.65, church budget, 5.9¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

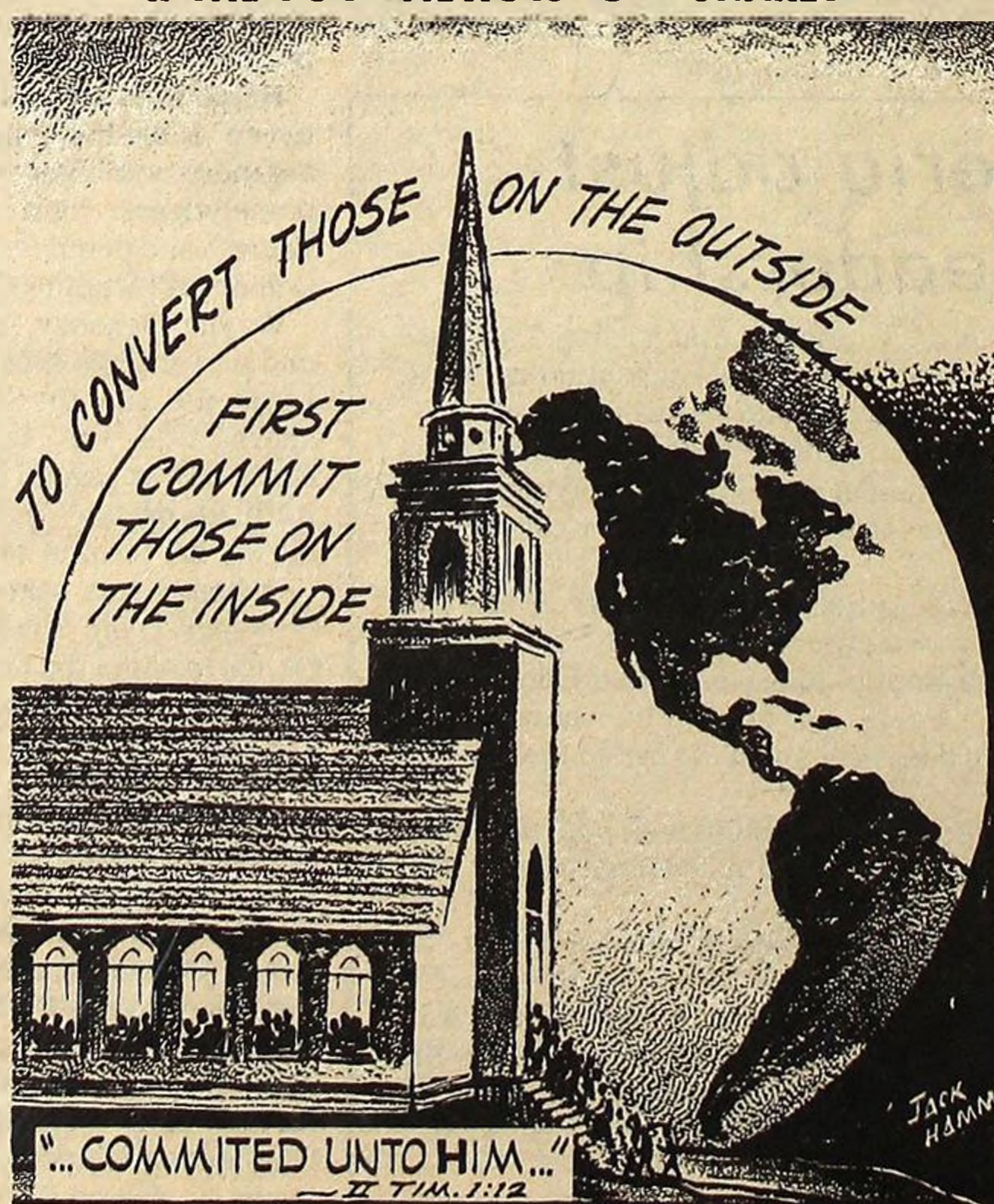
Space forbids printing of resolutions and obituaries. Advertising rates on request.

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

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

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IF THE GOOD NEWS IS TO BE SHARED





## Opinion

## Trends worth watching

By T.B. Maston

There are some trends that, if they are not kept under control, will threaten the distinctive contribution of our denomination to the work of Christ in the world.

## Menace of materialism

As Southern Baptists we have been caught up too largely by the affluent society that surrounds us. Pride in and love for material things have become entirely too prevalent in our lives.

The same tends to be true of many of our churches. Churches should guard against worldly pride in buildings, budgets, number of additions, and size and quality of membership. The magnifying of some of these things can be a handicap rather than an asset in reaching people who need the ministry of our churches.

Also, our denominational agencies, institutions, and boards need to guard against the infiltration of the materialistic spirit with its emphasis on things of secondary importance.

## The numbers game

Closely akin to the threat of the materialistic spirit is the danger of overemphasizing numbers. Do not misunderstand, there is a place for a proper emphasis on numbers. Our churches cannot do anything for people unless we reach them.

There is a danger, however, when numbers are overemphasized and become too largely the ultimate measure of success. For example, because of changes in the community, a church may decline in membership and in

financial support. And yet that church, by its ministry to its changing community, may correctly be considered an effective and successful church. On the other hand, the biggest and fastest-growing churches are not necessarily the most effective for the Lord.

Some of us believe there is too much "playing up" in denominational meetings and state denominational papers of our "biggest" churches, those with the most baptisms, the largest budgets and special offerings, etc. Churches that lead in one or more of these categories may not be a great success in ministering to the needs of their members or to the people in the communities where they are located.

A Baptist agency such as the Foreign Mission Board, may magnify too much the number of missionaries under appointment, the number of new appointees, etc. What will happen someday when the Board appoints fewer missionaries than the year before? Will that necessarily be a sign of failure? We do not believe so.

Let us watch the "numbers game" or it can become closely akin to the "numbers racket."

## Neglect of the poor

Southern Baptists are becoming increasingly a middle- and upper-class movement. The movement upward economically, educationally, and politically seems to be inevitable, but the movement away from the poor is not inevitable.

Too many of our local churches tend to neglect "God's little ones." Often those little ones are close by the church building. Also, we may discover that some of the neglected "little ones" are really among God's "big ones."

One proof Jesus was the promised Messiah was the fact that he preached the gospel to the poor (Luke 4:18; 7:22; cf. Isa. 61:1-2).

Furthermore, we should not forget that when the "Son of Man" comes in judgment He will say to those on His right hand and on His left hand, "Inasmuch as ye have done it (done it not) unto one of the least of these, my brethren, ye have done it (done it not) unto Me" (Matt. 25:40, 45).

He identified Himself with the little ones, even the least of them. What would be His word to us as individual Christians and churches?

The preceding are only three of many trends among Southern Baptists that should concern us. There are others of comparable significance. Also, please understand that I recognize there are many wholesome, encouraging trends among Southern Baptists.

T.B. Maston retired in 1963 as professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

Our Lord said to His disciples, "Follow me." It struck me the other day that there are startling dimensions to this command. The first disciples followed their Lord physically, but the resurrection means that now Jesus is with us in a different way. How can we follow or know that we are following One whom we can not see?

There are two expressions that our Lord used to help describe what it means to follow Jesus. The first defines it negatively — what we are to deny or give up, and the second positively — that we to walk with our Lord.



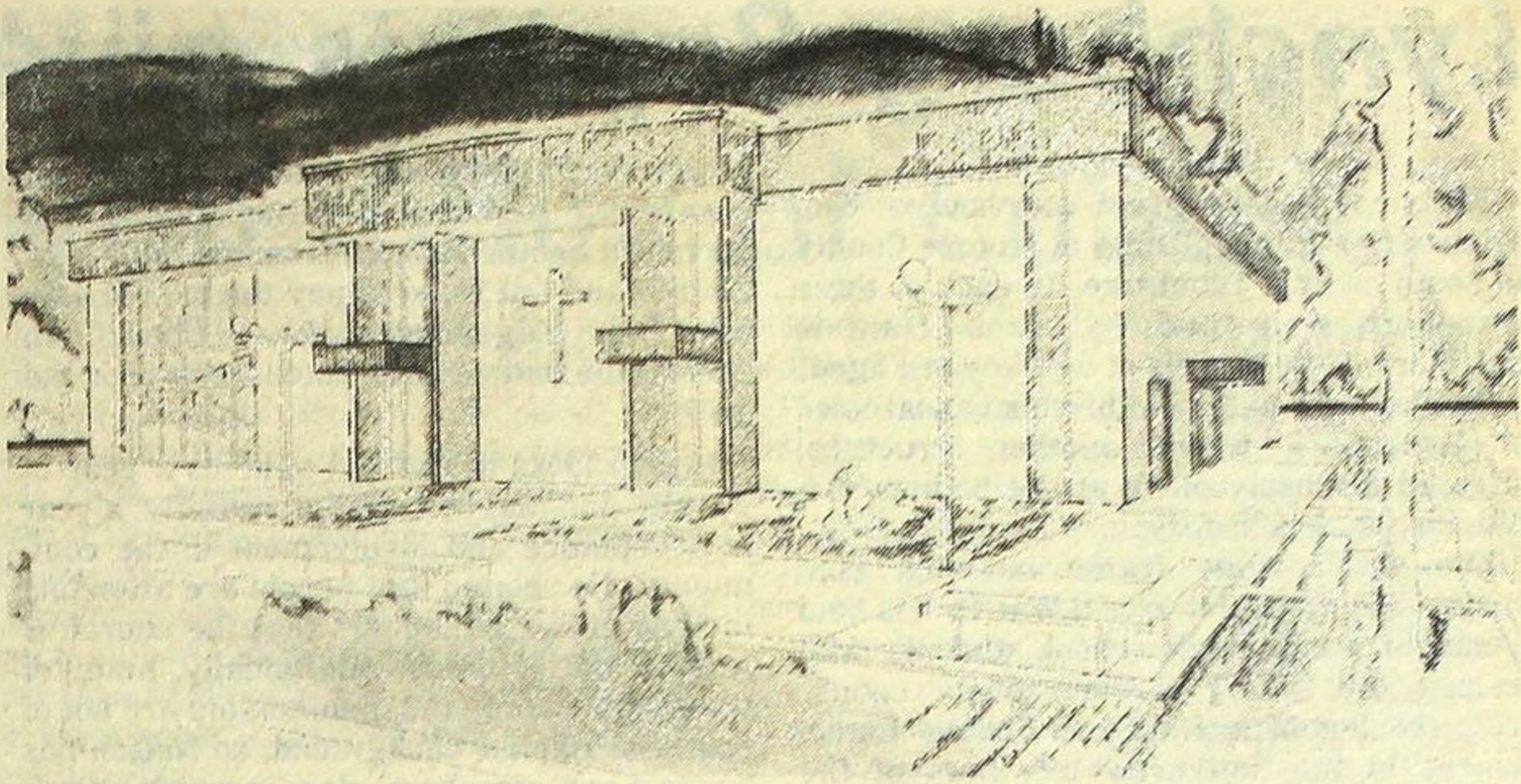
Madden

**Denying one's self.** To deny one's self in order to follow Jesus reminds us that we do not fully possess the full Christian life. It underlines that we remain in a struggle to disown the claims of a life centered in self concerns. We must place at the center of our lives the claims of our Christ. We are pilgrims who have not yet arrived at our final destination. The struggle for the Christian is to deny one's self in any way that would impede us from giving all of our life to following Jesus.

