

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Tennessean at SBC has heart attack

Donald A. McRae, pastor of Shellsford Baptist Church, McMinnville, is recovering in a Los Angeles hospital after suffering a heart attack June 7, just prior to the annual meeting of the Southern Baptist Convention.

His condition is listed as good and his doctor said he may be allowed to fly home to McMinnville June 25.

Archie King, Tennessee Baptist Brotherhood director, who was on the plane with McRae on the way to California to attend the convention, said McRae complained of some discomfort during the flight and on the bus to his hotel, but thought it was indigestion. When the problem continued, McRae asked a pastor from Georgia who was staying in the same hotel, to drive him to the hospital. There he learned he had experienced a heart attack.

King, who preached at the McMinnville church Sunday, said the doctors estimate it may be two or three months before McRae is able to resume his regular schedule as pastor.



**ANNIVERSARY** — Mr. and Mrs. W. Fred Kendall were honored at a June 6 reception at First Baptist Church, Nashville, on the occasion of their 50th wedding anniversary. Kendall served as executive secretary of the Tennessee Baptist Convention, 1956-1971.

## SBC messengers respond favorably to tough registration procedures

LOS ANGELES — Despite contrary predictions, most messengers to the Southern Baptist Convention responded favorably to stricter registration procedures, said Lee Porter, SBC registration secretary.

"The attitude was good," Porter said. "The majority of messengers brought the proper credentials for registration from their churches."

This convention marked the first time messengers had been required to provide written confirmation that their churches had endorsed them, Porter said.

Tighter procedures were initiated following the 1979 convention in Houston, when charges of registration and voting irregularities were leveled.

That year, 50.8 percent of the messengers arrived at the convention without written confirmation from their churches, Porter said.

"The Credentials Committee in

Houston merely served to hand out registration cards," he explained. "Last year in St. Louis, the committee asked more questions of the messengers, but messengers still could register without written confirmation.

"This year, much less than 10 percent of all registrants came without confirmation cards or letters from their churches," he added. "We asked these to provide us with a letter or telegram verifying them."

The Credentials Committee verifies the eligibility of registrants who present letters or telegrams instead of official SBC registration cards, said Billy Nimmons, pastor of First Baptist Church, Dalton, Ga., a committee member.

Porter said most messengers were complimentary of the stricter registration procedures and that only eight were "noisily" upset at the inconvenience.

## New Orleans student murdered in robbery

NEW ORLEANS (BP) — George Edgar Abshire, a first-year student in the associate of divinity program at New Orleans Baptist Theological Seminary, was stabbed to death during a robbery near the seminary campus early June 13. He was 31 years old.

Abshire's death is the second time this year that violent death has shocked the Southern Baptist Convention-related seminary. Earlier this year, Mrs. Ray Robbins, wife of a professor, was beaten to death in her seminary apartment.

According to a seminary spokesman, Abshire was working as one of the managers of a Bonanza steakhouse about 10 minutes east of the campus on a service road of Interstate 10.

"Mrs. Abshire telephoned her husband about midnight to ask him to pick up some things at a grocery on his way home," said Don Stewart, executive vice-president at the seminary. "When she awoke at 3 a.m. and realized that he was not home, she called Bonanza and received no answer."

Stewart said Mrs. Abshire was concerned her husband may have had an accident, and called campus security, asking them to check with the New Orleans police and local hospitals.

"When she had no success in locating her husband, she and a neighbor drove to the Bonanza about 6:30 a.m. and found Abshire's car locked on the parking lot. When it started, they suspected foul play and called police," Stewart said.

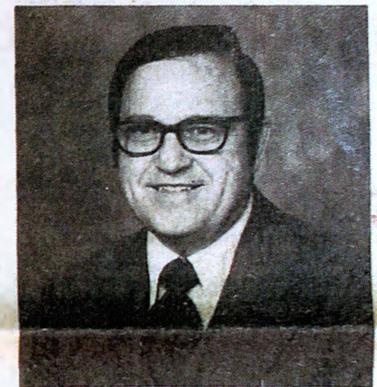
Police were dispatched to the restaurant and, upon entering the building, found Abshire's body lying just inside the back door. Officers said Abshire had been forced to open the safe and had been stabbed in the back. About \$4,000 was missing.

Abshire, a native of Indiana, moved to New Orleans in October 1980 to enter the associate (diploma) program in religious education, moving from Marietta, Ga., where he had been in the restaurant business for a number of years.

He is survived by his widow and five children, two and one-half to 12 years of age.

A memorial service was held on the campus, and funeral services and burial were in Marietta.

A memorial fund has been established to help the family. Contributions may be sent to Paul W. Stevens, vice-president of student affairs, New Orleans seminary, 3939 Gentilly Blvd., New Orleans, LA 70126.



D. WILLIAM DODSON JR.

## Dodson to join Annuity Board

D. William Dodson Jr. of Martin has been named vice-president and director of endowment for the Southern Baptist Convention's Annuity Board, Dallas, Tex. He will assume this position on Aug. 1.

For the past 10 years, Dodson has been pastor of First Baptist Church, Martin. Previously, he was pastor of Lamar Heights Baptist Church, Memphis, and churches in Alabama and Florida.

A native of Knoxville, Dodson attended the University of Tennessee, Knoxville, and is a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Dodson has just completed eight years as an Annuity Board trustee, serving the last two years as chairman.

Active in Tennessee Baptist life, he served for six years on the Executive Board of the Tennessee Baptist Convention; president of the Tennessee Baptist Pastors' Conference; and chairman of the TBC Committee on Arrangements.

He presently is moderator of Beulah Baptist Association.

In commenting on Dodson's election by the trustees, Darold Morgan, Annuity Board president, said "Dodson brings to the position a necessary understanding of the board's operations and a deep dedication to the goals of the endowment department."

As vice-president and director of endowment, Dodson replaces B. J. Chenault who resigned from the board's staff earlier this year.

## Tennessean wins preaching award

WAKE FOREST, N.C. — Kathrine S. Miller of Elizabethton received the Bessie M. Sarchet Award in Preaching at Southeastern Baptist Theological Seminary here recently.

The award recognizes the student who has demonstrated exceptional achievement in preaching.

Miller, a graduate of Wake Forest University, Winston-Salem, N.C., is currently a second year student at Southeastern, pursuing a master of divinity degree.

## 'Wilma, don't hurt the man'

LOS ANGELES — Hazard pay and hardhats may become standard procedure for Baptist Book Stores after a case of mild — but definite — assault with a hymnal.

Two female messengers, seeking a large print hymnal in the bookstore section of the exhibit area at the recent Southern Baptist Convention, were not pleased when the exact version they wanted was not available.

It was not good enough that no such hymnal is in print. Bookstore employee Greg Skipper "erred" when he could not produce the desired book.

As he reached down to get an alternate version, one of the women planted an organist's edition hymnal firmly to the side of Skipper's head. Skipper said the unfortunate part is that the organist's version is by far the largest Baptist Hymnal.

"That's what I think of that," the woman said, to which her companion replied, "Wilma, don't hurt the man. It's not his fault."

## Workers credit prayer rooms with harmony of convention

By Orville Scott

LOS ANGELES (BP) — Coordinators of the first special prayer rooms to be set up at the Southern Baptist Convention say they were a vital tool in nurturing greater Christian harmony and unity at a crucial time in the denomination's history.

Hundreds of people used the prayer rooms at the convention center and the headquarters hotel, the Los Angeles Hilton, the workers say, and the rooms were a vital link in motivating and inspiring messengers to share the Christian message daily and in the "Happy Birthday Los Angeles" personal evangelism effort.

Jack Taylor of Fort Worth, Tex., who was first vice-president of the SBC, implemented the prayer program, and believes it will become an integral part of future conventions.

"This will come nearer than anything I know to instilling the kind of Christian spirit we should have at the Southern Baptist Convention. When men work, then men work, but when men pray, God works," said Taylor, who heads a discipleship ministry called "Dimensions of Christian Living." Before that, Taylor was pastor of Castle Hills Baptist Church, San Antonio, for 17 years.

Taylor said he hopes to see "less political maneuvering and more powerful praying at the SBC."

The prayer effort began months ago

with the selection of prayer coordinators for each of the 34 state conventions and three Baptist fellowships. A prayer chain has been underway for several months, and May 24 was prayer Sunday throughout the SBC.

Beginning the night before the convention at the headquarters hotel, the prayer coordinators were on hand around the clock to welcome people who came to pray.

Baskets were provided in each room for people to leave names and requests for which they wished other messengers to join them in praying.

One coordinator said that just before the presidential election on Tuesday there was a group in the special room at the convention center, "praying that God's choice for president would be the messengers' choice."

Among the prayer requests left in the rooms were:

—"a waitress named Linda in the \_\_\_\_\_ restaurant needs Jesus."

—"Willie and I shared Christ with this young man last night in front of our hotel, and he prayed and received Christ as Saviour and Lord. Please pray that he will find a good Bible-teaching church and become all God wants him to be," another request said.

—"God has been working in my heart and of these in Kodiak," a third note reported, requesting prayer for "revival and a spiritual awakening through the land."



**HONORED** — Frank Charton, TBC church music department director who will retire this year, was presented a plaque granting honorary membership in the Southern Baptist Church Music Conference during that group's meeting this month in Los Angeles. Making the presentation was Thad Roberts, conference president.

## Southeastern alumni elect Tennessean

LOS ANGELES — Alumni of Southeastern Baptist Theological Seminary, Wake Forest, N.C., elected a Tennessean as president-elect, and heard a report on a fund-raising campaign during a luncheon here.

More than 300 alumni chose Calvin Metcalf, pastor of Central Baptist Church, Fountain City, as president-elect. Paul Craven, pastor of First Baptist Church, Charleston, S.C., is the new president. Other new officers include James G. Stertz, pastor of First Baptist Church, Sarasota, Fla., secretary; and James D. Whetstone, pastor of West Gantt Baptist Church, Greenville, S.C., alumni director for a three-year term.

The seminary's \$3.5-million "Equipping for Bold Mission" campaign is nearing completion, said Randall Lolley, seminary president. The campaign has already begun to aid the seminary in its capital improvements with the completion of the renovation of historic Lea Lab and its dedication in March as Broyhill Hall, he added.

The alumni voted to accept the challenge of alumnus Charles Coleman, layman of Clover, S.C., of a gift of \$1,000 for every percentage point increase over 1980's 14 percent in the number of alumni giving to the annual fund.

## Radio-TV agency approves contract

FORT WORTH, TEX. — The Southern Baptist Radio and Television Commission (RTVC) has approved a contract for satellite time, providing a delivery system for its proposed low-power television network.

"God has given us a voice in the sky," said Jimmy Allen, president of the commission. "This will let Southern Baptists reach people in ways we have never dreamed of."

