

# Baptist and Reflector

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**CLOSED CIRCUIT BIBLE STUDY** — Chaplain Lewis Lamberth of Baptist Hospital, Nashville, views "At Home with the Bible" with Joyce Baird, patient, and Nurse Pat Haynes. The popular TV program, produced by the Sunday School Board and the Radio-TV Commission, is broadcast over the hospital's closed circuit television system.

## Hannibal-LaGrange elects Larry Lewis as president

HANNIBAL, Mo. (BP) — Larry Lewis, pastor of Tower Grove Baptist Church of St. Louis, has been elected president of Hannibal-LaGrange College, a 430-student school affiliated with the Missouri Baptist Convention.

Lewis becomes president-elect Aug. 1, and will succeed Gerald Martin as president Sept. 1. Martin, who was president eight years, will step down because of health reasons. He will become chancellor for external affairs, devoting most of his time to financial development.

Lewis, who has taken a prominent role in the Biblical inerrancy debate in the Southern Baptist Convention, said he told trustees that he "had projected a rather controversial posture as a strong conservatist and inerrantist," but also noted he believes his stance will "be more of an asset than a hindrance."

In an interview with Baptist Press, Lewis said: "I am a fundamentalist, but I am a 'Christianity-Today-type of fundamentalist' and not a 'Sword of the Lord-type of fundamentalist.'"

"I believe a condemnatory, censorious, arrogant spirit is unworthy of any community of Christians. My love for my brother in Christ is not predicated on his agreeing with me on every issue. I hope that is the spirit I have conveyed."

Lewis called Hannibal-LaGrange "a college that has a history not only committed to academic excellence but firmly committed to moral integrity and doctrinal integrity on the campus. Every teacher believes in the inspiration of the Scripture and the inerrancy of the Scripture."

The school offers baccalaureate degrees in theology, church music, and religious education. Other programs cur-

rently are two-year courses of study. Lewis said one of his goals will be to obtain necessary approval to go to full four-year senior college status, and to offer bachelor of science degrees in music, accounting, business administration, and secondary education.

Pastor of Tower Grove since July 1974, Lewis has seen average attendance increase from 844 to 1,210, receipts more than triple, and baptisms average 270 persons per year.

A native of Centralia, Mo., he is a graduate of Hannibal-LaGrange, the University of Missouri, and Southwestern Baptist Theological Seminary. In 1978, he received a doctor of ministries degree from Luther Rice Seminary.

## Kentucky challenger becomes ineligible

By Dan Martin

MIDDLETOWN, Ky. (BP) — Eldred Taylor, focus of an unprecedented challenge to a Southern Baptist Convention Committee on Boards nomination, has become ineligible to serve in the seat he won at the 1981 SBC in Los Angeles.

Taylor, pastor of First Baptist Church of Somerset, Ky., narrowly won election to the SBC Executive Committee after he was proposed from the floor in a challenge to official nominee William R. (Bob) Parker, pastor of Kosmosdale Baptist Church of Louisville.

However, July 10, Taylor became ineligible to serve on the Executive Committee when he was elected as executive director of the Kentucky Baptist Board of Child Care, an agency of the Kentucky Baptist Convention.

Under Bylaw 20 of the SBC Constitution, "no salaried official of ... any agency of a state convention may be a member of the Executive Committee."

The ineligibility also causes Kentucky to forfeit one of its three seats on the Executive Committee, which functions as the fiduciary and fiscal agency as well as the convention between annual sessions.

J. Howard Cobble, pastor of First Baptist Church of Avondale Estates, Ga., and chairman of the Executive Committee, said: "The position is vacant until the next convention. Kentucky and the Executive Committee each will be short a member until someone is elected at the 1982 meeting in New Orleans."

Cobble said that while some of the agencies of the convention have provisions for electing a replacement, the Executive Committee does not.

Taylor, who will take his new post Sept. 1, told Baptist Press he had been approached about the possibility of his assuming leadership for the child care agency prior to his election in Los

Angeles, but that nothing definite had occurred.

He added he had turned the job down on one other occasion and thought he had "laid the thing to rest" with that refusal. He said he was approached on May 21, and agreed only to talk with the search committee. "I told them I would pray about it (the meeting) and that we would meet later," Taylor said.

He said: "At the time I was elected by the convention, no definite decision on my part or on the part of the search committee had been made."

On June 19, he said, the search committee told him they wished to unanimously recommend him to the board for election. Taylor is president of the board, and was an ex-officio member of the search committee.

He said he and his wife prayed, and "the Lord gave us green signals rather than red signals." He noted he is "very reluctant" to leave Somerset, where he has been pastor 23 years, and the "only reason I am going is that the Lord said for me to do it."

Taylor also said he was not aware "until after the convention" that he would become ineligible to serve on the Executive Committee if he accepted the child care post.

He mentioned specifically that C. R. Daley, editor of the Western Recorder, journal of the Kentucky Baptist Convention, has served on the board of trustees at Southeastern Baptist Theological Seminary, and Ben Elrod, president of Georgetown College, a KBC agency, was re-elected to the Southwestern board.

"I was not aware that the bylaw for the Executive Committee was different," he said. Other agencies and institutions only prohibit as trustees persons who indirectly or directly receive all or part of their salary from the agency they would serve, or who would be responsible for administration of funds received from that agency.

T. L. McSwain, pastor of Hurstbourne Baptist Church of Louisville, who nominated Taylor for the Executive Committee, said Taylor's ineligibility "does not alter" the point made at the convention, "that the committee on boards is responsible to the people of the convention for its nominations."

McSwain said the attack was not directed at Parker personally, but was intended to send a message to the committee on boards that messengers will not accept nominees who "have a very poor record of support for and involvement in Baptist work."

At the time, McSwain said Parker's congregation contributes 1.5 percent of its budget through the SBC Cooperative Program, the method the denomination uses to support its work of education, missions, and evangelism.

## Minister stops rape attempt

CRESCENTA VALLEY, Calif. (BP) — A California Baptist minister, unable to sleep, was out "walking and praying" early one morning when he thwarted a rape attempt and apprehended the suspect.

Gary Smith, pastor of First Southern Baptist Church in Crescenta Valley, and a reserve officer with the Glendale Police Department, saw a man dragging a screaming woman into some bushes in a vacant lot at 4:30 a.m.

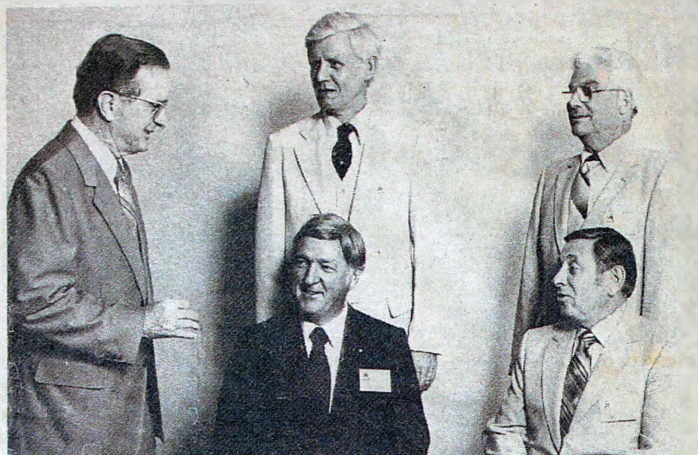
"I thought at first these kids were just messing around," he said. "You usually don't see crimes going down in front of you."

