

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Baptist college loses legal battle with EEOC

WASHINGTON (BP) — A Southern Baptist college lost a legal battle when the U.S. Supreme Court let stand a lower court ruling that the school must provide employment data to a powerful federal agency.

Mississippi College, owned and operated by the Mississippi Baptist Convention, must supply data subpoenaed by the Equal Employment Opportunity Commission (EEOC) so the federal agency may determine if the school violated the rights of a former part-time faculty member.

Five years ago, Patricia Summers, a part-time assistant professor in the psychology department at the Clinton, Miss., school, filed a grievance with EEOC after she was denied a full-time faculty appointment. The school chose instead a male, William Bailey, noting that the school's first criterion for faculty appointments is that the candidates who are Baptists are given preferential treatment over non-Baptists. While Bailey is a Baptist, Miss Summers is not.

Miss Summers' grievance first alleged sex discrimination but was later amended to accuse the college of systematic discrimination against both women and blacks.

Acting on Miss Summers' allegations, EEOC issued a subpoena seeking detailed information on the college's hiring practices for both faculty and administrative personnel. The document sought information on the characteristics of each member of the faculty and administration, including race, sex, religion, job classification, department, date of employment, education, and pay.

In addition, the subpoena demanded to know the sources from which the college recruited faculty members, any studies of faculty pay for the 1975-76 school year, all promotions of faculty and administration for 1975-76 and 1976-77, all employment application forms for those two years, and the most recent EEOC reports filed by the school.

After seeking but failing to have EEOC revoke the subpoena, Mississippi College declined to comply and an action to force compliance was taken by the federal agency to the U.S. District Court for Southern Mississippi.

That tribunal determined that an investigation of the school's employment practices by EEOC would result in excessive entanglement by the federal government in the affairs of a sectarian institution, thereby violating the Establishment Clause of the First Amendment. The proposed investigation also would violate the college's free exercise of religion, the court ruled, by inhibiting faculty selection based on religion.

But the Fifth Circuit Court of Appeals vacated the district court order, instructing the lower panel to determine what portions of the EEOC subpoena should be

enforced. The fifth circuit's decision was based on its view that because federal law specifically provides for sectarian schools to discriminate on the basis of religion, the threat of violating the Establishment Clause was hypothetical rather than real. In addition, the panel concluded, the burden on the college's free exercise of religion in the course of an investigation based on charges of sex and race discrimination would be minimal.

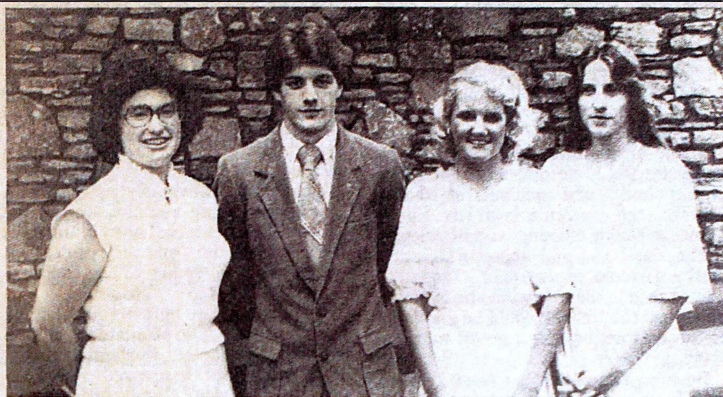
By declining to disturb those findings, the June 29 action by the Supreme Court means that Mississippi College must now comply with the EEOC subpoena.

If in the course of its investigation, EEOC, in the view of the college, oversteps its authority under law, school

(Continued on page 3)



**CRAFTS CLASS** — Tennessean Diana Cox of First Baptist Church, Bolivar, gets pointers from Carol Harris, a crafts specialist from Georgia, during a crafts class at recreation week at Ridgecrest (N.C.) Baptist Conference Center.



**STATE WINNERS** — Named champions and alternates at the Tennessee Church Training events were (from left) Jan Simpson, speakers' alternate; Larry Davidson, speakers' champion; Shelley Stephens, Bible drill winner; and Julia Hammonds, Bible drill alternate. (See additional pictures on page nine.)

## Davidson, Stephens judged speaker, drill winners

Larry Davidson of Lebanon and Shelley Stephens of Alcoa were judged as state champions in the Tennessee Youth Speakers' Tournament and the Youth Bible Drill, respectively, in competition held last week in Brentwood. The annual events are sponsored by the church training department of the Tennessee Baptist Convention.

Davidson, a member of Rocky Valley Baptist Church, Lebanon, won the Speakers' Tournament, representing the central region. The alternate is Jan Simpson from Holly Grove Baptist Church, Bells. She represented the southwestern region.

Miss Stephens, the Bible Drill champion, is the third straight state winner from First Baptist Church, Alcoa. She represented the eastern region. The alternate is Julia Hammonds, a member of Emmanuel Baptist Church, Humboldt, representing the northwestern region.

Both Tennessee winners are to participate in these events at Ridgecrest (N.C.) Conference Center later this month.

Davidson's speech was on the subject "A New Decade." It is reprinted on page 9 of this issue of the Baptist and Reflector.

Other participants in the June 29 State Youth Speakers' Tournament (listed alphabetically) were: Mary Ann Arkus, First Baptist Church, Rogersville, northeastern region; Skipper Carlton, First Baptist Church, Cookeville, north central region; Anthony Edwards, Emmanuel Baptist Church, Humboldt, northwestern region; Robbie Ann Hill, Elkton Baptist Church, Elkton, south central region; Susan E. Jones, Brainerd Baptist Church, Chattanooga, southeastern region; and Sandra Wallace, Bethel Baptist Church, Clinton, eastern region.

Also participating in the Bible Drill (listed alphabetically) were: Pam Blair, First Baptist Church, Millington, southwestern region; Karen Cashion, Parkview Baptist Church, Lewisburg, south central region; Angie Greene, Boone's Creek Baptist Church, Johnson City, northeastern region; Angela Kelley, Westwood Baptist Church, Cleveland, southeastern region; Lanny Leftwich, Double Springs Baptist Mission, Cookeville, north central region; and Michelle Mackens, Trinity Baptist Church, Clarksville, central region.

This was the fourth competition for the participants in last week's events. All 16 had to win in their churches, their associations, and their regions in order to qualify for the state competition.

Each of the eight regional winners in the speakers' tournament received a \$250 scholarship which will be honored at any of the three TBC colleges: Belmont College, Nashville; Carson-Newman College, Jefferson City; and Union University, Jackson. The state champion, Larry Davidson, received an additional \$250 scholarship.

The annual competition was directed by Mary Allen, director of youth work for the TBC church training department.

## June gifts reach \$1,304,936

Mission gifts through the Cooperative Program by Tennessee Baptists reached \$1,304,936.46 during June, making that month the ninth highest in the state convention's history, according to Tom Madden, TBC executive secretary-treasurer.

June mission receipts passed both the amount received in June 1980 and the monthly goal for the convention year. Gifts for June of last year were \$792,049.82.

Messengers to the 1980 TBC in Johnson City set a Cooperative Program budget-goal for the November 1980-October 1981 convention year at \$14.3-million. The monthly goal is \$1,191,666.67, meaning that June's gifts were \$113,269.79 above (9.5 percent) the monthly goal.

Madden reported that receipts for the first eight months of the convention year (November 1980-June 1981) were \$9,272,729.62. This amount is 2.7 percent below the eight-month goal, which is \$9,533,333.33 (eight-twelfths of \$14.3-million).

However, Madden noted that \$9,272,729.62 received during these eight months were 9.1 percent above the Cooperative Program gifts received during the same eight months of the previous year — an increase of \$772,282.70.



# Reduced groceries increase church attendance

By Al Shackleford

Although it certainly did not approach the feeding of 5,000 from a lad's lunch, the members of Nashville's Radnor Baptist Church multiplied their grocery-buying power by two through a wild scheme of Pastor Paul Durham.

Two weeks ago Durham was told by one of the church members, Al Babich, who is an official at Nashville's Commerce Union Bank, that a supermarket in the neighborhood had gone bankrupt. Durham's interest was pricked, and he negotiated with the bank to buy the entire stock for 50 percent of the shelf price.

Then, Durham announced that the groceries would be offered to members of the church and residents of Radnor Towers, the church's high-rise apartment for senior citizens, at half price.

The catch — and those who know Durham would expect one — was that admittance to the sale would be by ticket only. And the tickets would be given out to those attending the June 28 morning service.

Durham estimates that attendance of members and visitors at that service was about 300 more than normal.

The sale was conducted on Tuesday and Thursday nights of last week. With deacons and church staff workers and their wives serving as volunteer cashiers and sackers, the grocery store was overwhelmed by shoppers.

In appreciation for being the grocery workers, the deacons and staff were per-

mitted to shop on Monday night.

When the doors opened at 5:00 p.m. on Tuesday, June 30, the line of shoppers stretched down Nolensville Road for a block and a half.

By 8:30 p.m., when the lines began to dwindle, most of the shelves lining the five aisles were stripped.

Before the sale began, some items were removed from the stock, such as cigarettes, beer, and questionable magazines.

Church members working the sale noted that the first items to go were canned goods and detergents. By closing time on Tuesday, about all that remained were cat food, seasonings, and a few pickles and diet soft drinks.

Durham was obviously pleased with the success of the venture. He felt the grocery sale met a real need in the lives of his congregation and the residents of Radnor Towers. Many of the shoppers spent well over \$100.

"I just wanted to help my people, and this is a great way to promote the church and help my people," Durham said.

The members expressed their appreciation. Helen Glaus commented, "We went through a stewardship program at the church that required sacrificial giving by most of the members, and this shows what Brother Paul thinks of his congregation."

Another church member, Metro Councilman Bill Scholes, said this is a great opportunity for people. "Everybody is feeling an economic pinch now, especially in groceries."

Asked by a Nashville reporter why this unusual opportunity had come to the church, Durham replied, "Because I am the nuttiest preacher in town, people call and tell me things."

The grocery sale had a special appeal to Durham. When he was 14 years old, he



**TAKING STOCK** — Paul Durham, pastor of Radnor Baptist Church in Nashville, looks over the crowd of shoppers and emptying shelves during last week's grocery sale.

ran away from home and worked in a supermarket, becoming assistant manager when he was 18.

Reflecting on last week's experience, Durham noted, "If you are going to feed people spiritually, you also have to help them in other ways."

Durham emphasized that neither he nor the church will profit financially from the grocery sale. "We are selling the merchandise at what it cost us."

One byproduct of the half-price grocery sale was the publicity which the church received. Nashville newspapers carried articles and pictures on their front pages, and local television stations covered the event. Durham said he had telephone calls from radio stations and newspapers as far away as Texas.

What's next for Radnor Baptist Church and its pastor?

Durham said they might focus in on another inflationary item — gasoline. He is exploring the possibility of forming a cooperative to buy a service station.

## Gritz requests suit dismissal

OKLAHOMA CITY (BP)—Attorneys for Jack L. Gritz, former Baptist Messenger editor, have filed a petition with the Oklahoma County District Court requesting dismissal without prejudice of a \$400,000 civil suit against six Baptist General Convention of Oklahoma officers.

Gritz, editor of the Oklahoma Baptist state newspaper for 30 years, filed suit following his termination by the state convention's Board of Directors. He charged the six defendants, acting "in concert," made slanderous statements to obtain his dismissal as editor in September 1979.

Trial in the suit was scheduled to begin June 15, the date on which the request for dismissal was filed.

Named in the suit were Joe L. Ingram, state convention executive director; a former convention president, and four directors. The six were members of a subcommittee which dealt with the termination of Gritz' employment.