The contract includes two parts. The first is with Satellite Syndicated Systems, a satellite brokerage firm in Tulsa. It provides for eight hours per day transmission time on a satellite to be available in the fall of 1982. That was the original projection date for the start up of the American Christian Television System, the network of 105 proposed low-power stations.

This will be in effect until March 1984, when the second part of the contract is initiated. At that time Southern Pacific Communications will have its SPACENET I satellite in the air. The RTVC then will have a long-term contract on SPACENET for 24-hour-per-day transmission.

The contract may even provide two satellite channels of SPACENET, Allen said, for transmitting all day on two separate signals. The other transponder would be used for communicating with Southern Baptist churches and agencies.

The satellite action was taken by the RTVC's executive committee at its regular meeting June 9 during the Southern Baptist Convention in Los Angeles. The committee authorized down payment to secure both satellite contracts with money raised through private donations.

Addressing the convention in Los Angeles, Allen said the Federal Communications Commission (FCC) is "giving signs of support" for the ACTS network. The 105 low-power applications currently are awaiting action by the FCC.

## Tennesseans elected to Brotherhood

Three trustees from Tennessee for the Southern Baptist Brotherhood Commission were elected by messengers to the Southern Baptist Convention in Los Angeles, but these names were inadvertently omitted from the article. "Nominations altered before SBC approval" (June 17, page 3).

All three were re-elected. These are Robert A. Alexander, a member of Southeast Baptist Church, Murfreesboro; Wendell W. Crews, a member of First Baptist Church, Athens; and W. Lee Prince, pastor of Union Avenue Baptist Church, Memphis.

This means that 24 Tennesseans were elected by the convention to serve as trustees for Southern Baptist agencies and institutions.

## Union students raise \$10,000 for missions

JACKSON — Union University's Baptist Student Union has posted another record-breaking year for raising funds for summer missions by overshooting their goal by \$2,000.

BSU Director Larry Murphy recently reported the organization raised \$10,000 during the past academic year, which met their prayer goal and surpassed their \$8,000 goal.

This summer, 32 Union students will exchange their campus roles to become missionaries.

## Southern Baptist ethicist urges rejection of 'human life bill'

WASHINGTON (BP) — Southern Baptist ethicist Paul Simmons has urged a Senate panel to reject an anti-abortion proposal that declares human life begins at conception.

Simmons, associate professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, Ky., told the subcommittee on separation of powers that S.158 introduced by Sen. Jesse Helms is "extremely problematic" on both theological and religious liberty grounds.

Proponents of the measure, including subcommittee chairman John East, another North Carolina Republican, contend the legislation would allow states to pass laws outlawing abortion since it would protect fetuses as "persons" under the Fourteenth Amendment.

Simmons said the bill's declaration that human life begins at conception misses the issue. "The real concern is whether or not the fetus is to be regarded as a person, not whether it is a 'human life,'" Simmons said. "Most people agree that it is 'human' and 'alive.'"

"The terminology of 'human life' cannot be substituted for the vastly more complex question of 'person,'" Simmons said.

Saying his religious perspective on personhood is shaped by the Bible — "which for me, is authoritative in all matters of faith and practice" — Simmons said the "Biblical portrait of person is that of a complex, many-sided creature who reflects God-like abilities."

While admitting the Bible doesn't give "careful explanations of when one becomes a person," Simmons stressed that the graphic images of personhood contained in the Bible stand against efforts such as S.158 to define zygote as a person.

Because he sees the bill's definition of human person as contrary to his own Biblical and theological understandings, Simmons told the panel he strongly objects "to this effort to impose one religious notion on those of us who do not subscribe to that belief."

Simmons argued the bill violates the First Amendment by both moving toward the establishment of religion and the inhibiting of the free exercise of religion.



**MUSICIANS** — Elected as officers of the Southern Baptist Church Music Conference this month in Los Angeles were (from left) president-elect Fes Robertson, Nashville; editor, Ron Bostic; eastern council member, local church division, Truitt Roberts; western council member, denominational division, John McGuckin; western council member, local church division, R. Wayne Stacks; and eastern council member, educational division, Hugh McElrath.

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**EDUCATORS** — New officers of the Southern Baptist Religious Education Association, elected in Los Angeles, are (from left) second vice-president, Bruce Powers; president-elect, Elaine Dickson, Nashville; assistant secretary-treasurer, Ferris Jordan, formerly of Nashville; president Charles F. Gwaltney; and secretary-treasurer, Marvin Myers, Nashville.

## CP study committee states purpose, six guidelines

NASHVILLE (BP) — A special committee, meeting recently in Nashville to begin the first exhaustive study of the Cooperative Program since it was born in 1925, has determined its purpose and six objectives for the study.

Executive Committee Executive Secretary Harold C. Bennett calls the 21-member SBC Cooperative Program Study Committee "one of the most important committees in Southern Baptist life if we are going to reach the world for Christ."

Executive Committee Chairman Howard Cobble named the committee members which include eight pastors, five SBC agency executives, three state executive secretaries, four laypersons, and a state Baptist newspaper editor. Tennesseans on the committee are Rudy Fagan, executive director-treasurer of the Stewardship Commission, Nashville; and Franklin Paschall, pastor of First Baptist Church, Nashville.

The Cooperative Program is the primary method of financing state Baptist conventions and agencies and institutions of the Southern Baptist Convention. Today, 35,500 SBC churches contribute voluntarily an amount that averages about 8.8 percent of their offering plate income.

The study committee's purpose is "to discover ways to strengthen financial support for the Cooperative Program and all Southern Baptist causes through stewardship education and involvement."

Among the six objectives determined at the Nashville meeting is to determine and recommend any changes needed in the basic structure of the Cooperative Program.

"There will be no sacred cows in the pasture," said committee member R. Keith Parks, president of the Foreign Mission Board.

Other specific objectives are to determine the effect of special missions offer-

ings and fund-raising campaigns on the Cooperative Program; to determine how decision makers perceive the relationship between special offerings and the Cooperative Program and how their perceptions affect giving; to identify a plan of action to strengthen understanding and support of the Cooperative Program; and to recommend a plan of action to increase giving to the local church and through the church to the Southern Baptist Convention cooperative ministries.

James Pleitz, committee chairman and pastor of Park Cities Baptist Church in Dallas, said the study will be wide open with "no holds barred."

He predicted it may be a year or longer before the committee report is ready. The committee next meets in September. Pleitz asks prayer for the committee and wants to receive suggestions for committee action.

"The Cooperative Program is more than a financial plan," Parks said. "It is an attitude, a concept, a commitment to being part of the whole and getting excited about the total ministry of Southern Baptists."

Reginald McDonough, associate executive secretary of the Executive Committee and secretary for the study committee, said, "Business as usual is not going to get the job done in the future."

"Whether we call it Cooperative Program or something else," McDonough said, "we've got to have a way to support our cooperative work for the future that will do what the Cooperative Program has done in the past."

## Tornado damages Louisiana College

PINEVILLE, La. (BP) — A tornado ripped through Louisiana College June 5, leaving one person seriously injured and a wake of destruction as it shook the Baptist college.

"It is going to be at least \$300,000 to cover property damage," said Louisiana College business manager Ernie Hicks. "That is a very conservative estimate, and the insurance adjusters are still working on it."

Jim Moore, a student, was struck on the head by a branch falling from a tree, and underwent emergency surgery for a blood clot on the surface of the brain. He has been released from the hospital.

Maintenance worker Lewis Robertson, who was buried under four feet of bricks and debris, also was hospitalized when the maintenance building was demolished. He was examined and released and within two hours was back at the building surveying damage.

College president Robert Lynn said: "We have a great deal to be thankful for. The tornado hit at 12:54 p.m., and most of the students were on the other side of the campus in the cafeteria. Most of the staff had already returned and were inside or had postponed coming back from lunch because of the heavy rains."

## Golden Gate alumni honor James Morton

LOS ANGELES — Golden Gate Baptist Theological Seminary honored James M. Morton, pastor of Trinity Baptist Church in Livermore, Calif., as alumnus of the year during its Alumni association's annual meeting here.

Morton, former president of the Southern Baptist General Convention of California and former president of the seminary's alumni association, earlier in the day had lost a runoff election for second vice-president of the Southern Baptist Convention to Don Kim, a Korean Baptist pastor in Los Angeles.

Clyde B. Skidmore of Bakersfield, Calif., was elected president of the association, and Wayne Reynolds of Sacramento, Calif., was chosen president-elect.

The association also voted to create an annual Meritorious Service Award to be presented to an alumnus "who has rendered continuous service over an appreciable span of years." Selection will be made by the association's executive committee.

Alumni honored Stanton H. Nash, director of development who retires this year, for 17 years of "distinguished service" to the seminary and its alumni association.



Alan Duncan — drafted by pros

## Eagles draft 'kicking MK'

KNOXVILLE (BP) — Being drafted for the Philadelphia Eagles pro football team fulfilled a long-time dream for Alan Duncan, Southern Baptist missionary kid from Kenya.

Duncan, soccer-style place kicker who earned three team scoring titles and seven kicking records while at the University of Tennessee, was seventh-round draft choice for the Eagles.

The Eagles have been having some problems with its kicking game and Duncan will be competing with present place kicker Tony Franklin for the team spot.

Duncan, known as the University of Tennessee Volunteers' "Preachin' Place Kicker," says being drafted doesn't alter his plans to return as a missionary to Africa, where his parents, Marshall and Margie Duncan, serve.

A pro football career doesn't last a lifetime, he comments. If he makes the team, he will take advantage of the off-season to continue his education, and if he doesn't he probably will go immediately to seminary.

## Retired missionary to Malaysia dies

SENECA, S.C. — Martha Strother, Southern Baptist missionary emeritus to China and Malaysia, died June 14. She was 81 years old.

Funeral services were held in Seneca, S.C., where the Strothers were living.

Appointed with her husband, Greene, to China in 1925, she did evangelistic, educational, and relief work in Pochow and Chengchow, taught in the Baptist theological seminary in Kaifeng, and did evangelistic work among students in Nanking. After the communists took over China, they transferred to Malaysia where they began Baptist work in Penang and helped establish the Baptist Theological Seminary in that city.

They retired in 1957.

Born in Omaha, Neb., the former Martha Krause grew up in Montana. She attended teacher-training schools in Livingston and Daphne, Ala., and Baptist Bible Institute, now New Orleans (La.) Baptist Theological Seminary. She was a graduate of Tulane University, New Orleans. Before appointment she taught public school in Nebraska and Alabama.

She is survived by her husband; two daughters, Miriam Gordon of Doylestown, Pa. and Joyce Carpenter of Seneca; and two sons, Greene Wallace Jr. of Seneca and Joseph Willis of Ruston, La.

Her daughter Joyce and son-in-law Jimmie Carpenter were Southern Baptist missionaries to Indonesia from 1961 to 1969. Carpenter now is a member of the Foreign Mission Board.