When the attacker saw Smith running toward him, he fled. Smith gave chase, leaped on the man, and wrestled him to the ground. The man, unarmed, refused to cooperate so Smith dragged him to a telephone booth and stood on him while calling the police.

"Whether you are a police officer, a minister, or a private person, you have to respond in these situations," Smith said.

"Most police officers would want it to happen this way," Smith said of his rescue. "They'd give their eyetooth to prevent a rape, and not just write a report on it."





**SSB TRUSTEES** — Sunday School Board President Grady Cothen (left) talks with newly-elected trustees from Tennessee during a recent trustee orientation. The Tennesseans are (seated, left to right) Lynn Moench of Nashville, John David Laida of Clarksville, (standing, left to right) Harold Jennings of Memphis, and Robert Bible Jr. of Morristown.

## HMB elects Banks, creates subsidiary for church bonds

SAN ANTONIO, Tex. (BP) — Directors of the Southern Baptist Convention's Home Mission Board elected Bob Banks, an executive of the SBC Brotherhood Commission, as associate to the president and named 11 persons to the board of a new subsidiary corporation to issue church bonds.

In other action, directors elected four other staff members, including a director of payroll and employee benefits, associate directors of the language missions and church loans divisions, and an assistant director of Mission Service Corps.



Banks

Banks, Royal Ambassador division director for the Brotherhood Commission, will become associate to HMB President William G. Tanner, effective Aug. 15.

Eleven directors were named to the board of a newly created subsidiary corporation, the HMB Service Corporation, which will be authorized to service church bond issues in most of the 50 states. The board also approved an indemnity agreement with Aetna Casualty and Surety Co. to protect the bonds from loss.

Board members were told by the church loans committee that the Southern Baptist Convention meeting in Los Angeles also approved a proposal that the church loans division join with the SBC Stewardship Commission in a campaign to raise \$10-million for new church building construction.

Both the bond issue program and the fund campaign are part of the Home Mission Board's Bold Mission Thrust efforts to increase the total number of SBC churches to 50,000 by the year 2000. Financing of new church buildings in today's economy is a major problem facing new congregations, board members were told.

The directors met in San Antonio for their semi-annual session in connection with the centennial celebration of Hispanic Baptist work in America. One session was a joint commissioning service for 10 home missionaries during sessions of the Mexican Baptist Convention of Texas.

During business sessions, the Home Mission Board elected Jose A. Hernandez, minister of community outreach for Rosen Heights Baptist Church, Fort Worth, as associate director of the language missions division, effective Sept. 1.

Paul Montgomery Jr., minister of education for First Baptist Church, Tupelo, Miss., was named associate director of the church loans division.

Wilson Mathews, a computer expert now serving as systems analyst for the Home Mission Board, was promoted to director of payroll and employee benefits services for the board's business services division.

Robert T. Mills, pastor of First Baptist Church of Bethel in Kansas City, Kans., was named assistant director of Mission Service Corps for the Home Mission Board, effective Aug. 1.

In other action, the board approved detailed allocations for a proposed \$22-million Annie Armstrong Easter Offering goal for 1982.

Tanner told the board that as of July 1, almost \$15.3-million had been given through the 1981 Annie Armstrong Easter Offering, an increase of 8.38 percent over the same date last year. Noting the \$15.3-million is 88.7 percent of the \$17.25-million goal for 1981, Tanner predicted offerings will exceed the goal by the end of the year.

## BWA elects staffers; speaks on world issues

SAN JUAN, Puerto Rico (BP) — Two new staff members were elected as the General Council of the Baptist World Alliance held its annual session.

The 260 Baptist leaders from 36 nations also passed resolutions which dealt with such issues as the crisis in El Salvador and disarmament.

In electing the new staffers, the BWA has completed a restaffing process which began in October of 1980 with the retirement of Robert S. Denny as general secretary and of several key staffers.

Archie Goldie, secretary of the department of evangelism for the Baptist Convention of Ontario and Quebec, was elected associate secretary for relief and development, succeeding Ronald Goulding.

Goldie also will be the director of the North American Baptist Fellowship.

Denton Lotz, who has been responsible for relief and development since Goulding's retirement, will retain his work as associate secretary for evangelism and education, and was named director of the youth department.

Also elected was Azariah McKenzie of Kingston, Jamaica, who will become regional secretary of the Caribbean Baptist Fellowship.

Both McKenzie's and Goldie's new posts are effective Oct. 1.

The appointment of Sampson Mathangani of Nyeri, Kenya, as field assistant in the youth department, was announced by Gerhard Claas, general secretary of the BWA.

Goldie, a native of Scotland, has been on the staff of the Canadian organization since 1965. Previously, he was pastor of churches in Windsor and Dunville, Ontario.

McKenzie, who has been general secretary of the Jamaican Baptist Union since 1967, is immediate past vice-president of the BWA, serving 1975-80.

Mathangani, who currently is living, working and attending school in Baltimore, was youth secretary of the Kenya Baptist Convention 1975-80 and was a representative on the BWA youth committee.

During the business sessions, delegates approved without opposition strongly worded resolutions regarding the conflict in El Salvador and disarmament.

On El Salvador, members of the member bodies of the alliance were encouraged to "pray and work for the

establishment of lasting peace with justice and the welfare of the entire people of El Salvador."

The General Council urged "that military aid in terms of weapons and personnel from whatever sources be terminated on a bilateral basis forthwith and that renewed efforts be made to bring about a political rather than a military solution to this conflict."

On disarmament, the BWA called on Baptist unions and conventions worldwide to give "most serious consideration" to disarmament and to "promote understanding of the issues and to take active responsibility within their own nations and states to preserve and propagate peace and to effect the reduction and ultimate cessation of armament, both conventional and nuclear."

The component Baptist groups condemned the folly of relying on the concept of "mutually assured destruction," and urged that "the two great nuclear powers, the USA and the USSR, in persons of their appointed leaders, seek as soon as possible a meeting to demonstrate to the rest of the world their readiness to reduce world tensions."

## Child care leader dies in air crash

ATLANTA (BP) — O. Leonard Pedigo Jr., administrator of Georgia Baptist Children's Homes, was killed in a mid-air light airplane collision July 8 over Eatonton, Ga. He was 66 years old.

Pedigo's single engine plane collided with a twin engine craft. Both passengers in the second aircraft also died. Officials at Eatonton airport said both planes were flying on visual control and neither had filed a flight plan.

