

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## June's mission gifts reach \$1,370,605

### Cooperative Program receipts pass third quarter's goal

Mission giving by Tennessee Baptists through the Cooperative Program in June brought the third highest month in the history of the Tennessee Baptist Convention, according to Tom J. Madden, TBC executive secretary-treasurer.

During the month of June 1980, receipts for the unified mission support fund were \$1,370,605.56. The record month was January 1980 when \$1,541,314.64 was given. The second highest month was October 1979 when Cooperative Program gifts reached \$1,386,417.14.

The Cooperative Program budget-goal as approved by messengers to the 1979 TBC is \$13-million for the November 1979-October 1980 convention fiscal year.

The monthly Cooperative Program goal is \$1,083,333.33 (one-twelfth of \$13-million). Madden noted that June's \$1,370,605.56 was

\$287,272.23 above (26.5 percent above) the current monthly goal.

The TBC executive secretary added that June's Cooperative Program contributions were 57.7 percent greater than the \$868,862.47 given during June 1979.

Madden observed that with the closing of the month of June, Tennessee Baptists have completed the third quarter of the convention year. Cooperative Program mission gifts for the first three quarters totaled \$9,871,052.48.

The November 1979-June 1980 gifts were \$827,388.48 or 9.1 percent above the \$9,043,664 given during the same nine-month period of the previous year.

The nine-months' goal would be \$9,750,000 (nine-twelfths of \$13-million). The \$9,871,052.48 given to missions through the Cooperative Program during the nine-month period was 1.2 percent above the three-quarter goal.

Madden said he was gratified by the continuing mission support of Tennessee Baptists and their churches in the face of current economic conditions.

### Baptist executive's son found dead in Atlanta

Greg Walker, 22, the son of Arthur Walker of Nashville, was found dead Sunday, Aug. 10, in his room in Atlanta, where he is a student at Georgia Tech.

Arthur Walker is executive director of the Education Commission of the Southern Baptist Convention.

Greg's body was discovered by his roommate when he woke up Sunday morning. Greg, who had been watching television, apparently died in the night.

An autopsy was to be performed on Monday, but no information was available at press time. He was said to be in good health with no history of serious illness.

Funeral services were scheduled for Tuesday in Birmingham, Ala.

## Crews dispatched to film Allen

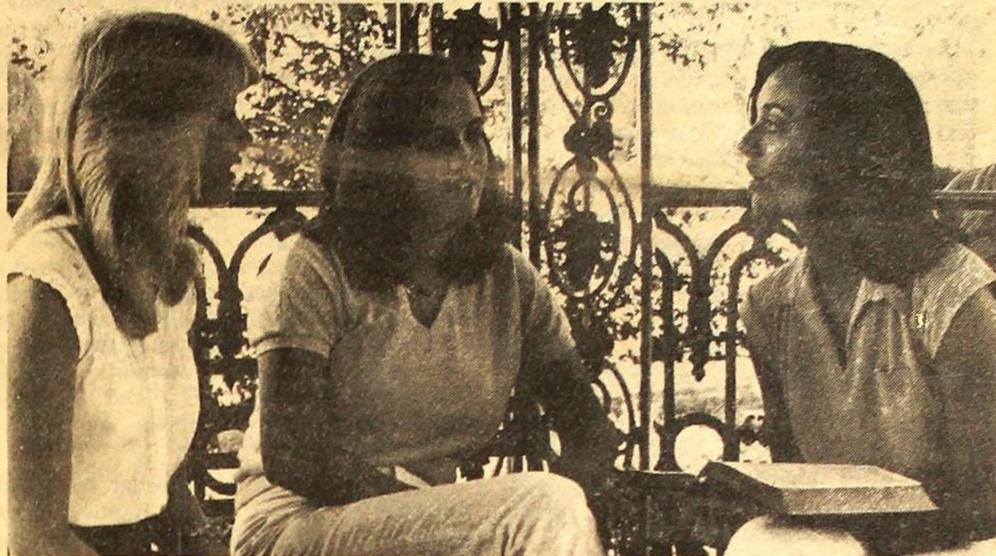
FORT WORTH, Tex. (BP) — The Southern Baptist Radio and Television Commission dispatched two film crews to catch Hurricane Allen in its fury as it threatened the United States gulf coast and to film Baptist relief follow-up.

Allen, the largest hurricane to enter the Caribbean in this century, hit the lower Texas coast early Sunday morning; and Southern Baptist disaster relief teams from Tennessee, Louisiana, Mississippi, and Texas were standing by to aid victims immediately.

"By placing crews at both points, we can get the full scope of the storm and the damage as well as the efforts of relief teams in caring for those hit the worst," said Bob Taylor, director of the commission's broadcast division. "We also plan to encompass the underlying Christian witness occurring as people provide first aid, food, clothing, shelter, and whatever else is needed."

After the hurricane is over, camera crews will film the rebuilding projects in which SBC disaster teams will be involved to show how Baptist state conventions work together with more than 30 other organizations to help people of all faiths in crisis situations.

The Radio and Television Commission plans to use the film footage either as part of the documentary co-produced with NBC-TV or as a separate special produced entirely by the Radio and Television Commission. Either way, the program should be released sometime around the first of 1981, Taylor said.



**ON TO COLLEGE** — Many Tennessee Baptist churches will observe On to College Day during August in recognition of church members who are students. Before heading to their campuses, (from left) Pattye Taylor, University of Tennessee; Lori Zimmer, Belmont College; and Beverly Curtis, Belmont College, talk about their plans for the school year.

## Kentucky to consider CP giving as test for extra messengers

MIDDLETOWN, Ky. (BP) — A study committee will recommend to the Kentucky Baptist Convention in November that contributions to the Cooperative Program be one test of membership to qualify a church for the maximum 10 messengers to the state convention.

Each Kentucky Southern Baptist church with 100 members or less would qualify for a minimum of two messengers, as in the past, if it is in "friendly cooperation" with the convention, is "sympathetic" with its purpose and has been a "bona fide contributor to the convention's work."

The proposed change would allow one additional messenger "for each \$250 contributed to the Cooperative Program during the fiscal year preceding the annual meeting."

The changes make it harder for a church to qualify for the maximum number of messengers on the basis of membership. It raises from 200 to 250 the additional members required for each additional messenger. A church would need 2,100 members to meet the maximum requirements on the basis of membership.

But since 60 percent of Southern Baptist churches have membership of 300 or less, most churches which qualify for the maximum number of messengers do so on the basis of their contributions, which until the proposed change, could be made simply to the "work of the convention."

The Baptist Convention of Maryland is the only state Baptist convention with a similar stipulation for contributions to the Cooperative Program. Because Maryland allows additional messengers for every 50 members up to 30 maximum, a Maryland church would need 1,400 members to qualify for the maximum representation on that basis. Executive Director Roy Gresham says there are only about a half dozen churches in his convention that would qualify.

This will be the third year the Kentucky Committee on Constitutions and By-Laws has brought a recommendation on membership before the convention for the first of two required readings. Last year's proposal made contributions to the Cooperative Program a stipulation for a church to have even one

messenger.

C.R. Daley, editor of the *Western Recorder*, Kentucky Baptist newspaper, said there was strong sentiment on the committee to leave the requirement in the proposal, but a feeling that it would cause divisiveness and a floor fight at the convention in Bowling Green prompted the change.

Daley, who was a resource person on the committee, said without the compromise, 300 to 400 of Kentucky's 2,200 Southern Baptist churches would be denied representation at the state convention.

"I'd hate to see any program, even the Cooperative Program, become a test of fellowship," Daley said.

It was Daley's challenge of two Kentuckians as messengers to the Southern Baptist Convention.

(Continued on page 2)

## Hurricane hits Baptist college

FORTESCUE, Barbados (BP) — Hurricane Allen's 125-mile-an-hour winds ripped off roofs at the Baptist Theological College for the Caribbean in St. Philip; and heavy rains accompanying the Caribbean's first major storm of this season caused extensive water damage.

Southern Baptist relief efforts are underway; and John R. Cheyne, relief ministries consultant for the Southern Baptist Foreign Mission Board, reports that damage to the college should be repaired in time for classes to begin on schedule in September.

"Our mission family on Barbados is well and although some of their homes took in a little water, all property except the college is intact," said Cheyne.

Missionary Bill Womack reported that storm damage to the crops appears to have been minimal and no major food shortage should occur as it did on several islands following last year's hurricane season.

# BSSB to increase literature, center prices

## Trustees approve record budget, elect Tennesseans as officers

By Al Shackleford

NASHVILLE — At their semi-annual meeting last week, the trustees of the Baptist Sunday School Board approved a record \$107.6-million operating budget for 1980-81 and voted to increase costs of church literature and conference center fees and food prices.

The board is said to be the first agency of the Southern Baptist Convention to pass the \$100-million-mark in operating budget for one year. The BSSB budget year would be from Oct. 1, 1980 through Sept. 30, 1981.

In presenting the budget recommendation, the trustees were told this would be a 12.5 percent increase of the \$95.6-million 1979-80 projected income.

The board does not receive Cooperative program funds from the Southern Baptist Convention, but secures its funds from the sale of church literature and the operation of Baptist Book Stores and conference centers at Ridgecrest, N.C., and Glorieta, N.M.

The trustees approved an increase in the cost of church literature, which will average about 8.9 percent, effective in April 1981.

BSSB President Grady Cothen noted that this increase is approximately 5 percent below the current inflation rate of 14.2 percent.

Several other decisions by the trustees affect board publications. New publications will be a quarterly *Young Musicians Resource Kit* and a quarterly publication for church organists and pianists, *Pedalpoint*. Both resources will be available in October 1981.

Other changes approved in existing literature products, effective in October 1982, include:

- Changing Collegiate Bible Study in title and focus to Single Adult Bible Study,

- Combining Sunday School Youth A and Sunday School Youth B into one periodical, *Sunday School Youth*,

- Changing the titles of Exploring A and Exploring C children's church training literature to Exploring I and Exploring II.

The increase in conference services fees and food services fees at Glorieta and

Ridgecrest will be effective next summer.

For persons in the seventh grade and above, the conference services fees will be increased from \$22 to \$24, and the weekly food services rate will go from \$49.50 to \$54.90. There will be no increases in housing rates.

Cothen reported that several attendance records have been set this summer at the two conference centers.

In a related matter, the BSSB president reported that the Centrifuge youth camps conducted by the church recreation department at each center were filled each week, so next summer two additional camps will be conducted at Mobile (Ala.) College and at Hannibal-Lagrange College, Hanibal, Mo.

In other action, the trustees authorized a two-year test project for reaching unchurched persons in highly-populated areas. The pilot project will be conducted by the board in cooperation with West Memorial Baptist Church in Houston, Tex., and 60 other Southern Baptist churches in highly-populated areas.

The project will be directed by Ralph Neighbor Jr., West Memorial Baptist Church pastor, and will begin in October. The purpose of the test is to determine if the strategy used by the Houston church in seeking to reach unchurched individuals without large buildings and property and without the usual number of centralized meetings could work in other cities.

Morton Rose, vice-president of church programs and services, emphasized that the two-year project is only a test. "We are not at this time recommending the West Memorial strategy to Southern Baptist churches," he added.

Two Tennesseans were elected to top offices by the trustees.

Ted Sisk, pastor of Immanuel Baptist Church, Lexington, Ky., was elected trustee chairman.

Nashville attorney, Robert Taylor, was elected vice-chairman and chairman of the board's executive committee. He is a member of Nashville's Woodmont Baptist Church.

Henry Love of Memphis was elected recording secretary. He is minister of church administration at First Baptist Church, Memphis.

The next meeting of the trustees will be Jan. 27-28 at the Sunday School Board building in Nashville.



**BSSB LEADERS** — Nashville attorney Robert Taylor (center) was elected vice-chairman of the Sunday School Board of trustees and chairman of the executive committee at last week's trustee meeting. Grady Cothen (right), BSSB president, discusses plans with Taylor and the trustee chairman, Ted Sisk of Lexington, Ky.



Love

## Baptists lack boldness, mission leader charges

GLORIETA, N.M. (BP) — In the midst of stirring reports of response to the gospel overseas, a Southern Baptist Foreign Mission Board area director voiced doubt that Southern Baptists are demonstrating the kind of commitment to Bold Mission Thrust necessary to reach the world for Christ by the end of this century.

John E. Mills, director for west Africa, told participants in the Foreign Missions conference at Glorieta Baptist Conference Center that he had "haunting, gnawing fears and doubts" about Southern Baptists' commitment and willingness to pay the price of Bold Mission Thrust.

"I am not sure we've really counted the costs of what we've said we would do," he said. "Every year our budget buys a little less missions, but we call what we buy bold."

Mills told of an incident in Upper Volta where he and a missionary spent more than an hour digging out the vehicle they were riding in after it became mired hubcap-deep in sand. During that time he noticed three groups of nomads and their sheep pass them. Only a few people live in that area, he said, but "nobody has a plan for telling them about Jesus."

Thousands of villages in west Africa are

miles from the main roads — so far you have to ride a bicycle or walk to get there, he said. Life hasn't changed there in more than a thousand years. They don't have transfer radios, so Christian broadcasts can't reach them, he said.

"If they're ever going to hear the gospel, someone is going to have to walk to tell them," Mills said. "And we don't have many walking preachers anymore. We don't have a strategy for winning people like that."