**After the negative comes the positive — to take up one's cross.** To take up one's cross is to go with Jesus. Going with Jesus means an exciting, challenging life filled with joys, surprises, and concerns as one watches Christ at work.

However, it means more than that. It means as we take up our own cross, we become Christ's helpers as we voluntarily and willingly place our lives on the cross.

As we deny ourselves and take up our cross, we are assured of our destiny and reward in heaven. We also have the promise: "I am with you always, even unto the end of the world." (Matt. 28:20)



**PARKWAY BAPTIST CHURCH**—Completed this month, Parkway Baptist Church in Knoxville, will be dedicated on May 18. The structure was built by Construction Concepts Inc.

## Parkway members schedule services for special dedication, revival

Members of Parkway Baptist Church in Knoxville are scheduled to hold special dedication services for their new building on May 18.

The two-year-old church was organized with 68 charter members and has now grown to a membership of 265. It was accepted into membership of the Knox County Baptist Association in October 1979.

The new building contains approximately 14,700 sq ft on two levels. Contractor for the project was Construction Concepts Inc.

Following the special day dedication, the church will hold a Bible conference May 19-20 and revival services May 21-23.

Charles Grigsby is pastor of the Parkway congregation.

## Letters to the Editor...

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

## Sick of words

Dear editor:

Perhaps I should not be writing this, but (it) has rankled me so long, I want to get (it) off my chest.

I have been a reader for so, so many years and always took pride in the magazine up until you switched over to this newspaper-type thing, and it seems to me that "Baptists" as well as most everyone else is going to the dogs. There is so much in them now that we have read elsewhere. Sometimes, so much Scripture to read in connection with Sunday School lessons—and there were three in April 2 issue—when a person is involved in other studies in the Bible.

Personally I could do without Cicero's Comment, and by all means the pictures and comments that appear on the same page that "Editorial" does.

The Belmont Plaza ordeal really got next to me. I get so sick of seeing so much time and space devoted to this.

I don't know about other users, but I had rather have some dignity and quality (you know that this is what God gives to each of His children) as quantity and especially in the items that we read elsewhere, if for nothing else, but my self-satisfaction. You know most of us are sick of words anymore.

Mrs. Effie Jordan  
P.O. Box 131  
Brunswick, Tn 38104

## Right motive

Dear editor:

I think most Christians support giving to help the poor people of the world. Unfortunately, many use the wrong motive to encourage that responsibility and suggest a scatter-gun method of giving.

The wrong motive they utilize is that of guilt for having what we have.

The right motive should be to introduce Jesus Christ as both Saviour and the Shepherd who cares about our EVERY need. The guilt motive neglects the gospel message and the "here and now" prayer-answer Christian experience.

The giving should be focused to accomplish the right motive. We should give to CHRISTIAN projects that hit the entire need. Both

the immediate hunger AND the spiritual darkness which cuts off blessing must be addressed. If every Christian gave the very last thing he had to the non-Christian world, the need would be essentially the same.

Baptist publications should point out how the law of sowing and reaping blessed our nation. Bible believers in our country give 90 percent of what is given to proclaim the gospel in comparison to the rest of the world.

Christians must insist that socialist-communists and other governments allow their people to know that Christians in a country that recognizes "Creator-endowed rights of life, liberty, and pursuit of happiness" provided for their needs. Non-Christian, American-based programs will fail to make that clear, as well as anti-Christian governments which often take the credit. Christians must insist that Jesus Christ gets the credit for what Christians give, and not the abstract "Americans" or the local indigenous regimes. Point men to the door of God's riches and blessing and away from doors of dependence and dictatorships!

Brian C. Swartz  
202 College St.  
Woodbury, TN 37190

## Appreciation

Dear editor:

For the past five years I have enjoyed receiving and reading the Baptist and Reflector. Being a seminary student has meant, among other things, both a gain and a loss.

The loss was being unable to participate in church and convention activities in my home state.

The gain was having gained spiritual preparation to serve God in my home state after graduation.

I want to thank Tennessee Baptists for their part in my preparation in seminary. I also want to thank the Baptist and Reflector for helping keep me informed of current events in Baptist life in Tennessee.

As graduation time nears in July, I look forward to serving somewhere in Tennessee as a pastor.

Terry Wade  
3921 Merida Ave.  
Fort Worth, TX 76110

## Mentally handicapped to attend retreats

Mentally handicapped children, young people, and adults will have the opportunity to participate in Bible study, nature study, crafts, music, and recreation at two retreats which have been planned for them this month. Sponsored by the Tennessee Baptist Sunday School department, the retreats will be held May 9-10 at Camp Carson and May 16-17 at Camp Linden.

According to Wendell Price, state Sunday School director, the retreats will also minister to parents and teachers of retarded persons.

Local church sponsors will be responsible for the persons attending the camp, Price pointed out.

Teachers will gain training in new materials, observation, and techniques for working effectively with the mentally handicapped.

Sessions at both locations begin on Friday at 4 p.m. and conclude on Saturday at 1 p.m.



# Lynchburg Baptists give love in unique town

By Bobbie Durham

Forty-nine slate grey warehouses conspicuously dot the hillsides of Monroe County in south central Tennessee. In each of these warehouses, owned by Jack Daniels Distillery, 2,000 barrels of whiskey are aged.

The hillsides overlook the county seat town of Lynchburg where another structure, situated inconspicuously at the bottom of a hill, also makes history.

The small white frame building, constructed shortly after World War II, has held elementary and high school students who learned the history of their unique county from teacher Mrs. Elizabeth Cobble. Later, dances in the hall drew members of the American Legion and numerous friends from the area. Whiskey was aged there during the years the distillery owned the building.

Early in 1979, another event of historical significance happened in that little building. The structure was declared for sale and was purchased by Southern Baptists of New Duck River Association who wanted to begin a church in Lynchburg. The ministry was to become a part of the only county seat town in Tennessee which had not had Southern Baptist work.

A year later, looking back on their first months of ministry, the members of First Baptist Church in Lynchburg are grateful that the church was established.

In a town where about 80 percent of the population is employed by Jack Daniels Distillery, the work for Baptists is a challenge. But the spirit of the membership and the determination of the Pastor Jim Nelson to provide a ministry to the town, is showing signs of success.

The fellowship began with eight charter members. Already, this number has tripled, converts have been won, Sunday School classes have been added, a church training program is underway, and plans are being made for the first Vacation Bible School this summer. "We are planning on drawing over 100 children from the area," Mrs. Nelson said recently.

In another development to enrich the summer program, the Tennessee Baptist missions department will send Terry Vandergriff to Lynchburg to work in Vacation Bible School, backyard Bible studies, and youth recreation and fellowship. Miss Vandergriff is a graduate of Berea College in Berea, Ky. She will work under the Christian Service Corp program.

"We should have been here 100 years ago," Nelson added. "There are so many needs, hurts, and opportunities in the town." In turn, the townspeople have appeared to accept, if not actively seek, the ministry of the church.

"When the Lynchburg residents found out that the Baptists wanted to buy the building at the auction, no one else bid on it because they wanted us here," Nelson recalled. The Ten-

nessee Baptist Convention gave a \$5,000 grant toward the purchase and the membership borrowed another \$10,000 from the TBC New Church and Lot Fund to pay the \$15,000 auction bid. Edgemont Baptist Church in Shelbyville had already voted to sponsor the work.

Nelson looks at the last year as a year of growth, and maybe more importantly, a year of acceptance and involvement in the community. He related that people are attending in such growing numbers that the church is running out of space. Additionally, many of the people joining the membership are not of Southern Baptist background, so Nelson has begun a new members' class in which he emphasizes involvement in the church, the Cooperative Program, missions, and Baptist doctrine.

Why Southern Baptist work had not been in Lynchburg before is a controversial issue. Some feel that executives with the distillery tried to keep the Baptists out. Others recalled feelings of apathy whenever the subject arose. Ed McGee, a charter member of the church said that he and New Duck River director of missions Robert Mizell had tried for over nine years to get a church started in the town. "I just couldn't forget the need of the county seat town having a Southern Baptist church," McGee told Baptist and Reflector. "The association had wanted work here for a long time, but we couldn't get anyone to make a stand one way or the other." He said the work nearly opened up "overnight" after much prayer and discussion last year.

Members David and Amanda Parks and Bill and Lindal Haley were also instrumental in establishing the work. Mizell served as interim pastor for several months until Nelson was called from Southeastern Baptist Theological Seminary, Wake Forest, N.C., where he was pursuing a graduate degree.

"I came because of the need for souls to be saved here," the new pastor explained. "I am not here to condemn Jack Daniels, although I do preach against drinking and other things from the pulpit." He said he feels if Christ were with us today, He would be ministering in a town like this. "He would not segregate himself from the world as much as we do," Nelson said.

He also has plans for establishing a ministerial alliance in the town. Along with David Spencer, pastor of First United Methodist Church and also a newcomer to the community, Nelson hopes to draw attention to problems experienced by the elderly, the young people, and the unchurched in the community.

Spencer pointed out that a large number of people in Lynchburg have been unchurched for many years. "The religious community has a lot of potential which has not been developed," Spencer believes. "The addition

of a Southern Baptist church here was most welcome."

The church has reached out in many ways during the last year. Money has been raised for needy families. A revival drew several members of other churches who supported the effort. Members surpassed their goal for Annie Armstrong Easter Offering for missions.

"Our people are vitally concerned about bringing people into the church," McGee explained. "There are many residents of Lynchburg who have never experienced being ministered to," he said.