The suit claimed the six defendants spoke, published, and circulated information alleging Gritz to be a "very sick man."

## Lindsey returns to pastorate

Herschel R. Lindsey, formerly director of missions for the Weakley County Baptist Association, has returned to the pastorate by accepting the call of Salem Baptist Church, Trenton.

Lindsey, a native of Waldo, Ark., was previously pastor of Fellowship Baptist Church, Millington, and Gibson Baptist Church, Gibson.

The Salem pastor received a diploma in theology from Southwestern Baptist Theological Seminary, Fort Worth, Tex.



Lindsey

## Retired pastor dies in Johnson City

Roy L. Gorman, a retired Baptist pastor, died recently in Johnson City.

A native of Newport, Gorman had been a resident of Johnson City since 1942. He was pastor of Cherry Grove Baptist Church, Jonesboro; Pleasant Grove Baptist Church, Limestone; Mountain View Baptist Church, Greeneville; Mount Zion Baptist Church, Jonesboro; and Limestone Baptist Church, Limestone.

Gorman is survived by his wife, Mrs. Velma S. Gorman; and two daughters, Mrs. Margaret Story, Peoria, Ill., and Mrs. Jean Johnson, Johnson City. He was a member of Johnson City's Central Baptist Church.

## Drug-alcohol agency elects Deryl Watson

Deryl G. Watson, pastor of First Baptist Church, Rutherford, has been named associate educational director of United Tennessee League, a drug-alcohol information agency. Watson will assume his duties on August 1.

He will serve the West Tennessee area, and will be responsible for presenting alcohol and drug education programs in schools, churches, and civic organizations.

Watson, pastor of the Rutherford church for the past five years, is a graduate of Union University, Jackson; Midwestern Baptist Theological Seminary, Kansas City, Mo.; and Vanderbilt University, Nashville. He has served for 13 years as a chaplain in the National Guard in Kentucky and Tennessee. His former pastorates include Baptist churches in Kentucky, Missouri, and Tennessee.



Watson



**SUCCESS** — The empty shelves and the long checkout line in the background indicate the enthusiastic response to Radnor Baptist Church's sale of stock from a bankrupt supermarket.

## African bees attack missionaries

KYELA, Tanzania (BP)—Swarming African honeybees attacked Southern Baptist Missionaries Doug and Evelyn Knapp and several Tanzanian Baptists as they rode in an open Land-Rover to an associational meeting.

The group fled to a nearby hut, but the bees pursued them. Leaves piled hastily on the hut's cooking fire smoked out the bees, but they continued to attack anyone attempting to leave the hut.

One member fled through the swarm and rode a bicycle to the Knapps' home for a can of insecticide. Then Knapp, covered with a blanket and armed with the spray, drove off the swarm which had occupied his car for three hours.

One of the women was stung so severely on her head and neck that she had to be taken to the nearest district hospital. There the party learned that many others had reported to the hospital with stings. In the same village, a cow, tied and unable to escape the bees' attack, died of stings.





**CONFERENCE CENTER DEDICATION** — Charles Page (center right), pastor of First Baptist Church, North Augusta, S.C., addresses guests at the dedication of the Huruma Baptist Conference Center, Iringa, Tanzania. Tennessean Carlos Owens (center left), missionary to Tanzania, translates.

## Center dedication finishes largest volunteer project

IRINGA, Tanzania (BP) — The largest volunteer project ever undertaken by a single Southern Baptist church came to a close June 21 with the dedication of the Huruma Baptist Conference Center in Iringa, Tanzania.

Over a two-year period, First Baptist Church of North Augusta, S.C., sent 21 teams, totaling 161 volunteers, to help Tanzania Baptists build a badly needed conference center. Aided by other volunteers, the North Augusta crews completed an assembly hall with cafeteria, lounge, and kitchen; three dormitories to sleep 300; and a residence for Carlos and Myrtice Owens, missionary coordinators of the project. Owens, a native of Henry County, Tenn., was pastor of several Tennessee Baptist churches before appointment as a missionary in 1957.

"Ten years ago we dreamed a dream of a conference center like this one, but we had no money," said John Kupaza, chairman of the 25,000-member Baptist Convention of Tanzania. The need for the center stemmed from the convention's difficulty in finding a meeting place. Twice, the annual convention had to be called off at short notice because its reservations were canceled. And the convention had never found a facility large enough for messengers from all churches to attend.

"We were like a poor man who dreams

of owning a big car," said Kupaza. "His friends only laugh at him. If he persists in talking about the car, they will laugh more. But God gave us that dream and he sent help through our brothers in Christ in America."

He said Tanzanians were deeply impressed by the Baptists who came and labored with their hands for long hours to build the center. "Words are totally inadequate to express our gratitude," he said. "We have seen the love of God in action through you who came."

He presented ceremonial spears to Charles Page, pastor of the 2,900-member North Augusta church; R. Keith Parks, president of the Southern Baptist Foreign Mission Board; and Davis Saunders, the board's director for eastern and southern Africa.

The story of giving goes deeper than North Augusta. Volunteers from eight other Southern Baptist churches, including First Baptist Church, Paris, and Brentwood Baptist Church, Brentwood, participated. Several Tanzanian associations also helped, and local Tanzanian Baptists gave one day of free labor each week. Nearly all Tanzanian associations contributed financially and Baptist women of Tanzania gave their special offering to the center for several years.

The women also made dozens of mats for floor coverings and wall decorations. Missionaries sewed hundreds of napkins, curtains, and other linens to equip the center. The 17-acre site was donated by the city council of Iringa, a city of about 60,000 in a mountainous area of central Tanzania.

Page said the project was the greatest thing that has ever happened to his church, which postponed construction of its own educational building to undertake the project. The church's total budget has grown from \$560,000 to \$800,000 since 1979, and Cooperative Program giving has climbed from \$84,000 to \$110,000.

A baptismal service after the dedication service demonstrated another result of the project. Buddy Baynham of North Augusta was baptized along with six Tanzanians from the Iringa Baptist Church. Baynham had come to Tanzania with his wife, a member of the North Augusta church, and accepted Christ as a result of his experiences during his volunteer work.

## Smith predicts end to days of hostility

GLORIETA, N.M. (BP) — "The days of anger and hostility are over," Southern Baptist Convention President Bailey Smith says, because "Southern Baptists would rather win the world than fight each other."

"I think we are going to bury our hatchets, pick up our Bibles, and go out and win the world," Smith said in an interview at Glorieta Baptist Conference Center where he preached at the Sunday School Leadership Conference.

In a post-convention assessment of the Biblical inerrancy debate and power struggles that have plagued the 13.6-million-member denomination for the last two years, Smith said: "Inerrancy is no longer a club to hit people over the head."

Smith said he decided the last Sunday before the convention to insert into his presidential address that the "Baptist Faith and Message" is the strongest statement Baptists need to make about the Bible, though he added he has always believed that to be true.

"I knew the conservatives respected me and believed in me. If anyone could influence people to back off on some things, I could. As president of the convention that was my job," said Smith. However, he added, nobody had anything from which to back off.

Smith said he hopes the convention will now turn its attention to Bold Mission Thrust. These goals "will only be realized if the great majority of the churches are willing for God to do a significant, dramatic work in our midst," he said.

However, the pastor of First Southern Baptist Church of Del City, Okla., said he believes some churches face a greater obstacle than denominational controversy in doing their part in winning the world to Christ.

"There are some people who would rather leave the lost people where they are than for the church to pay the price to save them," he told more than 2,600 conference participants.

Elaborating, Smith said, "I believe we

get so in love with things as they are, we resist change even when it means doing the Great Commission."

As examples, he cited churches which build recreation buildings and then forbid use of the facilities as outreach ministries. Other churches, he noted, resist reaching out to poor persons or other racial or cultural groups.

"If a church builds something, it needs to be there to reach people for Christ. Otherwise, it's just a country club with a steeple on top," he said.

"We need to pay the price for pride, arrogance, self-righteousness, and snobbish exclusivism," which Smith called "the biggest detriments we have to reaching the world for Christ."

"The problem is we can reach affluent people and pay our bills, but Jesus said reach all people. Every church must not just be open to people of all races but must aggressively seek blacks, Hispanics, Orientals, and others."

He urged leaders of churches to examine themselves, their congregations, and ministries for weaknesses and look for ways to strengthen them.

"A church low in baptisms needs to repent and ask why; so does one which is not giving what it should to the Cooperative Program," he said.

"When people criticized us (for low percentage of gifts to the Cooperative Program), I tried to take it as an admonition to do better," said Smith. "Any area where a church is weak, it ought to be willing, very graciously, to admit it and change."

Of contributions he hopes to make in the second year of his presidency, he said, "If Bailey Smith can make any contribution, I would want it to be to lead Southern Baptists back to the simple proclaiming of the gospel and commitment to reaching people."

After being away from home for more than three weeks, Smith returned to Del City June 26 to begin the church's annual Starlite Crusade in which he will preach 17 consecutive nights.

## Evangelists in Upper Volta record 270 conversions

An evangelistic team in Sanwabo, Upper Volta, recently recorded 270 conversions to accept Christ and started two new churches in the African nation.

The team, associated with the Upper Volta Hunger and Relief Project jointly sponsored by Tennessee Baptists and the Foreign Mission Board, was comprised of Larry Cox, missionary director of the project; Francois Kabore, a Voltaic missionary; and 28 Christians from five churches in the Sanwabo area.

In three days recently, the team met in three villages for revival services. The first village, Tonguy, was already among the six cooperating on the hunger and relief project, and the other two, Kamsonguy and Lantoo, only recently gave their support.

Each night the Voltaic people were invited to services of singing, preaching, and testimony. At the close of the services, those attending were asked to come back the next morning if they desired to accept Christ into their lives. The leaders could not have a customary invitation, because they found everyone would come forward out of politeness.

Every morning, the turnout was unex-

pectedly larger. Forty people came in Tonguy, 78 in Kamsonguy, and 152 in Lantoo. As a result, one church was strengthened and two others were begun.

Because the society is family-oriented, many came wanting to sign their whole family into Christendom. The counselors had to explain that following Jesus required a personal, individual decision that one could not make for others.

The team found two "wordless" media were successful in telling the gospel. One, a book employing colors rather than words, was effective in witnessing to the largely illiterate population. The other, a movie on the life of Christ, was used without its American soundtrack. Voltaic team members told the story to the villagers while the film was shown.

Cox feels that the evangelistic campaign would not have been as successful without the influence of the hunger and relief project. "There is no way that we can distinguish between Baptist work and the project," he said. "All of our work is completely wed with the project. We make no distinction between social services and evangelism. Everything we do here is related ultimately to evangelism."

## Baptist college . . .

(Continued from page 1)

attorneys could once again take the agency to court.

At stake in the battle are sections of two federal laws, the Equal Employment Opportunity Act of 1972 and Title VII of the Civil Rights Act of 1964, both of which prohibit employment discrimination on the basis of race, color, sex, religion, and national origin.

Both laws provide an exception to the ban against religious discrimination to church institutions, declaring that schools such as Mississippi College may legally choose members of their own faiths over those of others.

But both statutes also declare emphatically that religious institutions are not exempt from the bans on race and sex bias.



## EDITORIAL

# Loyalty to the public or the political party?

One of the unusual characteristics of our American governmental process is the two-party system. Throughout our history this method in our political process has served our nation well.

However, the two-party system is both a blessing and a curse.

It is a blessing because it provides the electorate a choice at the polls, in contrast to some nations where there is only one slate of candidates on the ballot.

Further, the two-party system provides us with an additional promise of checks and balances. The philosophies and platforms of the parties ensure that legislation which is considered will receive thorough investigation. This dual concept is reflected in all levels of government — local, state, and national.