Mills said on a recent plane ride he sat beside the governmental minister from the Islamic Republic of Mauritania who talked about how much aid Christians had given to other lands with drought and famine and he wondered why the Muslim countries with all their OPEC wealth had done so little to help Mauritania.

Mills told him that Christians would be glad to help the people of Mauritania, but the governmental minister replied that Christian assistance was forbidden in his country. He said that anyone who gave out Christian literature or witnessed in Mauritania would be imprisoned for a first offense and probably receive life imprisonment for a second.

"How do you make a plan to preach the gospel to the Mauritians?" Mills asked.

He voiced concern that "Bold Mission" has become just a slogan to Southern Baptists — "something to talk about and not an adequate program to win our world."

"We've almost come to the place as Southern Baptists that we call everything we do 'Bold Missions,'" he said. He indicated Baptists are really calling "business as usual" bold missions and thinking that will win the world.

In June and July, Mills said, he learned of at least 20 churches in the convention that either sharply cut back or cut out the Cooperative Program for the summer while weekly receipts were below budget needs. "They say they'll catch up in the fall," he said. "But what they've said to their people is 'missions is optional.'"

### CP test...

(Continued from page one)

tist Convention in June that has brought attention to the vague membership requirements of state conventions and the Southern Baptist Convention. He challenged Tom and Claudia Riner's right to be messengers on the basis that their church, Logos Baptist of Louisville, was not "in friendly cooperation with" the Southern Baptist Convention.

## Cothen explains school prayer stand

NASHVILLE (BP) — Baptist Sunday School Board President Grady Cothen reiterated to board trustees his opposition to legislation pending in Congress which would strip federal courts of jurisdiction in school prayer cases while emphasizing that "I believe in prayer in the public schools."

Cothen recently represented the Baptist Joint Committee on Public Affairs before a House subcommittee following passage in June of a Southern Baptist Convention resolution supporting prayer in public schools but opposing the so-called Helms amendment. The SBC resolution also instructed the Baptist Joint Committee to deliver the resolution to the president and Congress.

During his Aug. 5 address to the semi-annual meeting of the trustees of the Sunday School Board, Cothen expressed concern that "not in my lifetime has there been so much confusion about any issue as about this issue of prayer in public schools."

"I believe in prayer in the public schools, but I do not believe in requiring a Jewish child to sit through a Baptist prayer," Cothen said. "Whatever Southern Baptists have stood for, freedom of conscience has been at the head of the list or close to it."

Cothen noted that, contrary to information being disseminated by some, the Supreme Court does not prohibit prayer and Bible reading in public schools. "It prohibits state-written, state-supervised, state-time-framed prayer in public schools," he said.

Cothen said some school districts have over-reacted to the Supreme Court ruling. "They have taken advantage of it. They

didn't want prayer, so they used that to say we're not going to have prayer," he said.

Because the Supreme Court does not prohibit prayer in public schools, Cothen emphasized that the Helms amendment therefore does not restore prayer to public schools.

"The Helms amendment removes the subject of prayer in public schools from federal court jurisdiction, and it removes the right of the Supreme Court to review any matter related to prayer in public schools," said Cothen.

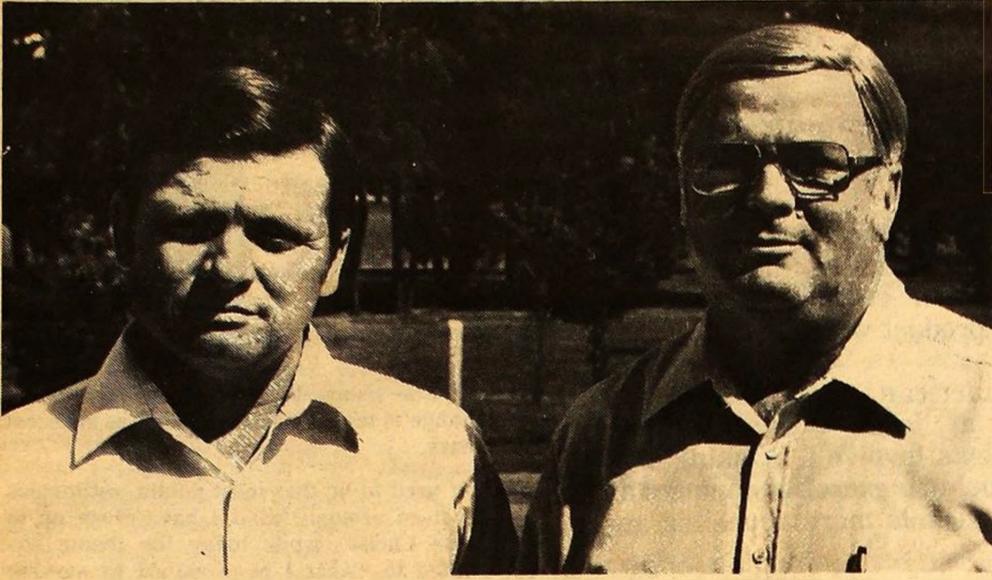
With prayer removed from federal court jurisdiction, Cothen said prayer in public schools "would become a matter for local authorities, or at least the state, to settle. That sounds good if you believe in states rights as many of us do," Cothen said, "but there are certain inherent problems in this."

If the issue of prayer in public schools became a matter of "local power structures to control," Cothen predicted that the dominant religious faith in an area would determine the prayer experience in public schools there.

He cited Texas and Mississippi as areas where public school prayer might be a Southern Baptist experience and noted that Mormons might influence public school prayer in Utah, Catholics in New Orleans, and perhaps Muslims in New York.

If the Helms amendment were to become law, Cothen said, "it appears inevitable that every school district in the country would be subject to massive political manipulation."

"Government has no competency in religion, and in my judgment we ought not to let government get involved in religion," Cothen said.



**NEW OFFICERS** — The west Tennessee Preachers' School elected John Poor (left), pastor of Emmaus Baptist Church, Newbern, as secretary. Joe Franklin (right), pastor of First Baptist Church, Bells, was elected president of the school. Other officers are Vice-president Lynn King, pastor of First Baptist Church, Linden; and Music Director Dean Armour, minister of music and youth at Cairo Baptist Church, Alamo. The school is held each July on the Union University campus in Jackson.

## Sapp defends the family, urges aggressive action

GLORIETA, N.M. (BP)—“The abolition of families is a biological, psychological, and theological absurdity,” according to David Sapp of the Southern Baptist Christian Life Commission. He told participants during home missions week at Glorieta Baptist Conference Center that human society will end when the family does.

Sapp said the idea of the disintegration of the family is perpetrated by those who deify the philosophy of “do your own thing” and see participation in a nuclear family as a surrender of individual freedom.

“At the same time, the disintegration of the family is an idea which will continue to rear up its head and threaten us as long as we use our family relationships as chisels with which to shape each other in our own images, and not as channels through which we nurture each other to grow freely in the image of God,” warned Sapp, director of organization for the commission.

“We simply must live with the fact that some of the people, who have been oppressed with unwholesome family life, will continue to cheer for the demise of the family.”

Sapp said some family experts don't believe the family will disappear but that it will emerge in radical new forms. He said homosexual, group, temporary, and trial marriages should be repugnant to anyone with “an ounce of Christian morality.” But he said they are relatively rare occurrences and are not a dominant trend.

Sapp said the family is God's institution and warned against making it a fortress which must be constantly defended. “Throughout Christian history we have probably rendered our least distinguished service to the kingdom of God when we have tried to defend God's institutions,” he said. “The world has tried to push the church under, but it won't submerge and neither will the family.”

Sapp said that some of the most challenging frontiers of family life are aging, the energy and economic crisis, single adults, the role of women, and parenting.

“The increasing number of families with elderly members stand to be blessed by the opportunities of this new frontier far more than they are burdened by its hardships,” Sapp said. “Perhaps we are about to have a whole new world opened to us in which we can once again benefit from the wisdom, experience, and love of our elders.”

Sapp said the current economic crisis will continue to bring change to the family. Affluence has changed most families from units of economic production into units of economic consumption with goals centered on houses, cars, boats, clothes, piano lessons, sports

equipment, and club memberships, he said.

“If because of the energy and economic crises, wealth becomes less accessible, and materialism loses some of its lure; and if the energy crisis keeps us home and forces us to relate to each other more, perhaps we will discover the family as God's nursery where He nurtures us to become fit citizens for this world and for the kingdom of God,” Sapp said.

He told the Southern Baptists that families must give greater attention to single adults and should not think of singles as those who do not have families. Single adults are not rejects of society, he said, and churches are finally learning what fantastic contributions singles can make.

Sapp said the role of women and parenting are among the most crucial issues families will face in the future. While there is a growing appreciation of the role of the full-time housewife and mother, many fathers are taking greater part in raising their children and are rejecting the idea that their role is limited to provider and disciplinarian.

Sapp said there is growing interest in society in the whole child-rearing process and he predicted there will be an increasing number of parents who approach their responsibility with a new degree of sophistication and commitment. He said the church must be ready to help them.

“The shape of the future of the family is really up to us,” Sapp challenged. “We can draw back in fear from the threatening frontier and live quivering in its shadow or we can seize it as an adventurous opportunity and build a better world for ourselves and our children.”

## Smith's 'Starlite Crusade' reaches 1,353 new converts

DEL CITY, Okla. (BP) — A three-week “Starlite Crusade” conducted outdoors by First Southern Baptist Church in Del City, Okla., resulted in 1,353 professions of faith in Jesus Christ.

Bailey Smith, pastor of the church and president of the Southern Baptist Convention, said more than 200 more professions of faith were made in other churches as a result of the 14th annual crusade.

The meeting, extended an extra week because of the response, was conducted in the Del City High School stadium. There were crowds of 4,000 to 6,000 every night and Smith said “it literally seemed like the Holy Spirit was hovering over the area.”

“God was just trying to tell us the days of revival are not over, that the best days are still ahead,” said Smith, who baptized 881 people into membership in his church during the crusade.

First Southern Del City, which has led the Southern Baptist Convention in baptisms five of the past six years, has baptized 1,658 persons through the first 10 months of the year. The single year high for baptisms in the convention is the 1,669 baptized at First Baptist in Houston in 1971.

## HMB sets goals, plans for 1981 offering

ATLANTA (BP) — Allocation of a \$17.25-million Annie Armstrong Easter Offering goal for 1981 was approved by directors of the Southern Baptist Home Missions Board during their summer meeting.

The allocation divides the offering into three basic categories: support of Home Mission Board missionaries and field ministries, \$12.8-million; support of special projects, \$2.1-million and advance in critical areas, \$2.35-million.

Eight areas of work are included in the missionary and field ministries category. These are evangelism projects, \$955,000; church extension, \$2.73-million; Christian social ministries, \$1.95-million; language missions, \$4.22-million; interfaith witness, \$222,000; black church relations, \$634,000; chaplaincy ministries, \$129,000; and associational missions, \$1.96-million.

Funds set aside in the special projects category will be distributed to 26 areas of work. They range from financing the service of more than 1,000 summer missionaries to providing Woman's Missionary Union literature in foreign languages to increasing missionary salaries and funding leadership training for bivocational pastors.

All funds received in excess of the \$17.25-million goal will be used for Bold Mission Thrust efforts in evangelism and missions. Bold Mission Thrust is the convention goal of presenting the gospel to every person in the world by the year 2000.

“These allocations have not been taken

lightly,” said Howard Cockrum of Knoxville, president of the board. “Each item has been taken seriously in light of what we're trying to do — spread the good news of Jesus Christ.”

“It's obvious that these allocations will ultimately depend on the effectiveness of the offering,” said William G. Tanner, Home Mission Board executive director-treasurer. “The fate of much of our mission work is dependent upon the Annie Armstrong Easter Offering.”

Approximately one-half of the board's operating expenses are underwritten by the offering. The Southern Baptist Convention Program is the other primary source of revenue, and other gifts and related sources contribute a smaller amount.

Speaking to the directors before they approved the allocation, Tanner noted that the 1980 Annie Armstrong offering is less than \$50,000 from its goal of \$15.5-million. He said the offering is 16.6 percent ahead of the same time last year and added that projections indicate the offering will surpass its goal and reach \$16-million.

“We realize how essential the Annie Armstrong Easter Offering is in this period of time when we are striving to reach the aims of Bold Mission Thrust,” Tanner said. “I'm grateful Southern Baptists are responding so well to this offering. It's obvious that they have rallied behind this cause.”

While praising the board's offering, Tanner also reaffirmed the value of the Cooperative Program, the convention's unified budget. “There's not a better lifeline to evangelism and missions,” he said.

“The foundation of what Southern Baptists have done in the last 55 years can be directly linked to churches' participation in the Cooperative Program” he added. “That's because it has enabled us to do cooperatively what we could never, never do acting individually.”

“The Cooperative Program means more to Southern Baptists than just dollars,” he said. “It's the element which holds us together.”

## White oak pastor called to Memphis

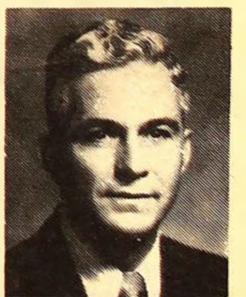
Ray E. Fowler, pastor of White Oak Baptist Church in Chattanooga since 1967, has accepted the call to serve as pastor of Highland Heights Baptist Church in Memphis. Members of Highland Heights voted to call Fowler August 3.