"I try to teach the members to give back part of what they have received," the pastor emphasized. Reflecting on the first year, he

feels that the membership has "tried to be there when people need us." An important tool in community acceptance has been seeking ways to help people. Nelson spends many of his hours in the town meeting people and learning their needs, both physically and spiritually. He recalled for several months after his arrival, he had to introduce himself as "the new pastor of the new church." The townspeople were unaware, initially, of the new ministry.

But a year has brought much awareness, both on the part of the residents of Lynchburg who are finding out "who those Southern Baptists are" and the members of First Baptist Church who are learning how to minister to a unique people in a unique town.



**BRAZILIAN MISSIONARY TO U.S.**—Herodias Cavalcanti (left), a Brazilian Baptist foreign missionary, is currently on special assignment doing mission work among Portuguese people in Massachusetts. She attended the April meeting of the Foreign Mission Board in Alexandria, La. With her are Bill O'Brien (center), the board's executive vice-president, and Bill Ichter, Southern Baptist missionary to Brazil.

## Product of Southern Baptist work returns gospel to United States

By Mary Jane Welch

ALEXANDRIA, La. (BP)—Brazilian Baptist missionary Herodias Cavalcanti considers herself part of a chain which is rapidly spreading the gospel around the world.

When she and her first husband, two of Brazil's first foreign missionaries, were appointed to Portugal in 1936, they carried the gospel message that was given to her grandmother by the first Southern Baptist missionaries to Brazil, Mr. and Mrs. William Buck Bagby.

That foreign mission career was short-lived because of her husband's poor health, but Mrs. Cavalcanti never forgot God's call to her. When her second husband died a few years ago, she was 63, an age when most would be looking forward to retirement. Instead, she picked up her old career and now is one of Brazil's best preachers and mission promoters, says Bill Ichter, Southern Baptist missionary to Brazil.

While a guest at a recent Southern Baptist Foreign Mission Board meeting in Alexandria, La., Mrs. Cavalcanti told how God called her to missions even before Brazilian Baptists began sending foreign missionaries.

While she was dating her first husband, she lived in south Brazil and he lived in north Brazil. Both felt God call them to missions in Portugal, but when he came to visit her, neither brought up the subject. Later, however, each wrote the other a letter telling about God's calling. Their letters crossed in the mail.

In Portugal the work was difficult. They were beset by religious and political persecution. Her husband's health deteriorated. After five years they returned to Brazil, where he died several years later.

As a widow, Mrs. Cavalcanti took her two teen-age daughters to the United States where she attended Southwestern Baptist Theological Seminary, Fort Worth, Tex., for a year, continuing the six years of higher education she had received in Brazilian Baptist schools.

Back in Brazil, she met a doctor in the diplomatic corps and moved to the Dominican Republic to be his wife. There she carried out her missionary call by witnessing to members of the diplomatic community.

A month before he died, she told Cavalcanti she planned to return to Portugal and continue her mission work after his death.

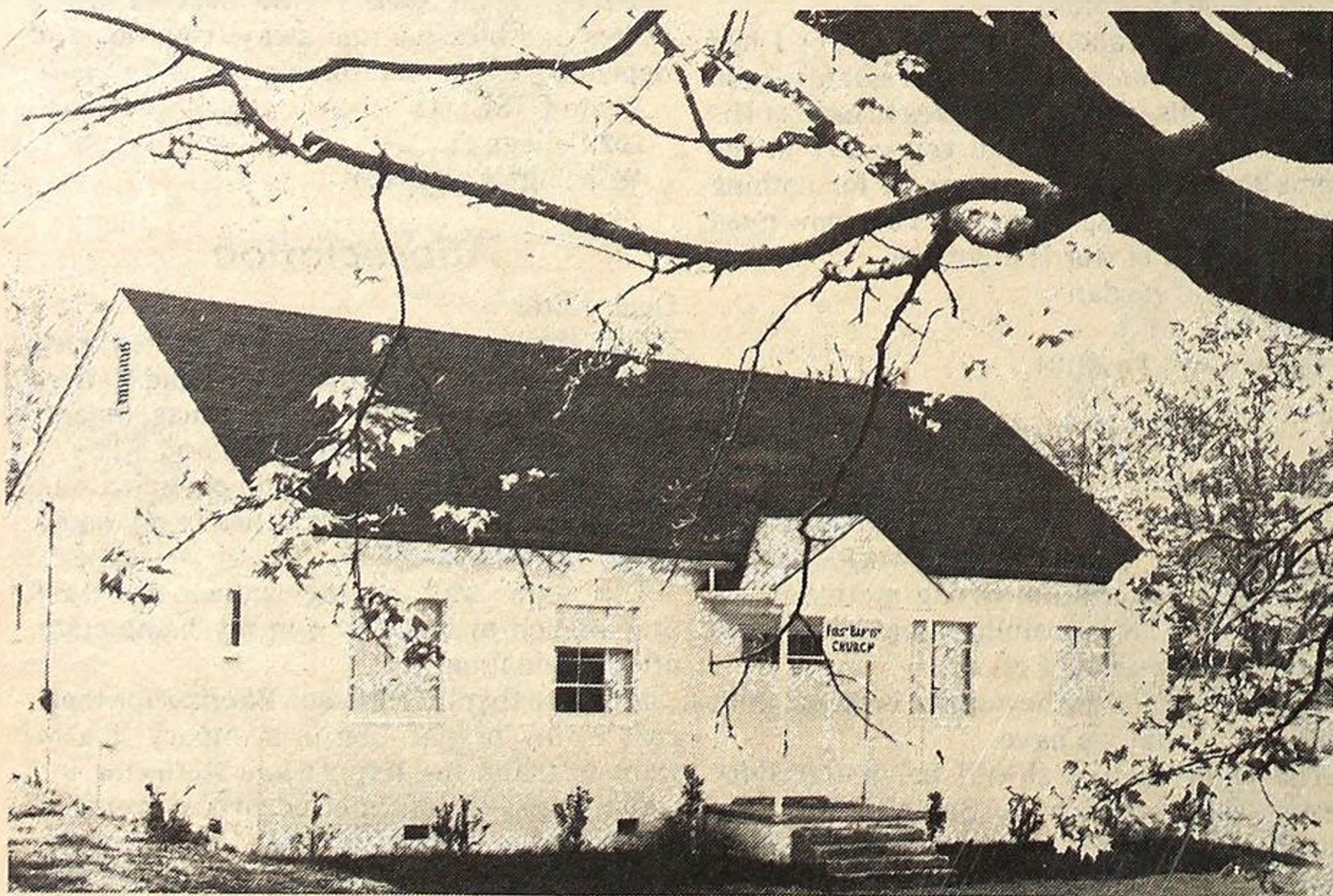
"No, you are crazy," he told her, asking her to maintain her high society and diplomatic friends.

"He could not understand," she said. "When he passed away, I told God that I put before God all my things and all that I am."

With the blessing of the Brazilian Baptist Foreign Mission Board, she returned to Portugal to continue her women's work. There she found a new freedom. As one of eight Brazilian Baptist missionaries in Portugal, she engages in personal evangelism—preaching in schools, prisons, cafes, and on the streets.

Occasionally she returns to Brazil to preach and promote missions in mini-missions conferences for the Brazilian Baptists. On her last trip to Brazil, she preached in the suburbs of Rio de Janeiro, and 25 persons made decisions to become Christians.

But right now she is engaged in a unique work as a Brazilian Baptist. She is going to Massachusetts to spend two months doing mission work among the Portuguese people living there. She is sharing the gospel in the land which sent it to her.



**SITE OF NEW WORK**—First Baptist Church in Lynchburg began ministering to citizens of that community last year. Celebrating their first anniversary as a congregation recently, the membership has tripled and several new programs have begun. Jim Nelson is pastor.





**HARBIN INTERVIEWS SEMINARY STUDENTS**—Bill Harbin (left), director of church staff relations for Tennessee Baptists, discusses placement opportunities in Tennessee with seminarians during a spring visit to Southern Baptist Theological Seminary, Louisville, Ky. More than 160 students from Tennessee are currently enrolled in Southern Baptists' oldest institution, Southern seminary.

## Cuban doctor delivers baby on Miami-bound rescue boat

MIAMI (BP)—Miami Baptists got an unexpected helping hand from a member of the very group they're struggling feverishly to assist—a Cuban refugee.

A Cuban Baptist doctor, using a borrowed pocket knife and cologne, delivered a baby on one of the 2,000 small boats that have clogged the sea lanes between Key West and Cuba since Fidel Castro gave permission for Cubans to leave the island nation.

The baby, named No. 7 after the boat it was on, is one of at least two that have been born on the boats of all descriptions that hauled 1,800 refugees into Key West on April 29 alone.

"Without faith in Christ, I could not have helped the woman because Christ moves your hand and helps you," said the doctor. "A Christian isn't a Christian without the faith that he can improve the human condition."

Six buses from Southern Baptist churches in Miami ferried 175 refugees from Key West. As drivers of two of the buses passed out tracts to their passengers, the passengers said, "We're Baptists too." It turned out that all but two or three of the nearly three dozen passengers on the buses were members of McCall Baptist Church in Cuba.

As the number of refugees has approached the 5,000 mark, the 38 Spanish-speaking churches in the Miami Baptist Association have formed three committees to handle the crisis. They are housing and transportation, food and clothing, and job search and resettlement, according to Daniel Rodriguez, pastor of Getsemani Baptist Church.

Rodriguez said the crisis has created a spirit of unity and cooperation in the Cuban community and has attracted increasing support of Anglo churches. Church people, Spanish and Anglo, have worked around the clock shifts to handle the influx.

The crisis has also created "a burning desire" on the part of many Cubans to get their friends and relatives out of Cuba at any cost and anyway they can, according to Everett Hullum of the Southern Baptist Home Mission Board who visited the scene.

Besides financial contributions, a major need now, according to the Miami Baptist Association, is for people to loan trailers and campers for temporary housing for refugees. They will be located in the Miami Association's campgrounds in Florida City, about 35 miles from Miami. John Pistoni, language director for the association, is coordinating the relief effort.

Meanwhile, Miami Cubans continue to put boats in the water toward Cuba, although reports from returning boat captains indicate at least 1,500 boats were backed up in Mariel Harbor in Cuba awaiting assignment of refugees to bring back.

Discouraged boat captains reported it may be as long as a month before the boats now in

harbor can be filled. They give lists of family members to Cuban officials for transportation back to the States and then wait. In the meantime, reports indicate Cubans there are capitalizing on the unpreparedness of boat captains from Miami and charging as much as \$25 for a bucket of ice and similarly high prices for food and fuel.