By guaranteeing that legislation receives careful examination, the two-party system often protects us from extreme departures from traditional principles as well as saves money for the taxpayers.

The two-party system offers an opportunity for in-

dividual citizens to become personally involved in the political process at any level the individual desires — from the precinct to the presidency.

However, the two-party system is also a curse.

When the general election comes, the voters must choose between the nominees of the two political parties — seldom having other choices.

The first curse comes because many times the voters cast their votes ONLY on the basis of the party. It seems that a large number of voters find it easier to vote for a political party's slate, rather than examine each candidate individually.

Frequently, various labor, social, and even religious groups will exercise their influence over their members by insisting — or at least encouraging — their support for a specific political party. These bloc votes further erode the desired principle that the person — not the political party — is the most important name on the ballot.

The second curse is the power that the party itself has over its nominees who are elected. Too often the nomination seems to depend on how much the potential candidate has endeared himself to the party and the party leaders. The nominee must assume that his right to appear on the ballot is because of his loyalty to the party — rather than loyalty to the voters or the principles of our nation.

This was illustrated two weeks ago when an important piece of legislation was voted on by the United States House of Representatives. The bill was passed on a close vote — because 29 representatives "crossed party lines" and voted for it. Party leaders promptly attacked these 29, threatening not to support their reelection.

It is not our purpose to debate the merits of that issue. Our problem is that our representatives are apparently not free to vote their convictions (and presumably the convictions of those who elected them).

We expect our elected representatives to remember who elected them. They must be responsible to those who cast the votes — not to political party powers.

## GUEST EDITORIAL

## No false security here

By Bobby S. Terry, editor  
'The Word and Way,' Jefferson City, Mo.

A special word of commendation is due Foreign Mission Board Executive Keith Parks for his report to the Southern Baptist Convention.

Parks has always been a man of courage and truth, but those qualities were never more clearly exhibited than when he stood before the messengers and declared that all is not well with foreign missions.

Indeed, Parks confessed that the FMB is already retrenching because it does not have the financial resources to continue its present ministries.

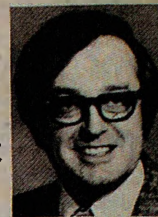
While some reports called on Southern Baptists to rejoice that giving was keeping up with inflation, Parks pointed out that worldwide inflation is outdistancing inflation in the United States. He said the buying power of the FMB is shrinking despite record Cooperative Program contributions and Lottie Moon Christmas Offerings.

Negative news is not the best way to encourage people to greater heights, but lulling people into a false sense of security is equally wrong.

Bold Mission Thrust cannot be accomplished with present stewardship patterns. That was the essential message which Parks laid before the messengers. Hallway conversations have acknowledged this fact for a long time, but this was one of the first such declarations in such a public way.

Southern Baptists are a missions-minded people. The over-arching goal of Bold Mission Thrust is to share the good news of Jesus Christ with every person on earth before the end of this century. Surely, recognizing that our present giving is not even keeping us even, will cause all to reconsider their stewardship of money, prayer, and talents.

## Cicero's comment



By the editor

Cicero attended the monthly men's fellowship dinner at Stagnant Quo Baptist Church. The group obviously enjoyed the occasion — judging by the number of trips back for seconds!

After the ham and potato salad ran out, the men settled back with a fourth cup of coffee as the program vice-president, A. Ranger, began. He reminded the men that month a survey had been taken to find out what subjects the men would like discussed at their monthly meetings.

"The overwhelming choice on the survey was the need for church growth," Ranger revealed. "So, I have invited a church growth specialist, O. Penn Doore, to speak to us tonight."

O. Penn Doore took a few minutes commending the men for their desire to see Stagnant Quo Baptist Church reach out and minister to the needs of the community. "Your pastor and I have looked at the history of your church and its potential," he explained. "It appears that church growth is a needed priority."

"I am pleased to be here tonight, because I am convinced that the men of a church hold the key to church growth," Doore declared.

He pointed out some of the actions that the church could take to fulfill its commitment to grow.

"First, you should appoint a number of study committees to ascertain what ministries this church can do to meet the needs of the community," said Doore in his opening remarks.

"Meanwhile, there are several things that must be done to get ready for church growth," he added.

"Those of you who are not already involved in leadership positions in Sunday School and church training, should enroll in leadership training courses," Penn said. "Then, you can divide all classes to be ready for growth."

He added that the men should also participate in personal evangelism clinics. Related to this would be at least two nights each week for outreach visitation.

Doore suggested that the men have a weekly Saturday morning breakfast at the church, and then spend a good portion of the day visiting prospects or going door-to-door taking a religious census.

"Naturally, you will want to increase your regular giving to the church beyond the traditional tithe," Penn prompted. "And I would suggest that you have a Together We Build fund-raising campaign to prepare for a building program when growth begins."

Penn noted that prayer is essential to church growth, so the men would want to start a Sunday morning prayer session, in addition to faithful attendance on Wednesday nights.

He also suggested that all the men start weeknight Bible classes in their homes for their neighbors.

After O. Penn Doore had finished, A. Ranger asked if any of the men had a comment or a motion.

N. "Diff" Rant quickly rose to his feet. "What I meant by 'church growth' was to get more members so that we could do less and give less," Rant ranted. "Therefore, I have a motion to make. I move that we elect a new program vice-president!"

## Yesterday, Today, Tomorrow



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# Our People and Our Churches . . .

## LEADERSHIP . . .

Roy Edgemon was called as interim pastor of Lincova Hills Baptist Church, Nashville. Edgemon, director of church training for the Baptist Sunday School Board, began his ministry at the church July 5.

William Palmer resigned as pastor of First Baptist Church, Morristown, to accept the pastorate of First Baptist Church, Galax, Va. Palmer was president of the Tennessee Baptist Convention in 1980.

Dennis E. Kenney resigned as pastor of First Baptist Church, Bluff City. Kenney has accepted a North Carolina pastorate.

## Union pastor dies

Randall Nicholson, pastor of Union Avenue Baptist Church, Newport, died recently in a drowning accident. He was 35 years old.

Nicholson was at Union for two years and was previously pastor of First Baptist Church, Oneida. He was chairman of evangelism for the East Tennessee Baptist Association.

The Mooresburg native graduated from Clear Creek Baptist School in May. He was earlier enrolled at the University of Tennessee, Knoxville.

Nicholson is survived by his widow, Elaine, and two teen-age daughters.

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

The theme of a recent devotional I heard was, "Where God Holds His Classes." As I have pondered that theme, I have become increasingly grateful for the classrooms in which I have learned about God, His message, and His will.

The first classroom was my home. My mother was the teacher. My next classroom was my church. I continue to be indebted to those nameless teachers, leaders, and pastors who taught me about God's love, His unfolding plan, and the worth of a soul. God held classes for me in our schools. I have had many wonderful Christian teachers, and whatever the subject, if a Christian is teaching it, it makes a difference.

However, I also have learned that God keeps on holding His classes throughout our lives. Many of these classes are not structured and may be in unique settings. God surely used the wilderness as a place to teach Moses. Paul learned great lessons while in Arabia. Jonah had a real learning experience in the stomach of the great fish. Job learned great lessons through intense afflictions.

I have long held the conviction that the foot of the cross is a tremendous place to learn about our Saviour.

All of us are still learners. I join my prayer with yours that we can have open minds, tender hearts, and pliable wills as God teaches us more perfectly His truths.



Madden

Glenn Gregg, assistant pastor of First Baptist Church, Lenoir City, has been named as interim pastor of the church.

Gay Harris was recently called as interim pastor of Ellejoy Baptist Church, Seymour.

First Baptist Church, Greenbrier, called Debbie Galyeon to come as summer minister of youth. She is a student at Belmont College, Nashville.

Wayne Madden recently joined the staff of First Baptist Church, Jackson, as assistant minister of youth. Madden came to the church from White Hall Baptist Church, Trenton. R. Trevis Otey is the pastor at Jackson.

Pomelia Dennison, a student at Belmont College, Nashville, accepted the call of Springfield Baptist Church, Springfield, to come as summer minister of youth. Jerry D. Oakley is pastor of the church.

Latham's Chapel Baptist Church, Milan, recently called Bill Bates as interim pastor. Bates is director of estate planning at Union University, Jackson.

Laura Abernathy was named summer minister of youth at First Baptist Church Trenton. She is a student at the University of Tennessee, Martin.

Stuart Heights Baptist Church, Chattanooga, called Don Crane as minister of music. Crane previously served several churches in Georgia. The pastor at Stuart Heights is Richard J. Bialock.

Mountain View Baptist Church, Jefferson City, accepted recently the resignation of Robert Norton as its pastor.

Lakewood Baptist Church, Nashville, called Marie Hall as its summer minister of youth. The Memphis native is a graduate of Belmont College. Kenneth N. Brown is pastor at Lakewood.

Mike Hudmon resigned recently as pastor of First Baptist Church, Petros. Hudmon remains in his position as Brushy Mountain Prison chaplain.

Allen Baptist Church, Brownsville, extended a call to Kim North to come as minister of youth. The Union University graduate began the ministry June 7.

First Baptist Church, Troy, accepted recently the resignation of Thomas C. Thurman as pastor. Thurman and his family have moved to Houston, Tex.

James Leon Stager resigned as pastor of Center Grove Baptist Church, Tullahoma. Stager has joined the staff of the Tennessee Baptist Children's Home at Franklin as a houseparent.

Fountain Head Baptist Church, Portland, has accepted the resignation, effective July 12, of Carlton Connelly as its pastor.

First Baptist Church, Milan, called Bob R. Agee as interim pastor. Agee is dean of religious affairs at Union University, Jackson.

Mike Willard, associate pastor and minister of education at Signal Mountain Baptist Church, Signal Mountain, resigned to become pastor of Calvary Baptist Church, Elizabeth City, N.C. A. Moncrief Jordan is pastor at Signal Mountain.

Lyons Creek Baptist Church, Strawberry Plains, recently called Victor Hovis as minister of youth. Hovis is a graduate of Carson-Newman College, Johnson City. The pastor of Lyons Creek is Danny Champion.

J. H. Stogner, retired East Tennessee Baptist Association director of missions, has resigned the pastorate of Centerview Baptist Church, Newport.

Immanuel Baptist Church, Trenton, accepted the resignation of its pastor, Jere L. Hughes. He is going to Fulton, Ky., as pastor of Liberty Baptist Church.

Herb McCarthy resigned as minister of education at Judson Baptist Church, Nashville. McCarthy will be going into business in that city. H. Raymond Langlois is Judson's pastor.

## PEOPLE . . .

Southside Baptist Church, Mount Pleasant, recently licensed Dicky Lindsey and Nicky Chapman to preach the gospel. Jim Wright Sr. is the pastor of Southside.

## REVIVALS . . .

Revival services at Southside Baptist Church, Mount Pleasant, were led by Coye Marbutt, evangelist, and Charlie Gerrard, music director. Pastor Jim Wright Sr. reports 11 professions of faith, 27 rededications, two letters moved, and one commitment to ministry.

## CHURCHES . . .

Baptist Heritage Day was celebrated June 7 in Haywood Baptist Association at Brownsville Baptist Church, Brownsville. The program featured representatives from the four oldest churches in the association: Brownsville, 1825; Woodland Baptist Church, Brownsville, 1829; Zion Baptist Church, Brownsville, 1831; and Harmony Baptist Church, Whiteville, 1837.

Brownsville Baptist Church has the oldest existing Woman's Missionary Union in Tennessee. H. K. Sorrell is pastor of the church.

Riverside Baptist Church, Harrogate, observed its first "Homebound Members' Day" June 14. Seven of 22 enrolled in the homebound Sunday School department attended the morning service, assisted by church volunteers. Each of the seven were given corsages and books, and were treated to a luncheon following the service. Riverside's pastor is Mason Goodman.