Pedigo, an experienced pilot, was enroute from his home in Lithonia, Ga., to the children's home campus at Baxley. Earlier this year Pedigo announced plans to retire by Dec. 31 or as soon as a successor could be elected.

Pedigo, a native of Knoxville, was elected administrator of the children's home in 1970. Previously, he was pastor of Georgia churches in Harlem, Dearing, Vidalia, and Stone Mountain.

He was president of the Child Care Executives of the SBC in 1978 and currently was a member of the licensing commission of the Georgia Department of Human Resources.

## Porter predicts poverty crisis in '80s

GLORIETA, N.M. (BP) — Just as the 1960s were a time of racial crisis for the United States, the 1980s may be a crisis time for America's poor, says hunger consultant Nathan Porter.

Porter, a consultant with the Southern Baptist Home Mission Board, said one reason for this possible social revolution is that affluent Americans have little understanding of the causes of poverty.

Porter spoke to more than 2,000 church mission leaders at the bold New Laity conference sponsored by the Woman's Missionary Union and SBC Brotherhood Commission.

"We have a great American ideal that anyone who wants to make it in America can," he said. "They can learn to read. They can get a job. They can go to college."

However, Porter, son of retired foreign missionaries, believes most poverty stricken people are victims of society's social situations and circumstances.

"People in middle and upper income levels have many prejudices and stereotypes about poor people," Porter con-

tended, such as the average person receiving federal aid is a male who won't work.

In reality, he said, most who benefit from federal aid are children. Others receiving large shares are the elderly and families headed by a single woman. Nationwide only about 50 percent of all persons eligible for federal aid actually receive it.

Porter opposes President Reagan's budget cuts of social programs but he is far more concerned about what Southern Baptist churches do to help the poor. "Our ministry should always be right regardless of what the government does or doesn't do," he said.

However, Porter warned that those who want to minister cannot be judgmental toward those they are trying to help. "How can I help you if I think you're to blame for what you are?" he said.

"To witness, we have to accept and respect these people and allow them to have dignity. That's exactly what Jesus did."



# Winners named in children's drill



**NORTHWESTERN REGION** — left to right:

John Toy, First Baptist Church, Huntingdon; Todd Newell, First Baptist Church, Humboldt; Philip Todd, First Baptist Church, Paris.

Last month 948 youngsters from Tennessee Baptist churches participated in eight regional contests in the Children's Bible Drill. This is the 16th year that the annual event has been sponsored by the church training department of the Tennessee Baptist Convention.

During the June regional drills, special awards were presented to 103 boys and girls who were winners in the state drill for three years.

The 948 participants in the regional contests was a new record, passing the previous record set in 1980 when 820 children participated. These were from 261 churches and 54 associations, as compared to 227 churches and 55 associations last year. These do not include those who participated in the church drills or those who did not go any further than the associational drills.

The Children's Bible Drill is for ages 9-11 or for grades four through six. Participants learn the names of the books of the Bible in order and are able to locate these in the Bible; memorize 25 specific Bible verses with references; and learn the location of 10 specific key passages in the Bible.

The Children's Bible Drill is directed by Mrs. Helen Kennedy of the TBC church training department.



**SOUTHEASTERN REGION** — first row, left to right: Bart Parks, Central Baptist Church, Chattanooga; Alan Knight, Clingan Ridge Baptist Church, Cleveland; Pam Purser, New Union Baptist Church, Dayton; Karla Melton, Chestnut Baptist Church, Benton; Bruce Rominger, Clingan Ridge Baptist Church, Cleveland; Andy Roberson, First Baptist Church, Whitwell; Stacie Carroll, First Baptist Church, Athens; second row, left to right: Judy Rominger, Clingan Ridge Baptist Church, Cleveland; Tim Sedmon, Mt. Vernon Baptist Church, Dayton; Lynette Howard, Mt. Vernon Baptist Church, Dayton; Sheri Nelson, Union Grove Baptist Church, Athens; Paula Hannonree, Zion Baptist Church, Benton; Rodney Scarborough, First Baptist Church, Athens; Jay Fowler, Brainerd Baptist Church, Chattanooga.



**SOUTH CENTRAL REGION** (Pictured at left) first row, left to right: Angela Green, Friendship Baptist Church, Friendship; Brenda Mullins, Oak Hill Baptist Church, Fayetteville; Judy Mullins, Oak Hill Baptist Church, Fayetteville; Scott Storey, Elkton Baptist Church, Elkton; Jill Thomas, Leoma Baptist Church, Leoma; Jan Carter, First Baptist Church, Lewisburg; second row, left to right: Kelley Jernigan, First Baptist Church, Manchester; Stefani Scarlett, Brogan Avenue Baptist Church, Fayetteville; Wynne Newman, Elkton Baptist Church, Elkton; Jeff Enis, First Baptist Church, Manchester; Janice Branum, First Baptist Church, Manchester; Sheri Lyn Starnes, First Baptist Church, Decherd.



**SOUTHWESTERN REGION** — first row, left to right: Redgie Hensley, Saulsbury Baptist Church, Saulsbury; Jill Blackwell, Woodland Baptist Church, Jackson; Candi Via, Crossroads Baptist Church, Bells; Kimberly Miller, Bartlett Baptist Church, Memphis; Michael Fargason, Bellevue Baptist Church, Memphis; Steven Wayne Hunter, Ramer Baptist Church, Ramer; Courtney Stewart, Brownsville Baptist Church, Brownsville; Mike Powell, Bellevue Baptist Church, Memphis; second row, left to right: Andrea McCormack, Bellevue Baptist Church, Memphis; Trent Presley, Harmony Baptist Church, Whiteville; Temple Stanton, Bartlett Baptist Church, Memphis; Brent York, Friendship Baptist Church, Bells; Nathan Smith, Trinity Baptist Church, Bolivar; Lora Coltharp, Bellevue Baptist Church, Memphis; third row, left to right: Johnna Vaughan, East Park Baptist Church, Memphis; Angie Swisher, Bellevue Baptist Church, Memphis; Carol Rushing, Madison Baptist Church, Jackson; Tim Johnson, Malesus Baptist Church, Malesus; Amy Pirtle, Malesus Baptist Church, Malesus; Cynthia Weiler, First Baptist Church, Counce; Melanie Maddox, Bartlett Baptist Church, Memphis; Janet Carol Burrows, Highland Heights Baptist Church, Memphis. Not pictured: Kevin Tubbs, Toone Baptist Church, Toone; Jeff Gunn, Bellevue Baptist Church, Memphis; Curt Bicknell, Bellevue Baptist Church, Memphis; Joe Hardy, Bellevue Baptist Church, Memphis.