Roberto Lafita, a Baptist refugee on an early boat, said refugees are flooding out of Cuba because "no matter how much you work, you can't improve your family's welfare. There's no way you can get ahead. The government is always asking for more sacrifice from the people for the government. Religious people have a hard time getting a better job. You have to be political to get ahead, but religious people refuse to join the party."

Lafita, a member of Central Baptist Church in Havana where his wife and two children remain, said, "Castro is always talking about human rights. But the way I've been treated here (in the U.S.), I can see what human rights are. Human rights here are what human rights should be."

Would-be rescuers were not deterred by tornado winds that whipped and sank some of the 18-foot to 26-foot craft that filled the waters. The Coast Guard reported 211 emergency operations in the first four days of the rescue.

## Hunger funds aid Cubans in Peru

LIMA, Peru (BP)—Southern Baptist missionaries and Peruvian Baptists are using \$10,000 in hunger relief money from the Southern Baptist Foreign Mission Board to distribute food to a wave of Cuban refugees who are arriving in Peru to resettle.

Refugees were allowed to leave Cuba after some Cubans went to the Peruvian Embassy in Havana to seek political asylum. On learning of the desire of Cubans to come to Peru, missionaries requested hunger relief funds from the Foreign Mission Board to begin relief efforts.

Food is an immediate need of most refugees who had to leave everything they had in Cuba, according to J. Bryan Brasington, Foreign Mission Board secretary for eastern South America. He said that missionaries and national Baptist workers have been given passes to go into the refugee areas.

Besides hunger relief efforts, Baptist relief workers are giving refugees packets of Christian materials. Each packet contains a New Testament, a set of tracts, and a letter telling about Peru and introducing Baptists. The letter includes names and addresses of people in Baptist churches for refugees to contact if they need assistance.

# Miami Baptists assist with influx of Cubans

MIAMI (BP)—Thousands of anxious Cubans jammed the Miami airport to meet relatives brought from Cuba on a plane chartered by Spanish-speaking Southern Baptists from Miami during the mass exodus after Fidel Castro opened the doors of his island nation.

The first refugees estimated as many as half a million Cubans would scramble for the open door while relatives who wait anxiously for word on their families fear it may clang shut any day.

Ninety percent of the membership of 38 Spanish Baptist churches in the Miami area are Cuban. Those churches collected \$15,000 to charter two airplanes to Havana to bring back political prisoners that Castro agreed to release and the U.S. government agreed to accept.

The first planeload of 115, including family members, returned to Miami April 28 and the second is scheduled for May 12. While the United States government has given asylum to these political prisoners, it is not providing transport.

On another front, an estimated 2,000 boat owners have clogged the 90-mile sea lanes between Key West and Mariel Beach in Cuba where emigrants are being processed. All public transportation and accommodations in Key West are filled beyond capacity with more Cubans still pouring into the area from the entire east coast to try to get their relatives' names on applications for immigration.

The national immigration service is fining boat captains and confiscating boats for bringing in refugees illegally, but the captains pay the fine, find another boat and go again. Cuban officials at Mariel Beach, however, are processing only about 25 boats a day and the logjam there is creating additional problems.

The Miami Baptist Association is trying to provide food and clothes to the refugees who have made it to the United States. It is in desperate need of money and clothing and contributions may be sent to the Miami Baptist Association Refugee Relief Fund.

Associational Language Missions Director John Pistone, who flew with the chartered plane to Havana, said the contributions are not to try to get more people out of Cuba, but are to help those who have already arrived with just the clothes on their backs. All

possessions were left behind or confiscated at Mariel Beach.

Pistone said although the Spanish Baptist churches are working feverishly, there has been little response from Anglo Baptist churches, with one exception, Sunset Heights Baptist Church, which is in an area where 95 percent of the population is Spanish-speaking.

"There's such a prejudice," says Pistone. "How can people be without such sensitivity? If we're not sensitive to this crisis, we'd better think again what we Baptists stand for."

The refugee rush was instigated on Good Friday morning when a car load of Cubans crashed through the Peruvian embassy gate demanding asylum. Castro, probably in a pique of anger, issued a proclamation that said anyone could seek asylum with no repercussions.

The response was overwhelming. Within hours, 10,000 Cubans were jammed inside the embassy compound where they were packed so tightly they couldn't move. There was no food or water.

Castro then had officials give the asylum seekers a pass so they could return home. Shortly thereafter, Castro announced that anyone who wanted to leave Cuba, could, but they would have to find their own way out. Then ensued the mass departure.

## Baptists aid blast victims

ARACAJU, Brazil (BP)—When a huge explosion shook Aracaju, Brazil, in the middle of the night, some people thought Christ was returning or a war was breaking out.

Instead, the April 13 blast occurred when a houseful of illegally-stored dynamite exploded, killing 12 people, injuring 200, and causing damage as far away as 10 miles.

Baptist churches are now involved in a relief ministry, according to Southern Baptist missionary Leta Hulet. The Southern Baptist Foreign Mission Board has allocated \$10,000 in general relief funds and \$1,000 for hunger relief.

A report from Mrs. Hulet indicates that 50 homes close to the blast were destroyed, and as many as 12,500 homes suffered light to heavy damage in this coastal city of more than 226,000 people in North Brazil. Two Baptist families lost their homes and all their belongings.

The house of Southern Baptist missionaries Clayton and Leta Hulet suffered minor damage when the windows broke on one side of the building. The metal window frames also were bent. According to Mrs. Hulet, glass flew across their children's bedrooms, but no one was hurt.

In another instance, a Baptist family with a small baby narrowly escaped injury. "The wall crashed down on the baby bed with such force that the baby flew over to the parents' bed and landed between them," Mrs. Hulet said. "As the wall began to fall in on their side, they were able to grab the baby and escape."

"One can't help but wonder how anything remained alive," she said after viewing the debris in the area closest to the blast.

## Israeli students enroll in seminary extension

HAIFA, Israel — Seventeen students here are enrolled in courses offered through the Seminary Extension Department of the Southern Baptist Convention.

The Nashville-based department provides the textbooks which were translated into Arabic at the Baptist seminary in Beirut.

The students, lay men and women from Greek Orthodox and Greek Catholic churches as well as Baptist churches, are studying pastoral counseling, New Testament, evangelism, and church history.



**NEW CHILDREN'S BOOKS**—Several new children's books have been published by Broadman Press this year. Topics covered include the outdoors, church, friendship, and how to face disappointment and accept responsibility. Ben Campbell looks over the books, now available in Baptist Book Stores.



# Pennies support world missions

By Norman Jameson

NASHVILLE (BP)—The world mission enterprise of the Southern Baptist Convention is funded by voluntary contributions which amount to a fraction of the money given in 35,605 local churches.

Churches decide individually what percentage or dollar amount of their budget they want to send for world missions through the denomination's Cooperative Program. In 1974-78, the gifts averaged 8.84 percent of the offering plate dollar received by the local church.

That money is then sent to the church's Baptist state convention office of which there are 34. Once a year the local churches send messengers to their state convention meeting, where, among other things, they decide what percentage of the income received by the state convention to forward for work administered by the SBC agencies.

Historically, the state conventions have forwarded about 35 percent of their income for SBC causes. Many are currently into long-range plans that will raise that percentage.

Eighteen convention agencies then derive their primary support from those funds forwarded to and disbursed by the SBC Executive Committee. The Sunday School Board and Woman's Missionary Union receive no SBC Cooperative Program funds. The Foreign Mission Board and the Home Mission Board derive about half their budgets from annual special offerings.

The 18 agencies, established by messengers at annual Southern Baptist Convention meetings over the years, survive on about 35 percent of the 8.8 cents of each offering plate dollar forwarded by local churches.

That means 3.1 cents of each offering plate dollar from Southern Baptist churches supports the work of two mission boards which employ 6,000 career missionaries; six theological seminaries with some 11,000

students (and the Seminary Extension Department for another 10,500 students); plus the work sponsored by other agencies such as the Brotherhood, Christian Life, Education, Historical, Radio and Television, and Stewardship commissions; the Southern Baptist Foundation; Annuity Board; the Baptist Joint Committee on Public Affairs; and the convention operating budget.

★★★★★★★★★★★★★★★★★★★★

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

Twenty-six years ago this month the Supreme Court handed down its decision overruling segregated schools in the Brown vs. Topeka Board of Education case. Twelve years ago the Kerner Commission concluded that ours was a nation heading toward two societies, one white and one black. How far have we come in human relations since then?

There are two basic arenas where the issues of human relations are contested: the laws of the land and the hearts of the people.

As far as the law goes, some progress has been made. The 1964 Civil Rights Act stands as the leading example. But various court actions confuse the issue. For instance, the Supreme Court's Bakke decision declares race can be a consideration in graduate school placements as long as it is not used in the wrong way. Exactly what that means is not too clear.

Nevertheless, even with some unclear court decisions, blacks have made gains in enrollments in higher education, in winning political office, in securing good jobs and housing. Some might even say they have progressed too rapidly. Nonsense! Justice never comes too soon.

Gains have been made, but they are easily lost. During our current economic crisis, several have observed that when the white community has a recession the blacks have already had a depression.

What about the hearts of the people? Here there also appears evidence of growth. The number of blacks in Southern Baptist churches will serve as chief example. But the upsurge of the Ku Klux Klan and the neo-Nazis reveals hearts full of bitter hatred.

If our hearts are right, we will go above the law. If our hearts are wrong, we will defeat the law.



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# Pulpit To Pew

By Jim Griffith

It is important to note that we set aside one special day a year to think about mother while she takes the other 364 days to think about us.

An unselfish case in point is the recent newspaper account of a young mother who offered one of her eyes for an operation for her son who was losing his sight.

"In the face of love like this," said the tough old surgeon, "I stand speechless."

Mothers need no monuments of stone. They have erected living memorials in human hearts with a guiding hand that gives courage in the dark of night against all fears.

Picture the mother pleading with daddy not to use the hickory switch.

Or a mother bandaging the stubbed toe of her barefoot boy.

The paintbrush of love long ago painted the portrait of your mother and mine—a portrait which shall have forever the honored place in our gallery of loving memories.

# Educators celebrate history

ST. LOUIS (BP) — Southern Baptist religious educators will celebrate their heritage, examine today's educational resources, and look to strategies for the future at their 25th annual meeting, June 8-9, at the Sheraton St. Louis Hotel.