Black Oak Heights Baptist Church, Knoxville, presented Pastor J. C. Parrott and his wife, Betty, with round-trip airline tickets to New Zealand in honor of their 16th anniversary at the church. The Parrotts will make the trip with a group of pastors and laymen as part of a mission endeavor.



**AID FROM DUCK RIVER** — Harold White (left), pastor of First Baptist Church, Monteagle, receives a check for \$1,000 from J. C. Carpenter, director of missions of the Duck River Baptist Association. The money will assist the church in building a recreation-community center facility.

## Monteagle church begins building designed to benefit community

First Baptist Church, Monteagle, recently began construction of a \$125,000 building that will benefit the mountain community as well as the church.

The recreation-community center building will provide minimum cost entertainment and recreation to residents of Monteagle, according to Harold White, pastor of the church.

White said the new facility will house indoor and outdoor recreation equipment, will offer activities such as craft lessons and a day care program, and will provide a meeting hall for the community.

"We feel if you provide a place that has a clean and wholesome atmosphere, you improve the community," White said. "It will be a Christian life center where people can come and learn to cope with everyday life either through wholesome recreation or through the demonstration classes we plan to offer."

He said the center will become a theater on weekends, showing family-oriented films. For all activities, the church plans to charge Monteagle residents only enough to cover the operating expenses.

The structure, valued at about \$125,000, will be built by volunteer labor from the church, community, and other churches of the Duck River Baptist Association. Due to the free labor, the actual cost to the Monteagle church will be about \$70,000.



# Atlanta Christians offer youth programs

By Marv Knox

ATLANTA (BP)— Fearful that summer could bring an increase in the murders of young blacks, Atlanta Christians are offering programs to keep children off the streets.

The city remains besieged by fear which has accompanied the murders of 28 children in 23 months. All the victims have been black, and most of them have been males between the ages of seven and 17. Four have been small adult males, and two have been females.

Investigators believe more than one person is responsible for the slayings, although they think several of the murders are related. One man has been arrested and charged with the murder of the latest victim.

"This summer will be a crucial time for our children," said Martha Creel, director of Stewart Avenue Baptist Center. "With schools closed, they have more time to run the streets. And with so many of them away from adult supervision, we fear more of them could be caught."

Most of the summer programming has been supported through Help the Children Project, sponsored by the Christian Council of Metro Atlanta, an ecumenical group.

More than 70 churches are participating in the project, started after

black members of the Christian Council told about tensions tearing at Atlanta's black community, said Dorothy Lara-Braud, communications director for the council. At least seven of the churches are Southern Baptist.

"Some of the major services of the project include provision of transportation, link-ups with food sources, and help in finding summer employment for teens," Miss Lara-Braud said. "But each cluster of churches and mission centers work out its own programs, depending on what the churches can do and what the communities want."

Church support particularly is needed because federal funds for summer programs are insufficient to meet the city's immense needs, Miss Lara-Braud said, noting this year it is "doubly important" due to the mass murder danger.

An example of the cooperation evident this summer can be found in the Techwood Homes housing project, in the shadow of downtown. Six churches — three Southern Baptist, a National Baptist, a Presbyterian, and an Episcopal — are working with Clark Howell Techwood Baptist Center to help neighborhood kids.

The churches provide a day camp for older children which includes recreation, Bible study, a noon meal, and occasional swimming and movies, said Terry Moncrief, director of the Techwood center.

In addition, the center receives help from seven church groups from across the South. Together, they are sponsoring another day camp for younger kids, aged three to 11.

However, not all Southern Baptist support has been channeled through the Help the Children Project.

Rainbow Park Baptist Church in suburban Decatur is helping to provide recreation, Bible studies, and meals to kids who attend Stewart Avenue and Memorial Drive Baptist centers. Second Ponce de Leon Baptist Church in Atlanta supports work done by inner-city Emmanuel Baptist Church, ministries in the city's Grant Park area, and helps with the Stewart Avenue center's program, in addition to manpower provided to the Techwood project.

But whatever their channel for involvement, Atlanta-area Baptists are participating in summer projects because of concern for the city's young people.

Rainbow Park Baptist Church is involved because "we believe the entire city is our community; anything that happens in Atlanta concerns us all," explained Pastor Gene Tyre.

"If our church is to have integrity in Atlanta, we must minister to the city," added Robert Marsh, pastor of Second Ponce de Leon Baptist Church. "We can't take pride in being comfortable and secluded in suburban areas. We must see this problem as a mission of the church."

And, many people wish, church involvement in the inner city is only the beginning of long-lasting relationships between Christians and decayed communities.

"We hope this is an ongoing project," said Ken Lyle, pastor of Baptist Tabernacle of Atlanta, located downtown near Techwood Homes.

"The murders of these children are tragic," he said. "But they are just intensifications of the problem of poverty and neglect that has always been here and probably will remain after the murders stop."



**YOUNG FRIENDS** — Carolyn Roberson, missionary to Morokweng, Bophuthatswana, lives 90 miles from the nearest American, but she has plenty of friends nearby. Some of them are the more than 60 young people in the youth club she leads at her house every Saturday afternoon.

## Missionary relates difficulties of task

By Irma Duke

MOROKWENG, Bophuthatswana (BP)— Carolyn Roberson's difficult childhood in Henrietta, Tex., had to be preparation for her adult life.

She and her twin sister were born two months after their father died. Then, two stepfathers died before she finished the first grade, leaving her mother and five children.

At age 12, she took her first real job, as church janitor, after doing odd jobs for several years. Later, it took her 10 years to work her way through college.

Now, she is a Southern Baptist missionary nurse in an isolated area of southern Africa, 90 miles from the nearest city and closest Americans. It is not easy in Morokweng, Bophuthatswana, either.

Miss Roberson lives in a four-room block house with bare concrete floors and no electricity. She has telephone service, but only from 8 to 5 Monday through Friday when the community store is open. Her mailbox is a shipping crate at the same store and is shared by the whole community.

She sees 60 or 70 patients a day during regular hours at the government clinic she runs. Then she shares after-hours emergencies with her assistant, Sindolfa Matebele. Many times she opens her home to sick patients who have nowhere else to go.

Often she has to perform medical procedures that only doctors do in the states. Last fall, she delivered six babies in one night. Her clinic only has two beds; so she had to put four of the mothers on the floor.

On Saturdays she holds a youth club which 60 to 90 children attend. Then once a month in her front yard, she shows a Christian film, followed by a sermon by a fellow missionary. When time permits, she also likes to visit in the homes of her patients and of the children of the club.

Like other Christians, it is not easy for her to always do the things she thinks she should. When they first opened the clinic, she and Matebele worked until 10 p.m. and still had to turn people away. She said it wasn't easy "turning people away in a manner that honors Him (Christ)."

She has to struggle for patience when people do not follow the directions she gives them or when patients bring in children who have been suffering for days. She struggles to do what is honorable, but admits, "I don't feel love" toward those parents.



**TREATING A YOUNG PATIENT** — Carolyn Roberson sees from 60 to 70 patients a day during regular hours at the African clinic she runs.

It is also difficult for her to deal with people who wait until closing time or early morning hours to come to the clinic. Tears glisten in her eyes as she relives one experience when she says she "let the devil get the best of me."

A family that had caused her much trouble and had faked being ill brought in a 22-year-old girl late one night. For Miss Roberson, the day had been long and rough; she had just gotten back to bed after delivering a baby. Knowing the family's history, she halfheartedly examined the girl. She criticized the family for waiting so late to bring her and told them she would call the ambulance the next morning to take the girl to the hospital.

"I didn't even mention the Lord's name," she confesses. The ambulance came, and Miss Roberson again showed little patience.

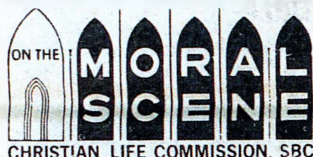
When the hospital called the following day to report the girl had died from severe anemia, Miss Roberson was appalled.

"I went to the family and apologized, but I couldn't do anything for the girl. I had been so cruel," she recalls tearfully.

It is not easy being an missionary. "Geography has nothing to do with spiritual growth," she declares. If she is a good Christian, it is not because she is in Africa; it is because she works at it wherever she is.

People need to pray for missionaries, she pleads. "The battle is on 24 hours a day."

Adapted from *The Commission* magazine, publication of the Southern Baptist Foreign Mission Board.



### ALCOHOL AND HEALTH REPORT —

"The Fourth Special Report to the Congress on Alcohol and Health, submitted recently, includes the following findings: During the 1970s the Nation's apparent consumption of alcohol continued to rise, but the rate of increase slowed, with per capita consumption reaching 2.73 gallons in 1978. In 1979, self-reported alcohol consumption for U.S. adults did not show dramatic changes from previous years. Approximately one-third of the adult population continued to report abstinence, one-third reported light drinking, and the final one-third reported either moderate (24 percent) or heavier (9 percent) drinking. While two-thirds of the adult population drinks, about half of all alcoholic beverages sold are consumed by only 16-million (or about 11 percent) of those 18 and older." ("NIAAA Information and Feature Service," April 1, 1981)

**TV VIOLENCE** — "Students in Tulsa, Okla., laughed, cheered, and applauded the news that President Reagan had been shot. There were similar outbursts by students in Chicago, St. Paul, Minnesota, New Orleans, and other cities. 'I think it was a trained response to violence, just not taking it seriously,' says Dr. Thomas Radecki, chairman of the National Coalition on Television Violence, a psychiatrist, and superintendent of the Meyer Mental Health Center in Decatur, Ill. 'In America, violence is a means to an end. We couldn't find a better way to train people for violence than television or films. What we must do is show violence more like it is in real life, show the tragedy and suffering of violence. In real life, violence is silly and stupid, and on television we make it out to be stunning and clever.'" (The Tennessean, 4-26-81)



## Baptists in Michigan

# Bi-vocational 'shepherd' builds his 'flock'

By Charlie Warren

Haskel Richie punches the time clock and draws his major income at an air-conditioning manufacturing company in the Detroit area, but his afternoons and weekends find him involved in the vocation he prefers — shepherding.

Richie's flock is the small but growing congregation of the Van Buren Baptist Chapel, located in the Van Buren township, southwest of Detroit. One of the youngest missions in greater Detroit, the group met together for the first time March 22. The mission and its bi-vocational pastor are convinced God is preparing them to reach the people in Van Buren.

Richie was the bi-vocational pastor of New Hope Baptist Church, Ypsilanti, Mich., for more than six years. The church was growing and reaching people. Richie was happy and so were his members.

### Searching for direction

With the growth, however, came a desire for a full-time pastor. Not wanting to become a full-time pastor and not wanting to interfere with the church members' ambitions, Richie resigned, effective January 1981.

"God was ready for me to leave there," Richie said, explaining that he lived in Southgate, Mich., south of Detroit. Because he lived so far from Ypsilanti, he said church members with needs were not contacting him.

As he was considering where God may be leading him to serve next, one of his members told Richie he wanted to follow him wherever he went as a pastor. Quickly, Richie cautioned the man that he must follow the Lord, "not Haskel Richie."

Other members of the New Hope church began to express an interest in going with him if God led him into a mission situation.

"God was trying to tell all of us something," Richie said. "Some of these people hadn't done much at New Hope. A few were not enthusiastic about God's work. I felt impressed that since they were looking to me, I had better pray about it."

Richie met with Larry Martin, director of missions for the Greater Detroit Baptist Association. Martin suggested he

**EDITOR'S NOTE:** This article is the sixth 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.



**STOREFRONT CHAPEL** — Haskel Richie, bi-vocational pastor of the Van Buren Baptist Chapel, visits door-to-door, inviting people to attend services in the storefront chapel.

contact James Severance, pastor of Palmer Road Baptist Church, Westland, Mich., west of Detroit.