Active in denominational service, Fowler has been a member of the Tennessee Baptist Convention Executive Board and served as its vice-president; was chairman of the TBC Children's Home Board; and chairman of the education committee of the Executive Board. He is a member of the Board of Trustees for Belmont College. Additionally, he has been active in associational work and is the author of numerous articles for Baptist publications.

A native of Thomaston, Ga., Fowler earned a bachelor of arts degree from Georgetown Baptist College, Georgetown, Ky., and the master of divinity degree from Southern Baptist Theological Seminary, Louisville.

Before taking the White Oak pastorate, he led the Ivy Memorial Baptist Church in Nashville, North Springfield Baptist Church in Springfield, and Pioneer Baptist Church in Harrodsburg, Ky.

Fowler, coming to the new post Sept. 8, succeeds Bruce Coyle, who accepted a pastorate in Rockwood last November.



Fowler

EDITORIAL

# Brewery: neither needed nor desired

There is a campaign underway in Tennessee to entice Coors Brewery to construct a manufacturing facility on Tellico Lake in Monroe County.

The corporation has had only one brewery in Golden, Colo. Now, it is ready to open a facility in eastern United States and expand its marketing to this part of the country. Two sites are under consideration, according to Coors officials — in Virginia and on Tellico Lake. Their decision could be announced September.

Coors' interest in the Tennessee site is indicated by their securing an option from the Tennessee Valley Authority on a 2,500-acre tract in Monroe County which borders the new Tellico Lake.

It is our opinion that this Coors Brewery is neither needed nor desired. We join with the Baptist churches of Sweetwater Baptist Association in expressing our opposition to the location of the brewery in Tennessee.

We suppose Tennessee should be flattered that Coors believes Tennessee River water is comparable to the Rocky Mountain spring water — which the company has hyped in its commercials for years.

However, we feel that better use can be made of the pure water resource that God has blessed our state with in abundance.

We are disappointed that our governor has chosen to campaign for the location of the brewery in Tennessee. While in Colorado attending the recent Governors' Conference, Lamar Alexander overtly lobbied with Coors officials for the east Tennessee site.

We must not compromise with the argument that this is "only beer." Certainly, beer contains less intoxicants percentagewise than other alcoholic beverages, but it definitely is an intoxicant.

And, the more beer that is available to our citizens, the greater the temptation — especially to our youth.

Another argument advanced is that Monroe County is said to have the highest unemployment rate in that area of our state. The proposed brewery would employ 600 people initially, and up to 1,000 persons within a year after completion.

Surely there is a better way for our state to grow economically. We should seek industry which provides products which enhance life, rather than manufacturing a product with the drug of beverage alcohol.

With the American Automobile Association estimating that at least one-half of the fatal automobile accidents involve a drinking driver, extreme caution should be exercised in doing anything which makes intoxicants more appealing and more readily available.

Tennessee does not need another facility which manufactures beverage alcohol. We hope and pray that the proposed Coors Brewery or similar facilities will not be built in Tennessee.

## Challenge funds

After three quarters of mission giving through the Cooperative Program, how are we doing as Tennessee Baptists?

Very well, thank you!

And because of this, missionaries around the world, college and seminary administrators, and TBC program leaders all join in saying "Thank You" to Tennessee Baptists and their churches.

Messengers to last November's Tennessee Baptist Convention at East Park Baptist Church in Memphis adopted a \$13-million basic budget-goal and an additional \$2-million Bold Mission challenge section.

After nine months of the convention year, Cooperative Program mission gifts have reached \$9,871,052.48 — which is \$121,052.48 above the three-quarters' goal of \$9,750,000 for the basic section.

It is most heartening to be ahead of the basic budget-goal, and to realize that in truth there may indeed be some funds in the Bold Mission challenge section to divide among special needs.

On that note of optimism, let's review how these Bold Mission challenge funds would be divided. As under the basic budget, 35 percent would be shared with missions and ministries supported through the Cooperative Program of the Southern Baptist Convention. Then 22.75 percent would be for TBC educational institutions and 42.25 percent for special Bold Mission projects in Tennessee.

## Cicero's comment



By the editor

There seems to have been a dramatic change in testimonies by Christians in recent years.

It used to be that most public testimonies revolved around "what I have given up to serve Christ" while today the theme has shifted to "what I have gained by serving Christ."

I recall that most testimonies in the past were highlighted by a minister or missionary recounting that he was a top insurance salesman, promising athlete, or financial wizard before "surrendering" to the will of God. The concept was that to serve Christ, one must give up fame and fortune, prestige and position, stability and security.

In recent weeks, I have become aware of a drastic change in Christian testimonies. Watch those guests on "religious" talk shows and "electronic" church services, and you will see what I mean.

These testimonies usually highlight how a person was losing his renown, his family, and his bank account — until he committed his life to Jesus Christ. Now, these testifiers explain that they have a book on the best-seller list, a record in the Top-40 chart, a salesmanship award, or selection on the All-Pro football team. This has resulted in fame and fortune, prestige and position, stability and security.

Of course, there is a lot of Biblical truth to this new concept.

Jesus taught in the Sermon on the Mount that we are to "seek first His kingdom and His righteousness, and all these things shall be given to you as well" (Matthew 6:33 NIV).

The danger comes in glorifying this concept in these television programs to the neglect of other Biblical truths. Some might hear these testimonies and decide, "I'll serve God, because of what is in it for ME!"

It would seem that Christianity has adopted the same standard of "success" as that held by the secular world!

However, one would be hard pressed to prove this principle by the lives and testimonies of Biblical heroes.

Job had wealth and God's favor, but his faithfulness brought him great financial and physical problems.

David, a man after God's own heart, had great power and position, but he was not immune from God's wrath.

Elijah had to depend on ravens and a near-penniless widow for his meals.

John the Baptist lived in the wilderness, survived on a diet of locusts and wild honey, and wore clothes of camel's hair — before being beheaded by Herod.

Paul traded prestige and position for a life which was dominated by rejection, imprisonment, and beatings.

And Jesus Himself noted that "foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head" (Matthew 8:20 NASV). His only possession appears to have been the robe He wore.

Scripture promises, "My God shall supply all your needs according to His riches in glory by Christ Jesus" (Philippians 3:19). Does that "need" include several houses with garages full of sports cars?

Another danger is that this concept leads to a "double standard."

Clergy men are expected to prove their commitment to God by giving up material comfort and security, but lay persons are expected to prove their commitment to God by gaining materially.

We need some better criteria for determining who our heroes are.

CIRCULATION THIS ISSUE — 82,468

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# Baptist and Reflector

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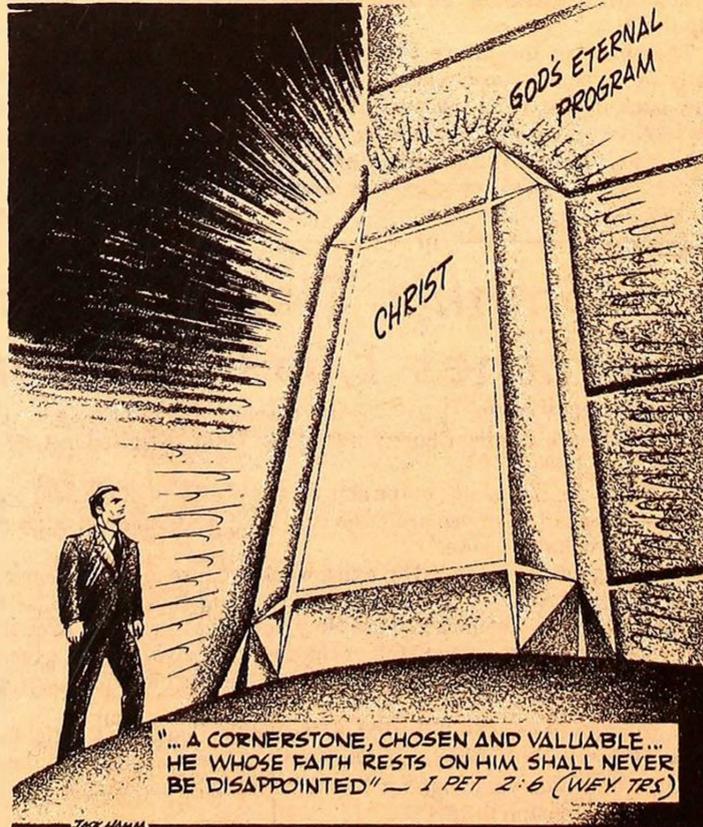
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No Other Foundation — 1 Cor. 3:11



## 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.

### America's breakdown

Dear editor:

America is experiencing an accelerating moral and spiritual breakdown. Evil is winning because the forces of righteousness are apathetic and complacent.

Our national political leaders, who are leading America astray, are secular humanists who fear neither man nor God. But God's miraculous power is available, if Christians will repent and get involved.

The first step is a contrite heart — when all other hope is gone.

The second is "Put on the whole armor of God" (Eph. 6:11). Half-heartedness is futile.

Third is to vote intelligently for conservative, God-fearing, Christian leaders who oppose immorality, rebellion, violence, humanism, and communism. Without God's guidance, America has little hope.

Charles W. Engel  
Rt. 2, Box 129  
Lott, TX 76656

### Greatly disturbed

Dear editor:

I was greatly disturbed to read in the July 23 Baptist and Reflector that the Sunday School Board had ruled the gospel comic book

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

Paul writes in Philippians 3:10 about "the power of His resurrection." I have never questioned the power of Christ, but I have always marveled at it while still confessing my inability to fully comprehend it.

It is the power of Christ that holds every planet, sun, and moon in its orbit—not only in this universe, but in all universes. "For by Him were all things created. . . all things were created by Him, and for Him, and He is before all things, and by Him all things consist" (Col. 1:16-17). We have read, and perhaps some of you have experienced, a "blackout" where the electrical power suddenly failed. Consider what would happen if Christ should suddenly withhold His power?



Madden

In addition to creative power and sustaining power, His resurrection power is a subduing power. He subdued death. He overcame the grave. He arose, and He exercises His power over demons, disease, and nature.

His power might be justly described as transforming power. Someone asked a friend of mine, "When were you reformed?" He answered, "I wasn't reformed, I was transformed." His transforming power makes us become new creatures in Him. When He returns He is going to transform our bodies and then we shall be like Him.

Still another word that might help us understand the power of His resurrection is telling. The disciples, in His resurrection power, went everywhere telling about the virgin birth, the sinless life, the vicarious death, the resurrection, the ascension, and the promised return.

I want to join my voice with yours, and say again, "That I may know Him and the power of His resurrection."

"Alberto" offensive and had had it removed from Baptist Book Stores here in Memphis, Oklahoma City, and Albuquerque.

If you have ever witnessed to a Catholic, you would find that nine times out of 10 when you ask them, "Have you accepted the Lord Jesus Christ as your personal Saviour?" the answer will be "Oh, I'm a Catholic," as if to say "Even though I'm not saved, God will give me a place because I'm Catholic." Hogwash.

I declare to you that Catholics are NOT Christians, just as "Alberto" says, and this disgustingly liberal decision by the Sunday School Board has removed one of the few tools left to win Catholics to salvation in Christ. I need not explain to you the doctrines of purgatory, worship of Mary, confession to a priest, the infallibility of the pope, immaculate conception, etc., all of which directly contradict Bible Scripture.

And I hope the statement you printed by Grady C. Cothen, "(Alberto) does not represent the attitude of Southern Baptists or the Baptist Sunday School Board" is not true, because if this is the attitude of Southern Baptists, then I'll be a witness of Christ first and a Southern Baptist last.

J.S. Wollam  
3476 Lamphier Ave.  
Memphis, TN 38122

### Trail named in memory of Missionary Tom Law

DENIA, Spain—The late afternoon sun sparkled on the nearby Mediterranean Sea as Spanish Baptists and Southern Baptist missionaries gathered here to inaugurate the Thomas Law Trail.

The trail leading to the prayer garden at the Denia Baptist Residence, a retreat encampment for Spanish Baptists, is named in honor of Thomas L. Law Jr., who died of cancer April 3 after 18 years' service as a Southern Baptist missionary to Spain.

An original ceramic plaque designed by two Spanish artists, was unveiled during the ceremony.

### Committee seeks host for '83 TBC

John Perkins, chairman of the Tennessee Baptist Convention committee on arrangements, is encouraging churches or associations interested in hosting the 1983 Tennessee Baptist Convention to contact him or other committee members as soon as possible.

Perkins, pastor of Immanuel Baptist Church, Elizabethton, said that according to tradition, the 1983 convention will be held in east Tennessee. The arrangements committee will present a recommendation concerning the 1982 and 1983 sites to messengers at the 1980 convention, Nov. 11-13 at Johnson City's Freedom Hall Civic Center.

A change in the TBC by-laws, effective this year, requires the committee to recommend a site three years in advance. Previously, only two years was required.

Radnor Baptist Church, Nashville, will host the 1981 TBC; and Leewood Baptist Church, Memphis, will be the committee's recommendation as the site for the 1982 convention.

Interested churches are encouraged to submit an invitation to Perkins at Immanuel Baptist Church, Hunter Ave. and Field Rd., Elizabethton, 37643. The committee will follow up all invitations and recommend a site to the Johnson City convention.

## Senate subcommittee to consider correcting marriage tax penalty

WASHINGTON (BP) — Members of a Senate finance subcommittee have been urged by a colleague and other witnesses to consider steps to correct the so-called "marriage tax penalty."