**CENTRAL REGION** — first row, left to right: Elizabeth Powell, First Baptist Church, Murfreesboro; Lisa Eubanks, Immanuel Baptist Church, Lebanon; David Johnson, Judson Baptist Church, Nashville; Derrick Ledford, Immanuel Baptist Church, Lebanon; second row, left to right: Calvin Brooks, Woodmont Baptist Church, Nashville; Susan Dee Willard, New Providence Baptist Church, Clarksville; Trina Gamble, Parkway Baptist Church, Nashville; Tammy Smith, Alta Loma Baptist Church, Nashville; Dianna Phillips, Round Lick Baptist Church, Watertown.



**NORTHEASTERN REGION** — first row, left to right: Bryan Bryant, Manley Baptist Church, Morristown; Wendy Lavefer, Manley Baptist Church, Morristown; Sonny Slusher, Orebank Baptist Church, Kingsport; Alana Cash, Boone's Creek Baptist Church, Jonesboro; Julie Ellis, Boone's Creek Baptist Church, Jonesboro; David Winstead, East Rogersville Baptist Church, Rogersville; Byron Davis, First Baptist Church, Kingsport; second row, left to right: Lacey A. Bean, Manley Baptist Church, Morristown; Mark Rock, First Baptist Church, Kingsport; Katrina Sell, Snow Memorial Baptist Church, Johnson City; Katrina Nidiffer, First Baptist Church, Hunter; Kim Wetzel, Oak Street Baptist Church, Elizabethton; Kristi Sloyden, First Baptist Church, Bristol, Va.; Eddie Pullen, Manley Baptist Church, Morristown. Not pictured: Wendi Bouchillon, First Baptist Church, Kingsport.

**NORTH CENTRAL REGION** (Pictured at right) left to right: Carolyn Keener, Northside Baptist Church, McMinnville; Ronald Moss, First Baptist Church, Woodbury; David McCroe, Shellsford Baptist Church, McMinnville; Karen Michelle Todd, First Baptist Church, Woodbury; Elsa Smith, Northside Baptist Church, McMinnville.



**EASTERN REGION** — first row, left to right: Kelly Faulkner, City View Baptist Church, Knoxville; Jana Hill, Calvary Baptist Church, Lenoir City; Melissa Ann Dagley, West Lonsdale Baptist Church, Knoxville; Dee Anna Buchanan, First Baptist Church, Alcoa; Dee Dee Truett, Friendsville Baptist Church, Friendsville; Angela Marquette Dozier, Sharon Baptist Church, Knoxville; second row, left to right: Howard Stookesbury, Smithwood Baptist Church, Knoxville; Matthew Warren, Central Baptist Church, Bearden; Jeff McGaha, First Baptist Church, Alcoa; Dana Walden, First Baptist Church, Alcoa; Sheri Owenby, Sharon Baptist Church, Knoxville; Melanie Hayes, Friendsville Baptist Church, Friendsville; third row, left to right: Kenneth Larson, First Baptist Church, Alcoa; Jeanna McCarter, Smithwood Baptist Church, Knoxville; Stephen Gerth, Cumberland Baptist Church, Knoxville; Robin Reeves, First Baptist Church, Alcoa; Mischa Renfroe, Haynes Flat Baptist Church, Harrogate; David McMahan, First Baptist Church, Alcoa.



## EDITORIAL

## Summer slump

There is a disease which affects Tennessee Baptist churches this season of the year which has been called "summer slump." It is no respecter of churches, afflicting many congregations regardless of size of the membership or the geographic location.

The symptoms are easily recognizable, most notable in the reduction of attendance and contributions.

The decline in attendance is said to result from church members taking vacations — both the week-long and the weekend varieties.

Because school is out, summer is the preferable time for family vacations. And, since most such vacations involve travel out of town, the family will miss attending church services for several weeks.

The beautiful weather which comes with summer also tempts church members to use their Sundays for picnics, fishing, family reunions, golf, and other outdoor activities. The weekend absences are further intensified because of three holiday weekends during the period (Memorial Day, Independence Day, and Labor Day).

Fortunately, most teachers and officers take their service commitments seriously, so they arrange for substitutes when they are to be away from church activities.

Another aspect of absenteeism is seen in that more families move during the summer than in any other season of the year.

Although it should not have any effect, members' financial support of their churches seems to decline in proportion to attendance. These members appear to have the mistaken view that if you don't attend, you don't give, making "gifts" sort of an "admission charge."

Our examination of the church newsletters which come to our office indicate that financial receipts of most of these churches are running behind the budget at this point of the year. This financial crisis is critical, because summer brings increased costs for utilities and youth activities.

Concerned church members will make sure that their regular tithes and offering continue to be received by their churches, perhaps even sending these to the church office before leaving for vacation!

We would urge you to be faithful to your church "in season and out of season" — and that includes summer.

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## GUEST EDITORIAL

## Understanding the 'inerrancy' fight

By Elmer L. Gray, editor  
"The California Southern Baptist," Fresno

Do you sometimes wonder what the fight over the inerrancy of the Bible is all about? If you do, you are not the only one. I have tried to figure out just what it is that Pressler, Patterson, Powell, and Hymers are trying to say to us. I keep hearing them say that they are inerrantists and that many of us who work for the denomination are not. The situation of these outspoken inerrantists seems to be getting more confused.

At the Southern Baptist Convention in Los Angeles I talked to an outspoken inerrantist about some other outspoken inerrantists who were quite belligerent. He disavowed any connection with them. When he did, it was as though a light came on inside my brain.

I suddenly realized there are different kinds and degrees of inerrantists.

Since inerrantists do differ, is there any common definition that will apply to them?

The word itself is not a Scriptural term. It has become a code word or password which some use to identify themselves and also to win others to their side.

Baptists who use the word "inerrancy" base it primarily on a definitive phrase in the Baptist Faith and Message, a statement of faith adopted by the Southern Baptist Convention in 1963.

The phrase which is in the first article of the statement says the Bible has "truth, without any mixture of error, for its matter." That is as near a definition of "inerrancy" as inerrantists seem to agree on. The Bible's substance is truth, without any mixture of error. Even though these words are so simple, probably no two Baptists would agree exactly on their meaning.

### Traditional inerrancy

The great bulk of Southern Baptists are and always have been inerrantists.

They believe the Bible is true and without error.

They see the Bible as a handbook of faith and as a guide for daily living.

They read the Bible as God's Word and believe that God speaks to them through it.

They shrug their shoulders and ignore problem passages.

They love the Bible and serve the Lord as He has revealed Himself in it.

### Denominational employees

Many persons are employed in positions that demand their commitment to the Bible as true. Most of these are denominational employees, and a lot of them have signed the Baptist Faith and Message.

These are not persons who believe in the Bible in order to get employment, but rather who were employed because people had confidence in them as believers in the Bible.

### Politics and inerrancy

Some persons have openly avowed their aim to influence and control denominational agencies in the name of inerrancy. This is a small, well-financed group of outspoken inerrantists who have conducted rallies in states to influence opinion. They have charged that denominational agencies are full of liberals. They have boldly announced that their intention is to promote the election of convention presidents who will appoint committee members who will favor their position. They have used the word "inerrancy" as their political banner and rallying cry.