The Palmer Road church had voted to sponsor a mission in the Van Buren township, south of the Westland area. Severance had encouraged his people to pray that they could find a man to serve as mission pastor who would lead the mission to give 10 percent to the

Cooperative Program and two percent to the association. Severance felt such a concern would serve as a "yardstick" to measure the person's total commitment to missions.

When Richie called Severance, the two agreed to meet and discuss the potential of a mission in Van Buren. The men drove around the Van Buren area and discussed the possibilities. Finally, Severance asked Richie what he felt was important in projecting a budget for a mission congregation.

Richie, not knowing of his new friend's "yardstick," expressed the opinion that any congregation, whether a church or a mission, should give a minimum of 10 percent to the Cooperative Program and two percent to the local Baptist association.

"You're the man we've been praying for," Severance told him.

From that point on, things began to move quickly. Richie learned that several steps had already been taken. Two student summer missionaries, Suzanne Blount of Florida and Carol Delany of Indiana, had worked in Van Buren last summer. They had surveyed 350 homes and had the names and addresses of about 50 people who expressed an interest in attending home Bible studies. They had found a family willing to host the Bible study, and a group had begun. Unfortunately, the group was no longer meeting.

### Finding a meeting place

Severance and Martin had considered several options including two adjacent storefronts in a neighborhood shopping center. Even though they had dismissed the storefronts as being out of reach financially, Severance drove Richie by the facility. Richie agreed it probably was not feasible.

After the two men separated that day, however, Severance continued to ponder the site.

"I couldn't get that building off my mind," he said.

It had 4,600 square feet of floorspace. It was three years old, but had never been leased. Severance learned it belonged to Dallas Kitchen, a Christian man of another faith. Contacting Kitchen, Severance learned that the rent would be \$2,300 a month.

Severance suggested Kitchen consider taking a loss as a tax write-off. A few days later, Kitchen agreed to take a \$2,300 a month write-off if the Baptists would pay the utilities. Severance quickly agreed.

Detroit area churches learned of the need for equipment in Van Buren. One church donated 124 chairs, another gave 108, others contributed hymnals and tracts, another loaned them a piano, and Palmer Road donated the pulpit furniture.

"As a need surfaced, the Lord was there to fill the need through His people," Richie said.

### Launching the mission

The new mission held its first services March 22. A 31-year-old man made a profession of faith that morning and was baptized the following Sunday in the baptistry of the Palmer Road church. That was the first of several new converts.

The chapel has averaged an attendance of 35, with a high attendance of 52. Richie is encouraging the people to visit and share Christ with their neighbors and friends. Although he works full time at the manufacturing company, Richie spends at least two afternoons each week knocking on doors.

"We've had a few doors shut in our faces, but it doesn't discourage us," he said. "There is so much to do. I get frustrated sometimes wondering how we are going to do it all. I can't wait for someone to come help us find more people who are interested."

Already, the young mission is looking to Tennessee to provide some help. Bluegrass Baptist Church, Hendersonville, will be sending a mission team of about 25 people, mostly adults, Aug. 1-8, to work with the Van Buren chapel. They will conduct Backyard Bible Clubs at three locations and a Vacation Bible School at the chapel's storefront location. They will also be helping with survey work in the surrounding neighborhoods.

"We can't reach near the number of people we need to reach," Richie said. "That's why I'm so anxious for this group from Hendersonville to come in August."

The bi-vocational "shepherd" wants to add a lot more sheep to his flock.

## Statistics show increase in bi-vocational pastors

**ATLANTA (BP)**— The number of Southern Baptist churches with bi-vocational pastors who "moonlight" in secular jobs increased by 4.57 percent between 1976 and 1980, according to the Home Mission Board.

Of the 9,845 Southern Baptist churches reporting bi-vocational pastors on the 1980 Uniform Church Letter, 976 were Tennessee churches, ranking Tennessee fourth among the state conventions in the number of bi-vocational pastors.

The 976 Tennessee churches represent 35.3 percent of all SBC churches in the state.

The data was compiled by the research services department of the Southern Baptist Sunday School Board at the request of J.T. Burdine, national consultant on bi-vocational pastors for the rural-urban department of the Home Mission Board.

Burdine said the data reflects what inflation is doing to Baptist churches and pastors. "Some of our churches are finding they just can't afford to pay a full-time salary," Burdine said.

Interpreting the data, Burdine added the research indicates a lot of older SBC churches which could afford full-time pastors in the past have had to call bi-vocational pastors now because of inflation. "Some of them want to perpetuate a dream that is not a reality," he said.

He added, however, it is not necessarily "bad" for a church to call a bi-vocational pastor. In many cases, a bi-vocational may do as good a job or even be more effective than a full-time pastor, Burdine stated.

He made a distinction, however, between bi-vocational "pastors" and bi-vocational "preachers" who just go out and preach on Sunday. A bi-vocational pastor really seeks to minister to the needs of the people, even though he may earn his primary salary in secular employment, Burdine said.

He pointed out data reported on the statistical study does not include the number of bi-vocational pastors who serve the 1,833 "church-type" missions sponsored by SBC churches. In addition, there are 411 churches which sent no

statistical report to the SBC last year.

The statistical report also lacks data on the number of bi-vocational "church starters" who work with the Home Mission Board's church extension division in starting new missions. The board is currently seeking to enlist 5,000 such bi-vocational church starters throughout the nation.

Burdine estimated the number of bi-vocational ministers in all these categories probably exceed 11,000 nationally, or almost one-third of the 35,831 churches in the SBC.

Where bi-vocational churches are located is almost as interesting as how many there are, Burdine observed.

There are 15 Baptist state conventions listing more than 200 bi-vocational pastors, and all are in "older" state conventions in the South, Southwest, and mid-America.

Alabama and Georgia reported the largest number of bi-vocational pastors in the SBC, each with more than 1,000.

Another list ranked the states in order of the percentage of churches reporting

bi-vocationals. Seven state conventions reported more than one-third of their pastors are bi-vocational: Alabama, Oklahoma, Illinois, Tennessee, Missouri, Kentucky, Georgia, and Arkansas in that order.

Burdine also pointed out the largest percentage of increase — 32.14% — in the number of bi-vocational pastors from 1976 to 1980 occurred in churches with 500-599 members in cities, not in smaller churches with less than 300 members in the country or small towns.

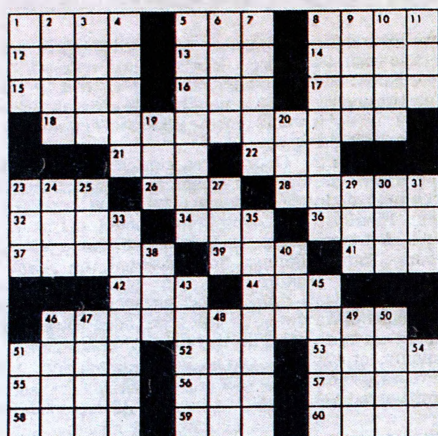
When categorized by location, bi-vocational in cities with populations exceeding 2,500 increased 43.7 percent, compared to an increase of only nine percent for churches in small towns and open country.

Burdine cautioned against viewing the data with alarm. "Historically, bi-vocational pastors have played an extremely important role in Baptist life. With inflation hitting our churches so hard, it is likely that bi-vocational pastors may even become more important in the future," he said.



## Bible Puzzle

Answers on page 10



### ACROSS

- 1 He sat by the wayside  
(1 Sam. 4:13; poss.)  
5 N.T. book; abbr.  
8 He blew a trumpet  
(2 Sam. 2:28)  
12 Coil  
13 Mighty man  
(1 Chron. 7:7)  
14 Advantage  
15 Cloy  
16 Title of address  
17 Cultivated  
18 Crucified with Jesus  
(Luke 23:33)  
21 New Guinea port  
22 Moses' helper  
(Ex. 17:12)

- 23 Gums; comb. form  
26 Unit of time; abbr.  
28 Twelve (Rev. 21:12)  
32 Three measures  
(Luke 13:21)  
34 Exclamation  
36 Absalom's mount  
(2 Sam. 18:9)  
37 "costly" — (1 Tim. 2:9)  
39 Greek letter  
41 Unclean one (Lev. 11:19)  
42 Inferior horse  
44 Wapiti  
46 "Burning lips and a  
— (Prov. 26)  
51 Weed  
52 Female rabbit

### CRYPTOVERSE

ZVW PLJ BOZPR DIA YDSSOIB VZ  
BVA DWJ UOPLVGP WJNJIPDIYJ

Today's Cryptoverse clue: B equals G

- 53 Time of day (Acts 22:6)  
55 Unruly child  
56 Chemical suffix  
57 Samoan port  
58 Elected officials; abbr.  
59 Aunt or uncle; abbr.  
60 Remedy

### DOWN

- 1 Some trains  
2 Loess  
3 Particle  
4 Curse  
5 "under —" (Heb. 2)  
6 Assam silkworm  
7 Tree  
8 Ahab's son (2 Ki. 3:1)  
9 Aroma  
10 "hid from —"  
(Col. 1:26)  
11 He took it up (John 5:9)  
19 Babylonian diety; poss.  
20 — of war  
23 Hindu goddess  
24 Celtic sea god  
25 "And all that handle the  
—" (Ezek. 27)  
27 "The — of blessing"  
(1 Cor. 10)  
29 Cask  
30 High note  
31 "the hope — before us"  
(Heb. 6)  
33 Weapons (1 Ki. 18:28)  
35 "brother by —"  
(Hos. 12)  
38 Ox  
40 French island  
43 Country (Josh. 12:13)  
45 River (Josh. 16:8)  
46 China or earthen  
47 Middle East country  
48 "It is —" (Rev. 16:17)  
49 Rial  
50 Work  
51 Cookbook abbr.  
54 Refresher, of a sort

## Interpretation

## Fasting

By Herschel H. Hobbs

"But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father . . ." (Matthew 6:17-18a).

This is the third deed of righteousness among the ancient Jews. Jesus does not condemn fasting as such, yea, he assumes it. But He condemns doing it in the wrong spirit and for the wrong purpose.

"But thou" is emphatic, in contrast to the practice of the scribes and Pharisees whom Jesus calls "hypocrites" or play-actors. Outwardly they play the role of fasting, but inwardly there is no spirit of such. They appear to be what they are not.

These Jews fasted in order to be seen of men. They put ashes on their heads, and disfigured their faces. The latter was done probably with ashes and other make up to hide their real attitude. And they appeared in public so that others might see their piety. Jesus said "they

have their reward" (v. 16). They got what they wanted. Men saw them, but God did not. They were paid in full!

By contrast, Christians should fast in the spirit. In short, they are to groom their hair, wash their faces, and give a good appearance before men. They are to fast "not unto men" but "unto thy Father." Men will not see it, but God will — and they are rewarded by Him, not by men. "Openly" (v. 18) is not in the best texts.

Christians should not fast according to a calendar. Fasting should be done when we are so concerned about the things of God that we lose all desire for food. Note Jesus' fasting in the wilderness (Matt. 4). This is fasting "unto the Father." All else is but playing a role which is not one's true self. Jesus called the latter hypocrisy.

### Devotional

## Transformation

By Dan D. Haskins, Jr.

"Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed" (1 Corinthians 15:51-52).

Recently as I was working to prepare my garden for planting, a pleasant thing happened. I looked down and a beautiful butterfly had landed close by. In my stirring of the dirt, I had knocked some on it which impeded its flight. I picked it up and blew the dirt from its wings, then lifted it to assist its flight. It flew a little distance away before landing again.