Sen. Charles McC. Mathias of Maryland, told the Subcommittee on Taxation and Debt Management that the marriage tax penalty generally "taxes wage-earners more if they are married than if they are not, because when two incomes are combined and filed jointly, both incomes are thrown into a higher tax bracket."

The subcommittee, chaired by Harry F. Byrd Jr. of Virginia, is considering various proposals to remedy the situation, including a bill introduced by Mathias (S. 336) which permits married persons to file single returns and pay tax at the same rate as single persons. Other proposals would permit married couples a deduction of a percentage of the earned income of the spouse earning the lesser income or a credit against tax liability.

Without favoring a specific remedy, the Southern Baptist Convention adopted a resolution in June calling on individual Baptists to encourage President Carter and Congress "to take appropriate action which will

correct this inequity and promote the sacredness of marriage as a God-given institution."

One of the complaints against the marriage tax penalty expressed in the SBC resolution is that it "encourages people to cohabit rather than marry based on economic considerations rather than morality."

In his testimony, Mathias told the subcommittee, "Clearly, this quirk in our tax code encourages people to save money by divorcing and simply living together or to never marry at all."

Among the witnesses was a Maryland couple, Angela M. and H. David Boyter, who divorced at the end of each year beginning in 1975 and remarried at the beginning of the following year in order to file as single taxpayers. When the Internal Revenue Service termed their divorces a "sham," in the spring of 1977, the couple divorced again and have been living together since then.

During a questioning period following their testimony, Angela Boyter told Sen. Robert J. Dole of Kansas, "We plan to be remarried as soon as you change the law."

It is uncertain whether Congress will pass a tax cut measure during the remaining days of this session so the status of the marriage tax penalty is equally uncertain. However, two subcommittee members, Sen. Bill Bradley and Sen. John H. Chafee, expressed hope that the committee would handle the issue in a tax bill this year.

In the House of Representatives, the Ways and Means Committee held hearings in April on the marriage tax penalty but a committee representative said it remains uncertain whether a tax cut bill will be sent to the floor of the House this session.

### Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

What leadership do Baptists have in the area of citizenship? Do we have agencies who speak for Baptists on political issues? Do Baptists as a denomination endorse candidates? Is there a convention agency telling us how to vote?

I will attempt to describe some Baptist organizations that lead Baptists ward model citizenship. However, it may be a proper prologue to answer a solid "no" to the remaining questions.

Our heritage as Baptists clearly emphasizes freedom of conscience for the individual and local autonomy for the church. For that reason every denominational employee should be aware that no one speaks for Baptists. Each Baptist has an individual responsibility to express opinions.

If our basic principles did not already prevent us from endorsing candidates as a denomination, our diversity certainly would. Tennessee is a healthy two-party state. Both Democrats and Republicans depend on Baptists as leaders and as grass roots participants. We are perhaps as politically diverse as the opportunities within our state would allow us to be.

In later columns there will be opportunity to describe the citizenship work of some convention agencies. To preview a point, however, no convention unit dictates to Baptists how to vote.

Education on political issues is a proper and valid citizenship activity; but informing Baptists is not the same as prescribing how they are to respond to that information.

### Burglars hit office of Calif. Baptists

FRESNO, Calif. (BP)—Burglars stole a small amount of money and did minor damage to one office of the headquarters building of the Southern Baptist General Convention of California recently.

Police theorized the burglars had a key to the outside door. Once inside, they pried open one office door and several desk drawers. They took about \$70 from the soft drink machine and petty cash from the press manager's desk.

David Oglesby, convention business manager, said the cost to repair the damaged door and desk will exceed the actual amount of money stolen. All outside locks have been changed.

### New church formed near Union City

True Faith Baptist Mission near Union City organized into a Southern Baptist church on Sunday, August 3. For the past two months, the mission has been under the sponsorship of Samburg Baptist Church in Beulah Association.

The congregation purchased five acres of road front property on Highway 22 outside Union City and is planning to begin construction on facilities in the near future.

Fifty-four charter members were present for the constitution services. Curtis Rice, pastor of the Samburg church, delivered the message. Rice served as moderator for the organization council; and Robert Armour, director of missions in Beulah Association, served as clerk.

Henry Callison is pastor of the True Faith church.

### Kliwer joins faculty at Southern seminary

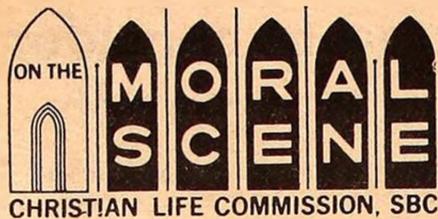
NASHVILLE — Archie Kliwer, former professor of music at Nashville's Belmont College, will join the faculty of Southern Baptist Theological Seminary, Louisville, Ky., as adjunct professor of voice, effective at the beginning of the seminary's fall semester.

Kliwer was a music professor at the seminary for five years prior to joining the Belmont College faculty in 1965. He resigned from Belmont College in 1978, to enter a private business venture. He will continue the business on a part-time basis while teaching at the seminary.

A native of Kansas, Kliwer is a graduate of Tabor College, Hillsboro, Kan., and earned a masters degree from the University of Illinois, Urbana.



Self



**GENETIC ROOTS OF ALCOHOLISM—**  
 "Two separate studies suggesting the existence of a genetic component in alcoholism were reported in the May issue of the Archives of General Psychiatry. Richard J. Frances of New York Hospital-Cornell Medical Center, Stephen Timm Fargo, N.D., Steven Bucky of the Naval Alcohol Rehabilitation Center in San Diego studied 7,064 military men admitted to residential treatment facilities after alcohol abuse had interfered with their work performance. The subjects were divided into two nearly equal groups on the basis of whether or not any member of their immediate families had a problem related to drinking. Comparing the two groups in terms of individual behavior, the researchers found that the men with a family history of alcoholism had more severe symptoms of alcoholism, more health problems related to their drinking, more antisocial behavior, worse academic and social performance in school and less stable employment histories. At the University of Iowa College of Medicine, Remi J. Cadoret, Colleen A. Cain and William M. Grove studied the incidence of alcoholism in 92 men who had been adopted as children. Of the 23 subjects who were alcoholics, four (15 percent) had biological family was the best predictor of his own experience with the problem—more telling than alcoholism in the adoptive family, antisocial behavior in childhood or discontinuous mothering."

(THE NEW YORK TIMES, June 3, 1980)

**TOXIC SUBSTANCE REPORT—**"More than 20 percent of all cancers are caused by occupational exposures to toxic materials and 80 percent to 90 percent are environmentally produced, according to a new report to President Carter. The report, by the government's three-year-old Toxic Substances Strategy Committee, contains no new data. But it does strongly affirm the need for aggressive regulation of toxic and hazardous chemicals to protect both the public health and the environment. The report labels the workplace as 'perhaps the most serious source of human exposure to dangerous chemicals.'"

(AFL-CIO NEWS, July 12, 1980)

**BAPTIST AND REFLECTOR**  
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**ON THE GO —** Packing has become a fine art for the Phil Harris of Nashville, who have volunteered their time to the Foreign Mission Board without salary as consultants. Now in Taiwan, they have had two stints in Rio de Janeiro and one in Buenos Aires. Later this month, they will arrive in Hong Kong.

## Brazilian law to affect visas for missionaries

**BRASILIA, Brazil (BP) —** A new Brazilian immigration law — passed by congress but not yet signed by President Joao Baptista Figueiredo — may affect the ways missionaries will be able to enter the country.

If the new legislation becomes law all future immigrants would be issued temporary visas which would have to be renewed every two to five years. In the past, under Brazil's liberal immigration laws, many immigrants, including several Southern Baptist missionaries have been granted permanent visas. Southern Baptists have more than 300 missionaries in Brazil, a larger number than in any other country.

The bill had a deadline date by which it had to be considered by congress or it would automatically become law. So a group — which was not a quorum — met at midnight Aug. 5, and voted to send the bill back to the president.

The president can now do two things: He can sign a decree by which the bill becomes law or he can return the measure to congress. Figueiredo has indicated that some modification will be made in the law.

Newspaper reports have stated that the bill was automatically enacted and went into effect Aug. 5, when a 40-day deadline passed for congress to act.

But an attorney for the Southern Baptist missionaries in Brazil is present when voting took place and has given different information.

According to Thurmon E. Bryant, area director for Southern Baptist missionaries in eastern South America, "Our lawyer said the president has not signed the measure, and it will not become law until he does."

Diplomatic analysts have acknowledged that the bill, the so-called Foreigners Law, is a long-overdue measure signaling an end to the great wave of immigration that made the nation as culturally varied as the United States and more ethnically mixed.

Next year Southern Baptists will celebrate 100 years of ministry in Brazil, the first South American country entered by the denomination.

## 1,900 visits reap boon for Ivy Memorial VBS

After making contact in over 1,900 homes in their area last month, members of Ivy Memorial Baptist Church in Nashville hosted the second largest Vacation Bible School in the history of the church.

According to interim pastor James D. Hopkins, who also served as the VBS director, the outreach and the results were an encouragement to the inner-city church. Hopkins told Baptist and Reflector that the highest attendance at the VBS was 266, which was 66 more than were in Sunday School that week. VBS enrollment this year was 344, compared to the highest enrollment in 1957 of 305 with an average attendance of 288.

The church also reported 26 spiritual decisions recorded on the final day. Deacons of the church plan follow-up visits in each home where a decision was made.

## Americans United aids Baptist suit

**NEW ORLEANS —** Americans United for Separation of Church and State has sided with a Baptist seminary in a federal court case over government attempts to intrude in the school's activities.

The religious liberty organization filed a friend of the court brief July 29 supporting the Southwestern Baptist Theological Seminary in its dispute with the Equal Employment Opportunity Commission over reports to the federal agency.

The legal controversy started in 1977 when EEOC filed suit in federal district court to compel the seminary to provide its records on the race, sex, and salaries of employees. The school argued during the 1979 trial that as a "wholly religious" institution it was not subject to EEOC jurisdiction.

In January 1980 federal district court Judge Eldon Mahon in Fort Worth ruled for the seminary. His decision emphasized that the operation of the seminary is a "religious activity entitled to the highest degree" of federal protection.

Seminary President Russell Dilday Jr., pointed out in January that since the seminary is an integral part of the Southern Baptist Convention and its churches, EEOC jurisdiction over the seminary would give the federal agency jurisdiction over the churches.

The EEOC appealed the lower court ruling to the Third Circuit Court of Appeals in New Orleans.

Americans United's friend of the court brief, prepared by AU General Counsel Lee Boothby, argues the EEOC jurisdiction over the seminary "is an impermissible governmental intrusion under the religious clauses of the First Amendment and inhibits its right of free exercise of religion." The brief also argues that the EEOC has shown no compelling state interest in its attempt to require the seminary to provide it with information in the race, sex, or salaries of employees.

## Foundation

### Students and Christian education

by Jonas L. Stewart

He came to our office with a plea for just enough money to help with his last semester's expenses.

He had chosen a Baptist College even though he and his parents knew how expensive it would be. They also knew that he would obtain a quality education plus living in the Christian atmosphere that would provide strength for successful living in the future. We could not help him because our extremely limited resources for such assistance was exhausted.

The above is one of the more frequent inquiries coming to the Foundation office. It is a difficult thing to tell a student that we cannot help. Funds for this purpose are so limited. One tragedy of this is that money is available if all the Lord's people would recognize the need and make provisions that could be made from their surplus funds or through their wills.

A perpetual trust fund can be established to provide scholarship to help students in need. This can be done as a memorial to a precious loved one who has gone to be with the Lord. The fund would remain until Jesus comes with the income providing aid to qualified students year after year.

We realize we have waited too long already for this plea, but it is not too late for something to be done about it. For the memory of a loved one to be perpetuated, for the student who has a need, for Christian education, for an expression of your Christian concern, write the Tennessee Baptist Foundation, Box 347, Brentwood, Tennessee 37027, for information about how to establish a scholarship fund. Or, you may contact an official from one of our Baptist schools.

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# Tanzanian thanks Baptists for 'loving an African'

By Charlie Warren

Harry Mwasanjala has a heart that beats with a message of gratitude to Southern Baptists for "sending the light" to his native Africa.

While in the Nashville area last week, Mwasanjala, president of the Baptist Convention of Tanzania, expressed his thanks to local church members, Tennessee Baptist Convention staff members, and employees of the Southern Baptist Executive Committee.

"Thank you for loving an African," he said during a chapel service at the Tennessee Baptist Convention building in Brentwood. "You loved me before you knew me. You loved my brothers back in Africa before you knew them."

Brentwood Baptist Church hosted Mwasanjala during his week in the Nashville area. Speaking at the Brentwood church's mid week prayer service, he told of the Southern Baptist missionary who introduced him to Christ in 1960.