At first they attracted sympathy and support of many sincere, Bible-loving people. But Southern Baptists have realized that we are not really divided over the subject of inerrancy. None of our leaders have ever championed the idea that the Bible is not true nor trustworthy. The charge of

rampant liberalism in our denominational agencies is absolutely false.

I heard five secular press reporters say that a wing of the outspoken inerrantists had lost their credibility after a news conference in which outlandish charges were hurled at other Southern Baptists.

### Militant inerrancy

Some have become aggressively belligerent in the name of inerrancy. They make charges about others who are obviously inerrantists but simply do not agree with their tactics. Their charges are scurrilous in nature as evidenced in their recent attack on Golden Gate Baptist Theological Seminary.

They circulate inquisition-type questionnaires demanding "yes" or "no" answers to slanted questions. They label even other inerrantists who disagree with them as "liberals."

### Non-creedalists

In reaction to the political inerrantists, some have grouped together as "Friends of Missions." They are also called "denominational loyalists." They express concern about growing creedalism. In general they say they believe the truthfulness of the Bible and contend that the Bible in its present form is trustworthy.

They would have to be classed technically as inerrantists, even though they reject the term. Their rejection of the term is probably as much a political device as the use of the term is political by certain others.

### Non-inerrantists

Some made such wild charges that the secular press thought the convention was going to split in Los Angeles. But the Southern Baptist Convention isn't going to split over inerrancy — or anything else. If inerrancy is believing that the Bible is "truth, without any mixture of error, for its matter," the number of non-inerrantists among Southern Baptists would be extremely few.

### So what?

One of the most shocking things in a war would be to lose because the troops fought among themselves over who would blow the bugle.

Southern Baptists believe in the inerrancy of the Bible. There is no difference there to fight over. The fight seems to be over who is going to occupy the podium and who is going to serve on the boards.

Southern Baptists have become tired of the scrapping, and they showed their desire for positive unity in several ways at the Los Angeles convention.

They want leaders to proclaim God's Word, to emphasize evangelism and missions, to magnify the Lord Jesus Christ, and to glorify God.

They want an end to this name-calling, and they want to participate in more calling on the name of the Lord.

They want to see persons who claim to respect the Bible to show some respect also for their fellow Southern Baptists.

They want to see all join together in Bold Mission Thrust.

Even persons who see themselves as the most inerrant have no right to go around seeking to dominate others or in "Fearless Fosdick fashion" shooting holes in everybody else.

Let us love each other in spite of differences and glorify God in the way we use His wonderful Bible and in the way we serve the Lord Jesus Christ.

The Bible is God's Word, and it is true without any mixture of error. God has spoken to us powerfully in His Son, Christ Jesus, who is the center and subject of the Bible. In Christ we have salvation, and in Him we have unity.



## Personal perspective

BY TOM MADDEN  
TBC executive secretary

Recently as I was reading the epistle to the Colossians, I found myself focusing upon verse 18 of chapter one which reads, "That in all things He might have the pre-eminence." In my mind I began to underline some of the reasons why our Lord is pre-eminent.

Certainly He is pre-eminent because of His deity. God called Christ, "My beloved Son in whom I am well pleased." He is the expressed image of God. Our Lord said, "He that hath seen Me hath seen the Father." He exercised power over demons, nature, disease, and sin.

He is pre-eminent because of His life. He was born of the virgin Mary, died the death on the cross, resurrected from the tomb, ascended to the Father, and is now reigning at the right hand of God, soon to return as the triumphant Christ.

He is pre-eminent in the believer's affection. Across the centuries multiplied followers of His have without hesitation given their lives because of their love for Him. Many reading these brief words would, without hesitation, give their lives for Him.

One would not want to write even a brief note like this without saying our Lord is pre-eminent in redemption. There is no other name given to heaven whereby we must be saved. Paul said to the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved."

I am tempted to mention many other areas where He is pre-eminent — such as in creation, in sustaining, and in service. But do let me underline He is pre-eminent in the church. He is the creator of the church. He is the redeemer of the church. He is the cleanser of the church. He will be the claimer of the church. "And He is the head of the body, the church; who is the beginning, the first-born of the dead; that in all things He might have the pre-eminence."

### Barfield calls Brown to first pastorate

Barfield Baptist Church, Murfreesboro, recently called Dave Brown to his first pastorate.

Brown graduated from Southwestern Baptist Theological Seminary, Fort Worth, Tex., in May. He is also a graduate of the University of Tennessee, Martin, and Columbia State Community College, Columbia.

At the request of the Barfield church, Brown was ordained June 21 at Spring Hill Baptist Church, Spring Hill, where he was a former member. Homer Kelley, pastor at Spring Hill, participated in the service.

### Pope fills pastorate at Midland church

Willis Pope recently accepted a call from Midland Baptist Church, Bell Buckle, to fill its pastorate.

Pope, a preacher for seven years, came to the church from New Hope Baptist Church, Wartrace.

The Midland pastor is a native of Bell Buckle.



Madden

## Letters to the Editor...

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

### Never was 'lost'

Dear editor:

Lloyd R. Humphrey asks, "Who is lost?" (Sunday School lesson, April 29).

I am age 85, been reading the Bible for more than 75 years, watched Billy Sunday break many chairs in his zeal to save lost sinners from hell, but I have never felt that I was lost in the orthodox sense. If I am lost, when did it happen? Did it happen before conception, at conception, at birth, at age seven, or some other time?

Could it be that our problem is we take every word in the Bible literally, even though it says, "The letter killeth, but the spirit giveth life"?

No parables, no idioms in the Bible? If it says the woman turned into salt, that is it — it can't be an idiom? The story of Lazarus and the rich man is a factual story, and not a parable?

E. F. Bobbitt  
118 7th Avenue North, Apt. 1002  
Nashville, TN 37205

In John 3:18, the Bible says, "He that believeth on Him (Jesus) is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Any person is lost who rejects Jesus as the Son of God. (editor)

### Film on Uganda missions

Dear editor:

Through the last 10 years Baptists and other Christians in Uganda have survived by faithful prayer of Christians throughout the world. God has been so faithful in answering these prayers.

One purpose of my writing is to thank Tennessee Baptists for their marvelous and continuing support during these years of suffering.

Another purpose of my writing at this time is to alert you to the release of a new 16mm film entitled "Some through the Fire" by Ken Anderson Films. This is the Uganda story of persecution and trial and of God's deliverance featuring many of our Baptist churches, pastors, and congregations.

I strongly urge every church to obtain this film for showing from the nearest Baptist Book Store.

Webster Carroll  
Baptist Mission of Uganda  
P. O. Box 1310  
Jinja, Uganda

### 'Producing students'

Dear editor:

I often read in the Baptist and Reflector that our seminaries are to blame for the problems of our convention. Reference has been made to seminaries "producing students" who "know little about the moving of God in their lives" (letters, Joey Rosas, May 20).