## Hastey preaches through Spain

MADRID, Spain (BP) — Sharing the stage with a British rock band from a discotheque to public plazas, Southern Baptist Evangelist Ervin Hastey preached his way through Spain.

Hastey, evangelism and church growth consultant for the Southern Baptist Foreign Mission Board, has preached overseas many times. But this trip, that saw 77 accept Christ during 18 days, was unusual in several aspects, he says.

Teamed with the Christian rock band "Frontline" from Nottingham, England, Hastey held services in public places in five Spanish cities, but the most unusual was a discotheque. About 50 church members mingled with a crowd of more than 500 as the band played and members gave testimonies.

In Albacete, the one of the five cities nearest Spain's terrorist activities, Baptists were allowed to have a concert and testimonies in a public plaza. Hastey could make only brief remarks there because all conferences were prohibited to prevent terrorists from meeting. The concert was allowed because it was considered a social function.

In Madrid, some band members who had used drugs before becoming Christians gave their testimonies, and two young drug users came forward to make professions of faith in Christ, Hastey said.

## New Hope church calls Broadway

New Hope Baptist Church, Decaturville, has called Terry Broadway as its pastor, according to Mitchell Bennett, Beech River Baptist Association.

Broadway, a graduate of Lambuth College, Jackson, is a native of Decaturville. He has previously served the congregations of Lick Creek Baptist Mission and Mt. Zion Baptist Church, both of Decaturville.

## NEWS ANALYSIS

# State paper editorials examine the 1981 SBC

By Al Shackelford

News reports in Baptist state papers are somewhat similar, although there are some variations evident in the length and prominence given to reporting actions of the Southern Baptist Convention.

This is not necessarily true of the editorials printed in these state Baptist publications.

Last week on this page, you read my opinions and impressions of the recent SBC in Los Angeles. This week I will share direct quotations from 12 of my fellow editors. The number "twelve" is not significant — except these are the ones I have received at the time this is being written.

—Arkansas Baptist Newsmagazine, J. Everett Sneed, editor.

—Colorado's Rocky Mountain Baptist, James Lee Young, editor.

—Florida Baptist Witness, Edgar Cooper, editor.

—Georgia's The Christian Index, Jack U. Harwell, editor.

—Kentucky's Western Recorder, C.R. Daley, editor.

—Louisiana's Baptist Message, Lynn P. Clayton, editor.

—The Maryland Baptist, Larry High, editor.

—Missouri's The Word and Way, Bobby S. Terry, editor.

—North Carolina's Biblical Recorder, J. Marse Grant, editor.

—Oklahoma's Baptist Messenger, Richard T. McCartney, editor.

—South Carolina's Baptist Courier, John E. Roberts, editor.

—Texas Baptist Standard, Presnell H. Wood, editor

## ATTITUDE

"Although the ingredients for division were present, the sweetest spirit that the convention has exhibited in several years was evident. Among the factors which provided this spirit of loving unity in diversity were prayer, the gracious presiding of President Bailey Smith, and a genuine desire on the part of most of the messengers to do God's will and to move the Southern Baptist Convention forward for Christ.... Apparently, the convention has emerged stronger and more mature." (Arkansas)

"God did it! ...God's presence and leadership was felt in Los Angeles from the opening gavel to the closing benediction. Many of us went to LA expecting the worst. But we forgot God will not allow us sinners to destroy His work in His

world. God used our president, Bailey Smith, to keep our eyes focused on the Great Commission and to avoid un-Christian actions." (Maryland)

"All the smog in California was not in the eyes of Beverly Hills in somebody else's name. Much of that smog was in Los Angeles Convention Center in the name of Southern Baptist Convention. The 'smog' was so thick surrounding events, we will be many months figuring out exactly what happened. Just a few things are obvious; what those things portend for the future is a smog." (Georgia)

"The biggest thing that happened in the Southern Baptist Convention was the discovery we are one people after all." (South Carolina)

## PRAYER

"The 72-hour prayer vigil played an important role in keeping this year's convention from being devisive. Prayer rooms were provided in both the headquarters hotel and the Convention Center. Various individual were assigned to pray around the clock. Every item of business, every message, and every song were bathed in prayer. Obviously, these prayers were answered by God." (Arkansas)

"A planned, concerted effort of prayer, promoted by convention leadership, turned roaring lions into lambs." (Florida)

"There can be no doubt about it, God answers prayer. This was probably the most prayed for convention in history. All other explanation must be seen with this prayer effort as background, and other explanations in no way discount what this prayer effort did." (Louisiana)

"Baptists seeking a modern day miracle need look no farther than the 1981 annual meeting of the Southern Baptist Convention. There the power of God worked to transform an expected 'blood letting' into one of the most harmonious sessions in years.... The single most important cord in the cloak of harmony was the power of prayer. It has been well said that when men work, men work, but when men pray, God works. This convention demonstrated that truth. The Los Angeles convention was probably the most prayed for convention in SBC history. In addition to the prayer effort organized by Vice-president Jack Taylor, other groups held prayer vigils for the convention. Seminary students

organized prayer efforts and several churches had people praying every hour of the annual meeting." (Missouri)

## PRESIDENT BAILEY SMITH

"The most credit (for the Los Angeles healing experience) has to go to President Bailey Smith. The outcome in Los Angeles was clearly in the hands of Smith, and he rose to the occasion. He demonstrated denominational statesmanship not only in presiding but in behind-the-scenes efforts for reconciliation. Hardly enough can be said for Smith. Appealed to throughout the past year to be a healing and reconciling president, he responded magnificently and, if he does as well the coming year, he will go down as a Southern Baptist hero." (Kentucky)

"No single person played a more important role in the convention's outcome than President Bailey Smith. Because the president's address frequently sets the tone for the annual meeting, his address was crucial, and Smith sensed its importance. Frequently, he departed from his released text to reach out to all segments of Southern Baptists.... His address was masterful, one of the best president's addresses in years, and a clear call for denominational harmony." (Missouri)

"Largely missing from the convention were the cheering and jeering that marked the 1979 and 1980 sessions in Houston and St. Louis. You can thank the calm, even-handed presiding of Bailey Smith for that. Terms like 'denominational statesman' and 'mature leadership' were used in referring to the president as the convention progressed. He tiptoed through the mine fields laid down by those who sought to send the convention down their own pet theological road, and he didn't explode a single one." (Oklahoma)

"Smith is a personable, likeable man. He handled presiding duties gracefully and humbly. He knew the body well and presided accordingly." (North Carolina)

"With regard to President Smith, the man definitely has matured in office. He handled the proceedings with a gracious spirit and with a proficiency that observers could only admire. His expertise in dealing with the media, in handling questions and answers under the pressure of a news conference was 100 percent improved over the first conference held last year just after his election. Smith was true to his promise that he would do his best to be a healer for the convention." (Colorado)

## THE SBC OFFICERS

"They elected officers as diverse as any time in their history — pastor of a large church in middle America, a mission-minded woman from the East Coast, and a pastor from an ethnic congregation on the West Coast." (Texas)

"The election of a woman to the second highest office (first vice-president) is further evidence of the moderate tone of this meeting. This was another surprise, especially when she defeated handily a leading preacher in the Southwest who was nominated by one of the most visible leaders of the inerrancy group." (North Carolina)

## ELECTION OF THE PRESIDENT

"Some may wonder why Smith was challenged for a second term as president. The answer is that he is associated in the minds of many with a move to impose a strict creedal statement upon all Southern Baptists. This along with the stature of Abner McCall, accounts for

the strong 40 percent McCall vote. The vote, then, was not as much a repudiation of Smith as it was a rejection of creedalism. Both the 40 percent vote for McCall and the 60 percent vote for Smith had messages. The strong McCall vote delivered a message to would-be creedalists. The message is Southern Baptists will stand for no creed but the Bible. The 60 percent vote for Smith said that Southern Baptists believe in an infallible Bible, and they don't understand when any seminary teacher or denominational leader has to qualify or explain his or her view on infallibility of Scripture." (Kentucky)

"The attempt to unseat Bailey was never considered a real possibility. It was simply a way some Baptist brethren chose to protest a trend they don't like in the convention. It was nothing personal against Bailey Smith, for after the election, the convention in a spirit of unity pledged him their prayers and support for the coming year." (Florida)

## BIBLE STATEMENT

"It was a unanimous vote when the messengers reaffirmed the 1963 Baptist Faith and Message confessional statement, including the preamble. In this vote Southern Baptists have said they do not want to be creedal, and they believe that statement that the Bible 'is truth without any mixture of error' is sufficient. Herschel Hobbs rose to the occasion in leading the messengers to be together on this doctrinal statement even as he did in 1963 when he led the convention to adopt the statement. Southern Baptists have been hurting for lack of leaders who will be heard, and it was encouraging that the messengers listened again to Hobbs." (Texas)

## THE FUTURE

"What can be learned from this year's convention? First, there is far more that unites us than divides us. Southern Baptists believe in missions and evangelism. Both this year's convention and the response to Bold Mission Thrust reveal this. Second, Southern Baptists are not ready to be controlled by any individual or small group of individuals. We believe that these groups are dying. Baptists still believe and practice the individual priesthood of believers. Most of us left Los Angeles feeling that the future of Southern Baptists is bright." (Arkansas)

"Is the controversy over? No, but the Southern Baptist Convention has received a reprieve. The positive, harmonious spirit will be tested in the next few months by some on the edge who would like to control the convention." (Texas)

"I am not naive enough to believe that this convention will put an end to the political maneuvering of recent years. It takes some people a while to get the message, and this one will not immediately penetrate the minds of some of the people who want to gain control of the convention. No doubt there will be some who will look on this year's moderate tone as an opportunity to grind their political axes in preparation for the 1982 meeting in New Orleans. Neither the extreme left nor the extreme right must be allowed to usurp control of the majority of Southern Baptists." (Oklahoma)

"Healing and harmony must continue among Southern Baptists. Little is accomplished by disagreeing. We must remain a people of conscience. Our first task as a denomination is not to discipline each other but to concentrate on a mission task that is bigger than all of us." (South Carolina)

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Alvin C. Shackelford, Editor

Charlie Warren  
Associate Editor

Steve Higdon  
Assistant Editor

Eura Lannom  
Advertising, Subscriptions

Martha Buster  
Production Assistant

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## During three-year ordeal

# Preaching stays on missionary's mind

By Martha Skelton

CARNAXIDE, Portugal (BP) — To his doctors, he is a medical phenomenon. "We don't know why you are alive," one told him.

To his wife and children, he is father and husband — but not the one they knew before.

To himself, Missionary Ernie Harvey, convalescing after an attack of herpes simplex encephalitis (inflammation of the brain) more than three years ago, he remains the preacher. Whenever his mind functioned at all during his ordeal, preaching and the mission field were always on it, Harvey says.