As I paused to enjoy its beauty, I was reminded of its symbolism in the Christian church. Its meaning is especially significant when we reflect on the crucifixion and resurrection of our Lord and Saviour Jesus Christ.

We are all familiar with the workings of the caterpillar as he makes his way groveling through life until the appropriate time and place to begin making its cocoon. There, in the darkness of that refuge, many wonderful things happen which bring about the metamorphosis of the caterpillar into a butterfly. What a miracle of nature! What a joy to the eye of the beholder!

The simple metamorphosis of the caterpillar is a reminder of hope. The butterfly is a Christian symbol for hope. We too have hope, but our hope is not in the same kind of change that occurs like the change of the caterpillar into a beautiful butterfly. We have a spiritual hope in the return of Christ to accomplish finally and completely all that His resurrection symbolizes. We look with great hope and anticipation to His returning.

"Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure" (1 John 3:2-3).

Haskins is Baptist student director at Tennessee Technological University, Cookeville.

## Citizen's Corner

By Jerry M. Self

Public affairs and Christian life consultant

One of the briefest articles in the 1963 Baptist Faith and Message statement is that on "Peace and War." Article 17 begins, "It is the duty of Christians to seek peace with all men on principles of righteousness."

There is no question of the need to address this issue. Herschel Hobbs in his book on the Baptist Faith and Message quotes Will and Ariel Durant who wrote in 1968, "In the last 3,421 years of recorded history, only 268 have seen no war."

One of the reference Scriptures, Romans 12:18, admonishes us, "If it be possible, as much as lieth in you, live peaceable with all men."

Responsibility for peace is definitely on the shoulders of Christians. The exact stance we are to take towards war has proven controversial. Churches which have denied their members any participation in warfare are the historic peace churches. They are called pacifists. Sometimes others have misunderstood the use of that term, thinking them to be merely passive.

Our struggle for a peaceful (pacific) world is to be an active endeavor. Recently, a peace convocation for Southern Baptists took place in Louisville, Ky. One result of a new emphasis on peacemaking in Baptist life is the publication of a newspaper called the Baptist Peacemaker. For information, write to Deer Park Baptist Church, 1733 Bardstown Rd., Louisville, KY 40205.

## Venezuela work grows

CARACAS, Venezuela — The National Baptist Convention of Venezuela grew nearly 17 percent, from 71 to 83 churches last year, reports Southern Baptist Missionary Buck Smith.

Although it did not reach its goal of 100 churches by 1980, Smith says, the convention has established more churches in the past five years than ever before.



Self



Haskins

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## Southern elects search committee

LOUISVILLE, Ky. (BP) — Trustees of Southern Baptist Theological Seminary have elected a search committee to seek a successor for President Duke K. McCall, who announced his retirement plans June 10.

McCall will become the seminary's first chancellor upon the election of his successor.

Those trustees named to the search committee are William K. Weaver, president of Mobile College, Mobile, Ala.; Joseph E. Stopher, Louisville attorney; T.T. Crabtree, pastor of First Baptist Church, Springfield, Mo.; Ben Murphy, vice-president, Tyler Corp., Dallas; John Lawrence, pastor of Forest Hills Baptist Church, Raleigh, N.C.; and Floyd Roebuck, pastor of First Baptist Church, Rome, Ga.

Board chairman Wayne Dehoney, pastor of Walnut Street Baptist Church in Louisville, will serve ex officio on the search committee.

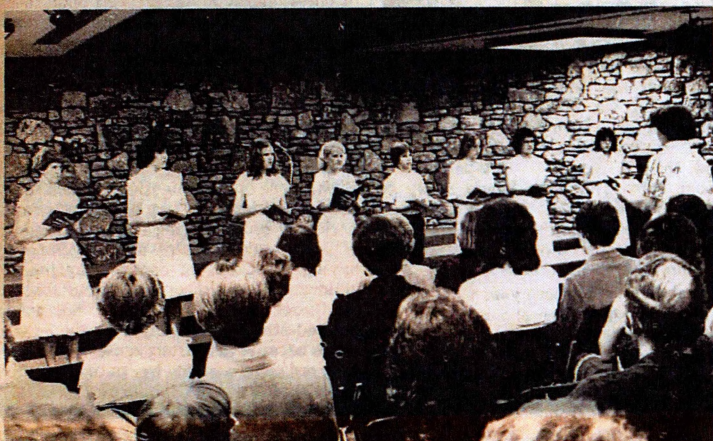
An alumni advisory panel will be chosen to aid the search committee, Dehoney said, and a wide variety of denominational leaders from the state conventions, mission boards, and the other SBC seminaries will be consulted.

Suggestions regarding the presidential search have been invited, and a special post office box has been secured for the purpose of communicating directly with the committee. The address is: Search Committee, P.O. Box 6757, Louisville, KY 40206.





**SPEAKERS** — Participants in the state Youth Speakers' Tournament received scholarships from Tennessee Baptist colleges, presented by Herbert Gabhart (center) of Belmont College. The regional representatives were (from left) Mary Ann Arkus, Anthony Edwards, Skipper Carlton, Robbie Ann Hill, Gabhart, Sandra Wallace, Jan Simpson, Susan Jones, and Larry Davidson.



**BIBLE DRILLERS** — Regional winners who participated in the state Youth Bible Drill last week were (from left) Karen Cashion, Pam Blair, Angela Kelley, Shelley Stephens, Lanny Leftwich, Julia Hammonds, Angie Greene, and Michelle Mackens. Directing the tournament was Mary Allen (right).

## Hollis commends, chides TV's largest advertiser

NASHVILLE (BP)— Procter & Gamble Co., television's largest advertiser, has been commended for withdrawing sponsorship from 50 episodes, but chided for its continuing involvement in daytime soap operas.

Harry N. Hollis Jr., director of family and special moral concerns for the Southern Baptist Christian Life Commission, handed out the kudos and brickbats to Procter & Gamble, which recently announced it had withdrawn sponsorship from more than 50 shows it said were either too violent or sexually explicit.

Hollis said: "I commend the decision by Procter & Gamble and other companies to take responsibility for what they pay to put on the air. The responsibility is theirs and their acknowledgment of that fact is important."

However, Hollis suggested Southern Baptists and other groups working for responsible television programming should not be overly encouraged by the announcement of the P & G decision.

Hollis pointed out the company has withdrawn sponsorship of only 50 episodes or movies and not 50 series. The 50 episodes represent only a minute percentage of the shows sponsored by Procter & Gamble, Hollis said, quoting Broadcast magazine statistics which indicate P & G sponsored 18,388 commercials on network television in 1980 at a cost of more than \$361-million.

"Using a figure of two to three commercials per episode, the withdrawal of sponsorship from the 50 episodes represents less than three percent of the overall network sponsorship," he said.

P & G also spent \$125-million plus in local television spots for a total of more than \$486-million on television advertising, he added.

The daytime soaps help tear down healthy family life and thus undermine the social structure which makes possible the free enterprise system on which the company depends, Hollis said, adding: "Procter & Gamble needs to use some of its own soap products to wash away the dirt in these daytime series."

Hollis said that through support of the Christian Life Commission's "Help for Television Viewers" campaign Southern Baptists have long been responsibly involved in efforts to clean up TV.

"It is clear that these intense efforts of Southern Baptists and others are having an impact. Advertisers are getting the message that television viewers want to be entertained with creative programs and not exploited with cheap violence and sex," Hollis said.

He said if enough advertisers and programmers get the message we can avoid the censorship which seems to be likely if the current exploitive programs continue.

Editor's note: Here is the first-place speech presented at the 1981 Youth Speakers' Tournament June 29. He is a member of Rocky Valley Baptist Church, Lebanon.

## 'A New Decade'

By Larry Davidson

With the passing of the turbulent '60s followed by the complex, unprecedented '70s, we now step forward into a new decade. It is a decade some frown upon with fear, others ponder upon with apprehension, and yet others smile upon with a ray of hope.

What will the new decade bring forth in the realm of Christianity, in the world of progress, and in the spirit of America?

Looking into the new decade, we find that it promises to be perhaps the most perilous in our history.

Someone said that if the '60s were the age of rebellion and the '70s the age of frustration, the '80s would be the decade of survival. Unfortunately, many Americans have adopted this as their speculative outlook for the new decade.

For instance, when Tennessee Congressman Albert Gore Jr. was asked about his thoughts concerning the new decade, he had this to say, "Democracy was built upon morality and faith. Without these, democracy will not work in the 1980s."

When Senator Howard Baker was asked, he replied, "I fear that the once great society will quickly become the great sick society."

Then there's President Reagan with these comments: "The people have spoken... now we must continue in prayer. We need a triumph for concerned Americans in this decade, who are demanding a return of this nation to the foundational strength of its past."

And finally a senator from Kansas says, "If God does not judge America within this decade, or possibly the next, he will have to apologize to Sodom and Gomorrah."

Democracy will not work? The great sick society? Apologize to Sodom and Gomorrah?

These statements seem to be a rather harsh, negative, pessimistic view of things, to say the least. And one might even go so far as to rebuke the prominent American leaders who made them.

But upon examining the basis from which these statements were derived, you might not want to rebuke too severely. Here's why — within the past 10 years, violent crime has increased 174% in this "one nation under God"; aggravated assault is up 139%; murder has risen over 129%; child abuse 110%;

suicides 99%; and drug abuse has risen a frightening 250%.

Shocking? Yes, but what is equally shocking is the fact that there are more professed Christians in this country than any other country in the world.

You may ask how could this be? How can Christianity and sin co-exist to such a great extent like this?

Well, the answer is relatively simple. You see, over the past few years, Christians have allowed these works of Satan to rampage across the country, and the consequences can be seen all too clearly. We've allowed these to go on long enough — we've been silent too long, and by the consent of our silence we have told the world, "we don't care." Even the church stands in the midst of the ever-increasing ruins of a western civilization which it helped to create but seemingly has little power or even desire to save.

To drive this point a little closer to home, it has been shown that as matters now stand, we are in about the same position as was the Great Roman Empire before she collapsed; the same position that Babylon and ancient Greece and the modern countries of Europe found themselves before the freedoms of the people and the powers of the government disappeared.

What does all this mean to the Christian?

It means that the Christian community must now accept not only the already existing challenges and responsibilities, but also the ones that will make their presence felt during the new decade.

Needless to say, these challenges must be met with the utmost degree of boldness, faith, and determination on the part of every Christian. Yes, it is urgently imperative that we as Christians take a stand for what we know is right in the sight of God, because if that is not the case, there may not be too many more new decades to look forward to.

Yes, America, you have spoken. Now, you must "pray without ceasing."

## Ellis in pastorate of Dayton First

Patterson D. Ellis recently accepted the call of First Baptist Church, Dayton, to come as its pastor.

Ellis, already ministering at the church, came to the congregation from the pastorate of Rocky Hill Baptist Church, Knoxville. He was previously assistant to the pastor of Judson Baptist Church, Nashville, and pastor of churches in Kentucky and South Carolina.

A native of Greenville, S.C., Ellis is a graduate of Clemson University, Clemson, S.C.; Southern Baptist Theological Seminary, Louisville, Ky.; and Vanderbilt University, Nashville, Tenn.

## Arwood begins Montvue pastorate

Montvue Baptist Church, Morristown, recently welcomed Jack W. Arwood as its pastor.

Arwood came to the church from the pastorate of Fort Sanders Baptist Church, Knoxville. He was previously associate pastor at Fort Sanders; children's church director at Beaumont Avenue Baptist Church, Knoxville; and minister of youth at Fort Hill Baptist Church, Knoxville.

The Montvue pastor has attended the University of Tennessee, Knoxville, and Henry Ford Community College, Dearborn, Mich.