Southern Baptists certainly have a right to a voice in the policies of their institutions. Many who decry the "liberal leanings" of our schools, though, have never spent a single day inside a Southern Baptist seminary. These inaccurate accusations are not derived from theological or Scriptural ignorance, nor from intellectual ineptitude, but from ig-

norance of the true situation.

As a conservative, Tennessee-reared Southern Baptist, I must report that the Southern Baptist seminary in which I study is teaching God's Word. Ministers are not "produced" by a seminary. Baptists are individuals, differing, and this is historically what has made us strong. To "produce students" like some photocopy, a denomination would need a papal power handing down Biblical interpretation and dictating beliefs. Our seminaries do, however, equip men and women to serve God within the authority of Scripture, which is "given by inspiration of God, . . . the only sufficient, certain and authoritative rule of all saving knowledge, faith, and obedience" (Abstract of Principles, Article I, Southern Baptist Theological Seminary).

God does move in my life and in the lives of other seminary students! Professors daily water the seeds of God's working with the truth of God's Word. Please, have some faith in your institutions. Do not let misguided minds deceive you. God controls seminaries, too.

William J. Choate  
Box 353  
2825 Lexington Road  
Louisville, Ky 40280

### Upper Volta experience

Dear editor:

I returned from Upper Volta in April and would like to share this very meaningful experience to encourage some to consider becoming a part of this project.

As I listened to Norman Coad describe the project at the state convention here in Johnson City last November, I thought, "What a great idea — I hope lots of people volunteer to go." As a chaplain and a minister, I did not consider myself to fit any of the categories needed to build the camp at Sanwabo.

However, my pastor, Jim Sorrell, helped me to realize I did have some talents which could be used. I volunteered, made application, and was accepted to go with the third group which left March 13.

The entire month was a rich experience for me; one of the "high-marks" of my life. I served with a talented, hard-working, compatible group of Christian men, and I thoroughly enjoyed working with them.

One of the highlights of the month in Upper Volta was meeting and getting to know our missionaries there — a fine, dedicated group of people who are doing a great job. I had opportunity to work with them and to see firsthand what mission service is all about. My life has been deeply touched. I recommend it to any person who has an opportunity to go. My church, Central Baptist Church, sponsored me, and I am eternally grateful for their sponsorship. I hope many more Baptist churches will consider doing the same.

What is taking place in Upper Volta will touch many lives tomorrow. It is a self-help project for a group of people who are eager to learn and are highly appreciative of our efforts.

Thank you, Tennessee Baptists, for giving me this rich experience.

Lee Gray, chaplain  
VA Medical Center  
Johnson City, TN 37601

## So. Baptists to enter Egypt

CAIRO, Egypt (BP) — The Egyptian government has granted permission for three Southern Baptist representatives and their families to live in Egypt and work among Egyptian Baptists.

Two couples, Roger and Linda Rucker and Michael and Madelyn Edens, are studying Arabic in Cairo and another couple will be appointed, said J. D. Hughey, the Southern Baptist Foreign Mission Board's director for Europe and the Middle East.

Southern Baptists have had a fraternal representative to Baptists in Egypt for about 25 years, but he has lived in Lebanon or Jordan, making only periodic trips to Egypt as a tourist because of government restrictions on work by "new" mission organizations, Hughey said.

Several church organizations which had missionaries in Egypt in the 1930s have been allowed continuing representation in Egypt.

"Baptists will now have the same right the 'older' Christian groups enjoy," said Hughey, adding: "This act of the Egyptian authorities testifies to their fairness, justice, and magnanimity."

The request for residence, submitted by the board and Hughey in March, said Southern Baptist representatives in Egypt will preach in the churches when invited to do so, aid in preparation of church leaders, and strengthen ties of friendship between Baptists in America and those in Egypt.

Eight Baptist congregations currently operate in Egypt, with about 250 total members, Hughey said. The largest is in Cairo, where Seddik Girgis, pioneer Egyptian Baptist preacher, was pastor for many years until his death in June 1980.

The Ruckers, from Texas and Kentucky, were appointed by the board on Oct. 9, 1979, and have worked in Lebanon and Jordan. The Edens, from Oklahoma and Louisiana, were appointed Dec. 9, 1980, for work in the Middle East.

## Missions leader dies in Atlanta

ATLANTA (BP) — J.T. Burdine Jr., a home missions worker and leader for 20 years, died July 7 of a heart attack. He was 59 years old.

At the time of his death, Burdine was national rural field consultant for bi-vocational ministries at the Southern Baptist Home Mission Board.

Burdine was associate director of the HMB rural-urban missions department from 1976 to 1978, director of missions in the Northern Plains Baptist Convention from 1968 to 1976, and pastor in Alaska from 1961 to 1968. He accepted his first pastorate in Florida in 1942 and later served churches in Indiana, Alabama, and Kentucky.

A native of Cleveland, Ohio, he was a graduate of Stetson University, Deland, Fla., and Southern Baptist Theological Seminary, Louisville, Ky.

## SBTs dean's wife dies after long illness

LOUISVILLE, Ky. (BP) — Phyllis Marjorie Heeren, wife of Forrest Heeren, dean of the school of church music at Southern Baptist Theological Seminary, died July 8 in a Louisville hospital after a long illness. She was 61 years old.

Mrs. Heeren died only three weeks before Heeren's official retirement after a 29-year tenure as dean. The Heerens had been married 39 years.



## 'Bega kwa bega' team sees church start in Tanzania

By Evelyn Knapp

KYELA, Tanzania — The worship service and baptism at Ifakara seemed just like many others in Tanzania, with one big difference. Everyone was a guest. There were no church members.

The Christians who had worked, visited the people, and planned the service were from Kyela, another district, far away. The 23 people to be baptized were starting a new Baptist church and would be the very first members.

This scene is being repeated all over Tanzania as Bega Kwa Bega (Shoulder to Shoulder), the Tanzanian Baptist Bold Mission Thrust project, grows. Before the program is over, Baptists hope to have at least one church in every town of the East African nation.

## Shekels, dollars begin land fund

JERUSALEM, Israel — Checks came written in Israeli shekels or in U.S. dollars. There were traveler's checks and IOU pledges.

When David Dorris, Israel mission treasurer, finished counting, Foreign Mission Board representatives to Israel had given and pledged \$3,250 to buy strategic property in a new area of the country.

The offering was a spontaneous reaction to a report by representative Wayne Buck about possibilities for Baptists to start work in the southern part of the country.

Finlay Graham, assistant area director for the Middle East, challenged the group during their annual mission meeting to show tangible support for Buck's idea by starting a strategic properties fund.

Led by volunteers Tom and Marie Thompson of Mississippi, who launched the fund with a check, the group did just that.