The Harveys are back in Portugal after two years in the United States due to his illness. Jan (Mrs. Harvey) is treasurer of the Baptist mission in Portugal; Harvey preaches in churches all over Portugal to the extent his health allows.

Adjustments to a new way of living began one mid-October morning in 1977 when 46-year-old Harvey awoke early, went into convulsions, then lapsed into a coma. He returned to the United States in grave condition.

Hospitalization in New York and convalescence in Florida followed. Disorientation, blinding headaches, continuous nausea, and agitation ravaged Harvey's body.

"Somebody would ask me, 'who is president?' and I would answer, 'my mother-in-law,'" he relates.

After hospitalization for weeks in critical condition, Harvey was released to his Gainesville, Fla., home. The areas of his brain affected by the encephalitis were identifiable by the losses he experienced — memory blocks, trouble in reasoning, verbal confusion. Some activities, such as dressing himself, had to be relearned.

"I would say 'caboose' when I meant 'cubicle,'" says Harvey. "I would think one thing, and another word would come out." At times, disorientation added to

the problem. "I remember saying things like, 'take those tomato plants off my feet,'" he adds.

Intense, hammering headaches have plagued Harvey ever since. While in Gainesville, he began reacting to the headaches and accompanying restlessness by taking long walks. He always carried their home phone number and a quarter with him — just in case he got lost. For weeks, Mrs. Harvey slept on a pallet in front of the door so Harvey would have to step over her if he went out.

He also experienced periods of hyperactivity — walking in circles, tearing up tissues; he just couldn't keep still.

Meanwhile, Mrs. Harvey took university courses in accounting and business. The Portuguese Baptist mission needed a treasurer. Her ability to fill this position plus Harvey's improving health enabled them to return to the mission field.

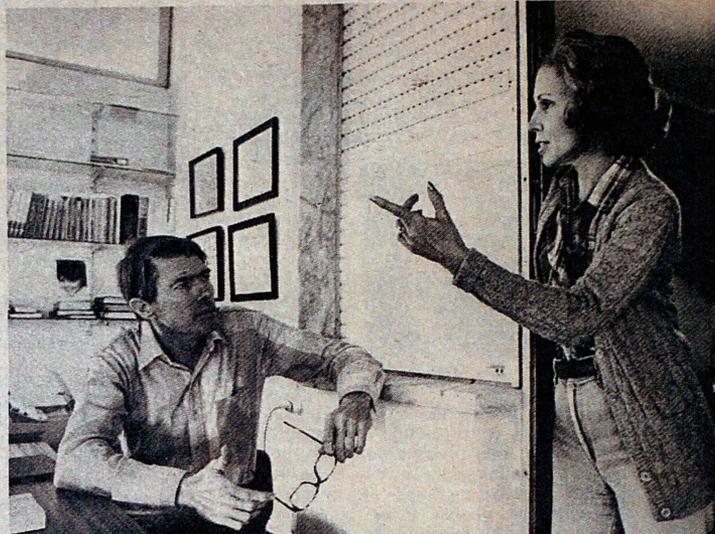
When Harvey started talking about preaching again and returning to the field, reactions ranged from "Forget it!" from one doctor to "Try it; see if you can preach again," from another.

"After a while, I would go to church and think, 'Doggone, I want to preach,'" Harvey recalls. He talked it over with Jerry Hayner, pastor of First Baptist Church, Gainesville, who scheduled Harvey to speak at a prayer breakfast. The memory of clearing that hurdle and of the response it evoked from the congregation still brings tears to Mrs. Harvey's eyes as she tries to describe it.

The Harveys returned to Portugal in October 1979. Harvey preached his first sermon in Portamao, at the church they had started before he became ill.

Harvey is quick to credit God's provision — family, friends, and support by the Foreign Mission Board — for making possible his return. "I haven't been mad at God or questioning," he says about the illness.

Jan, daughter Ruthie, and son Chuck



**BACK ON THE FIELD** — Ernie and Jan Harvey, missionaries to Portugal, take a break from their work. The Harveys returned to the field recently after Harvey's long struggle to recover from an attack of herpes simplex encephalitis (brain inflammation).

all stood beside him. Chuck, in college when his dad became sick, took a semester off to be with his parents during the early days of recuperation.

Today the Harveys minister within their separate areas with the coordination needed to accommodate Ernie's continuing physical needs. One bedroom in their home has become a business office for Mrs. Harvey. She drives her husband to his speaking engagements.

Ongoing work and preparing new sermons are now impossible for Harvey. His physical condition runs in cycles, leaving him more ill at some times than at others. His mind still struggles with abstract thought.

More than 20 years of sermons provide

him a storehouse from which to work and he does a lot of one-to-one witnessing.

Preaching and being on the field are two keys to his feeling the fulfillment of God's call and leadership in his life.

"If I lived, I wanted to come back to the field," he recalls of the dark days during his battle with encephalitis. "If I couldn't (come back), I didn't want to live."

Despite his continuing nausea and frequent headaches, Harvey now feels he can make a continuing contribution in Portugal. "I'm not well, but I can preach," he asserts.

"I feel the Lord called me to preach. I don't want a golden spiritual merit badge."

## Seminary student teaches English in exchange for Chinese supper

By Barbara Little

KANSAS CITY, Mo. (BP) — Little Tommy Tucker may sing for his supper, but Midwestern Baptist Theological Seminary student Geneva Carpenter teaches for hers.

Three times a week, Miss Carpenter, from Elkins, Ark., teaches conversational English to four Chinese children in

an extra room in the family's Chinese restaurant. In return for her services, they provide her a meal.

Miss Carpenter patronized the restaurant with Jaxie Short, missionary emeritus to Hong Kong, and missionary-in-residence at Midwestern. Miss Short conversed with the owners in their natural language. She learned the

children had recently arrived in the states from China and were having difficulty in the public schools because they could not speak English.

Miss Carpenter had taught conversational English at the BSU at the University of Arkansas, and volunteered to teach the children, ages 8, 10, 13, and 15.

"I had just been telling Jaxie that I wished I was doing something besides just going to church," Miss Carpenter explained. "I had always been extremely active at my church, involved in teaching, and found that to be missing since I came to seminary."

The lessons began weekly but quickly tripled. And many times the grandmother, uncle, and parents will slip into the makeshift classroom.

Recently, Miss Carpenter visited with the children's schoolteachers. They were unaware of the seriousness of the problem, but after Miss Carpenter's initiative, they began to provide some assistance.

With the teachers' help, she is narrowing her focus: "I am concentrating on the two older children. They are not getting much individual attention because they are in junior and high school."

The children's cousin, Roger, 26, is the only member of the family who can speak English.

One day Roger shared with Miss

Carpenter his frustrations and feelings of loneliness. "I had the chance to say, 'Sometimes I feel that way, too,'" she says. "But I have a friend named Jesus who helps me. Have you ever heard of him?"

Miss Carpenter's teaching complements her overall view of ministry. "I see my call as one of meeting people's needs," she says. "I don't see myself as an evangelist, knocking on doors, but as someone behind the scenes, helping people where they hurt."

### FMB releases funds to repair storm-damaged Kenya church

RICHMOND, Va. — The Southern Baptist Foreign Mission Board released \$11,758 last month for repair of the Shauri Moyo Baptist Church, Kisumu, Kenya.

Severe winds in April blew off the composition roofing and exposed the church to heavy rains, making it almost useless as a meeting place, said Laura Lee Stewart, missionary press representative for Kenya. Additional structural damage also caused concern about the building's safety.

The 150-member church serves an area of about 15,000 people and was already planning to build a new Sunday School wing. The old building was finished in 1962.



**STOREROOM/SCHOOLROOM** — Geneva Carpenter (right) turned a storeroom into a classroom to teach English in a Chinese restaurant. Yee and Hung Lee (from right) recently arrived in the states from Mainland China, speaking no English.

## Baptists in Michigan

# 'Cooperation' plants church in Dearborn

By Charlie Warren

Without the cooperation of Southern Baptists, Gary Schwitz would not have discovered his wife, Karen, nor would he be pastor of Dearborn (Mich.) Baptist Church.

For that matter, without strong Southern Baptist cooperation, there would be no Dearborn Baptist Church.

The church, which constituted last month after almost three years as a mission, exists today because of the combined efforts of the Home Mission Board, Southern Baptist Theological Seminary, the Baptist State Convention of Michigan, and several Southern Baptist churches that "adopted" the work in Dearborn.

For Schwitz, a native of Illinois, the story began when he was a student at Southern seminary, Louisville, Ky. A graduate of Louisiana College, a Southern Baptist college in Pineville, he had been pastor of a church in Louisiana for two years. At Southern, he began to hear about a "van ministry," a joint effort of the Home Mission Board, the seminary, and the Michigan convention. Several vans were used to transport students to Michigan on weekends to preach and help start churches.

### A van ministry

"The last thing I'd thought of was commuting to Michigan," Schwitz admitted, "but the Lord used it to lead me to a wife and gave me experience in church planting as well."

In the fall of 1977, Schwitz volunteered for the van ministry and began trying to start a church in Sterling Heights, Mich. After a building was burned down and other violent incidents occurred, the little group of believers voted not to continue their efforts.

Not to be discouraged by a setback, Schwitz talked with Jim Jones, pastor of First Baptist Church, Trenton, Mich., about starting a work in Dearborn. In February 1978, the Trenton church voted to sponsor the Dearborn mission, and Schwitz was called as pastor. The young seminarian, with the help of the Trenton church, had to find people to make up his congregation.

Schwitz began to plan, conduct some demographic studies, and look for some contact families to serve as a nucleus for the new work.

In the meantime, Karen Fields, a member of Livonia (Mich.) Baptist Church, had moved to Dearborn and was concerned that there was no Southern Baptist church in the city of 90,000 people.

### A Bible study begins

She talked with Robert Wilson, executive director of Michigan Baptists, and Jim

Jones, pleading with them to start work in Dearborn. She offered to open her home for a weekly Bible study fellowship. Soon afterward, she met Schwitz and a Bible study group began to meet.

"Neither of us were looking to get married," she explained. "We just went out visiting together and later we began dating."

They were married in June 1979.

Another couple in Dearborn, the Louis Shoemakers, members at Friendship Baptist Church, Lincoln Park, Mich., joined the Bible study and have helped with the work since that time.

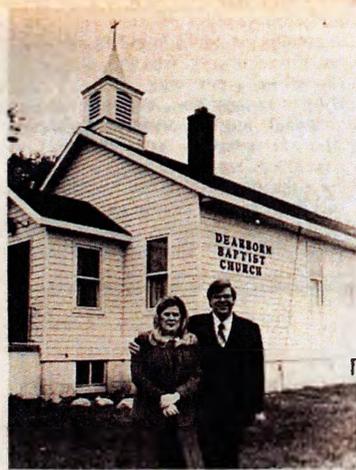
A Tennessee church, Nashville's Two Rivers Baptist Church, provided a strong boost for the struggling group by sending about 20 adults to Dearborn during the summer of 1978. The group conducted an Action survey of 2,000 homes in Dearborn. They also were present for the first worship service, July 23, 1978. One family, contacted during the survey, joined the mission that day. Others contacted joined later.