The silver anniversary meeting is one of several related meetings preceding the annual Southern Baptist Convention at the Cervantes Convention Center June 10-12.

"Religious education has been an evolutionary process," said Lawrence Klempner, president of the Southern Baptist Religious Education Association and minister of education and administration at Travis Avenue Baptist Church, Fort Worth, Tex.

"As churches became more urban, congregations acquired more specialized needs," he said. "They wanted their pastors to be more involved in counseling and not just preaching. They started to demand more of their pastors and churches which led to the need for multiple-member staffs."

The quarter-century development of the Religious Education Association will be traced at a luncheon June 9 through reflections of early members Ernest Loessner, emeritus professor of religious education, Southern Baptist Theological Seminary, Louisville, Ky.; William Souther, secretary of music/church training, Utah-Idaho Baptist Convention; Salt Lake City, Baptist Theological Seminary, Fort Worth, Tex.; and Allen Graves, dean of the school of religious education, Southern Baptist Theological Seminary, Louisville, Ky. Mark Short, program consultant for the Louisiana Baptist Convention, will moderate.

Keynote addresses on the status of religious education will be delivered by Keener Pharr, director of the education division of the Florida Baptist Convention on "The Foundations of Religious Education for Southern Baptists;" by Joe Hinkle, secretary, family ministry department of the Baptist Sunday School Board on family ministry; by Reggie

McDonough, secretary, church administration department, Baptist Sunday School Board, on church administration; and by Charles Roselle, secretary of the board's national student ministries, on trends in student ministry.

Other program personalities include Crawford Howell, manager of Broadman sales department, Baptist Sunday School Board; Avery T. Willis, church training department, Baptist Sunday School Board; John Sisemore, minister of education, First Baptist Church, Shreveport, La.; William Hale, associate director of the Georgia Center for Continuing Education at the University of Georgia, Athens, Ga.; and Findley Edge, professor at Southern Seminary, Louisville, Ky.

Bill and Linda Cates, recording artists from Nashville, will lead each session in worship.

## Devotional

## Honoring parents

By Veda Sherman

The Lord willing, next month my parents will celebrate their 50th wedding anniversary. I am excited that they have reached this milestone in their lives.

I've been thinking in recent days about what brings honor to parents. The sixth commandment admonishes us to "Honor thy father and thy mother that thy days may be long upon the earth" Exodus 20:6.

Since I, too, am a parent, I began to ask myself what things in my children bring me a sense of worth, a manifestation of respect, and devotion—which all seem to be rolled into this quality of honor. Also, what things have I done to show that I honor my parents. Here's what I came up with:

Have a New Testament commitment to the Lordship of Christ—believe.

Live a Christian lifestyle—behave.

Believe in the church and be active in it.

Have a reliance on God while working to avoid a dependence on parents.

Strive for a positive attitude toward family, church, country, and other people.

Set and work toward goals that will benefit the individual, the family, and our fellowman.

Have a grateful spirit toward God for all the good things in life He has given us.

Remember that God does not send the hurdles, tragedies, and problems that come our way, but He has promised to be with us through whatever life should bring.

Remember when we strive to live our lives to bring honor to our Heavenly Father, we have great assurance that our lives will honor our earthly parents.

Doubtless, there are a multitude of other ways we can honor our parents. During this week that honors mothers and next month when we honor fathers, may each of us recommit ourselves to this noble and enjoyable responsibility.

Mrs. Sherman is the wife of Bill Sherman, pastor of Woodmont Baptist Church, Nashville.



Sherman

# Conferences offered bi-vocational pastor

Tennessee Baptist pastors who are involved in two careers will have the opportunity to gather for a bi-vocational pastors' conference later this month at Camps Carson and Linden, according to W. Paul Hall, state missions department.

Hall pointed out that the conference is the first of its type to be held for Baptist pastors. He hopes support will warrant it becoming an annual meeting.

Camp Carson will be the site for a May 16-17 gathering, with Camp Linden hosting the men May 23-24. At both camps, wives are invited to attend.

J.T. Burdine Jr., Home Mission Board, Southern Baptist Convention, will discuss "The Bi-Vocational Pastor" and "Pastors' Survival Gear." Tom Madden, TBC executive secretary-treasurer, will bring a special message and Carroll Owen, director of the TBC convention ministries division, will share a Bible study.

Special conferences for wives will be led by Mrs. Clara Hall, Brentwood.

Each conference begins Friday evening at 6:00 and ends with lunch on Saturday.



# Our People and Our Churches . . .

## CHURCHES...

New Lebanon Baptist Church in Greeneville held note burning services recently. The church acknowledged payment of a debt on the building six years early. T. Richard Harris is pastor.

Westerly Heights Baptist Church in Johnson City completed construction on a fellowship hall. All of the construction, with the exception of masonry work was contributed by church members. Dale Farrell is pastor.

Members of Calvary Baptist Church, Knoxville, voted to begin construction on new facilities in the near future. They plan to build on a cash basis, according to Pastor Bob Burch.

Colonial Baptist Church, Memphis, voted to build an educational building which will house preschool and adult departments, a fellowship hall, and kitchen.

Ground was broken by members of Trafalgar Village Baptist Church in Memphis for a 1,200 sq. ft. family life center. The structure will contain a gymnasium, dining room, and arts and crafts room. Cost of construction will be about \$200,000.

Thompson Station Chapel, Nashville, held services in a new building last month. The chapel is a mission of Belmont Heights Baptist Church in that city.

Timothy Street Baptist Church, Knox County, celebrated its 20th anniversary last month. Elvin Hickman, former pastor, and Clarence Jett, director of missions for Knox County Association, were speakers for the event.

Ebenezer Baptist Church, Knoxville, has begun construction on a sanctuary, which will seat about 350 persons. Completion is expected sometime in July, according to Pastor Doug White.

Members of Bethel Baptist Church, Carroll-Benton Association, moved into new facilities recently. Miller Prince is pastor. Mt. Zion Baptist Church in that association is the sponsor for Bethel. The special message was brought by Joe Harris.

Members of First Baptist Church in Atwood have occupied the church's new educational and fellowship structure.

Trinity Baptist Church in Memphis held note burning services recently signifying retirement of the debt on the sanctuary.

Construction is underway on a sanctuary and fellowship hall for Midway Baptist Church in Johnson City. The church was formed in April 1949 as Midway Chapel, sponsored by Central Baptist Church in Johnson City. The new structure will seat about 275 persons, contain a fellowship hall, pastor's study, and kitchen.

## REVIVAL PRAYER REQUESTS...

Silver Springs Baptist Church, Mount Juliet, is scheduled to hold revival services May 11-18. Wilson Garrett, former pastor and now member of Park Avenue Baptist Church, and Joe Estes, present pastor, will be preaching alternate nights. Dean and Lana Cheek will bring special music each night.

## REVIVAL RESULTS...

First Baptist Church, Alexandria, reported five additions by baptism, six by letter, and two rededications in revival services. James Glisson, pastor, and Danny Ferrell, church music director, were leaders for the revival.

Victor Morrison served as evangelist for revival services at Macedonia Baptist Church in Ripley. The church reported 10 professions of faith, five additions by letter, one family to surrender for mission work, and several rededications. Steve Martin led the singing. C.H. Wroten is pastor.

In a recent youth led revival at Giles County High School, there were 28 professions of faith, 36 rededications, and 13 other decisions. The revival was led by the young people of Giles County Baptist Association. Terry Wilkerson, Winchester, was the preacher; and Brian Davis, a student at Belmont College in Nashville, led the singing. R.E. Wilsford is director of missions in Giles County.

In a spring revival at Trinity Baptist Church in Knoxville, there were 11 additions by baptism and letter, and several rededications. Charlie Grisby, pastor of Parkway Baptist Church in Knoxville, was the evangelist. Billy J. Edmonds is pastor at Trinity.

## LEADERSHIP...

John Edmondson, minister of music and youth at First Baptist Church in Lawrenceburg has resigned from his position there in order to attend New Orleans Baptist Theological Seminary. He plans to study in the master of church music program.

Madison Creek Baptist Church, Nashville Association, called Don Stringfellow as music director.

James Hopkins is serving as interim pastor at Ivy Memorial Baptist Church in Nashville.

Joe Holbert resigned as minister of education at Leawood Baptist Church in Memphis to accept the call of First Baptist Church in Georgetown, Tex.

Larry D. Smith, professor at Union University was called as interim minister of music to Union Avenue Baptist Church in Memphis.

Harrold Green was called as interim pastor at Piney Baptist Church in Alpha Association.

First Baptist Church in Franklin voted earlier this month to call Gaye L. McGlothlen as interim pastor. McGlothlen was pastor of Immanuel Baptist Church in Nashville for 26 years before his retirement. Since then, he has served in several interim capacities.

In Halls, First Baptist Church called Mark Branson as director of music. Branson is a student at Union University in Jackson. Bob Elliott is interim pastor.

West Side Baptist Church in Dyersburg called James Combs as interim pastor.

John E. Tucker Jr., minister of outreach and evangelism at West Jackson Baptist Church in Jackson for the past year, has resigned to accept a similar call to the Central Baptist Church of Fountain City in Knoxville. He will begin his new duties in May.

Ron Mouser is the new minister of education at First Baptist Church in Clinton. Samuel Dean is pastor.

Jim Criswell was scheduled to begin his service as director of music and youth at First Baptist Church in Dyersburg last month. He comes to the post from Wills Point, Tex. Raymond Boston is pastor at the Dyersburg church.

Kidwell's Ridge Baptist Church, Nolachucky Association, called David Cook as minister of education and youth.

Gary Cantrell resigned recently as pastor of Rocky Point Baptist Church, Russellville, to accept a pastorate in his native state of

South Carolina. He served the Russellville church for four years.

## PEOPLE...

Hickory Valley Baptist Church, Hardeman County, ordained Billy Powell, Phil Hammons, and Joe Houston to the office of deacon recently. Billy Jacobs led the examination. Director of missions for Hardeman County, Fulton Robertson, gave the charges to the candidates and to the church.

Two deacons were ordained last month at Kimball Baptist Church in Jasper. They are Clyde Massengale and Earnest Bradford. Interim pastor Earl Jones preached the ordination message.

Graceland Baptist Church in Memphis was the site of a reception honoring Mr. and Mrs. Charles H. Dollar on the occasion of their 50th wedding anniversary. E. Lowell Adams is pastor.

First Baptist Church in Fayetteville is scheduled to ordain Ted Ellis and Stanley Lyon as deacons this month. They will begin their service on May 1.