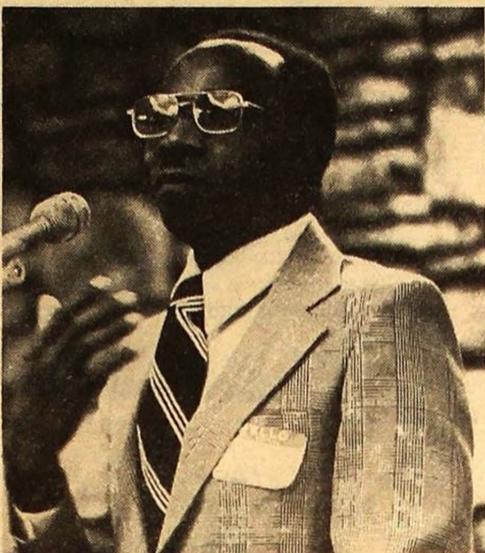
"It was a wonderful day I shall never forget when a preacher came to my village telling the good news that this man Jesus can save people from their sins," Mwasanjala said.

The missionary witnessed to him personally, but he did not accept Christ as his Saviour until the next Sunday morning. The missionary invited him to attend the first worship service ever held in the village. Mwasanjala was among about 20 people who attended.

"He preached and really touched my heart and I turned my way to follow Jesus," he said, noting that he was the first person in the village to accept Jesus as Saviour.

The Tanzanian's involvement in Baptist work goes uphill from that point on. He began to study the Bible seriously. He taught Sunday School in his church. Then, in 1962, Mwasanjala "heard something touching my heart saying, 'you have the good news—you have something in your heart you have to share with others.' So I started preaching in my church."

In 1963, he entered the Baptist Seminary of



'You loved me before you knew me.'

East Africa, Arusha, Tanzania. He completed the three-year course, returned to his home village, and found the church had declined. Only two to five people were attending worship services, he said.

He began preaching in the church. After six months, attendance climbed to 50. Today, Mwasanjala is still preaching in the church and there are about 150 active members.

In 1966, Southern Baptist Missionary Jack Conley started the Runegwe Baptist Bible School and eventually asked Mwasanjala to teach in the school. He has taught there ever since.

On June 20, 1971, Baptist churches in Tanzania joined together to form the Baptist Convention of Tanzania. Mwasanjala was elected secretary and became president two years later. He has served in the volunteer post since 1973. He draws no salary as leader of the convention nor as pastor of the church. His

only income is from teaching at the Bible school.

Not unlike the Southern Baptist Convention, the Tanzania convention has set some bold mission goals for the future. They plan to have 500 churches with 50,000 members by 1985.

When the convention formed in 1971, there were 86 churches with about 10,000 members. Today, there are 300 churches with 20,000 members. To meet the membership goal, they will more than have to double in the next five years.

Mwasanjala believes they have practical evangelistic projects that will help them meet the goal.

The first of these, the Sukuma project, began last year. Already, 50 churches have been started, and 3,000 members have been baptized. The effort sends several Baptists into a village that has no evangelical witness. The team stays for six months. They preach, witness, teach the Bible, start a church, and baptize new converts. They train new members to carry on the work. After the six



'You showed us the love of God.'

months, they move to another village.

Starting this year is an airplane ministry called bega kwa bega, meaning "shoulder to shoulder." Five Baptists trained in evangelism are airlifted to a rural area. They witness and preach for one week. The plane returns them home. The following week, a new group of five go out. One person returns to the first area for a week, while the other four go to a new area. The pattern repeats until five new areas have been reached in five weeks. Then there is a period of follow up to train new believers.

Referring to the goal of reaching 50,000 by 1985, Mwasanjala commented, "It is not our will, it is His will, and He will help us do it. By 1985, every area in Tanzania will be reached. We will have preached the gospel to every one."

He said more Southern Baptist missionaries are needed to help develop the work. The missionaries and Tanzanian Baptist

leaders have a good relationship, according to Mwasanjala. He said they work together "bega kwa bega—shoulder to shoulder."

He also expressed appreciation for Baptist volunteers who have helped the work in Tanzania. Last year, First Baptist Church of North Augusta, S.C., sent more than 100 men to help build a Baptist assembly in Iringa, Tanzania. Brentwood Baptist Church, Brentwood, sent six men to assist with the same project. In addition to hosting various Baptist meetings, Mwasanjala said the assembly will help train pastors to train their members in evangelism and stewardship.

He said the convention needs people to come teach Tanzanian pastors a trade, since most churches cannot support a full-time pastor. He said they also need someone to come for about six months to teach Bible.

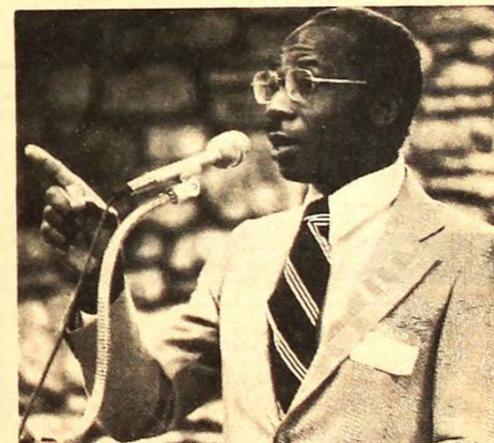
Asked if there are special needs Tennessee Baptists might help meet, Mwasanjala said money is needed to purchase Swahili Bibles. The convention could also use several motorcycles to help pastors get into rural areas, he said.

"Sometimes a pastor will walk 20 miles to go preach in another village," he said. "A few motorcycles could reach thousands for Christ."

He believes Baptists should use every tool and every opportunity to spread the gospel. Stranded for three days in rural Africa after the bus he was riding broke down, Mwasanjala took the opportunity to preach to the people. Two men came to know Christ, he said, and a new Baptist church was started there.

Dedicated to reaching people for Christ, the Tanzanian leader is equally dedicated to Baptist work. Someone tried to convince him to leave Baptist work and join another religious group.

"I told him it would take 20 years to wipe off the Baptist faith from my mind," Mwasanjala said. "What I mean is this—no one can take me away from Jesus Christ. I told the devil he can take away everything I have but he must leave Jesus with me."



'We show that love to our brothers.'

## New evangelistic zeal wins Italians to Christ

By Martha Skelton

ROME, Italy (BP) — Pastors are elated. Church members are enthusiastic. Veteran missionaries can't recall anything like it for at least the past 20 years. An interest in reaching out, witnessing, evangelizing has taken root and budded among Italian Baptists.

A combination of factors and their timing seem to have contributed to a visible stirring...an openness to the Holy Spirit's leading in reaching beyond the church walls to share the gospel with the millions of Italy's non-Christians.

Pastor Angelo Chairelli of Via Urbana Baptist Church, Rome, recalls the individual responses and churchwide growth his congregation experienced after participating in evangelistic meetings last fall.

"One man in our church is a bank manager, very shy," he explains. "He took days of vacation, went into the streets giving out tracts and inviting people to come. All the people are interested in inviting. They say to me, 'Now, pastor, don't stop.' As a pastor it was a thing for which I prayed so long."

Much of the new vitality is expressed in congregations such as Chiarelli's. That is not an accident.

"The church is the agent of evangelism. We don't do evangelism as a department," says Saverio Guarna, pastor of the Baptist church in Isola del Liri and secretary for evangelism of the Baptist Evangelical Union of Italy. The department emphasizes outreach through church units.

"Revival starts in a single church when the Holy Spirit blows, and one, two, or three people are ready to hear him and open their lives to the newness of the Spirit," observes pastor Mario Marziale of the Baptist church in Florence, Italy.

Baptists are also urging cooperative efforts through an association, other Protestant groups, and in jointly sponsored campaigns.

Five or six years ago, the nine churches in Piemonte Baptist Association began to discuss how to "get out of our eggshells to meet the public," says Michele Foligno, a pastor in Turin and president of the association. "We wanted to break the confining mentality in which we were living. We began to realize each church could do something, but together we might be able to do something better. The association took the idea of actual, direct, overt evangelism." The effort has become "our reason for being," says Foligno.

Because Baptists and other evangelical groups — counted together — are a religious minority, they find joint efforts effective.

Earlier experiences with evangelistic campaigns had not been successful for Italian Baptists. The American-style meetings just didn't reach Italian non-Christians, they found. But renewed interest and enthusiasm is exhibited by churches which have participated in recent campaigns designed along the lines Italian Baptists themselves have worked out in conjunction with missionaries, other European Baptists, and Baptists from America.

Last fall, teams from churches in England, France, Holland, and the United States came to Italy to undergird such a campaign. The meetings were coordinated by the World Evangelism Foundation, a Texas-based group. The results were decisions for Christ, and spiritually challenged churches.

With such a basis from which to build, Guarna foresees expanded evangelistic outreach on both individual and cooperative levels. But he will continue to emphasize the primary role of the local church in whatever efforts are made.

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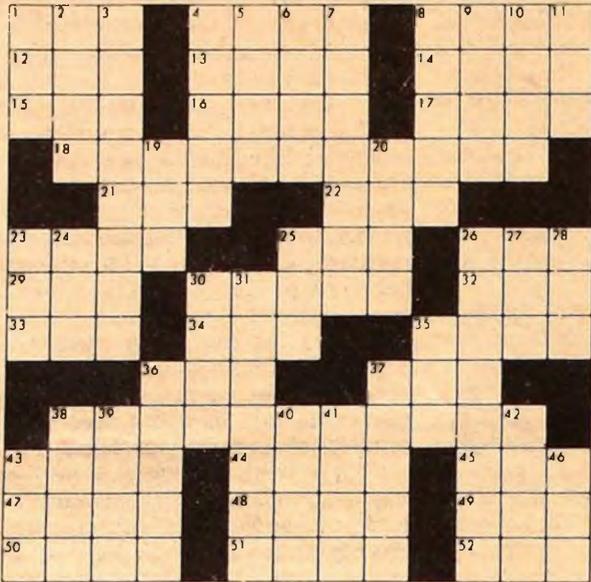
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# Bible Puzzle

Answers on page 10



**ACROSS**

- 1 "the labourers are —" (Luke 10)
- 4 "is — abroad" (Rom. 5)
- 8 "and — of heart" (Luke 24)
- 12 Macaw
- 13 They walk (Matt. 11:5)
- 14 Musical sound
- 15 Poet's contraction
- 16 Man's name
- 17 Plain (Amos 1:5)
- 18 Mesha (2 Ki. 3:4)
- 21 Mischievous child
- 22 Female rabbit
- 23 "He that covereth his —" (Prov. 28)
- 25 See 47 Across
- 26 Number of servants (Luke 19:13)
- 29 Witch
- 30 Spice
- 32 One is past (Rev. 9:12)
- 33 Being
- 34 Wire measure
- 35 Cornbread
- 36 Pouch
- 37 Exclamation used in cheers
- 38 "in him a — —" (John 4)
- 43 City of Galilee (John 2:1)
- 44 Mortgage
- 45 City of the priests (1 Sam. 22:19)

- 47 See 25 Across
- 48 English princess
- 49 Bird sound
- 50 Darius (Dan. 11:1)
- 51 Seats
- 52 Timetable abbr.

**DOWN**

- 1 "the — of fed beasts" (Isa. 1)
- 2 Pagan goddess
- 3 "and divers —" (Heb. 9)
- 4 "and many —" (1 Cor. 11)
- 5 Instrument (Psa. 147:7)
- 6 Like the Anakims (Deut. 2:10; sing.)
- 7 Time periods
- 8 Kansas, for one
- 9 Faith works by it (Gal. 5:6)
- 10 Unusual thing
- 11 Skin tumor
- 19 Printer's measures
- 20 Fish
- 23 Haggard novel
- 24 John in Ireland
- 25 The sesame
- 26 "took out —" (Luke 10:35)
- 27 Long time
- 28 Born
- 30 Son of Helem (1 Chron. 7:35)
- 31 A proselyte of Antioch (Acts 6:5)
- 35 Kind of stop
- 36 Drudge
- 37 Place (Isa. 30:4)
- 38 Ripple
- 39 Oklahoma town
- 40 Good!
- 41 Departed
- 42 Plant part
- 43 Machine part
- 46 Snake

**CRYPTOVERSE**

Q Y F Y I Y O N S E C E L K R Y K C F Z Y M E S Y  
 H E Q Q K C D U Z Y O Y K C Z Y U E M H E Q Q Y R

Today's Cryptoverse clue: R equals D

# Pulpit To Pew

By Jim Griffith

Handicapped by too few to work, and not much to work with, Volunteer Fire Departments do an excellent job under the circumstances.

Of course, they come in for their share of ribbing. I once knew a volunteer fire department that had the reputation of "never losing a foundation."

Then there was the volunteer fireman who said: "We had a fire in our town once that would have burned itself out in about three hours, but we managed to keep it going all night."

And yet, anyone who has ever seen a loose spark in the wind knows that it's easy to start a fire — but difficult to put it out.

God must have a special place in heaven for those gracious "church firefighters" — who go around extinguishing little "brush fires" that would destroy the fellowship if left unattended.

The task does not call for asbestos gloves, but it does require a cool head, tough hide, a concerned hand, and a loving heart.

# Interpretation

## Order of Widows

By Herschel H. Hobbs

"Let not a widow be taken into the number under threescore years having been the wife of one man" (1 Timothy 5:9).

Some early church fathers such as Origin and Tertullian tell us that by the end of the second century such an "Order of Women" existed in the churches. Unless we assume such here, verses 9-15 present difficulties in interpretation. For instance, the age requirement in verse 9 hardly applies before a widow could receive help from the church. We may see here the beginning of the orders mentioned by the church fathers, which called for instructions from Paul. This group evidently did visitation and worked with women and children. (Modern churches do well to utilize the ministry of retirees.) This service would dignify the help given the church: remuneration for services rendered.