Two Rivers began sending \$100 a month to assist the work. A second mission group of about 40 went last summer to lead Backyard Bible Clubs.

### Finding a building

As the mission started to grow, the congregation began to meet in a school building on Sundays, paying rent each week. As the growth continued, Schwitz asked a realtor to begin looking for a permanent meeting place they could purchase.

One day, the realtor called about a small



**A LIGHTHOUSE** — Dearborn Baptist Church is well on its way to becoming a lighthouse for beaming the gospel in Dearborn, Mich.

**EDITOR'S NOTE:** This article is the fourth of a series of feature stories about Southern Baptist work in Michigan. The Tennessee Baptist Convention has established a sister-state relationship with Michigan. Tennessee associations and churches will be working with Michigan Baptists in strengthening Southern Baptist work there.

church building offered by another denominational group that had "gone out of business." The group wanted \$125,000 for the building and an adjacent house. Even though that was considered a fair price for the property in Dearborn, the realtor suggested offering \$70,000. After a counter offer of \$80,000, the two church groups settled on \$75,000.

The Home Mission Board's division of church loans financed the purchase at 10 percent interest. Unfortunately, the old building needed a lot of work. It was considered an eyesore in the middle/upper middle class neighborhood.

Another Tennessee church came to the rescue. The Brotherhood organization at Oak Grove Baptist Church, Covington, had been working on a project to assist the Dearborn effort. They purchased an old bus and reworked it. They overhauled the engine, bought new tires, painted it, and upholstered the interior. They even painted "Dearborn Baptist Church" on the sides and rear of the bus. The church also contributed \$150 for insurance and tags.

When the bus was ready for delivery, Oak Grove learned about the need for repair work on the building, so they loaded up 18 men to go to Dearborn. In four days, they added aluminum siding to the exterior of the frame structure. They also helped inside, rewiring and renovating.

Another group from the 400-member church is scheduled to return July 3-10 to remodel the basement of the church building.

### Praise for mission groups

Schwitz praised the Oak Grove efforts. "If a church that small can have this great an impact, then hundreds of churches in Tennessee can have an opportunity equally as great," Schwitz said.

During the second week of June, eight people from First Baptist Church, Columbia, Tenn., added their touch to the repair work, painting, reworking the gutters, and doing electrical work. Harold Smith, pastor of the Columbia church, explained that after Tennessee Baptists established a sister-state relationship

with Michigan, a prayer group began meeting every Sunday morning at 8:30 to pray for Michigan. When an opportunity arose to go help, those who had been praying were the first to volunteer.

"When people pray for needs, other things begin to happen," Schwitz said.

Other groups from Georgia and Oklahoma have also assisted the Dearborn church and Schwitz is grateful.

"Without the use of mission groups, we would not have been able to accomplish anywhere near what we have in the short time we've been here," he said.

The Dearborn church now has 59 members and averages about 50 in Sunday School and 60 in worship. The church property is on Telegraph Road, one of the busiest streets in Dearborn. A traffic count, conducted for a fast-food restaurant three blocks from the church, revealed that 100,000 cars pass by every day. Surveys have shown that only 20 percent of the people in Dearborn ever attend any church.

### Bold outreach

The new church has declared this the "year of bold evangelism" in Dearborn. Their goal is to add 50 new members this year, nearly doubling the membership.

However, the church is not content to limit its outreach to Dearborn. It recently voted to sponsor a mission in Sumpter, Mich., where there are 11,000 people with no Baptist church and only two Protestant churches. They estimate it will take \$500 a month to finance the Sumpter mission.

"We can come up with \$200 a month," Schwitz said. "We're looking for other churches to provide the other \$300."

The church is also planning a two-week day camp ministry in inner-city Detroit this summer.

Long-range, Schwitz envisions another Southern Baptist work in the east end of Dearborn, and another potential effort among the more than 10,000 Arabs in Dearborn.

It will not be possible without some help, Schwitz realizes. He is counting on the same kind of Southern Baptist cooperation that helped him find a wife and build a church in Dearborn.

## Baptist college gets large challenge grant

BOLIVAR, Mo. (BP)— Southwest Baptist College has been given a challenge grant of \$860,000 from the Mabee Foundation of Tulsa, Okla., for a dormitory-residence center on the new campus.

Enrollment at the college reached a record 1,607 last fall and will exceed 1,700 next semester.



**REFURBISHMENT** — The bus (above) and the remodeled sanctuary (right) were refurbished by volunteer labor. Oak Grove Baptist Church, Covington, overhauled and donated the bus.



## Fire claims home of SBC messenger

WILLCOX, Ariz. (BP) — Fire erased Hershel Henkel's past while he and his family attended the Southern Baptist Convention in Los Angeles.

Flames June 9 completely consumed Henkels' mobile home and every article of furniture, appliance, and memorabilia they had. Gone are their paintings, dishes, clothes, teen-age son Mark's guitar, Henkel's grandfather clock, organ, piano, and years of sermon notes, along with his personal library.

Henkel, associational missionary for Cochise and Mount Graham Baptist Associations, had his office in the mobile home and all the records for the two associations also burned to ash.

Neighbors saved an old truck and a car, which they towed away from the blaze. Damage was estimated at \$40,000 of which insurance will cover half.

Henkel, who will live in a home belonging to the association, said, "If you don't have it, you don't have to have it."

## Preachers' school set July 13-17 at Union

JACKSON — "The Pastor as Leader" will be the theme for the annual west Tennessee Summer Preachers' School, July 13-17 at Union University.

The school will feature a week of doctrinal, Biblical, and practical studies for pastors, church staff members, and their wives.

Leading program personalities include Bill Bouchillon, chairman of the college's psychology department; his wife, Pat Bouchillon, who serves as a marriage-family counselor; Thomas Smothers, former Union faculty member and now professor of religion and philosophy at Midwestern Baptist Theological Seminary in Kansas City, Mo.; Kenneth Story, pastor of Germantown Baptist Church; and Mrs. Jan Jones, wife of Jim Jones, Union assistant religion professor.



**VACATION BIBLE SCHOOL** — Vacation Bible School is a major summer activity for churches throughout Tennessee and the Southern Baptist Convention. More than three-million persons, like Stuart Weiner of First Baptist Church, Hendersonville, are expected to attend Southern Baptist VBS this summer.

## Midwestern alumni initiate awards

LOS ANGELES — Two pastors were named as first recipients of the Alumnus of the Year Award at Midwestern Baptist Theological Seminary, Kansas City, Mo., it was announced Wednesday at an alumni luncheon here.

Calvin Miller, pastor of the Westside Baptist Church in Omaha, Neb., and Melvin M. Hill, pastor of the First Baptist Church, Grandview, Mo., were presented the award by seminary president, Milton Ferguson.

Jerry Barnes, pastor of Leawood Baptist Church in Kansas City, Kan., was nominated and elected president-elect. He will serve with John Goodwin, pastor of the Broadmoor Baptist Church, Baton Rouge, La., president; and Robert Meade of Kansas City, Mo., past president.

## Trustee chairmen report to SBC on state of Baptist seminaries

LOS ANGELES — By their response on Wednesday night last week to a lengthy report from their six theological seminaries, messengers to the 124th meeting of the Southern Baptist Convention appear satisfied that theological education in the 13.6-million-member denomination is on track.

Responding numerous times with applause to statements by each of the institutions' chairmen of trustees, the messengers added to the growing impression that Southern Baptists may be tiring of the latest wave of protests from arch-conservatives in the denomination against what they perceive as less than orthodox teaching in the schools.

Robert S. McGee, trustee chairman at New Orleans seminary, reminded messengers that Southern Baptists own and maintain four of the five largest theological institutions in the world. The Ruston, La., pastor said that the six schools enrolled more than 12,000 students during the past school year.

McGee added that theological education thrives only when both authority and freedom are recognized.

"Freedom without authority produces anarchy in society and relativism in theology," he said, while "authority without freedom produces creedalism or legalism." Southern Baptists need neither, he declared.

Kenneth Chafin, trustee chairman at Southwestern seminary, defended the selection process for faculty members, declaring, "We take this responsibility with great and profound seriousness."

All six seminary presidents are committed to the Bible and the institutions' articles of faith, he added.

Chafin said that while the faculty selection process differs with each institution, all six look for teachers with spiritual maturity, who are committed to the school's purposes, who can affirm their institutions' articles of faith "without any reservation whatever," who are active in local churches, and who are gifted in teaching.

Regarding occasional "mistakes" in faculty selection, Chafin said seminaries "have ways of dealing" with individuals found deficient. Chafin has repeatedly

made clear his view that the proper way of dealing with such situations is through each school's trustees.

When SBC President Bailey E. Smith offered the customary opportunity for questions from the floor following institutional reports, Florida Pastor Don Touchton of Brandon asked Chafin why Southwestern seminary had made no formal response in its official report to a controversial resolution passed last year in St. Louis.

The resolution, encouraging seminary and other agency trustees to employ only persons declaring their belief in an errant Bible, in fact was specifically addressed in its annual report only by Southeastern seminary.

Responding to Touchton's challenge, Chafin said that Southwestern trustees felt the resolution "did not give us new directions."

Touchton said later he was unsatisfied with Chafin's public response. The pastor, second vice-president in 1979-80 and a vocal leader of inerrantists in the denomination, said he will pursue his question to Chafin through correspondence.

Chafin said he believes the convention affirmed its confidence in the seminaries in Los Angeles through its actions and spirit.

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

The story of Zaccheus, recorded in Luke 19, is one of the best known and most interesting of our Lord's experiences.

Many of us sang about Zaccheus responding to our Lord's call for him to come down out of the sycamore tree. As I reread the experience recently, two or three thoughts occurred to me.



Madden

One thought is that our Lord does not want any of us to be just interested spectators. It appears that Zaccheus would have been content to have stayed in the tree and watch our Lord as He passed through Jericho. Jesus does not want us to just look on with sympathetic interest. He calls for enlistment. He asks each one of us to deny himself and take up his cross and follow Him. The appeal for surrender of heart and life to Him is urgent; the call to service is imperative.

Another thought is that our Lord is not satisfied with us until we are close to him. "Make haste, and come down; for today I must abide at thy house." Jesus wanted to be in his home and to break bread with him. He wanted to establish bonds of friendship and affection that would abide through the years. Our Lord wants to be our daily companion through all our days and share with us in all of our life's experiences.

The final thought is that our Lord Jesus is not satisfied until a person is in the kingdom of God. He was anxious for salvation to be experienced by Zaccheus. He wants to bless all of us with salvation. His concluding word in the case of Zaccheus is, "For the Son of man came to seek and save that which was lost."