## Baptist center becomes refuge

BANSALAN, Philippines (BP)— Six Baptist families in the Bansalan area of Mindanao in the Philippines have taken refuge in the Mindanao Baptist Rural Life Center in the wake of an ambush by the National Peoples Army, which killed nine people and injured several others.

Authorities recommended that all of the 20 to 30 other families living near the center also evacuate their homes.

Activities at the adjoining Mt. Carmel Baptist Assembly encampment were expected to be canceled for a few weeks to provide housing for Baptist families in camp facilities. The organization of Southern Baptist missionaries in the Philippines has released \$1,000 in emergency relief funds to provide food and other necessities for the families.

The Rural Life Center reaches people in rural Mindanao agricultural and animal husbandry techniques to increase their farm production and help them better provide for their families.



# BIBLE BOOK SERIES

## Lesson for July 12

# Christ's superior rest

By James W. Best, pastor  
First Baptist Church, Greeneville

Basic Passage: Hebrews 3:1 to 4:13

Focal Passages: Hebrews 3:5-8, 12-13; 4:1-2, 7-12

Christ, "who was tempted at all points as we, yet without sin," is our example in all things. He was faithful in all matters of life.

Faithful as a child, He submitted Himself to His earthly parents. Faithful as a Son, He committed Himself in obedience to the Heavenly Father. He was obedient by faith, inevitably believing that the will of the Father was superior to any alternate action.

"Take care, brethren, lest there should be in any one of you an evil, unbelieving heart in falling away from the living God" (Hebrews 3:12, NASB). We can develop an evil, unbelieving heart and fall away from God without ever knowing it. When our minds are focused on the physical, we often neglect the spiritual.

Adam was told that on the day he ate of the fruit, he would die. Adam ate the fruit. He died that day. However, he didn't know that he died because his death was spiritual. His sin was the poison, painless, but powerful. The sin of disobedience which unwaveringly follows unbelief will harden our hearts.

Samson thought he could arise as at other times, shake himself loose, and go his own way (Judges 16:20). But the Spirit of the Lord had departed from him and he did not even know it.

The same type of thing happened to the disciples at the foot of the Mount of Transfiguration (Matt. 17:14-17). They had every right to believe they could cast out demons. After all, just a few months earlier they had been given authority over unclean spirits and to heal all manner of disease (Matt. 10:1-8). But they had become unbelieving and, therefore, sinful and incapable of being used of God. Jesus Himself, turned to them and said, "O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!" (Mark 9:19).

"Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it" (Hebrews 4:1, NASB). Not only is there a promise of "rest" but also there are instructions that we are to "fear." We think of "love" as the motivating force of Christianity. But Paul did not. For him, fear was the driving force of his life. Romans 3:18 teaches

that the unrighteous do not fear the Lord. To the church at Corinth, Paul writes, "perfecting holiness in the fear of God" (2 Cor. 7:1); to the church at Philippi, "work out your own salvation with fear..." (Phil. 2:12). Peter admonishes us to "pass the time of your sojourning here in fear" (1 Peter 1:17). In all these instances, the word is PHOBOS, the word for "terror." It is the same word Paul uses in 2 Cor. 5:11, "Knowing therefore the terror of the Lord, we persuade men..." "The fear of the Lord is the beginning of wisdom..." (Psalms 111:10).

From the looks of the Kingdom, love is not such a great motivator. Maybe we should learn to "fear" God. Maybe if we realized we are to be held accountable, we might begin to fear that encounter at the judgment seat of Christ (2 Cor. 5:10). This could transform our prayer life, our witness, our whole lifestyle.

This promise of rest through this good news preached to us was also preached to Israel (Hebrews 4:2). But it did not profit Israel simply because it was not united by faith in those who heard it (Hebrews 4:2). All preaching will come to naught unless it is mixed with faith in the hearer's heart! "There remains therefore a Sabbath rest for the people of God" (Hebrews 4:9, NASB).

Who are "the people of God?" They are those of the simple faith that results in obedience! For them the will of God is no mystery, for Christ is their constant companion and the Word inevitably directs their life and gives light to their pathway. These "people of God" who have entered into "the rest" are people who know neither fear nor anxiety because they have confidence that God is on the throne setting the "bounds and limits" of the nations and that Christ is truly their Good Shepherd who provides daily bread, green pastures, and still waters. The living, resurrected, reigning Lord Jesus Christ walks with them through the valley of the shadow of death. What should they fear? With a companion like Him, how could they possibly know anxiety? They know only rest.

Is it any wonder we are admonished to "be diligent to enter that rest" (Hebrews 4:11)? In the same verse it is indicated that we fall out of that rest through disobedience. And disobedience is the result of an unbelieving heart.

What can separate us from unbelief and disobedience? What is sharp enough to sever the thoughts and intents of the heart that the Word of God might be grafted in? What is sharp enough and quick enough to divide between my thoughts and the thoughts of the indwelling Christ? There is but one thing — the living, active Word of God that is able to judge the thoughts and the intentions of the human heart (Hebrews 4:12).

So let us be "diligent" to enter the rest by saturating our hearts and our minds with the Word of God and thereby, know the gift of faith that comes by hearing that Word. Because of faith, we will become obedient; and out of the faithful obedience, we will enter into "that rest."

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# UNIFORM LESSON SERIES

## Lesson for July 12

# God's words in our hearts

By John H. Tullock, chairman, department of religion and philosophy  
Belmont College, Nashville

Basic Passage: Deuteronomy 6:1-15

Focal Passage: Deuteronomy 6:4-15

Chapter six of Deuteronomy might be called a "Sermon on the First Commandment." The key verses (4-5) can be heard at any Sabbath service in any Jewish synagogue in the world because they are the call to worship (the Shema) for Jewish worship services. But the word must not only be spoken — it must be lived. That is the major message of today's lesson.

The Lord our God is one (6:4)

Literally, this verse says, "Hear, O Israel, the Lord, our God, the Lord, One." The point is clear — there are no other gods. The Lord alone is God. If He alone is God and we know the only God, then we are obligated to worship Him, to serve Him, and to tell others about Him. Thus, the whole array of obligations that come when we put our faith in God through Jesus Christ are grounded in the conviction that God is One and beside Him there is no other.

You shall love the Lord your God (6:5-6)

Note the shift in emphasis from "our God" to "your God" in verse 5. The kind of love I am to have toward God is the same kind of love that I would have toward my family because He truly is family in the highest sense. It is love that keeps on loving; it is love that is even unto death; it is expensive love for it involves the very essence of life itself. It involves more than a mere nodding of the head — it involves a solemn act of commitment.

"With all your heart" emphasizes this act of commitment. To the Israelite, the heart was the center of not only the emotions but also the thoughts of man. So the Scripture speaks of applying our "hearts unto wisdom" (Psa. 90:12) and of the "thoughts of the heart" (Job 17:11). Furthermore, it speaks of how the heart is grieved (Psa. 73:21) or of the "gladness of heart" (Isa. 30:29). To love God with all the heart is both an intellectual and an emotional commitment.

## Martin accepts Shelby Avenue call

Carl Martin accepted the call of Shelby Avenue Baptist Church, Nashville, to come as its pastor.

A native of Nashville, Martin is a graduate of Belmont College in that city, and of Southern Baptist Theological Seminary, Louisville, Ky.

Martin, who began July 1, came to the church from Bloomington Baptist Church, Bloomington, Ind. Prior to the Bloomington church, he was pastor of churches in Tennessee and Kentucky.

## Davis accepts Fredonia call

Roy Davis recently accepted the call of Fredonia Baptist Church, Crossville, to come as pastor.

Davis began the ministry June 7, coming from Central Baptist Church, Paoli, Ind. He was previously pastor of Ewtonville Baptist Church, Dunlap.

The native Tennessean is a graduate of Boyce Bible School, Louisville, Ky.

Davis resides in the church's new parsonage, which was dedicated June 21.

"With all your soul" might well be translated "with all your life." The word "soul" translates a word that can mean "life, being, person." It does not mean a spirit separate from a body as we usually think of the word "soul." Here it means "love God with your whole being or existence."

"With all your might" means to love God "with all your strength" — physical, spiritual, and emotional. In summary, the commandment calls upon the believer to make a total commitment in love to the one God of the universe. This commitment is part of the warp and woof of one's character, impressed upon the thoughts and emotions of the believer ("these words... shall be upon your heart" RSV).

## Missionary implications of belief in one God (6:7-9)

Wholehearted commitment to the Lord God in love carries with it the kind of obligations that only love can bring. First, there is the obligation to teach the children. It is interesting how family experts are rediscovering the importance of parents taking control of family life by having standards of conduct for their children and of expecting them to abide by those standards. Judaism has remained strong and lively over the centuries because of a strong sense of values believed and taught by parents and passed on to their children. Always where there is a strong family there are standards upheld for family members.

Secondly, the witness must extend to the community. Verses 8 and 9 speak of a concrete activity by which the Jew could proclaim to the world who he was by giving him a definite sign by which he was to be recognized. This did not remove the obligation for an even more important expression of one's love for God. The command to teach them "when you sit in the house, and when you walk by the way" (RSV) most certainly involves conduct as well as word.

## Fear the Lord your God (6:10-15)

To love God completely is a serious obligation, one that is not to be taken lightly. Many today take the marriage vows, thinking they can easily break them without complications. Too late they find that, while they may break the vows, it cannot be done without pain and suffering on the part of all involved. So we are to hold our vows to God as sacred. We are to serve Him with awe and reverence for that is the meaning of "fear" here, (6:13). It is the kind of attitude that we have toward those things or objects that are the most sacred, the most important to us. To destroy them is to destroy all that is meaningful to us.

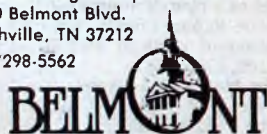
## BIBLE PUZZLE ANSWERS

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# LIFE AND WORK SERIES

## Lesson for July 12

# Responding to God

By E.E. Carrier, pastor  
First Baptist Church, Mountain City

Basic Passage: Psalm 40

Focal Passages: Psalm 40:1-3, 6-12, 17

The Book of Psalms is a diary of spiritual struggles and victories, and of the agony and ecstasy of the pilgrimage of faith. Many readers of the Psalms see a reflection of their own spiritual struggles in this unsurpassed book.

David begins Psalm 40 with a note of victory. "I waited patiently for the Lord; and He inclined unto me, and heard my cry." Through faith, David was delivered from certain calamities. His heart is filled with gratitude and praise.

The recent crisis through which David has come was not explained. He only describes the calamity as a "horrible pit." Prayer and patience soon delivered him from the crisis. He is spared.

"Why was my life spared?" perhaps David ponders. "Why am I given another chance at life?" The wonder of his safety calls forth a new commitment to the God of his salvation.

In reading through the Psalms, one can select words that express David's response to God's deliverance: "a new song in my mouth," "a delight to do Thy will," "Thy law is within my heart," and "I have not hid Thy righteousness." David is now eager to let the whole world know of his confidence in God. He wants to shout it from the housetop!

Beginning at verse 11, there is a dramatic shift in the thought of the Psalm. The triumphal note is lost. There is a cry of uncertainty, a plea of help. This sudden shift in thought has caused some Bible scholars to conclude that we have two separate Psalms brought together at a later date by an editor.

As I read this Psalm, I am conscious of the fact that life is a "roller coaster" existence. As the Negro spiritual declares: "Sometimes I'm up, and sometimes I'm down" "a disturbingly rigid interpretation." The Psalm reflects this uncertainty of life. Life is made up of mountain tops and deep valleys. We can go from one extreme to another unexpectedly and suddenly.

When trouble comes, it usually comes in bunches. David complains that he is surrounded by trouble — "innumerable evils have compassed me about"; "they are more than the hairs of mine head." He was not facing one crisis, but a series of crises.