The mission also decided that Dugith Art Gallery in Tel Aviv, opened in 1951, would cease to operate as a commercial gallery as of July 31. Located in the heart of Israel's largest city's theatre and cafe district, the art gallery and publications center located on the same property have helped make Baptists more widely known in the city. With the change, emphasis will be placed on using the gallery as a center for evangelistic ministry. Plans are for representatives of congregations in Tel Aviv to present the gospel through art exhibits, drama, music, lectures, and the sale of Christian literature in several languages.

## New church organizes after child recovers

CHOCO, Colombia — A five-year-old girl was at the point of death when a Southern Baptist medical team arrived in her village in the Choco area of Colombia.

"She was diagnosed as having malaria," Missionary Vic Norman recalled, "and treated with medicine we had brought with us." Properly treated, the little girl was up and playing before the caravan left the area.

In evening services, several villagers made professions of faith and a local church was organized. The medical team has made plans to return to the village, to provide medical care and to help strengthen the newly organized church.

Teams of four to 10 pastors are assigned a town in an adjacent area of the country. The first impact team goes in with several pastors to visit and work for 10 days. Their goal is to hold the first baptismal service before they return home.

Then the follow-up team takes over, with one pastor coming every weekend for a month, then one weekend each month for six months. After the first seven months, the church should be able to stand alone with only occasional visits.

Ifakara means poor or poverty in Swahili and to many its name is descriptive of the area. The route to Ifakara is a jolting four-hour drive over washboard roads, and innumerable rivers — with and without bridges. The vast Selous Game Reserve borders it on the east. The Kilombero River, a mile wide at flood stage, stops all traffic to the south and the Njombe Mountains rise up to the west.

Although the vast valley is lush and green, food is scarce and expensive. Lions and baboons limit the people's agricultural attempts. Eight people have been killed by lions in the last six months while working in the fields. Much of what people manage to produce, the monkeys and baboons steal before it can be harvested.

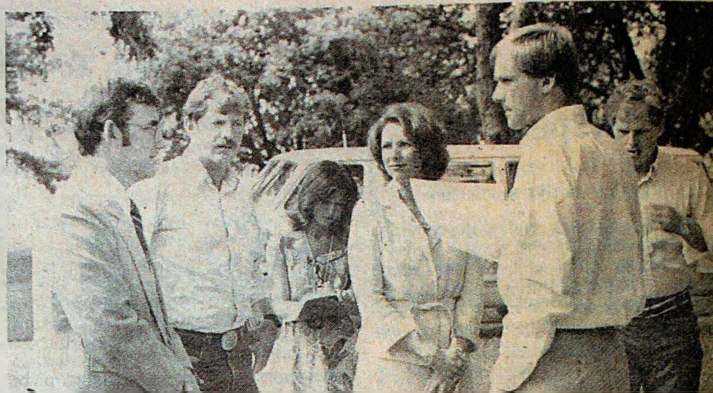
Because of its isolation and vastness, the great Kilombero and Ulanga valleys are ripe for superstition and witchcraft. Marijuana, called "bangi" by the populace, is grown by many and openly used by the townspeople. Newcomers are viewed with suspicion until they become known.

When the impact team of six pastors and two youth musicians arrived, the first problem was finding food and a place to stay. They tried three guest houses before finding one acceptable to the Christian group. The main meal of rice and gravy cost \$2 and left team members hungry long before the next meal.

But the Holy Spirit had opened the way. When they met a trader from Kyela in the market, everyone was overjoyed. Here was someone "from home." As they went from shop to shop, house to house, one person after another accepted Christ and asked to be baptized.

The last service on Sunday was a victory for the hungry, foot-sore little band. After 10 days they left Ifakara, singing and praising the Lord for His love and goodness.

Evelyn Knapp is the Southern Baptist missionary press representative for Tanzania.



PM MAGAZINE GOES TO SEMINARY — Don Stewart (left), executive vice-president of New Orleans seminary, talks with "PM Magazine" staff about a feature story on Billy Graham which will air July 15.

## Mexican Baptists of Texas celebrate centennial year

SAN ANTONIO, Texas (BP) — Mexican Baptists of Texas were challenged to begin their second 100 years by starting a new mission for every 80 members by next year's convention.

The challenge came as the Mexican Baptist Convention of Texas celebrated its centennial meeting, held in conjunction with the Southern Baptist Home Mission Board's summer director's session. Sounding the challenge was El Paso physicist Ricardo Pena, re-elected president of the Mexican Baptist Convention of Texas in a close contest with evangelist Rudy Hernandez of Catarina.

Earlier in the three-day convention, messengers were told an all-time record of 77 new Spanish-speaking congregations were started since the 1980 convention. At that meeting in Abilene, Pena issued a centennial challenge to begin 100 new congregations within the year. There are now more than 600 Spanish-speaking missions and churches in the Mexican Baptist Convention and the Baptist General Convention of Texas.

Pena and other speakers, as well as a convention resolution, called for strengthening family ministries. The president noted that three of every 10 families are broken by divorce. "We need to preach against divorce but not hurt the divorcees," he said. "God hates sin but not sinners."

In the annual convention sermon, Rudy Sanchez, pastor of First Mexican Church, Corpus Christi, spoke of families, saying: "Our ancestors had great power because of the strength that was in the families. The family became strong because of what the church does for the family."

The resolution on family life encour-

aged churches to develop programs to strengthen families and suggested that the BGCT Christian Life Commission translate their family life series into Spanish and expand their family life ministries.

The election of officers included a half-hour debate precipitated by a motion that nominations be made from the convention floor rather than considering only the names presented by the nominating committee.

The convention approved the motion, and Hernandez was nominated for president to oppose the incumbent, Pena, the nominating committee's choice.

Pena was elected by a vote of 353 to 334.

Language missions coordinator Leobardo Estrada, who has announced retirement plans, received special recognition and awards during the convention.

A record number of 2,021 messengers and visitors registered, shattering the previous record of about 1,600 set in McAllen. The centennial goal for the convention was 1,881 registrants.

## Gospel carried by African radio

JOHANNESBURG, South Africa — Two Baptist missionaries in South Africa, one Southern Baptist and the other Brazilian, have joined with an interdenominational radio station to bring the gospel to listeners in Angola and Mozambique.

The program features Ronald Rutter, pastor of two Portuguese-speaking Baptist churches in Johannesburg, and is produced by Frank Baker, a Southern Baptist missionary recently appointed media resources director for the South African-based Baptist International Mission Services.

Rutter was sent to South Africa by the Brazilian Baptist Foreign Mission Board to minister to 600,000 Portuguese-speaking people in the country, many of them refugees from Angola and Mozambique. Only three Baptist churches, two in Johannesburg and one in Cape Town, serve them.

"The Art of Living" is a 15-minute devotional and Bible-teaching program, enlivened with recorded gospel music from Brazil and Portugal. It is broadcast three times weekly over three transmitters at Trans World Radio in Manzini, Swaziland. The Southern Baptist Foreign Mission Board finances two of the broadcasts and Trans World offers the third program free of charge.