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# Our People and Our Churches . . .

## PEOPLE . . .

Mr. and Mrs. Carlie Cinnamon recently celebrated their 50th wedding anniversary. They are members of North Knoxville Baptist Church. Guy M. Milam is pastor.

Mr. and Mrs. Paul Hope, members of Mount Olive Baptist Church, Knoxville, recently celebrated their 50th wedding anniversary. Kenneth C. Hubbard is pastor.

Park Avenue Baptist Church, Nashville, recently ordained the following men as deacons: Brad Buie, Billy Smith, Stan Smith, and Larry Weathers. The pastor of the church, Bob Mowrey, gave the charge to the candidates.

Mr. and Mrs. G. Horace Bolin celebrated their 50th wedding anniversary on June 7. They are members of Island Home Baptist Church, Knoxville. Gordon T. Greenwell is interim pastor.

Mr. and Mrs. O. P. Copeland celebrated their 50th wedding anniversary Sunday, June 7. The Copelands are members of Robertsville Baptist Church, Oak Ridge. Robert C. Elliott is pastor.

Mr. and Mrs. Ernest Perry Loving, members of Highland Heights Baptist Church, Memphis, celebrated their 50th wedding anniversary on Sunday, May 31. Pastor of the Memphis church is Ray E. Fowler.

John Larry Phillips was ordained to the gospel ministry May 31 by Leewood Baptist Church, Memphis. Leewood's pastor, Jerry Glisson, gave the ordination sermon. Herman Hodges also participated. Phillips has been called as pastor of Locke Station Baptist Church, Marks, Miss.

Antioch Baptist Church, Humboldt, recently ordained Don C. Holland, Joe Hutchison, Tim Luckey, Roger Martin, and Jimmie Moore as deacons. Bob R. Agee acted as moderator of the ordination council and presented the charge to the church. Barney Flowers gave the charge to the deacons and participated with Frank Kemper on the council. A. Kim Cawley is the pastor.

## CHURCHES . . .

Vanleer Baptist Church, Vanleer, recently held a ground breaking service for an educational building that will include six classrooms and a fellowship hall. Members of First Baptist Church, Dickson, also participated in the service. The Vanleer church began as a mission four years ago. Randy King is pastor.

First Baptist Church, Franklin, recently voted to purchase 14.12 acres of land on Highway 96 at Interstate 65. Plans are to begin construction of new and larger facilities on the property within the next 18 months. The Franklin church has outgrown the facilities on its present location at Third Avenue, South. Ian H. C. Walker is pastor.

Zion Baptist Church, Brownsville, recently held a two-day celebration for the church's 150th anniversary. Speaker for the occasion was Jonas Stewart of the Tennessee Baptist Foundation. Also speaking were former pastors of Zion Baptist Church: Ronnie Wylie, now pastor of Charleston Baptist Church,

Stanton; Michael O'Brien, pastor of First Baptist Church, Tiptonville; Dean Doster, a recent interim pastor; and H. B. Woodward, a retired pastor from Bells.

Cedar Grove Baptist Church, Maryville, observed Sunday, May 31 as ground breaking and building fund day. The new addition to the church will include educational space, rest rooms, and a fellowship hall. The pastor is Joseph Nickell.

Mount Hermon Baptist Church, Savannah, is presently in a building program. A new fellowship hall, kitchen, and Sunday School rooms are being built. J. K. Lackey is pastor.

Greenlawn Baptist Church, Greeneville, recently installed a new steeple with a bell. A baptistry also was installed. Lawrence B. Pack is pastor.

Pond Hill Baptist Church, Athens, recently held a note burning service. The new building debt was paid off in seven years, and the church is now debt free. Charles Cassady is pastor.

Easter Sunday was ground breaking day at Norwood Baptist Church, Knoxville. An educational building consisting of an adult department, children and nursery departments will be constructed. George Williams is pastor.

Chamberlain Memorial Baptist Church, Chattanooga, held a dedication and cornerstone-laying service for the church's new sanctuary and educational facility. E. R. Seanor is the pastor.

## LEADERSHIP . . .

C. W. Jones is serving as interim pastor of Skyline Heights Baptist Church, Johnson City.

Randy Wheeler, pastor of Allen Baptist Church, Brownsville, has resigned effective June 28 to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Avondale Baptist Church, Chattanooga, has called Frank Witt as interim pastor.

Judson Taylor is serving as interim pastor of Northport Baptist Church, Newport.

Ray Jernigan, pastor of Hebron Baptist Church in Middleton, resigned effective May 31 to accept the call as pastor of Ellis Town Baptist Church, Blue Springs, Miss.

Park Avenue Baptist Church, Nashville, has called Walter Davis as associate pastor and youth director. He is a graduate of the University of Tennessee, Martin, and Mid-America Baptist Theological Seminary, Memphis. Davis served as minister of music and youth at Colonial Hills Baptist Church, Old Hickory. Bob Mowery is pastor at Park Avenue Baptist Church.

Inglewood Baptist Church, Nashville, has called Jeff Seat of Smyrna as summer recreation and youth director. He is a senior at Belmont College, Nashville. Kerney Bailey is pastor.

St. Elmo Avenue Baptist Church, Chattanooga, has called Robert Ensor as minister of education and music. A

native of Elizabethton, he graduated from New Orleans (La.) Baptist Theological Seminary in May. Ensor served in the United States Air Force for 20 years before entering seminary. Donald A. Givens is pastor.

Jerry Rankin, minister of music at Eastland Baptist Church, Nashville, has resigned to accept the call as minister of music, youth, and education at Tulip Grove Baptist Church, Old Hickory. John W. Kurtz is pastor of the Old Hickory church.

First Baptist Church, Medina, recently called David Irby as interim pastor. Irby is chairman of the religion department at Union University, Jackson.

Lloyd Jones has resigned as pastor of Coal Hill Baptist Church, Harriman. Jones and his wife have gone to the Tennessee Baptist Children's Home in Franklin as houseparents.

Jim Davidson has resigned the pastorate of Eureka Baptist Church, Rockwood, because of extended health problems. He and his family have moved to Dyer.

First Baptist Church, Bradford, recently called Ed Sanford as minister of youth. Sanford is a first-year student at Union University, Jackson. Bill Northcott is pastor of the church.

Chuck Carouthers accepted a recent call from Hickory Grove Baptist Church, Trenton, to be its minister of music and youth. Carouthers is a senior at Union University, Jackson. The pastor is Robert Tipton.

George Leagans, a Southern Baptist Theological Seminary student, is summer youth director at Ivy Memorial Baptist Church, Nashville. Harlan B. Williams is pastor.

## Bells congregation calls Davis as pastor

Jerry Davis, a native of Bells, has accepted the call as pastor of Holly Grove Baptist Church in Bells. He began his work at the church on May 31.

Davis attended Jackson State Community College, Union University, Jackson, and Mid-America Baptist Theological Seminary, Memphis.

Returning to Tennessee from Montana, Davis served as pastor of First Baptist Church, Forsythe, Mont., and as mission pastor of Hysham Baptist Mission, Hysham, Mont., for the last five years. His Tennessee pastorates were at Southside Baptist Church, Humboldt, and Golddust Baptist Church, Golddust.

H. B. Woodward has been serving as interim pastor at the Bells church.

## Miss. native accepts Tennessee pastorate

Center Hill Baptist Church, Counce, has called Chester Harrison as pastor. He began serving as pastor of the west Tennessee church earlier this year.

A native of Corinth, Miss., Harrison was ordained by Holly Baptist Church of that city. This is his first pastorate.

Harrison attended Baptist Bible Institute in Graceville, Fla.

Berclair Baptist church, Memphis, extended a call to Jimmy Rowland to come as summer youth director. Rowland is a senior at Union University, Jackson. William J. Sewell is the church's pastor.

Jack Conrad Bishop Jr. has joined the staff of First Baptist Church, Kingsport, as associate pastor and minister of youth. He is a graduate of Carson-Newman College, Jefferson City, and Southeastern Baptist Theological Seminary, Wake Forest, N.C. He has been a minister of youth at Broadway Baptist Church, Knoxville, and Landrum Baptist Church in South Carolina. Bishop was ordained May 17 at Enfield Baptist Church, Enfield, N. C. where he was associate pastor prior to his coming to Kingsport. Franklin D. Hawkins is the pastor.

Wilford Hunter has resigned as pastor of Wildersville Baptist Church, Wildersville. Hunter, who has served on the Executive Board of the Tennessee Baptist Convention, is now residing in Kentucky. The church has called Thomas Pope as interim pastor.

The Lick Creek Mission of First Baptist Church, Decaturville, has accepted the resignation of Otis Parrish as its pastor. Don Franks is pastor of Decaturville First.

Kenny Vaughn has resigned as pastor of Cane Creek Baptist Church, Stone Association.

## Savannah congregation calls John Pippins

John Pippins has accepted the call as pastor of First Baptist Church, Savannah. He already has begun his ministry there.

The Kentucky native had served as pastor of First Baptist Church, Medina, for the past 12 years. Pippins also has been pastor of Sinking Springs Baptist Church, Murray, Ky., and Crider Baptist Church, Crider, Ky.

Pippins is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky.

## Mount Carmel calls Knoxville native

Mount Carmel Baptist Church, Knoxville, recently called Mike Higgins as pastor.

The Knoxville native is a May graduate of Carson-Newman College, Jefferson City.

Higgins has served as pastor of Burnett's Creek Baptist Church and Ramsey Heights Baptist Church, both in Knoxville; Northport Baptist Church, Newport; and most recently as interim pastor of Southside Baptist Church, Newport.

## Hendersonville church calls LaNoue as pastor

New Hope Baptist Church, Hendersonville, has called John LaNoue as pastor. He began his duties as pastor on June 14.

A native of Beaumont, Tex., LaNoue is a graduate of Stephen F. Austin State University, Nacogdoches, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

LaNoue is a consultant in the church recreation department of the Sunday School Board. Prior to joining the board he was a youth associate with the Baptist General Convention of Texas.

He also served as BSU director for the Texas convention. Previously, he had served pastorates in Texas and Illinois.



Davis

**BIBLE BOOK SERIES**  
Lesson for June 28

## David's victory

By Jean L. Cotey, free-lance writer, pastor's wife  
First Baptist Church, Murfreesboro

Basic Passage: 1 Samuel 30:1 to 31:13

Focal Passages: 1 Samuel 30:1-2, 8, 17-18, 24; 31:1-4

Stewart had been the apple of his parent's eye. He was a beautiful baby and then a handsome little boy. In school his teachers loved him for his quick mind and his sweet disposition. There was general agreement that Stewart would go far. His classmates in high school voted him "most likely to succeed," and his college years sharpened talents and intellectual abilities.

After college Stewart passed through a series of jobs, never staying long and never advancing to a better job. Soon it was apparent that Stewart would never make it big. People who had known him in his childhood and youth felt sorrow for the promising young man who did not achieve his potential.