Besides being at least 60 years of age, one eligible for this order must have been, literally, "a one-man-woman" (same construction as in 3:2, 12). She must have been one who lived by God's law of monogamy, one husband at a time. She must have demonstrated qualities showing her ability to do such work (v.10): for instance, a good mother, hospitable, willing to do humble work (washed saints' feet), care for the afflicted.

They should "refuse" or beg off from younger widows for two reasons (vv. 11-13). (1) Due to the sex urge (wax wantom), they will marry (probably to a pagan). This explains "against Christ" or contrary to His will. "Damnation" (v. 12) should read "judgment" (krima). In such a marriage they would judge themselves as casting off their "first faith" to serve Christ. Some translate this as "first pledge." Perhaps, those who entered this order pledged not to remarry.

(2) The second reason is that they will learn to be "idle" or will not work at the assumed

task (v. 13) possibly being bored by it. Instead, they will become gadabouts and gossipers about the intimate things learned in their work. Woe betide any religious worker who betrays confidences shared with him/her by those seeking counsel and help!

So Paul wishes that younger widows find fulfillment in remarriage, the rearing of children, and in guiding their homes (v. 14). "Guide the house" renders an infinitive meaning to rule the household. Here is a proper recognition of her role, quite an improvement over her former status. Christian truth was already changing the wife's role for the better. Such a role would give no occasion for rebuke, but only of praise.

**Devotional**

## Praise the Lord

By Hoyt Wilson

"Praise the Lord" is a phrase that may be either trite or thrilling. Too often it is a cliché, but true praise of God is always an exciting experience.

It is right to praise the Lord. The Psalms stand as man's greatest attempt at praising God. W. Stewart McCullough wrote that "Many portions of the Old Testament are to be described as the words of God to man."

the Psalms, however, have the distinction that, to a degree not present in any other part of the Bible, they contain the words of man directed to God." Psalms 19 is a fine example of praise to God, yet, the word "praise" is not even found in the 14 verses of the Psalm.



Wilson

Three themes may be seen in this Psalm. "Nature praises God" is the first theme—"The heavens declare the glory of God, and the firmament showeth his handiwork" (vs. 1). The second theme is that the "law praises God"—"The law of the Lord is perfect. . .the statutes of the Lord are right. . .More to be desired are they than gold" (vss. 7,8, and 10). "Redeemed men praise God" is the third theme—"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer" (vs. 14).

This trio of themes suggest to us that when man observes God at work in His world ordering it by His will and leading men to please Him with their inner selves, God is truly praised. A person aware of God finds it difficult to talk to Him without praising Him or to talk to others about Him without praising God.

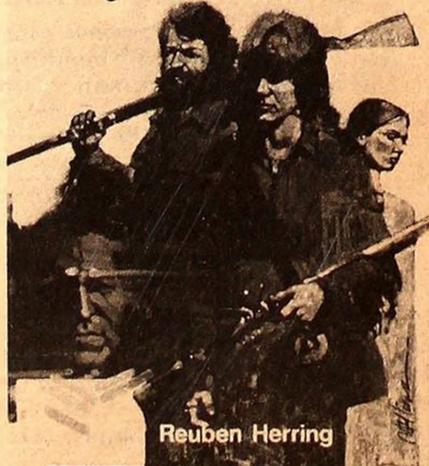
Let us praise the Lord. If the phrase, "Praise the Lord," seems trite, do as a pin I once saw suggests. The pin contained the letters PTLA. They represent this thought: Praise The Lord Anyway.

Wilson is pastor of First Baptist Church, Lexington.

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# Our People and Our Churches . . .

## PEOPLE...

Members of Bluegrass Baptist Church in Hendersonville are scheduled to honor their pastor, **Robert Wooddy**, on the occasion of his 10th anniversary with the church. The community-wide reception will be held on Sunday, Aug. 17, from 2-4 p.m.

Union University graduates **John and Becky Yarbrough** are in Salem, Ore., where they are beginning a new Baptist work. Yarbrough served as pastor of Fulton Baptist Church in Henning while in Tennessee, and he plans to attend a branch of Golden Gate Baptist Theological Seminary at Portland. Mrs. Yarbrough is the daughter of **Gordon Crocker**, director of missions in Shelby County.

**Carl Talley**, a Southern Baptist missionary for 50 years, has retired and is residing in Shelbyville. He led churches in Tennessee, Texas, Oklahoma, and North Carolina, and plans to remain active in supply and interim work.

**Gary Kent** was ordained to the gospel ministry by New Salem Baptist Church, Sevierville. He is serving as pastor of that church.

**Mr. and Mrs. Jake Milliron**, Dalewood Baptist Church, Nashville, observed their 60th wedding anniversary last month. **Gary Taylor** is their pastor.

Silver Point Baptist Church, Silver Point, ordained **Joe Wiles** to the gospel ministry recently. Wiles is a student at Southern Baptist Theological Seminary and is serving as pastor of the Silver Point congregation.

In Pulaski, **Mr. and Mrs. Roy Prindle** celebrated their 50th wedding anniversary recently. They are members of First Baptist Church.

Former Tennessee church staff member **David Lee** has been called to serve as minister of music and youth at Crestview Baptist Church in San Antonio, Tex. He is a recent graduate of Southwestern Baptist Theological Seminary in Fort Worth, Tex. While in Tennessee, he was on the staff at Mt. Horeb Baptist Church, Lawrenceburg; First Baptist Church, Leoma; and Florence Avenue Baptist Church in Murfreesboro. He is the son of **James Lee**, pastor of Bear Cove Baptist Church in Sparta.

**Mr. and Mrs. George R. Brooks** celebrated their 50th wedding anniversary recently with a reception at West Knoxville Baptist Church, Knoxville. The Brooks have been members of the church longer than any other couple, according to Pastor **Eugene M. Fleming**.

**Larry Crisp** was licensed to the gospel ministry last month by the Ramsey Heights Baptist Church in Knoxville. **Charles Gamble** is pastor.

Members of Mullins Station Baptist Church in Memphis honored their pastor, **John Budlong**, on the occasion of his 25th anniversary as pastor of that congregation. The church combined the anniversary celebration with the dedication of the new educational building. The membership presented their pastor with a financial love gift, plaque, and an extra week of vacation.

During the recent Vacation Bible School at Hickman Baptist Church, Hickman, **Mrs. Finis Gwaltney**, 96, attended sessions daily. She is the oldest member at Hickman. Her pastor is **Terry Vantrease**.

**Mr. and Mrs. Howard White**, members of Central Baptist Church, Johnson City, observed their 50th wedding anniversary recently. **James Sorrell** is their pastor.

A 50th wedding anniversary reception was held last month in Memphis for **Mr. and Mrs.**

**Richard Edward Sherman**. The couple is a member of Highland Heights Baptist Church in that city.

Ordination services were held at North Knoxville Baptist Church, Knoxville for **Richard Wilson**. Wilson serves as minister of youth at Trinity Baptist Church in Powell. **John Wilson** delivered the ordination sermon; and **Bill Edmonds**, pastor at Trinity, brought the charges. **Guy Milam** is pastor at North Knoxville.

Immanuel Baptist Church in Knoxville ordained **David R. Sayne** to the gospel ministry recently. Sayne, a recent graduate of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., plans to return to California to work in local church situations. **Joe W. Chandler** is pastor at Immanuel.

Webb Baptist Church in Newport licensed **Charles Lowery** as a minister of the gospel last month. **D. Frank Bell** is pastor of that congregation.

Members of Oak Street Baptist Church, Elizabethton, hosted a reception for **Mr. and Mrs. Bob Polk** on Aug. 1, prior to their departure to the foreign mission field. Polk was pastor at Oak Street on two occasions. The Polks have been appointed to serve in Colombia, where he will be an English language pastor and she will be a church and home worker.

Parkway Baptist Church in Goodlettsville ordained **Mark LeMay** to the gospel ministry recently. LeMay has served on that church's staff for three years, working with youth and music ministries. **Hiram LeMay**, pastor of Una Baptist Church in Nashville and father of the candidate, delivered the ordination sermon. **Jimmy Moore** is pastor.

**Dale True** was ordained to the gospel ministry by Reelfoot Baptist Church, Troy.

At Lockeland Baptist Church in Nashville, **Mr. and Mrs. Oscar Behne** celebrated their 50th wedding anniversary recently. **Herbert Higdon** is their pastor.

West Jackson Baptist Church, Jackson, licensed **Max Cooper** to the gospel ministry last month. He plans to attend Clear Creek Baptist School in Pineville, Ky. this fall. **John Lee Taylor** is pastor of the Jackson congregation.

Caney Fork Baptist Church, Cookeville, ordained **Melvin Butler**, **Kenneth Clouse**, and **Bill Hicks** as deacons last month. **Bratton Tucker** is pastor.

**Mr. and Mrs. R.N. Blanks** celebrated their 60th wedding anniversary last month. They are members of First Baptist Church in Old Hickory. **Norris G. Hite** is pastor.

**Mr. and Mrs. J.J. Hill** observed their golden wedding anniversary recently. They are members of Meridian Baptist Church in Knoxville.

## CHURCHES...

In Kodak, Paw Paw Hollow Baptist Church held the first Vacation Bible School in the 178-year history of the church. According to interim pastor **W.A. Galyon**, 120 persons were enrolled with an average attendance of 98. There were five professions of faith, and an offering of \$172.00 was given through the Cooperative Program. Galyon, who is also director of missions for Sevier County, reported that the church held its first January Bible Study this past winter. Membership stands at approximately 300.

Silver Point Baptist Church, Silver Point, will celebrate the fifth anniversary of the church, Aug. 31. **Joe Wiles** is pastor.

Members of First Baptist Church in Rutherford held dedication services for renovated

facilities recently. According to Pastor **Deryl G. Watson**, the cost of the renovation was approximately \$70,000, with the church furnishing financing for the work. **Tom Madden**, executive secretary-treasurer of the Tennessee Baptist Convention, spoke to the group on dedication day.

**James Cambron**, pastor of Cherokee Baptist Church in Jonesboro reported that the church began grading on a new parking lot and recreational field last month. The contract was awarded to **Howard Guinn**. Cambron said the facility will be used for church and community use.

Lakewood Baptist Church in Nashville observed the church's 10th anniversary last month. **Harold Gregory**, former director of missions for Nashville Baptist Association, was the guest speaker. Gregory was instrumental in the starting of the mission from the Hermitage Hills Baptist Church in that city.

Feathers Chapel Baptist Church completed work on an addition to the main building. The men of the church did all the labor.

North Knoxville Baptist Church, Knoxville, observed its 50th homecoming on Sunday, Aug. 10. **Guy M. Milam** is pastor.

Raleigh Baptist Church in Memphis held dedication services for a renovated wing which included the old sanctuary. The new facility will house educational space and classrooms. Church member **Charles Watkins** supervised the project which was completed for a cost of \$90,000. **Dan Hodges** is pastor.

## LEADERSHIP...

**David Music**, minister of music at Highland Heights Baptist Church in Memphis, resigned to become assistant professor of music at California Baptist College in Riverside.

Pleasant Hill Baptist Church, Clinton, called **Troy Christopher** as interim pastor.

**Lonnie Dison** resigned as pastor of First Baptist Church in Briceville.

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

**D.M. Renick**, pastor for many years at LaBelle Haven Baptist Church, Memphis, was called to serve as associate pastor for the Boulevard Baptist Church in that city. His work will be assisting the pastor and church in organizational and promotional work. **Acie Ford** is pastor at Boulevard.

**Brenda Hales** has accepted the position of youth minister at Eastwood Baptist Church in Hamilton County Association. She comes from the membership of Concord Baptist Church in Chattanooga where she was secretary to music and youth and book-keeper.

**Bob Brian**, minister of music at First Baptist Church in Maryville, has accepted the call to serve as minister of music at the West Jackson Baptist Church in Jackson, effective Aug. 18. He has served the Maryville congregation for seven years. Mrs. Brian has served the church as organist. He is a graduate of Louisiana College in Pineville, and holds the master of church music degree from New Orleans Baptist Theological Seminary.

**Terry Vandergriff**, Maryville, has been serving as summer youth worker at Immanuel Baptist Church in Knoxville. She plans to attend Southern Baptist Theological Seminary, Louisville, this fall. **Joe W. Chandler** is pastor.

**Darrel Wiley** is the new minister of music at Saturn Drive Baptist Church in Nashville. He

is a graduate of Belmont College in that city. **James Owen** is pastor.

Cottage Grove Baptist Church, Cottage Grove, has had the services of **Doug Braden** for the summer months. He has served the church as minister of music.

**Betty Manning** is serving as assistant summer youth director at National Avenue Baptist Church, Memphis. She is a graduate of Memphis State University where she majored in recreation, and she plans to attend Southwestern Baptist Theological Seminary in Fort Worth, Tex. this fall. **Gene Gafford** is pastor at National Avenue.

**Mike Henegar** is serving as interim pastor at Alder Branch Baptist Church, Sevierville.

Snow Memorial Baptist Church in Johnson City called **C.W. Jones** as interim pastor. He is the former pastor of Antioch Baptist Church in Johnson City. Since his retirement in 1975, he has led several churches as interim and supply pastor.