Mr. and Mrs. Lamar Anthony were scheduled to observe their 50th wedding anniversary on Sunday, April 20, in Lenoir City. They are members of First Baptist Church in that city. Charles A. Redmond Jr. is their pastor.

Tyner Baptist Church in Chattanooga is scheduled to ordain Ed Crumpton and Gary Eslinger as deacons in the near future. A. Marvin Sanders is pastor.

William K. Baker and James S. Cook were ordained as deacons recently by First Baptist Church in Niota. Robert Kelley is pastor.

In Nashville, Thomas A. Dozier Jr., Ernest L. Hickman, and Chester P. Cornett were ordained as deacons at Eastland Baptist Church. J.L. Ford is pastor.

Following his call as interim pastor of Calvary Baptist Church in Johnson City, Michael D. McCloud was ordained to the gospel ministry by Union Baptist Church, Johnson City. The ordination message was delivered by Warren Johnson, former pastor of Bethel View Baptist Church in Bristol. Richard Taylor, pastor at Union, gave the charge.

Clark Street Baptist Church, Johnson City,

ordained David Sims as a deacon. Dale Martin is pastor.

Deacon ordination services were held at Southwestern Baptist Church in Johnson City for Paul Borisuk and Glenn Davidson. Herman Jacobs is the new pastor.

First Baptist Church in Lenoir City ordained Steve Melton to the gospel ministry. Charles A. Redmond Jr. is pastor.

Mr. and Mrs. Sidney Turner were honored on the occasion of their 50th wedding anniversary at Lockeland Baptist Church in Nashville. Herbert Higdon is their pastor.

Zion Baptist Church, Indian Creek Association, ordained Jerry Flippo to the gospel ministry earlier this month. He has accepted the call to serve the Kelley's Chapel Baptist Church in Waynesboro. Edward Lopp is pastor at Zion.

Randy Matz, Scott Marshall, Gary Chaffee, Donald Yancey, Walt Roberts, George Locke, Robert Proctor, Earl Pittman, and George Runquist are scheduled to be ordained as deacons at Park Avenue Baptist Church in Nashville on April 30. Bob Mowrey is pastor.

Charles Starnes, assistant pastor at Bradford's First Baptist Church, was ordained to the gospel ministry by First Baptist Church in Trenton.

Oakwood Baptist Church, Gibson County Association, ordained Kenny Keymon, Robert Maxwell, and Steve Wood as deacons.

Joe Shields was licensed to preach the gospel ministry by Covenant Baptist Church in Cleveland. Ray Womac is pastor.

Mrs. Ada Carr, a member of First Baptist Church in Pulaski, celebrated her 100th birthday earlier this month. She resides at the Meadowbrook Nursing Home in that city. Clarence K. Stewart is pastor.

## HOMECOMING May 18

Hillcrest Baptist Church  
Dyersburg, Tenn.

Former Pastor R.H. Dills, Speaker  
Dinner on Ground  
Layman's Quartet from Brownsville  
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of the church invited  
Joseph Trybone, Pastor



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## BIBLE BOOK SERIES

Lesson for May 11

## Refusing to enter Canaan

By Jerry Foust, pastor  
Mt. Tirzah Baptist Church, Newbern

Basic Passage: Numbers 10:11 to 14:45

Focal Passage: Numbers 13:27-31; 14:4-10, 26-31, 44-45

This is the second lesson in the book of Numbers, dealing with the general theme "Journey Toward the Promised Land." Because life is like a journey through a wilderness, we will profit as we observe the Israelites facing discouragement, hardships, and failures. Each of us faces these traumatic problems, and it is only through faith and hope that we are able to find victory. Chapters 13 and 14 are basically concerned with people who complain and the punishment they receive for complaining.



Foust

The spies survey the promised land (13:1-33)

Chapter 13 begins with the Lord giving instructions to Moses to select 12 men. They were to survey the land of Canaan for three things. First, they were to notice if it was fertile or bleak, wooded or desert. Second, they were to discover if the inhabitants were strong or weak, few or many. Third, they were to see if the cities had temporary camps or permanent fortresses (13:17-20).

For 40 days they surveyed the land of Canaan. One of the places they visited was the Valley of Eshcol, which means cluster. It was here that they discovered a famous grape-producing area. The land truly was a land flowing with milk and honey.

One discouraging thing the spies discovered was the descendants of Anak, or the people of Nephilim. These people were strong. They were like giants.

When the spies returned, they gave two opposite recommendations. The majority concluded that the land could not be taken (13:31-32). Through this negative report, they forfeited the Lord's promise.

Today, in churches of all denominations, many church members waver when they face challenging opportunities. This reminds us of the observation of Logan Pearsall Smith who said: "What is more mortifying than to feel that you've missed the plum for want of courage to shake the tree?"

The minority report is found in the words of Caleb, "Let us go up at once, and occupy it; for we are well able to overcome it" (Numb. 13:30 RSV). Caleb had a spirit different from the others. He too had seen the giants but he remembered what God had promised when the people were still at Sinai: "And ye shall be remembered before the Lord your God, and ye shall be saved from your enemies" (Numb. 10:9 KJV). Caleb had a fearless faith that God would lead them as He had done many times before. He had a conviction that "together" they could accomplish much for the Lord (Numb. 13:20, 14:9).

The report of Joshua and Caleb met open hostility. All the congregation wanted to stone them (14:10).

## The people complain (14:1-10)

Chapter 14 begins with the people murmuring and complaining against Moses and Aaron. This was not the first time they had complained. Only three days after they had begun their journey from Sinai they complained about the adversities experienced during the pilgrimage. Numbers 11:1 says, "The people began to complain to the Lord about their troubles. When the Lord heard them, He became angry and sent fire on the people. It burned among them and destroyed one end of the camp" (TEV).

The people of Israel complained about life's troubles (11:1-3) and about life's needs (11:4-9). The Hebrew word translated "misfortunes" has the basic connotation of calamity, distress, misery, or injury. Therefore, Israel discovered early in her pilgrimage what some never accept: that

commitment in faith to the Lord brings no immunity to hardships, trial, and difficulty.

In Numbers 11:4-9, it had been over a year since the people had been fed manna from heaven. Now the people complained saying in Egypt they used to have all the fish they wanted. They had forgotten that elemental food had delivered them in their desperate need. Now they wanted more than the necessities.

Chapter 14 is an open break with God and the culmination of the murmuring and discontent. Israel feared the Nephilim, but they also had forgotten the plagues, the Passover, and God's power at the Red Sea. They had cried all night and complained to Moses and Aaron saying it would have been better to die in Egypt, or even here in the wilderness. Their complaining eventually led to a decision to choose a leader and go back to Egypt. Joshua and Caleb made one last appeal to the people, but their appeal was unheeded.

## Moses prays for the complainers (14:11-25)

How God's children must break His heart at times. God had provided for Israel all along, and they still complained. The Scripture says the Lord spoke to Moses and said, "How long will this people despise Me? And how long will they not believe in Me, in spite of all the signs which I have performed among them" (14:11 RSV). Moses then mentions to the Lord that the Egyptians would hear that the Lord had failed His people in their need which would imply that God was powerless to fulfill His promise (13-15). Moses then asked God to forgive Israel. The Lord responded by saying He would not destroy the people.

## The Lord punishes the complainers (14:26-38)

This is the third announcement of judgment, the other two being 14:11-12 and 14:20-25. Numbers 32:23 says, "Be sure your sins will find you out." Sooner or later even the patience of God wears thin with His people. Those 20 years and older who had murmured and complained against God and Moses would be punished by never entering the land of Canaan (14:29-30). They would die in the wilderness and would suffer the consequences of their sin for 40 years, one year for each of the forty days they spent exploring the land. Only Caleb and Joshua would be exempt.

Many lessons are taught in Numbers 13 and 14. One is that if a leader is within God's will, as Moses was, those who murmur and complain against Him will face the consequences, as did the children of Israel (Also see 2 Thess. 1:6). More important than murmuring against Moses, however, the people of Israel were really murmuring against God (14:27). The next time you and I complain, we should think about this truth.

## Golden Gate names Cannon as new dean

MILL VALLEY, Calif. (BP)—Robert L. Cannon has been elected dean of students at Golden Gate Baptist Theological Seminary, effective April 1.

Cannon was recently director of Baptist student work for Canada and director of church services in Western Canada for the Northwest Baptist Convention. He replaces Noble Brown who moved to Tennessee to become pastor of First Baptist Church, Maryville.

From 1965 to 1975, Cannon was in the division of student work of the Baptist General Convention of Texas, where he also served as Baptist Student Union director on several campuses. He was also a Baptist Student Union director in Canada.

Cannon is a graduate of North Texas State University, Denton, and Southwestern Baptist Theological Seminary, Fort Worth. He is currently working toward a doctor of ministry degree at Golden Gate.

## UNIFORM SERIES

Lesson for May 11

## Challenge to the churches

By William L. Blevins, professor of religion  
Carson-Newman College, Jefferson City

Basic Passage: Revelation 1:1 to 3:22

Focal Passages: Revelation 1:4-6; 3:14-22

The world began to fall apart for Christians at the end of the first century. Rome had backed them into a corner and was moving in for the kill. Domitian, the tyrannical emperor, was breathing down their necks. The government was unleashing all of its power to force Christians to abandon their faith.

The Christians seemed helpless. Thousands of them were tortured in one way or another. Hundreds were imprisoned. Many were put to death. Danger, loneliness, agony, and fear became their daily companions. The faith of many Christians melted before Rome. Some surrendered their faith altogether. Others began to doubt. Where was God? Why didn't He rescue His people? Was the Roman emperor stronger than Jesus?

The persecution of Christians in the last decade of the first century produced despair and disillusionment. Yet in the midst of those dark hours, the Christians of Asia Minor received a letter from the Apostle John who was exiled on the island of Patmos because of his commitment to Jesus. The letter, which we know as Revelation, was intended to encourage them in their struggle. Although they appeared helpless before the might of Rome, they certainly were not hopeless. God was with them. Jesus had not abandoned them. Ultimate victory belonged to God. This letter assured those battered Christians that they could share God's coming victory if they remained faithful to Him throughout the persecution.