You probably know a "Stewart" and have experienced the sadness over wasted abilities. One gets a similar feeling when reading about Saul in the last chapters of 1 Samuel. Saul has deteriorated from a handsome, strong warrior-king into a pitiful, defeated creature.

Again, let us tune in on David before examining the final episode of Saul's life.

### David's return to Ziklag

Achish, David's sponsor, had wanted David to join the Philistine army in the coming battle with the Israelites, but the Philistine captains, perhaps fearing betrayal, insisted that David and his men be sent back home to Ziklag.

In the meantime, the Amalekites had evidently kept Ziklag under surveillance and knew that the male population had marched away with David. The Amalekites seized the opportunity to raid the unprotected town. They burned the buildings and carried off women and children into captivity.

As the Israelites saw the burned town, their first thought was probably fear of a massacre, followed by relief when no bodies were discovered. The next natural emotion would be grief and frustration at the idea of their families in the hands of the Amalekites. Surely the men also experienced guilt at being away when the attack came.

If there was guilt, it was quickly replaced by anger toward David. There was talk of stoning him for allowing the tragedy to happen.

As always in time of distress, David

turned to God for strength and guidance. The Lord told David that an attempt to rescue the families would be successful; so David and his men set out on a forced march to overtake the Amalekite raiders. The pace was so exhausting that 200 men had to be left behind as Besor.

**David's victory over the Amalekites**  
David's forces happened upon the Egyptian slave of an Amalekite. David fed the famished man and pumped him for information that would aid his attack. In exchange for his life, the Egyptian agreed to lead David to the Amalekites.

They found the Amalekites celebrating the successful raid. David's men swept down on the unsuspecting, probably drunken, Amalekites and slaughtered them. The jubilant Israelites retrieved everything that had been taken — wives, children, flock, and herds. Nothing was missing.

In distributing the spoils of the raid, David decreed that those who had to drop out of the march would receive equal shares of the plunder. He also sent gifts to the elders of Judah in the area where he and his men had wandered.

David was careful to give credit to the Lord for the victory. He not only cried to the Lord for help when he was in trouble, but he also remembered to acknowledge the Lord's part in the victory. Many of David's psalms praise the mighty acts of the Lord.

### Saul's final defeat

On the heels of God's blessings on David comes the sad account of Saul's final confrontation with his archenemies, the Philistines. Can you imagine Saul's feelings as he entered this battle which he knew would be his last?

True to prophecies, Saul's sons were killed, and he was critically wounded in the fierce fighting. Fearing abuse at the hands of the Philistines should he be taken alive, Saul fell on his own sword and died.

When the Philistines came to plunder the battlefield, they discovered Saul's body and immediately beheaded him. They stripped off his armor which was placed as a trophy in the temple of Ashtoroth. Messengers were sent throughout the land to proclaim Saul's defeat. As a final indignity, the Philistines hung Saul's headless body on the wall of Bethshan where all could see it and gloat.

Thus was the lamentable ending of the life of the once-promising Saul, first king of Israel.

On this somber note, the book of 1 Samuel closes. Great figures — Eli, Samuel, Saul — have passed on before us, but in the wings awaits David, God's man for the new era.

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**UNIFORM LESSON SERIES**  
Lesson for June 28

## Experiencing God's presence

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

Basic Passage: Deuteronomy 4:15-49

Focal Passage: Deuteronomy 4:32-40

What does God look like? This is a question that has puzzled men through the ages.

It has led to all sorts of attempts to represent God by men's artistry — by carving or painting. It has led men to worship the sun, the moon, and other heavenly bodies. It has led to the worship of mountains, trees, and other forms of earthly life, both plant and animal.

We want to see things, to understand their size, shape, and limits. It is difficult for us to conceive or understand a power or force in the universe that has no limits in its power or ability to be present. Thus, we continually try to put limits on God so we can control God rather than being controlled by God.

Deuteronomy speaks eloquently of the danger of such attempts. Israel was reminded that Moses was unable to enter the promised land because of his failure to obey God. They faced even greater disaster if they went away from the invisible God by worshipping natural objects or gods of their own invention (4:15-28). Even so, God's punishment would be based on His mercy for it was designed to bring Israel back to Him and His blessings.

Remember what has happened to you  
(4:32-34)

It does us good to be reminded of past experiences, especially if we will use those memories to spur us on to a better way of life in the present and future. Israel was reminded that their God was the God of creation who had created the earth and put man on it (4:32). Not since the very beginnings had there been such an event as had happened to the people of Israel at Sinai where a motley band of escaped slaves had been honored by the presence of the Almighty Himself. In so doing, He had not only let them live but He had given them new life as a people (4:32). But it was not by chance that they came to Sinai to feel His presence, to hear His voice, and to receive His law. He had taken them out of bondage in Egypt, delivered them through the Red Sea, and led them through the dangers of the desert to bring them to that place (4:34).

The Lord, He is God (4:35-39)

All this was for a purpose. It was to demonstrate to them that the Lord, the God whom their ancestors had worshipped, was the God of the universe — that there was no other God. He had demonstrated His deity in three ways: 1) He had spoken to them from heaven to prepare them and assure them ("that He might discipline you" [4:36a, RSV]); 2) He had spoken to them out of the fire at Sinai (4:36b); and 3) He had led their fathers out of Egypt, through the wilderness, and had given them success in battle because a) He loved them (4:37,38) and b) because He wanted to

demonstrate that He alone was God, ruler of "heaven above and on earth beneath" (4:39).

The promise (4:40)

The final verse in our passage is a statement of the importance of living life in accordance with God's will ("keep His statutes and His commandments . . . that it may go well with you" [4:40, RSV]). It also stresses the importance to future generations that our lives have.

When our parents passed away a few years ago, they left us nothing in terms of money or lands. But all their children bless their memory because of the example of their Godly lives that showed the real meaning of faith in God. They left us a name that is honored in our home community. Even more, they left us a responsibility as their children to protect that name and to pass it on to our children.

The only way we can do this is to live by those Godly principles that our parents followed. We saw God's presence in the lives of our parents and were blessed. It is up to us to cause our children to see God's presence in our lives so that they, in turn, may be blessed. In this manner, the invisible God becomes visible and real.

## Arizona president elected to staff

PHOENIX (BP)— Wendell Freeze, president of the Arizona Southern Baptist Convention, has been elected associate executive director-treasurer of the state convention, effective July 1.

Because the Arizona convention prohibits a convention employee from being an officer of the convention, Freeze will relinquish his president's gavel to Charles Pollard, pastor of Twenty-Second Street Baptist Church of Tucson, who has been first vice-president.

Prior to his election, Freeze was vice-principal of Kofa High School in Yuma.

As associate to Jack Johnson, Freeze will be director of business operations and will be responsible for day-to-day operation of the convention business office.

He will also be director of communications and editor of the Baptist Beacon. As editor, Freeze will be administrator and will not be responsible for writing weekly editorials. The day-to-day operation and production of the Beacon will continue to be under the supervision of the assistant editor, Elizabeth Young, who came to the Beacon in June 1980.

Freeze has been active in SBC activities on local, associational, state, and national levels. Currently, he is Arizona's representative on the Executive Committee of the Southern Baptist Convention and is a member of the 1981 Committee on Committees. On the state level, he was a trustee of Grand Canyon College for six years and is a member of the ASBC Executive Board.

In Yuma County Association, Freeze has been moderator and chairman of seven different committees. He is a Sunday School teacher and chairman of deacons at First Southern Baptist Church, Yuma.

He is a graduate of Southwestern State College, Weatherford, Okla., and Northern Arizona University, Flagstaff.



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LIFE AND WORK SERIES  
Lesson for June 28

# Claim your destiny

By Lloyd R. Humphrey, pastor  
Hickory Ridge Baptist Church, Memphis

Basic Passage: Revelation 21-22  
Focal Passages: Revelation 21:1-7, 22-25

Heaven, what a beautiful idea! Two letters from children came to my mind with reference to heaven.

Stephen, an eight-year-old from Chicago, wrote: "Dear Pastor, I would like to go to heaven someday because I know my brother won't be there." Another, nine-year-old Ellen, wrote: "Dear Pastor, I hope to go to heaven someday but later than sooner."

Heaven is a different concept for different people. We all think of heaven in somewhat different terms. However, John in Revelation 21 and 22 gives us a very clear picture of heaven on which we can build our concept and stake our claim.

## The new heaven and the new earth (21:1-7)

Every man needs to know his destiny. Here John pictures man's destiny. World history is coming to a close and John reveals the destiny of the redeemed.



Humphrey

There is a new heaven and a new earth which is undefiled by evil. Some see this as a renovation of the present heaven and earth. However, evil had marred the old order so this will be an entirely new order. It will be a place that Jesus Christ has prepared for His own. How is it described?

First of all, "there is no more sea." In chapter four the sea kept the people away from God. John himself on the island of Patmos is separated from the churches of Asia by sea. The sea will be no more, and the saints of God will be perfectly united with each other and with God. This promise is followed by a confirmation in verse three. The tabernacle of God is symbolic throughout the Scriptures for the presence of God with His people. This time God's presence with His saints will be a permanent presence. Herschel Hobbs states that "the tabernacle is symbolic of the unbroken fellowship between God and His people."

Secondly, "God shall wipe away all tears from their eyes" (verse 4). As I write this, I am anticipating a funeral service this afternoon. What a comfort to know that one day we will not have to endure sorrow and pain. In the new heaven and earth, there will not be any sorrow or crying or pain. There will not be any hospitals or funeral homes or cemeteries, "the former things are passed away." There will be no more tears, no more pain, no more death.

## The new Jerusalem (21:22-25)

Thirdly, heaven will be a place sparkling with breathtaking splendor. No temple will be needed, "for the Lord God almighty and the Lamb are the temple of it." Heaven literally glows as the glory of God illuminates it. There will not be a sun or a moon to light up heaven, the glory of God and the light of the world (Jesus) shine brighter than any sun or moon.

In fact, the light illuminating from the glory of God's presence is so great that there will be no night. This is the fourth thing about heaven: It will be a place of absolute security. In verse 25 we are told that the gates of heaven will never close because night will never come. Many people are afraid to walk the streets at night for fear of their life. But in the new Jerusalem there will be no night, no reason for fear, because the glory of God will make all the redeemed secure.

## The new paradise (22:1-2)

Finally, heaven is pictured as a paradise. Flowing through this paradise is a river that waters the garden. This river also provides for the saints who draw life from it. In the garden, like the Garden of Eden, are trees. In the Garden of Eden there was one tree of life. But in the holy city there are two such trees, one on each side of the river. This means they are easily accessible. The saints of God have easy access to them. The trees bear 12 fruits, one for each month. The leaves are for the healing of the nation. The whole picture tells us that in heaven God provides for His own.