Samford University graduate **Randy Stone** joined the staff of Two Rivers Baptist Church in Nashville earlier this month. He will serve as minister of activities. He comes to the post following the recent resignation of **Claude King**, who served as minister of recreation. King resigned in order to attend New Orleans Baptist Theological Seminary this fall. Stone, one of the trio of the Stone Brothers from Rome, Ga., is a native of Jacksonville, Fla. His studies at Samford were in the field of church recreation. **Ralph Stone** is pastor.

Beech Bluff Baptist Church, Madison-Chester Association, called **Joe Layman** as interim pastor. Layman serves as director of student enlistment at Union University in Jackson.

**Gary Williams**, director of music and youth at Liberty Grove Baptist Church, Jackson, resigned in order to attend Southwestern Baptist Theological Seminary, Fort Worth, this fall.

**Jeff Law** was called as youth minister to Whitten Memorial Baptist Church in Memphis. He is a graduate of Union University in Jackson. **J.E. Tanksley** is pastor.

Bennington Park Baptist Church, Memphis, called **Chuck Cossey** as minister of music and youth. He will also serve as assistant pastor. Cossey comes to the post from First Baptist Church, Leslie, Ark., where he served in a similar capacity. **J. Paul Palmer** is pastor.

After 26 years of service, Willard Park resigned as Sunday School director from First Baptist Church in Bruceton.

Broadway Baptist Church, Maryville, called **Nolen Rollins** as minister of education. He comes to Maryville from the Victory Memorial Baptist Church in Louisville, Ky., where he was minister of education and administration. He also served on the staff at Black Oak Heights Baptist Church, Knoxville, and Calvary Baptist Church, Lenoir City. He is a graduate of Southern Baptist Theological Seminary in Louisville. **Joe R. Wren** is minister.

**Robert Bales** is the interim music director for Sharon Baptist in Knoxville.

**Nolen Cantrell** was called as interim pastor of the Falling Springs Baptist Church in Riverside Association recently. He is a member of Three Forks Baptist Church in Crawford.

**James Suggs** resigned as pastor of Ray's Chapel, Newport, recently.

Bethel Baptist Church, Madison-Chester Association, called **Eldon Byrd** as interim pastor. Byrd is chairman of the department of sociology at Union University in Jackson.

**BIBLE BOOK SERIES**  
Lesson for August 17

# Paul defends apostleship

By C. Stephen Byrum, assistant professor  
Chattanooga State Community College  
Pastor, Lookout Mountain Baptist Church

Basic Passage: Galatians 1:11 to 2:10  
Focal Passages: Galatians 1:11-20; 2:1-10

In the introductory notes on the book of Galatians, the Oxford University Press annotated edition of the Revised Standard Version reflects on this particular letter of Paul by calling it the "Magna Carta" of the Christian faith. This is a high compliment, for the English Magna Carta which King John was compelled to issue in 1215 under threat of civil war has become an exemplary symbol for that highest of human pleas, the plea for freedom, liberty from oppression, recognition, and respect. In fact, several sections of the Constitution of the United States are directly traceable to the Magna Carta.



Byrum

While the comparison of Galatians to the English document is indeed high, it is at the same time thoroughly appropriate. Galatians is a "declaration of independence." The declaration is aimed in several directions—*independence from too great an identification with the Jerusalem church, independence from Judaism and its ritual constraints, independence from tradition, and ultimately and most importantly, independence from the law.* The declaration of Galatians is the declaration of the heart of Christianity—"if the Son shall therefore make you free, you shall be free indeed" and "you shall know the truth and the truth shall set you free."

However, documents such as the Magna Carta, the Constitution, or the Declaration of Independence do not arise by mere coincidence. They arise out of the hearts of individuals who hold a burning desire for freedom in their own lives.

The same is true of Galatians. While it does call for a Christian freedom and independence that will reach the masses, it too arises out of a burning individual desire for freedom, independence, and personal respect. This individual feeling which becomes the intense catalyst for the proclamations of the whole book is explicitly clear in the focal section of this lesson where Paul is defending his own apostleship.

Paul can be seen as calling for at least four types of personal freedom and independence. First, he wants to be free from the stigma that his preaching is his own creation, and the idea that his authority extends no further than his own imagination. He ultimately wants to point to Jesus and to God (see 1:11-12). He says that his gospel is "not received of man." But in addition, he does not want to be considered as just one of a huge raft of itinerant preachers and self-styled prophets that

blanketed the Hellenistic world of Paul's day. His apostleship is not a human creation, but is based on a personal experience with God.

Paul also wants to be free from the shackles of theological controversy and the traditions surrounding it. In this instance there is the debate over whether the acceptable criterion for being called an "apostle" is having actually seen Jesus in the flesh. Paul's response again rests on the personal encounter—the Damascus Road experience. Paul is pleading for the personal experience to transcend all other theological criteria. That he had been "called by God's grace" (1:15) took precedence over any laws about who was eligible to become involved in certain religious practice and who was excluded—*grace is inclusive, legalism excluded!*

If legalism prevails, Christianity loses its uniqueness and becomes little more than a movement of dissent within Judaism—a fragmented sect rather than a radically new fulcrum from which the world can be moved.

In 1:13 Paul makes his third declaration of independence. This time he wants to be free from his past. Like many people today, the Galatian detractors did not want to let Paul forget what he once had done. But again the personal experience becomes the center of Paul's response. The "pleasure" (1:15) of God's will shows that God is ready to move beyond the past. Could the people not do the same and come to recognize and respect Paul as he now is and forget how he once was?

Finally, Paul wanted to declare his freedom from the Jerusalem church. In 1:17 he strongly discounts that he is a "lackey" of someone else. He again wants to be considered on his own merits. This plea made, he does go on (2:1-10) to describe meeting with the Jerusalem leaders, contending with them over the circumcision issue, and finally gaining the admission from them that he, too, had received God's revelation.

In the end, the stage is set for one of the most significant treatises on Christian freedom that has ever been written. As Paul has defended his own freedom and apostleship so passionately, he is now ready to give equal passion to defending the freedom of every individual whose faith grows out of a personal experience with God through Jesus Christ. The central issue of that freedom is that such a personal experience means more than any ritual, any tradition, any custom, or any theological or ecclesiastical definition of the form that Christian faith must take in order to be legitimate.

The key point to the lesson: Paul's cry for Christian freedom did not occur in a vacuum; it grew out of the most personal depths of his own life. As he cried out for the religious freedom of others, his cry was a resounding echo of a plea that he had had to make for himself.

**UNIFORM LESSON SERIES**  
Lesson for August 17

# Renewal under Nehemiah

By John H. Tullock, chairman  
Department of Religion and Philosophy  
Belmont College, Nashville

Basic Passages: Nehemiah 1:8-9  
Focal Passages: Nehemiah 1:1-6; 8:9-12

The enthusiasm generated by Haggai and Zechariah that led to the rebuilding of the temple and its subsequent dedication in 515 B.C. died out. The probable cause was that Darius the Persian ruler clamped down on the Jews and killed their hopes of an immediate beginning for a messianic reign. Haggai and Zechariah seemed to have viewed Zerubbabel the governor and Joshua the high priest as leaders capable of bringing the new and glorious age to reality. Certainly, if Darius had heard that the Judean governor had any ideas of leading a revolt against him, he probably would have disposed of Zerubbabel and any others who were under suspicion for helping him.



Tullock

Be that as it may, 70 years passed during which we have no inkling of what went on in Judah. Nothing of importance went on, obviously, else the Biblical writers would have recorded it for posterity.

In 458 B.C. another group of Jews arrived in Palestine from Mesopotamia. This time the leader was Ezra, a priest who led a series of religious reforms. Then in 445, a Jewish governor, Nehemiah, was appointed who would lead the people in a program to rebuild the walls of the city. Nehemiah's call is recorded in our first Scripture passage.

**News from Jerusalem (1:1-3)**

In these verses we are told a great deal about what had happened to the Jews in exile. Nehemiah was cupbearer to the Persian king, Artaxerxes (1:11), when a relative ("one of my brethren") came with others from Palestine, telling of conditions there. First, the fact that a Jew could rise to the important position of cupbearer to the king testifies to the freedom that the exiles enjoyed. The cupbearer tasted the wine before the king was served to make sure it was not poisoned. The person who held such a position had to be trusted by the king. Secondly, the messenger and his party had probably come to the capital of Susa (located in what we know today as Iran) to visit.

The news they brought was not good. Conditions in Palestine were poor. The Jews who lived there were being harassed by other people living around them. The city walls, necessary for the protection of the people, still had not been rebuilt. Even the city gates were destroyed so that even if the walls had been sound, intruders still could enter the city at will.

**Nehemiah's reaction: a prayer of repentance (1:4-6)**

Nehemiah was devastated by the news. For days he mourned, fasting and praying to the Lord for guidance. A summary of his prayer is given in verses 5-6. In his address to God, he recognizes Him as the "God of heaven." One important change came to the Jews as the result of the exile. They realized God's presence was not limited to the borders of Palestine. Instead, He was the only God and could be called on anywhere and at any time. Before the exile, most Israelites would not have believed this fact.

"Covenant" and "steadfast love" are important. By "covenant," Nehemiah identifies himself as being part of the "family of God" with the obligations that family ties bring with them. "Steadfast love" stands out because the Lord is described as a "great and terrible God" (1:5 RSV), which emphasizes God's judgment but puts it in the context of His love. Judgment is corrective, not destructive, according to this view. "Steadfast love" should cause a response of love and obedience.

Next, Nehemiah pleads with the Lord to give attention to his prayer. It was a prayer that he was praying for his people as well as for himself. It was primarily a prayer of adoration and confession. He confessed the sins of his people as a whole ("the people of Israel;"), the sins of his ancestors ("my father's house"), and his own sins ("I... have sinned"). He saw himself as having part of the sins of the larger group as well as guilt of the sins which he had committed as an individual.

**Holy day—joyful day**

The context of this passage is a great religious revival under the priest Ezra, who like Nehemiah had come to Jerusalem from Persia, but had come some 13 years before Nehemiah's return. Ezra had called the people together and read to them the "book of the law of Moses," presumably the first five books of the Old Testament. Interpreters explained the Hebrew words in the Aramaic language that the people now spoke.

The effect was devastating. The people, made aware of their failure to keep the law of the Lord, began to weep and wail (8:9). But the leaders instead exhorted the people to rejoice because this was a "holy day," made holy by the fact that once more the law of the Lord was in their midst.

Thus mourning was changed to joy. Mourning for sins committed has its place but continual mourning destroys our ability to do anything positive, since mourning is essentially a negative action. Rather Israel is called upon to serve the Lord with joy, "for the joy of the Lord is your strength" (8:10 RSV). As a result, the people went out "to eat and drink... and to make great rejoicing" (8:11 RSV).

The true meaning of sacrifice is exhibited in this passage. Except for the whole burnt offering, when the larger animals were sacrificed, the animal was divided between the priests and the worshipper with certain parts being burned. The rest was eaten. Since the average Jew was poor and had to eat mostly fruits and vegetables, times of sacrifice were looked forward to as times of eating meat and celebrating the goodness of God. We imply that sacrifice is almost a sad thing, straining our generosity to its capacity. But those who really know what sacrifice is in the Christian sense, have an inner joy and satisfaction that their less generous brothers and sisters can never know. They have "understood the words that were declared to them" (8:11 RSV) by the Lord.

**BIBLE PUZZLE ANSWERS**

F	E	W	S	H	E	D	S	L	O	W
A	R	A	L	A	M	E	S	T	O	N
T	I	S	E	R	I	C	A	V	E	N
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"Let every man abide in the same calling wherein he was called" (1 Cor. 7:20).

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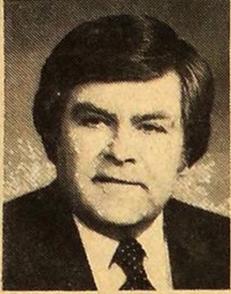
Life And Work Series  
Lesson for August 17

# Called to be God's people

By James M. Porch Jr., pastor  
First Baptist Church, Tullahoma

Basic Passage: 1 Peter 1:13 to 2:10  
Focal passages: 1 Peter 1:13-23; 2:1-5

What the church is and what the church does mutually influence each other. God desired that His people grasp His intended and prescribed nature and ministry for His church. Part of Peter's message to the threatened people of Asia Minor was to present characteristics which must shape their Christian lifestyle. None of the traits was expected to be developed by the people alone. Instead, only in a relationship with the living Christ and through the community of the church could God's anticipated nature for His people be realized. This week's focal passage presents some of the intended characteristics for the nature of the church.



Porch

### I. Called to be holy (1:13-16)

Because of the reality of living hope through Jesus Christ it was possible for God's chosen ones to be holy. Peter emphasized the priority of the mind in preparation for holy living. He described a traveler tucking the loose folds of his robe into his belt to illustrate the need for readiness for a mental journey. This trip would involve the total and continued process of receiving grace along the way toward the final revelation of Jesus Christ.

During the interval of the trip the children of obedience could settle into a pattern of surrendering to selfish desires. Peter strongly urged against a lifestyle of slavery to personal appetites. The other more viable option was holy living. To be holy involved accepting God's holiness as the standard by which to shape one's life. A separateness which rejected all moral relativism was demanded. Peter presented God's holiness or separateness as absolute and not conditioned or influenced by the world. Therefore, the Christian's absolute goal was a kindred holiness with God. Christians must never be comfortable with less.