## Unseen yet present

The book of Revelation gets its name from the Greek word "apocalypse." This word literally means "to remove the veil," or "to reveal." The book was addressed to Christians who were defeated and discouraged. They believed God had abandoned them to Rome. The message of Revelation was intended to put courage and hope into their sagging faith. The first way John attempted this was to assure the Christians that they were not alone in their conflict. Jesus was with them. In fact, one major purpose of the book was "to remove the veil" from the Christians' eyes so they could see the presence of Jesus. The book contains a "revelation of Jesus" (Rev. 1:1). This phrase can mean the revelation that belongs to Jesus, but more probably

it means the revelation of Jesus Himself.

The persecuted Christians needed to know they were not alone in their struggle with Rome. John affirmed this fact when he described Jesus as "the one who is, who was, and who is to come" (Rev. 1:8). You will notice that he uses two verbs in this phrase—the verb "to be" and the verb "to come." The first two references ("who is and who was") equates Jesus with the eternal God who continually exists. The last reference ("who is to come") is really a present tense in the Greek text and should be translated "who is already in the process of coming to you." The message was not lost on the first century Christians. The eternal God was already with them. They were not alone after all. Jesus was unseen, but He was not absent. He was involved with them in their struggle.

## Unseen yet caring

The first four chapters of Revelation affirm that Jesus was present with His churches and that He cared for their welfare. He knew what they were experiencing and He also was aware of how they were responding to the persecution. His care for the churches is stressed by the personal words He gave to each one. He reinforced their strength and chided their weaknesses. But His words were always spoken with love.

Jesus was particularly concerned over the church at Laodicea. This church had considerable potential. Yet the members of this church had an unrealistic opinion of themselves (Rev. 3:17) and an inadequate commitment to Jesus (Rev. 3:15). In the face of the Roman threat, they were apathetic. At a time when courage and faith were demanded, they were lukewarm. Only by letting Jesus enter the fellowship would they be able to withstand Rome and share God's ultimate victory (Rev. 3:21).

## A timely message for us

The situation of Christians today is not very similar to that of our first century brothers and sisters. Yet the message of Revelation is just as timely. There are still those times when our faith is put to the test. There are still those hours when we must draw some boundaries in our struggle with evil. We cannot truly be the church so long as we face our struggle with lukewarm commitment and with Jesus shut up on the outside of our church fellowship. We can hang on to hope even when our situation seems hopeless. Ultimate victory over evil lies with God—and with those who trust in Him.

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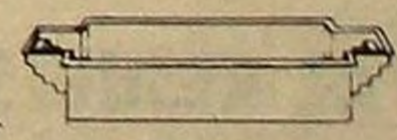
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## LIFE AND WORK SERIES

### Lesson for May 11

# The place of faith

By Robert C. Burch, pastor  
Calvary Baptist Church, Knoxville

Basic Passages: Ps. 78:4-8; Acts 16:1-3; Phil. 2:19-22; Rom. 16:3-5  
Focal Passages: Ps. 78:4-8; Acts 16:1-3; Phil. 2:19-22; Rom. 16:3-5

Faith is often born and cultivated within the Christian home. What happens in the world will depend to a large degree upon what happens in the home. The education of faith at home (Ps. 78:4-8) is a guide for parents. The example of faith in a home (Acts 16:1-3) is an encouragement for parents. The evidences of faith from a home in Phil. 2:19-22 and Romans 16:3-5 are a challenge for parents.

### I. THE EDUCATION OF FAITH (Ps. 78:4-8)

This portion of Psalms 78 teaches us about the education program that should go on in a home. We have:



Burch

1. The instruction - The essence of the teaching in the home is given. In several different ways, the Psalmist speaks of this responsibility. He mentions "the glorious deeds of the Lord," "His might," "the wonder," "a testimony," and "a law."

This refers, no doubt, to two different areas. First is the written Word of God. The Bible is the lone source of instruction we are to pass along to others. The Bible says, "all scripture is inspired by God and profitable for teaching" (2 Tim. 3:16). Moses was commanded, "these words which I command you this day shall be upon your heart; and you shall teach them diligently..." (See also Matt. 4:4).

Second is a personal testimony. If we do not personalize the Bible with our own experience, it comes across as only facts or history. We need to express our own faith in God's Word and add our experience as living evidence. This is illustrated in John 4 in the story of the woman at the well. The faith of many in the city was due to her personal testimony, "many Samaritans from that city believed in Him because of the woman's testimony" (John 4:39). Later, it records that after hearing the Word of God, "many more believed because of His Word" (Jn. 4:41).

The end of teaching is also given. The goal of teaching in the home is not just information but personal application. The home must aim at leading children to "set their hope on God" and to "keep His commandments." This means to conform to God's will inwardly and outwardly. This is a positive aim. But there are negative aspects also, "that they should not be like their fathers." The Bible is full of pictures of what we are not to be. Somehow we are taught positive truth through the failures of others (See 1 Cor. 10:6-12).

2. The instructed - The pupils are the children of believers. We are not to assume that children are too little to learn. In Deut. 31:12, all Israel is to gather to hear the Word of God including, the "little ones." Joel further clarifies this by saying, "gather the children, even nursing infants" (Joel 2:16). We can never start too early educating the children, but we can start too late.

3. The instructors - The ones primarily commanded to teach the children are their parents. The fifth verse says, "He commanded our fathers to teach to their children." The reason the fathers are commanded is no doubt due to their responsibility as head of the home and also due to the normal reluctance of fathers to execute this God-given responsibility.

### II. THE EXAMPLE OF FAITH (Acts 16:1-3)

1. A return - Paul returned to the place where he had been stoned (Acts 14:19-21). Paul, no doubt, had an affect in leading Lois to the Lord. Due to her conversion, her mother and her son, Timothy, were also converted (2 Tim. 1:5). Perhaps his being stoned brought about the conversion of Lois. It is evident that Timothy was "educated" in the

faith by his mother. Timothy was the result of a home where the father was an unbeliever and the mother a believer. Yet, in this divided home, Timothy was brought up "in the discipline and instruction of the Lord" (Eph. 6:4).

2. A reputation - The second verse informs us that Timothy had a testimony with other believers, "he was well spoken of." Timothy, unlike John Mark, had proven himself before being enlisted into mission work. Later Paul spoke of a Christian leader as being, "well thought of by outsiders." (1 Tim. 3:7).

In order not to offend any of the Jewish Christians, Paul had Timothy circumcised. This was certainly done to, "give no offence to the Jews or the Greeks or the Church of God, just as I try to please all men in everything I do, not seeking my own advantage, but that of many, that they may be saved" (1 Cor. 10:31-32).

### III. THE EVIDENCE OF FAITH

1. In a companion (Phil. 2:19-22) - Someone has said, "A picture is worth a thousand words." So is the picture of Timothy. Paul was like a father to Timothy. Paul called Timothy his fellow worker, his helper (Acts 19:22). Traveling with Paul had resulted in Timothy learning from Paul, "what you have heard from me" (2 Tim. 2:2). Timothy truly caught the vision of Paul (2 Tim. 3:10-11). Paul spoke of Timothy, "as a son with a Father he has served with me in the Gospel." It is a wonderful satisfaction to walk with the Lord but "no greater joy can I have than this, to hear that my children follow the truth" (3 Jn. 4). To see younger people join our ranks and take up Christ's standard is joyous indeed!

2. In a couple (Rom. 16:3-5) - Priscilla and Aquilla are a couple whom Paul greatly affected. He met them in Corinth. Because they were tent makers, as Paul, they worked together. Paul may have led them to Christ, but certainly helped them to grow. Priscilla and Aquilla had risked their lives for Paul due to their love for him. Paul was forever grateful! They also shared their lives in that the church met in their house. Here is a picture of faith at work in serving and giving (Prov. 11:24-25).

## Baptists set big goals for crusade in Mindanao

MINDANAO, Philippines — Baptists in Mindanao, Philippines, hope to see 30,000 professions of faith and 10,000 baptisms during the 1981 New Life Crusade on the island.

With the crusade scheduled for the last two weeks of February 1981, the planning committee expects to enlist 85 evangelists and 15 musicians. Many of them will come through the Southern Baptist Foreign Mission Board's evangelism and church development office.

In recent years, 5,000 to 7,000 decisions have been made annually in similar crusades.

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# Religious leaders push Congress to prevent food stamp shutdown

WASHINGTON (BP)—Religious leaders have mounted an emergency campaign to pressure Congress for passage of legislation to prevent a temporary shutdown of the food stamp program.

Millions of poor citizens stand to lose food stamp benefits June 1 unless Congress approves and appropriates additional funding for the remainder of fiscal year 1980. Funds for the program have run short this year because of inflation and underestimating of recipients.

According to food and hunger experts within the religious community, Congress must finalize action by May 15 or the secretary of agriculture will be forced to notify states to shut down the program as of June 1.

Kitty Weiss, a United Church of Christ food policy expert, predicted that unless Congress acts by the May date the program could remain closed for two to six weeks, causing widespread hunger among the nation's poor.

Bread for the World, New York-based hunger organization, estimates that contrary to popular belief less than 14 percent of present food stamp recipients are able-bodied persons without jobs. Such persons, under the program, must register for work and accept jobs offered or be disqualified from benefits.

"The current problem really began in 1977, when Congress first imposed a funding limit on the food stamp program," said David Sapp, director of organization for the Southern Baptist Christian Life Commission.

"Now the nation's poor people are being threatened with hunger and malnutrition because of the unnecessarily low limit set for this year. Congress not only should take immediate steps to end this immoral situation, but it should act to prevent a repetition of this crisis in future years. Christ's compassion for the hungry calls concerned Southern Baptists to make their voices heard," Sapp said.

A number of other Southern Baptist leaders and pastors have joined in issuing similar calls for action on the food stamp crisis.

C. Welton Gaddy, pastor of Broadway Baptist Church, Fort Worth, Tex., decried the current emphasis in Congress on budget cut-

ting at the expense of the poor. "Ironically, we're once again asking for belt-tightening among people who have no belts, people who know inflation not in terms of economics but only in terms of bellies bloated from lack of food," he said.

## Is it true Lottie Moon was a women's rights campaigner? a preacher? a recluse?



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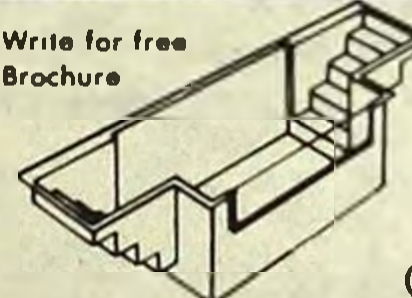
Catherine B. Allen, assistant to the executive director of Woman's Missionary Union, with the help of Moon family, missionaries, historians, and archivist, has reconstructed the life of Lottie Moon.