Our destiny in Jesus Christ is the new heaven (new Jerusalem) and the new earth. Isn't it of great comfort to know the splendor and majesty that awaits us?

# Tennessee churches, associations noted for "Distinguished WMUs"

LOS ANGELES — Thirty-seven Southern Baptist churches and 15 Baptist associations in Tennessee were recognized during the annual meeting of Woman's Missionary Union when it met here June 7-8.

Named as "Distinguished Church WMUs" were: Calvary Baptist and Central Alcoa Baptist, Alcoa; First Baptist, Ridgedale Baptist, and Spring Creek Road Baptist, Chattanooga; Pleasant View Baptist, Clarksville; Hopewell Baptist, Cleveland; Emmanuel Baptist and First Baptist, Humboldt; First Baptist, Jasper; and Skyline Heights Baptist, Johnson City.

Also, Bloomingdale Baptist and Indian Springs Baptist, Kingsport; Alcoa Way Baptist, Smithwood Baptist, and Washington Park Baptist, Knoxville; Shop Springs Baptist and First Baptist, Lebanon; Union Baptist, Lexington; and

Beech Grove Baptist, Louisville; and Salem Baptist, Liberty.

Other distinguished church WMUs were: Mt. Pelia Baptist, Martin; Broadway Baptist, Dotson Memorial Baptist, Everett Hills Baptist, Grandview Baptist, Monte Vista Baptist, and Oak Street Baptist, Maryville, Whitehaven Baptist, Memphis; and Woodbury Road Baptist and First Baptist, Murfreesboro.

Belmont Heights Baptist and Haywood Hills Baptist, Nashville; Pine Orchard Baptist, Oakdale; Salem Baptist, Trenton; Prospect Baptist, Walland; and First Baptist, Woodbury.

Distinguished associations cited were: Big Hatchie, Bradley, Chilhowee, Concord, Cumberland, Hamilton, Holston, Knox, Lawrence, Madison-Chester, New Duck River, Riverside, Salem, Shelby, and Wilson.

## Priest aids Baptists

ROME, Italy — A Catholic priest, relieved of parochial duties because of his association with a Baptist minister, joined Italian Baptist leaders and Southern Baptist Missionary Amelio Giannetta in preaching evangelistic sermons at an all-day meeting of Rome Baptist churches.

Sixteen persons made decisions in response to Giannetta's invitation. For the first time in an evangelistic service there, counselors were present to help new believers and assist them in affiliating with local congregations, reported Helen Ruchti, Southern Baptist press representative.

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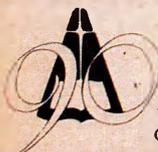
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# Hanna bites tongue for Indian ministry

By Marv Knox

TUCSON, Ariz. (BP) — Ross Hanna bit his tongue for a whole year.

That's how long he worked among Yaqui Indians in one of Tucson's poorest ghettos before he could "offer anything religious."

Hanna came to Pascua Village — the Yaqui community — at the request of tribal leadership. They told him he could eventually teach anything he wanted if he would serve their people in a completely nonreligious capacity for 12 months.

"I told them I'd accept the challenge, because my product would sell itself," explains Hanna, a Christian social ministries missionary sent to Tucson by the Southern Baptist and Arizona Baptist Conventions.

He set up a medical clinic; citizenship,

literacy, sewing, and cooking classes; food and clothing distribution centers; and arts, crafts, and recreation programs. And for a year, the only "religious" time he had with the Yaquis was when they asked him to pray.

An agreement forbidding evangelism for a year might seem to compromise Hanna's Christian ministry, but he thinks it actually worked to his advantage.

The early barrage of ministries "put

us into their community on their cultural level," he claims. "It helped us concentrate on their physical needs, and it helped us earn the right to be heard when we were ready to begin working on their spiritual needs."

Hanna's current ministry in Pascua Village proves his point. In addition to the full slate of social ministries — all of which include Bible studies — he's formed a mission congregation in the community.

Hanna has reached the Yaquis for Christ because his programs meet their needs. But he's also reached them because they know he cares. He goes with his adopted friends to city council meetings and pleads for lighting and paved streets.

He lobbies on their behalf for better housing, brings them food and clothing, takes them to visit doctors. He cries with their widows, celebrates births of their children, prays for their sick.

"People here usually resent outsiders who come in, but nobody resents Rev. Hanna," reports Lupe Sinohui, director of the city-owned community center in the village.

"Many times I go to families whose loved ones have died, and Rev. Hanna has already been there," Sinohui says. "People feel comfortable with him and at the Baptist center here. They know he cares for them, and they like him."

And folks like him in other parts of town, too. He still directs a full slate of ministries with blacks and Mexicans at Friendship Baptist Center downtown, where he started in Tucson more than 11 years ago, about two years before he began any ministry in Pascua Village. He's also leading bus ministries which reach into Manzo, a predominantly Mexican community, bringing people to the Pascua Village center for various programs and Bible studies.

The combined ministries reach about 600 people a week, Hanna says. Many of those who come — especially the Indians — have broken away from a religion that has blended Catholicism and paganism and dates back for generations.

"They're Christian in name, but they don't know who Jesus is," he claims. "They have to overcome a background of ritual and develop whole new lives when they become Christians."

"Every time I drive through a community, I think, 'Lord, what people here would respond to you if I came?'" Hanna explains. "I know that if He has people ready, and I don't go, that means they're going to hell."

Consequently, he maintains a constant corps of volunteers who minister in the communities. Many volunteers from out of state spend hours visiting residents door to door, not content with success nor hindered by failure.

"Jesus said to go out and keep moving," he says. "If the people don't seem interested, we'll leave the best of friends and move on. We'll let the Lord do some work on them. Then later, we'll follow up and build relationships with them, get to know them so we can be available when the Lord opens doors in their hearts."

"That means we'll have to keep our ears to the ground, being very sensitive to the Spirit of the Lord and the needs of the people. But when you think about it, that's a great job. We're getting to take the truth to their front doors."

## Baptist land sold

AILABOON, Israel — The local municipality in the Galilee village of Ailaboon has paid \$23,000 for land owned by the Baptist Convention in Israel (organization of Southern Baptist representatives.)

Because another Protestant group has built a school and church in the predominantly Christian Arab village, Baptists decided their resources could best be used to meet capital needs in four other villages.

The village council has offered to let Baptists use the public facilities planned for the Ailaboon site should they decide to reopen work in the village.



"HOME" MISSIONARY — Ross Hanna's ministry to the poor of Tucson, Ariz., often takes him into homes to offer food, clothing, and the message of Christ. Sometimes he simply drops by to let them know he cares, as with Inez Marquez.

## Devotional

### Outrunning ourselves

By C. Stephen Byrum

Somewhere in most of our memories there is a favorite pet which we can bring to mind. My brother, Pat, and I grew up with an old boxer named Max that is still talked about more like a member of the family than an animal.

Old Max had two compelling passions. First, he loved chickens — especially those in a neighbor's coop which he raided on more than one occasion. Perhaps, like most passions, his love for chickens precipitated a setback — life on the end of a 50-foot chain.



Byrum

His other passion was for riding. I'm sure he understood the word "go," and the slightest movement toward the family car would set off a reaction even Pavlov would have appreciated. But this passion could have its downfall too. On many occasions, forgetting his chain, he would race toward our car until the chain fully extended launched him into the air, and brought him down into a crashing and disappointed cloud of dust. The old dog was outrunning himself.

However, I am convinced that we humans know a great deal more about outrunning ourselves than any old dog. We create chains out of schedules, responsibilities, and commitments, only to stretch our limits even further as we race after new causes and new pacifiers for our ambitions and egos. Most of us have heard firsthand the dull thud of crashing disappointment in our own personal clouds of dust.

And what do we gain in the process? We outrun our family relationships, outrun our health, and somewhere along the way outrun that juncture of meaning where we confronted the Divine in our midst. In retrospect, we often are made to admit the chilling truth of Ecclesiastes that a good deal of all the running has amounted to a self-emptying vanity rather than self-fulfilling abundance.

How much we need the pragmatic reminder of the Psalmist that life needs stillness — especially for those most important moments when people meet each other or come to experience an intimacy with God. How much we need to give up our distracting chains and devastating chases. How much we need to stop outrunning ourselves.

Byrum is assistant professor of philosophy and religion at Chattanooga State Community College and minister of Lookout Mountain Baptist Church.

## Missionary's doctoral project helps start seven new churches

NAIROBI, Kenya — Southern Baptist missionary Zeb Moss didn't have to wait to see his new doctoral degree pay off on the job. Before the diploma ever reached his hand, he saw seven new churches born in Kenya.

For his doctoral project, the 22-year veteran of Africa missions decided to find out whether audio cassettes would be an effective way to start churches in villages where most people are non-readers. If it worked, it could be a useful tool for missionaries and Baptist groups across Africa, where Moss is media consultant for the Southern Baptist Foreign Mission Board.

And it did work. By the end of the first three months of the pilot project, seven churches were meeting in villages around Machakos, Kenya, and 40 people were awaiting baptism. Another missionary and a Kenyan Baptist were preparing to duplicate the project in another area.

With the help of Harold Cummins, general evangelist for the Machakos area, Moss prepared Kamba-language tapes using basic Bible doctrine, Kamba drumming, and hymns. Then he and Cummins marked the existing churches on a map and pinpointed places for beginning new churches.

There were only four Baptist churches in the district of about 40,000 people when the project began. The churches pledged prayer support and chose 10 faithful men willing to leave their farming for a few weeks.

In the mornings, Moss and Cummins taught the men basics in evangelism, starting churches, and using and maintaining the cassette players. In the afternoons, they went with the men in teams to selected areas to witness, play tapes, and invite people to Sunday services.

At the end of five weeks, 217 people, more than half of them adults, were

meeting in seven places. One member of each team agreed to continue helping the new churches. Moss began planning a pamphlet describing the project so others could duplicate it in other countries.

## Foundation

### Trust established

By Jonas L. Stewart

Union University is the beneficiary of a charitable remainder trust established through the Tennessee Baptist Foundation by the late Sexton A. McCoy. The Foundation paid the income from the trust to the donor until his death March 22.

According to the terms of the trust agreement, the income will now be paid to Union University to provide scholarships for worthy and deserving students. Upon signing the trust agreement on Dec. 19, 1977, McCoy said, "I have been looking for a way to preserve a part of my estate to make it useful and to avoid taxes at my death." He also had a considerable tax deduction at the time of making the gift.

McCoy retired many years ago from the Nashville Post Office as assistant postmaster. He claimed Selmer as his home but he also maintained living quarters in Nashville.

The Foundation has a number of trust funds that will ultimately benefit our schools, children's homes, and other mission causes. Many others with more modest estates cannot give up funds while they live but have made provisions in their wills to accomplish the same purpose.

For information about a living trust or preparing a Christian will, write the Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027.