### II. Called to know their worth (1:17-21)

The people must live day by day in holy awe. Such holy awe was possible if they realized that while God is impartial, He also values each person's deeds. Probably, Peter was remembering his experience with Cornelius as he presented this aspect of human value.

In addition, the folk of God could know their worth for each had been redeemed just as a slave is set free. Tangibles such as costly silver or gold were insufficient for redemption. The values of precious metals could and would deteriorate and perish. Something of unchanging ultimate value was needed for this redemption. Thus God sent that which He valued most, His Son, to rescue those He created with greatest worth, His People. By the cross and resurrection, redemption became a reality. The need for redemption did not surprise God. The Father always had been prepared to save the children who would receive His salvation and faith and discover the grace of God.

### III. Called to love (1:22-23)

The love expected of God's people goes much beyond emotion. Agape love originated from God and is the believer's volitional desire for his brother's highest good. The one who loves would consciously seek the unconditional betterment of another.

The process toward activation of this unique and worthy love begins with obedient acceptance of Gospel truth, the imperishable and always abiding living Word of God. Reception of the truth results in the cleansed life which is then made able to love. The love

in nature is empty of pretension, but full of intensity sparked by spontaneous desire. Actually, the love of the brethren creates the family spirit in the Christian community.

### IV. Called to grow (2:1-5)

In order for the people of God to mature they must be willing to both lose and gain.

The apostle pictures the loss as a person stripping off soiled garments. The defilements which must be intentionally and consciously lost are all offenses which have the potential to damage his love relationships. They include vices of all kinds, two-faced deception, action with hidden motives, grudges, and spicy gossip.

The gains come through the entire process. The newborn infant desires nourishment of milk. This is his essential food. God's graciousness or lovingkindness excites the taste of God's people and creates desire for nourishment which in turn produces maturity. This development continues as people keep coming to Christ, the choice and precious living stone who men rejected. The people become living stones or take on a likeness to Christ and become the building blocks for the spiritual house called the church. In turn these same people are a holy priesthood characterized by their direct access to God and disciplined offerings of themselves as living sacrifices.

Thus the call to be God's people is an expectation which is most demanding. Yet, we do not become what God desires us to be by human effort. Along the way toward reaching His prescribed nature we have His accompanying presence. This creates the possibility we can be what God intends us to be.

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### Smoky Mountain Passion Play

The Smoky Mountain Passion Play outdoor drama of Jesus, M,W,F thru Aug. 22. Damascus Road, the story of Paul, T,T,Sat. thru Aug. 23.

All performances 8:45 p.m. Passion Play Amphitheatre, Townsend, TN 615/448-2244 or 615/984-4111.

Townsend is located on Tenn. Rt. 73, 30 miles SE of Knoxville. The Amphitheatre is 2 miles from the Townsend entrance to the Great Smoky Mountains National Park.

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## Sunday School workers to train in state leadership briefings

Sunday School workers in Tennessee Baptist churches across the state will be able to avail themselves of training opportunities for their ministry as leadership briefings begin next week. Wendell Price, Tennessee Baptist Convention Sunday School director, said the briefings are designed for all Sunday School leadership.

He stated that new Sunday School workers, beginning their teaching Oct. 1, will be trained in methods of reaching and instruction. Experienced teachers will glean from an updating of materials.

Twelve conferences, with individualized instruction, are planned for younger preschool, middle preschool, older preschool, younger children, middle children, older children, younger youth, older youth, adult young, adult median, and adult senior, and general officers.

The schedule for the conferences are as follows: Aug. 18, First Baptist Church, Jackson; Aug. 19, East Park Baptist Church, Memphis; Aug. 21, First Baptist Church, Trenton; Aug. 25, First Baptist Church, Cookeville; Aug. 26, Brentwood Baptist Church, Brentwood; Aug. 28, First Baptist Church, Tullahoma.

In September, meetings will be held at Central Baptist Church of Bearden, Knoxville, Sept. 2; Central Baptist Church, Hixson, Sept. 4; and Central Baptist Church, Johnson City, Sept. 11. All meetings will begin at 7 p.m. and conclude at 9:30 p.m.

## Women's Conference

September 29—October 1



"...For Such A Time As This"  
Esther 4:14

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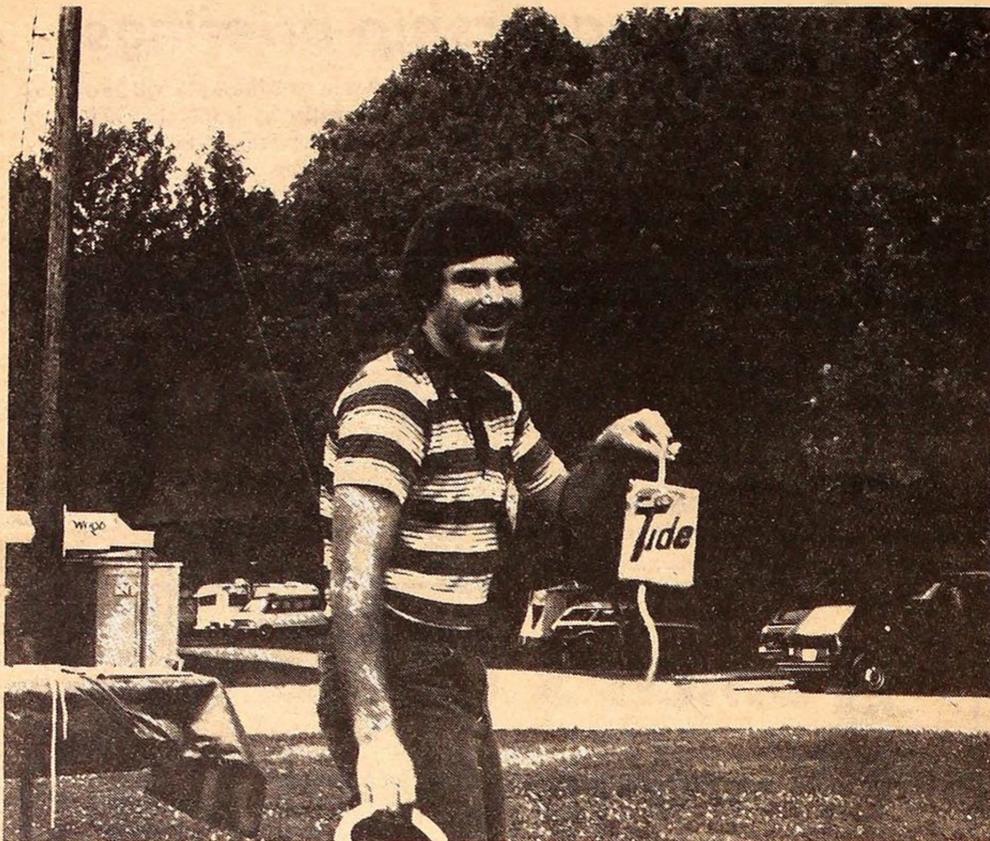


Marilee Horton  
Lynchburg, VA



Verla Pettit  
Memphis, TN

# Summer missionary applies Christian theme to magic



**CHRISTIAN MAGICIAN** — Mike Parker, summer missionary, uses magic to entertain and minister at resorts. He weaves in a Christian message as he performs.

ATLANTA (BP) — Nothing happens when the magician slides a foot-long needle through the large, white balloon.

No sounds are heard other than spectators whispering, "How's he do that?"

He doesn't reveal his secret, but the 18-year-old magician applies a Christian theme to the trick.

"With Jesus Christ in our lives, sin can no longer destroy us," he explains as he safely pushes the needle through the balloon. Then, lightly touching the needle against the delicate surface, "Without Jesus, sin can destroy our lives like a needle can destroy this balloon." The balloon explodes.

Some spectators call him "Mike the Magnificent," or "Magic Mike from Mississippi," but many tourists know him as Mike Parker — Southern Baptist Home Mission Board student summer missionary.

Every week Parker moves to a different resort, supplementing mission work, entertaining and ministering with "magic." He uses tricks to illustrate Christian values, but he emphasizes he doesn't have "magic power."

"There are a lot of magicians claiming they have magical power. All of my tricks have

logical explanations," he stresses. "I don't want to confuse anybody and make them think I have any power; what I do want to get across is the power of God."

Most of the Christian applications in Parker's shows are original. He develops his own themes because tricks with gospel applications are hard to find, he says.

"I don't think 'magic' itself has any correlation with Christianity, but it's an excellent tool for teaching Christian principles," Parker says. "It keeps people's attention, it's interesting and you can really say something through it."

The summer missionary's performances attract people for different reasons. Some seek entertainment, others come because of curiosity. "Magic is something different; you don't see it everyday. Besides, people like to be fooled," Parker says.

Many times the audience believes they have a trick figured out, only to discover Parker outsmarts them.

"I've been fooled by magicians too, but it's really bad when we let Satan fool us. He wants to deceive us. Let magicians fool you, but let Jesus lead your life," Parker advises.

Response to his unusual talent and the incorporation of Christian themes has been good. "I'm sure not everybody agrees with what I'm doing, but nobody has really come out and told me," he says. "The only ones who approached me had good things to say."

Parker, from McComb, Miss., will attend Mississippi College in the fall. He plans on seminary and perhaps later will do some kind of mission work.

But he says he will always hold on to magic tricks, because "no matter what setting I'm in, I think they're always appropriate."

## HMB adds consultant for Muslim relations

ATLANTA (BP)—George W. Braswell Jr., professor of missions and world religions at Southeastern Baptist Theological Seminary in Wake Forest, N.C., was named sabbatical consultant for Baptist-Muslim relations during the August meeting of the Southern Baptist Home Mission Board.

A former missionary to Iran, Braswell will spend the next year collecting data, teaching, writing, attending meetings, and working on projects which will increase Baptists' understanding of the Muslim world.

Braswell is a graduate of Wake Forest University, Yale University Divinity School, the University of North Carolina, and Southeastern Baptist Theological Seminary.

While in Iran, he was associate director of Armaghan Institute in Tehran and professor at the University of Tehran and Damavand College in Tehran.

In other measures, Home Mission Board directors approved a resolution which moved the board's office of Mission Service Corps coordination from the services section to the missions section and attached to the office of the director of that section.

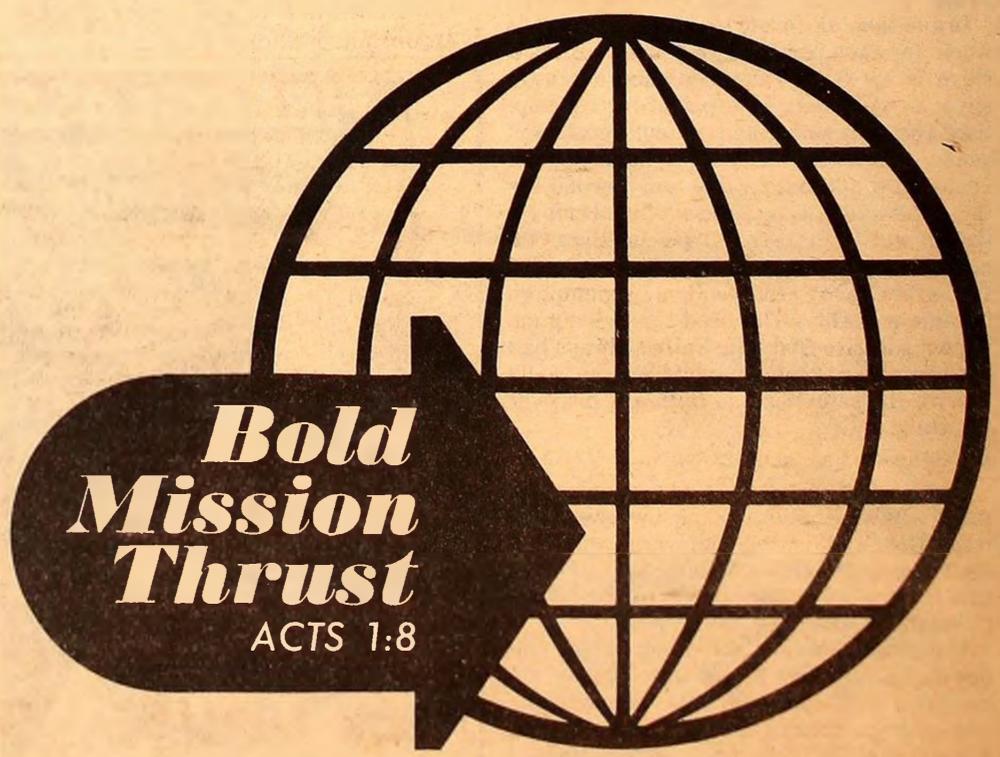
Directors also changed the name of the department of cooperative ministries with National Baptists to the black church relations department.

## New Mexico to lose 3 Baptist leaders

ALBUQUERQUE, N.M. (BP)—The Baptist Convention of New Mexico will lose three of its 10 professional staff members in its headquarters to retirement in a five-week period.

Edward E. Storm Jr., 62, education division director, will retire Dec. 31; C. Eugene Whitlow, 68, communication division director, will retire on his 69th birthday Feb. 6, 1981; and Charles F. Polston, 62, associate director of the education division, will retire Jan. 31, 1981. The three have 73 years' staff experience in New Mexico.

Chester O'Brien, executive director of the state Baptist convention, pointed out that New Mexico Baptist Convention staff members have a history of longevity. His secretary retired last year after 42 years on the job, and an executive director before him was in the position for 30 years.



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