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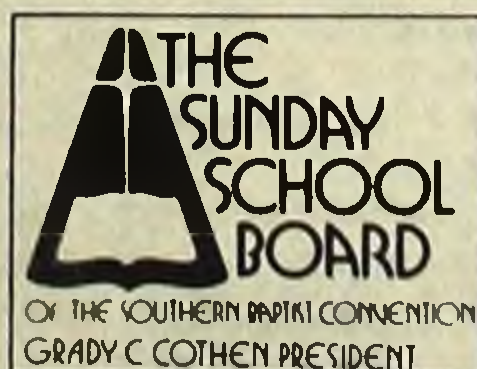


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# Mission Service Corps lends experience, time

By Laura Allen

ATLANTA — For Debra Williams, the Mission Service Corps became an option that could give her needed experience while buying her some time to consider the future.

For the past year, Miss Williams has been a Mission Service Corps volunteer, working in the art department at the Southern Baptist Home Mission Board in Atlanta.

She applied for a job as an artist at the board following graduation from Georgia Southwestern College in Americus, Ga. The agency needed another artist, but there were no funds available.

Then, Miss Williams found out about Mission Service Corps, the Southern Baptist Convention plan to place 5,000 volunteers to serve in places of need at home and abroad.

She applied to be a MSC volunteer and was accepted. In return, she pledged to work for one or two years — at no pay.

"At first," she says, "I was disappointed that I'd be here only one or two years. I plan to be here until June, with an option to stay another year. I don't know what I'll do yet; I'll wait on the Lord and see what He wants me to do."

What the Lord wants has become top priority to her. She became a Christian during the 1976 presidential campaign, and since has noticed a "difference" in herself.

One change was her desire to work in a Christian environment. "I can't see working in secular art, now," she says. "I feel that I should serve Him with all my talent."

Since coming to the Home Mission Board's

art department, Williams has worked on drawings, designs, brochures, and the hundreds of other tasks needed by a major denominational agency. In addition, she has worked on displays, such as the one shown during the Student Conference on World Missions in Nashville at New Years.

"It has been challenging and stimulating," she says. "It makes me want to learn more. There is so much I need to learn. I find myself feeling I didn't know anything before I came."

She lauds her co-workers, pointing out they have helped her grow professionally and as a Christian.

"Everybody's been real patient and supportive and willing to help. They're such good Christians. The Lord has used them to teach me things and make things available I'd never known of otherwise."

She says she has seen Christianity at work. "The people here have made an effort to make me feel special. It is Christianity and love in action," she adds.

Miss Williams isn't sure what she'll do when her term of service is over. "One thing is sure, though; it has put a sense of urgency in my heart."

"I have learned that anything can happen. The Lord's timing is so different than mine. That's why I'm excited. I am more conscious now of thinking, 'What would the Lord think if that,' and that's a big change for me."

*Allen, a senior at Georgia Southern College, Statesboro, Ga., is an intern with the editorial services department at the Home Mission Board.*

## Emeritus missionary dies in Honolulu

HONOLULU, Hawaii—Victor Koon, Southern Baptist emeritus missionary to China and Hawaii, died April 29 in Honolulu. He was 79.

Funeral services were to be held May 4 at Olivet Baptist Church in Honolulu.

Appointed by the Foreign Mission Board in 1925, Koon and his wife, the former Aurora Lee Hargrove of New Haven, Conn., spent 15 years in China. He did evangelistic work in Chongshien and in Harbin, Manchuria. The Koons left China in 1940 because of growing difficulties caused by the Japanese occupation.

Transferred to Hawaii, Koon became the first treasurer of the Hawaii Baptist Convention. From 1949 to 1959 he was the convention's executive secretary. He was pastor of Waiialea Baptist Church, Honolulu, and the first pastor of Olivet church.

Born in Georgetown, Tex., Koon lived in Zion, Ill., and Gainesville, Tex. He is a graduate of Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

He is survived by his wife and four children.

## Baptists stay in Liberia despite Methodist exit

RICHMOND, Va. (BP)—Southern Baptist missionaries still plan to stay in Liberia, said a Southern Baptist Foreign Mission Board official the day after the United Methodist Church announced that its missionaries would leave.

Although leaders of both churches were included in the deposed regime of William R. Tolbert Jr., a Baptist minister, the Methodist missionaries decided to evacuate after former vice-president Bennie Warner, a Methodist bishop, announced that he would form a government-in-exile in Ivory Coast. Tolbert was assassinated in a coup April 12.

John E. Mills, the Baptist board's secretary for West Africa, said that those he talked with in Liberia the afternoon of April 30 did not say the U.S. Embassy had asked missionary wives and children to leave Liberia. Instead, they told him the embassy had suggested that anyone planning to take a leave of absence or furlough in the near future move up their departure date a few weeks.

Southern Baptists have 45 missionaries in Liberia.

## HMB hosts meeting on volunteerism

ATLANTA (BP) — More than 200 religious educators and evangelism leaders from across the nation discussed recruiting and training of volunteers in missions evangelism during three days of intensive meetings in Atlanta.

They were part of a "scaled down" Mission U.S. '80's, cancelled after economic uncertainties prevented many persons from attending.

The meetings, sponsored by the Southern Baptist Home Mission Board, centered on the needs of the nation and the increased importance of volunteers to accomplish the Bold Mission Thrust goals to "evangelize and congregationalize" the nation and the world by the year 2000 AD.

"Bold Mission Thrust is more than a slogan," Robert E. Bingham, director of the board's services section, told educators. "It's a quality of life, and you have to either accept it or reject it."

Ken Lyle, a former home missionary and now pastor of Atlanta's Tabernacle Baptist Church, told the participants: "It's a tremendous task we have set before us. We (Southern Baptists) have proclaimed that in 20 years, we're going to reach the world. The time is shrinking, shrinking, shrinking and the need is growing, growing, growing."

Lyle added that if the task is to be completed, Southern Baptists must keep from being "caught in the mud of mechanical religiosity," and be willing to go, even to be martyrs, if necessary.

Ron Lewis, a church growth specialist with the Southern Baptist Sunday School Board, told participants: "We must get our priorities straight. There are people who spend \$400 on a mission project and \$2,700 to fix the icemaker in the fellowship hall."

He chided Southern Baptists for a "non-growth mentality. In 1947 when the U.S. population was 143-million, we baptized 334,000. In 1978, when the population had grown to 218-million, we baptized only 336,000."

He called on denominational leaders to "train people how to engage in guerrilla warfare against the world and how to relate to people who are different."



**MISSION SERVICE CORPS ARTIST**—Debra Williams, Mission Service Corps volunteer from Georgia, has spent her first year in the Southern Baptist program, as an artist in the art department of the Home Mission Board, Atlanta.

## Five highest honors presented at Carson-Newman award ceremony

JEFFERSON CITY — Two students and three faculty members received Carson-Newman College's highest honors at the annual honors convocation in April at First Baptist Church here.

Paul D. Brewer, professor of philosophy, received the Distinguished Faculty Award, and Louise D. Dickenson, associate professor of French, was given the Lane Bryant Award for community service. Seniors Pamela R. Ponder and Philip W. Adams, and W.W. Bass, professor emeritus of English, were honored with the Algernon Sydney Sullivan Award.

Brewer, chairman of the college's humanities division, has been teaching at Carson-Newman since 1958. A native of Chattanooga, Brewer earned an A.B. degree from Carson-Newman, an M.A. from Texas Christian University, Fort Worth, Tex., and a doctorate from Southwestern Baptist Theological Seminary, Fort Worth.

Mrs. Dickenson, a native of Algeria, has been on the Carson-Newman faculty since 1959. She earned a B.A. degree from Carson-Newman, master's degrees from the University of Tennessee, Knoxville, and Vanderbilt University, Nashville, and a Ph.D. from Vanderbilt.

Honored for her community service, Mrs. Dickenson has been involved in the Association for the Preservation of Tennessee Antiquities, "Restore Our Courthouse," Friends of the Library, Committee for the Educationally Gifted in Jefferson County and the American Association of University Women,

to which she is the college's corporate delegate.

The Algernon Sydney Sullivan Award is presented to two students and one non-student who have given evidence of a spirit of love for helpfulness to their fellow men and women. Nominations for the award were made by the faculty and student organizations.

Pam Ponder of Charlotte, N.C., has been active in the Student Government Association during her four years at Carson-Newman. Serving as president this year, she had been a freshman and sophomore class senator, and vice-president. She also received the Student Government Association Service Award.

Philip Adams of Beaverdam, Va., is a religion and psychology major. He now serves as president of Alpha Chi honor society, vice-president of Pi Tau Chi religion honor society, and treasurer of Mortar Board. He is the past president of the Baptist Student Union, in which he has been active for four years. He also received the Senior-Alumni Award and the Pi Tau Chi Society of Religion Award.

W.W. Bass was a member of the college's English department from 1934 to 1973, and was chairman when he retired. He earned the bachelor's and master's degrees from the University of Tennessee, Knoxville, and the Ph.D. degree from the University of North Carolina, Chapel Hill. In 1973, Bass was the recipient of the Lane Bryant Award for community service. He is a life deacon at First Baptist Church, Jefferson City.

## Lowry receives promotion at Sunday School Board

NASHVILLE—Jim Lowry, feature reporter in the Sunday School Board's office of communications, has been promoted to program interpretation specialist in the office of communications.

Lowry will edit the board's monthly newsletter to church staff leaders, *Facts and Trends*, in addition to covering the activities and programs of several major areas of the board.

## Baptist women in India elect charter officers

BANGALORE, India — More than 50 women from 21 Baptist churches in the Karnataka Baptist Women's Convention recently elected their first officers. The program included Bible study and an emphasis on women's organizations in local churches. Rebekah Naylor, chairman of the organization of Southern Baptist missionaries in India, presided over the installation service.

## Pilot 'drops in,' helps attendance

NAPERVILLE, Ill. (BP) — "Preacher, you'd do anything to get a crowd," a member of Naperville Baptist Church quipped after a light plane crashed on the church parking lot during Sunday School recently.

It was high attendance day when the plane made a crash landing, demolishing one car parked in the church lot, but missing the building where 209 persons were in Sunday School classes.

The pilot suffered broken ribs, but his three passengers were not hurt. The plane had just taken off from a private landing strip near the church when it lost power, barely cleared a row of willow trees, and then fell into the lot.

It is uncertain whether the "drop ins" were counted present for Sunday School.