David's experience reminds us that we cannot select our troubles, nor the circumstances under which we can meet them. I feel a great deal of sympathy for the valiant Benaiah of the Old Testament

who had to fight the lion in a pit on a snowy day. He had not one, but three troubles!

Threatened by so many difficulties, it is little wonder that David murmurs, "My heart faileth me." David feels abandoned. He does not understand this sudden change of fortune. Often we wonder why the test when we are trying to do our best.

The question is frequently asked, "Why do good people have to suffer?" There are no easy answers. The saint and the sinner live in the same world. We are all the children of Adam. There is one thing the Christian has that the sinner does not have in the time of trouble — a Saviour. We have a loving heavenly Father that we can call on for deliverance.

A brief plea for help concludes this Psalm. David is confident that as God helped him in the past, He will not forsake him now. Our heavenly Father is near to those who have need of Him. David pleads with God to "make no tarrying." His situation demanded immediate relief.

There are those who have little confidence in religion that is spawned in a time of Crisis. Charles Haddon Spurgeon, the famous London preacher, declared, "Religion born in the storm will die in the calm." There may be some instances when that has been true. However, for many believers it was in a time of great crisis when there was no other escape, that they found the Holy God sufficient and began a journey of redemptive faith. The reality of their faith has been a life that magnified the love and mercy of their heavenly Father.

The late J.C. Penney, a respected Christian businessman, confessed, "I am frank to admit that it took the greatest catastrophe of my life to make me realize the power of God, to learn the meaning of faith and trust, and my duty to Him."



Carrier

# Navajos lose bid to protect shrines

WASHINGTON (BP)— A group of Navajo Indians lost its bid to protect traditional religious shrines when the Supreme Court announced it will let stand lower court rulings allowing the National Park Service to maintain control of a Utah site.

According to the Navajos, their ability to worship at the shrines has been hampered since 1910, when the federal government set aside land within a Navajo reservation for Rainbow Bridge National Monument.

In earlier legal actions, both a trial court and a federal court of appeals denied Navajo demands to return the land.

Numerous religious groups, including the American Baptist Churches in the U.S.A., entered the case, asking the Supreme Court to accept it for full argument and decision, and noting that the lands in dispute "contain irreplaceable religious shrines" held holy by Navajos.

The brief said the appeals courts, in denying relief to the Navajos, handed down "John Bunyan once observed, tion" of the First Amendment when it held that return of the land could have the effect of establishing a religion.

The true issue, the brief continued, is

the denial to the Navajos of their free exercise of religion. The court of appeals "failed to achieve a neutral course" between the religion clauses of the First Amendment, attorneys for the church groups argued.

Besides the Navajos' rights, the lower court decision also "jeopardizes" the freedom of all other citizens "who practice their faiths at religious facilities located on federally managed lands," the argument concluded.

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• Special Services 10:30 A.M.

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**All friends and former  
members are invited.**

Harlan F. Reynolds, Pastor



## Led by rookie coach

# Baptist college wins NAIA crown

By Donna K. Dean

PHOENIX (BP) — Gil Stafford, Grand Canyon College's rookie coach, accomplished the impossible.

"I'm numbed," he said. "To know how many coaches have dreamed and worked countless years to accomplish this and to think we've done it in my first year. ...

"Well, it's hard to know what to say." Grand Canyon College's Antelopes, under the leadership of their first-year mentor, captured a second consecutive National Association of Intercollegiate Athletics (NAIA) baseball title in playoffs at Lubbock, Tex., in June.

Stafford added, however, "You always have a goal of winning a national championship, but to do it in your first year seems almost unreal."

The team won last year in Dave Brazell's final season, and didn't slow up a bit this year under newcomer Stafford, despite the fact only six players returned from the 1980 NAIA championship squad.

Stafford, a former pro player, took over the coaching job at the Baptist college in June of 1980 after a stint as head coach at Coolidge (Ariz.) High School.

When he came, most prospects already were committed to other schools.

Faced with filling out a squad and forming a staff, Stafford could hardly be blamed for resigning himself to playing .500 ball and looking down the road to next year.

The coach, who also is dean of students at Grand Canyon, could thus be excused for having tears in his eyes as his team finished its final 1981 game by swamping Winthrop College of Rock Hill, S.C., 11-4, and retaining the NAIA's baseball crown for a second straight year.

At the season's beginning in February, Stafford and assistants were cautiously optimistic that they might have some success.

And, so successful were the Antelopes that they set a number of NAIA records along the way.

In the World Series, Grand Canyon so outclassed the 10 teams that all that remained in the final game was to see how many tourney records could be broken and how many 'Lopes players would receive the All-Tournament Award.

Third baseman Rick Stromer was named the winner of the Golden Spike Award as the NAIA Player of the Year.

He and outfielder Dave Morris scored 11 runs to share a record and Stromer added one more mark with five doubles.

Pitcher Mark Villegas, Rick Plautz, Dave Hubert, Pete Bethea, Stromer, and Morris were named All-Tournament.

Catcher Bethea, named the series' Most Valuable Player, collected 14 hits for another record, while hitting .538 in the tourney. GCC set a tournament record for hits by a team — 88. In addition, Tom Nunez stole eight bases and

first baseman Kirk Kentera had 16 putouts in one game to set tournament marks.

Coach Stafford and his team returned home from Lubbock to enthusiastic supporters and told TV news reporters: "The ending of the season was like you dream about. I want to thank the Lord for giving us strength and thank all of you for your support."

Dean is director of public relations at Grand Canyon College.

## Retirement of high court judge catches observers by surprise

By Stan Hastey

WASHINGTON (BP) — Potter Stewart, associate justice of the U.S. Supreme Court for the past 23 years, announced his resignation in a move that caught most high court observers by surprise.

Although he is second only to Associate Justice William J. Brennan Jr. in length of service on the court, Stewart at 66 is one of its "younger" members.

Five justices — Chief Justice Warren E. Burger, Brennan, Thurgood Marshall, Harry A. Blackmun, and Lewis F. Powell Jr. — are over 70, with Brennan the oldest at 75.

Stewart, along with Byron R. White and John Paul Stevens, is one of the three justices in their 60s. Justice William H. Rehnquist is 56.

According to the Constitution, Supreme Court justices are appointed

for life, with no retirement date even suggested.

Stewart told reporters he decided to leave the bench while he is still healthy and able to enjoy life.

On the cluster of issues before the court in the church-state field, an area of particular interest to Baptists, Stewart is not known as a leader. Rarely does he write a formal opinion for the high court in this field.

While he generally opposed funding of private, sectarian schools with public monies, he joined a majority in making certain exceptions, including approval of transportation, health care, and a number of "auxiliary services" for parochial school pupils.

But Stewart is best known in the church-state arena for his lone dissents in the two most highly publicized cases during his tenure: the landmark prayer and Bible reading decisions of 1962 and 1963. Stewart alone took exception to the rulings which declared that states may not require prayer and Bible reading as devotional exercises in public schools.

During a news conference the day after his retirement announcement, Stewart said the dissent in the 1962 New York school prayer case provoked more public reaction than any other of his estimated 300 opinions for the court and another 300 separate opinions. He told reporters he received 3,000 letters after the 1962 dissent.

On a matter of special interest to proponents of church-state separation, Stewart said he is concerned about efforts in Congress to strip the Supreme Court and other federal courts of jurisdiction in areas where critics of the courts feel judges have abandoned the Constitution.

Saying he is "glad I won't be here to have to struggle" with the constitutional questions such an effort, if successful, would present, the retiring justice urged Congress to follow past tradition and refuse to pass such legislation.

## Colombian choir helps expand Baptist witness

CALI, Colombia — The youth choir of First Baptist Church, Cali, Colombia, has helped to extend the Baptist witness to a wider area of the city by performing on a radio program led by a Catholic priest.

Galvez Hurtado, the priest, was so impressed with the choir and the testimony of the pastor's wife during a Holy Week program that he attended morning and evening Easter services at their church.

Since then, he has asked the pastor's wife, Amparo de Medina, to give frequent devotional messages on his regular radio program.

## Near-fatal accident fades in past as victim trusts God for future

By Howard Gallimore

NASHVILLE — On a warm fall afternoon in 1966, Nashvillians read in the newspaper about a near-fatal accident at a motel swimming pool.

An eight-year-old deaf boy, part of a field trip group from Sunny Side School for the Deaf in Chattanooga, was sitting on the edge of the pool at the shallow end when a classmate accidentally pushed him into the water. The boy, a poor swimmer, soon sank and drifted toward the deeper water.

One child ran for the adult supervisor who had been momentarily distracted. Hearing the strange noises of the children and seeing their frantic gestures toward the pool, he hurried to the poolside and saw the boy lying face down on the bottom. Diving fully-clothed into the water, he brought the boy to the surface and administered mouth-to-mouth resuscitation. A faint heartbeat in the boy's still form, followed by a watery gasp, signaled that life still remained within the small body.

That was almost 15 years ago. Today, David Thomas Rodgers, 22 years old and six feet tall, is alive and well. He is a building maintenance worker in the Sunday School Board's property management department. A graduate of Chattanooga State Technical Community College with an associate of arts degree, he has completed his junior year at Carson-Newman College, Jefferson City, and hopes to complete work toward his degree as a part-time student.

David, son of Mr. and Mrs. William T. Rodgers of Charleston, spent his early years in special schools for the hearing impaired. With a hearing aid, he has 90 percent hearing ability; without the aid, his hearing loss is 50 percent. In addition to learning the communications basics of reading and writing, he learned to sign for the deaf and read lips. He puts this unique talent to use Sunday mornings at Nashville's First Baptist Church, interpreting for the deaf.

David came to Nashville to explore the possibility of a part-time position of



**ALIVE AND WELL** — David Rodgers, who almost died during a swimming accident as a child, helps string cable in the Sunday School Board's operations building.

ministry to the deaf at First Baptist Church. While he is still waiting to see if the position materializes, he has been very much amazed at the opportunities the Lord has provided him through work at the Sunday School Board.

A temporary position he took as microphotographer in the Dargan-Carver Library was about to end when he was offered the job he now holds in property management.

Regardless of what the future brings him, David's philosophy is to "trust in the Lord with all your heart."

With a new job, an anticipated wedding, and many new friends in Nashville, David has come a long way from his experience at the motel swimming pool. The second time around in Nashville, he observes, "everything has turned out all right."

Howard Gallimore is supervisor of Dargan-Carver Library.

## Foundation

### Loving the children

By Jonas L. Stewart

They are a lovely couple, very much in love with life, the Lord, and each other. Their lives have been blessed with contentment and enough material blessings to share with others. They longed for but have never had children of their own.

They are older now, but their love for youth is not abated. It is their desire to do for the children of others what they have not been permitted to do for their own. In their search for ways to fulfill that ambition, they contacted the Tennessee Baptist Foundation. When they learned of the relationship between the Foundation and our Baptist schools, they were elated. Working with the administration of one of our colleges and the Foundation, they have set up a scholarship trust which provides funds for students presently attending that school.

They later changed their wills, leaving their estate to each other. Upon the death of the survivor, the estate will be added to the present scholarship trust. They continue to express their joy in seeing present day students enjoy their liberality. They also know that their estate will be preserved and conserved with the income, therefore, fulfilling the ambition so often expressed. What greater investment can there be than to help youth obtain a quality education in a Christian atmosphere?

Hundreds of people across our state could participate in this kind of witness of their Christian concern. Even if there are no funds for present gifts, a Christian will could leave the residue of any estate, large or small, to be a blessing to others and to honor our Lord.

For more information on how you can participate in this kind of legacy, write the Tennessee Baptist Foundation, P. O. Box 347, Brentwood, TN, 37027.