## Senator leads bird's funeral

WASHINGTON (BP) — United States Senator Strom Thurmond of South Carolina missed his part on the program at a breakfast for Southern Baptist members of Congress because he was officiating at the funeral of a bird.

Thurmond, a 25-year veteran of the Senate and chairman of the powerful Judiciary Committee, apologized to fellow Southern Baptists attending the breakfast.

Thurmond said he was late and missed his assignment to lead the prayer of thanks because his children rescued a bird which had fallen out of a tree. In spite of the children's efforts to splint the bird's broken wing and restore it to health, the bird died. Thurmond, in his role of father, was chosen to officiate at the family backyard interment service.

Foy Valentine, director of the SBC Christian Life Commission which sponsored the breakfast meeting for Southern Baptist senators and congressmen, said Thurmond's devotion to his family responsibilities "was certainly in keeping with the Christian Life Commission's effort in support of strengthening families."



## Baptists in Michigan

# Missions director sends 'Macedonian call'

By Charlie Warren

Faced with the mammoth assignment of spreading the gospel among almost a million people in nine counties in the southwestern corner of Michigan, Claude Roy cries out to Tennessee with a "Macedonian call" for help.

Roy is the director of missions for two Baptist associations in Michigan, South Central Baptist Association and Southwestern Baptist Association. South Central covers five counties with 483,000 people and has only 11 Southern Baptist churches and two chapels. Southwestern includes four counties with 437,000 people and has only eight Southern Baptist churches.

Of the nine counties within Roy's "territory," three have no Southern Baptist churches.

Since becoming a director of missions in 1963, Roy has helped initiate 44 new Southern Baptist congregations in western Michigan. Of the 44, 65 percent are still going and he hopes to have seen 50 "starts" before he retires in 1988.

### Overwhelming need

His area definitely can use the new churches. Currently, there is one Southern Baptist church for every 44,000 people. The association's goal is to reduce the ratio to one church for about every 27,000 people by 1983.

South Central's goal is to have 20 congregations by 1983. Southwestern hopes to have 14 congregations by the same year. A "congregation," as interpreted by these associations, is a group of believers with a pastor and regular Sunday services. It does not have to have constituted into a church by 1983, but it must be well on its way.

Roy is excited about reaching the goals, but he sees needs far beyond them. In South Central association alone, he has pinpointed 34 places where churches are needed. If the goal of 20 congregations is met by 1983, he explains, there will still be a need for 14 additional "starts." With 34 churches in South Central, there would be one Southern Baptist church for every 14,000 people. He believes a realistic target date for that goal would be 1990.

### Called to Michigan

A native Texan, Roy grew up in the panhandle and served as a pastor in Texas for 12 years before moving to Michigan. In 1959, he moved to Springfield, Mich., after being called as pastor of First Baptist Church. The Springfield church was the association's only charter member of the Baptist State Convention of Michigan. The church's membership today is about 350.

In 1963, he was appointed director of missions for the Western Association, a 19-county area that included what is now South Central, Southwestern, and Woodland Baptist Associations. In 1964, Woodland was formed and in 1965, South Central and Southwestern became separate associations. Roy was director of only South Central for almost two years until the director of Southwestern resigned. He is willing to serve both associations, although he admits it spreads his efforts rather thin.

His area contains several major cities including Kalamazoo with 86,000 people, Battle Creek with 40,000, and Portage with 45,000. Greater Kalamazoo has about 152,000 people.

### Preparing for Tennesseans

Roy was delighted when he first heard of the Tennessee-Michigan sister state relationship. He has used volunteers

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

from other state conventions for years, including Tennesseans, but he feels this "official" relationship will result in even more volunteers to help strengthen Southern Baptist work in his area.

His associations are paired with several Tennessee associations. Sevier County Baptist Association, Chilhowee Baptist Association, Sweetwater Baptist Association, and McMinn-Meigs Baptist Association will all work with South Central. Gibson County Baptist Association, Carroll-Benton Baptist Association, Beulah Baptist Association, Weakley County Baptist Association, Western District Baptist Association, and Dyer Baptist Association will all assist Southwestern.

Most of the directors of missions of these Tennessee associations have already made trips to Michigan to survey the possibilities, and Roy has made several trips to Tennessee to coordinate the efforts and encourage Tennessee Baptists to send volunteers.

Roy has developed a pattern for starting new Baptist work that relies heavily on the work of volunteers.

First, a mission group visits a new area to survey door-to-door and do Backyard Bible Clubs. This effort is followed up by volunteer seminary students who attempt to start home Bible fellowships among people who expressed interest during the surveys.

This is followed by another mission group for more survey work and Backyard Bible Clubs. This mission group, according to Roy, should include adults who are prepared to do soul-winning visitation.

The next step is for a youth choir group and an evangelistic team to hold a tent

revival. After all of these efforts, the new "congregation" is ready to begin meeting on Sunday mornings and call a pastor.

### Tennesseans begin helping

Several Tennessee groups have already been involved. Kenneth Clayton, pastor of First Baptist Church, Crossville, took five laymen with him this spring to Springfield, Mich., where he was scheduled to lead a revival. Several of the laymen had been trained in Evangelism Explosion, a lay witnessing program. The men visited in homes, accompanied by lay people from the Michigan church. Several professions of faith were made in homes during the week.

According to Roy, one of the Michigan laymen said that observing the Tennessee laymen sharing the gospel did him more good spiritually than anything in a long time.

The Crossville laymen also did survey work in Harper Creek, a community southeast of Battle Creek, where the Springfield church is sponsoring a mission. During the week they found 16 families that are good prospects for the mission and enrolled several of them in Bible study. Now developed into a congregation, Harper Creek is averaging 25 to 30 people on Sunday mornings. Roy predicts that the new work in Harper Creek will grow as large as any Southern Baptist work in the Battle Creek area.

### Students lend a hand

A group of Baptist students from Memphis State University, led by BSU director Ron Hawkins, went to the Lexington Green area of Greater Kalamazoo May 12-18 to help Trinity Baptist Church, Comstock, Mich., start a mission. Hawkins and the seven students did youth work and led a revival at Trinity in the evenings, and did survey work and informed people in Lexington Green about the new mission that will be meeting in the Lexington Green Elementary School.

One of the students, Daniel McCrosky of West Memphis, Ark., returned to the area this summer as a student summer missionary.

Tennessean Joe Harris, retired director of missions in the Carroll-Benton Baptist Association, is also in Michigan this summer as a volunteer, assisting

Roy with the associational work.

A mission group from Broadway Baptist Church, Maryville, will be in Roy's territory July 31 through Aug. 8. Pastor Joe Wren said the group of 20 to 25 adults and youth will work with the Level Park Baptist Church, Battle Creek, and assist in starting Baptist work in Parchment, a community of about 17,000 people near Kalamazoo. The work in Parchment will be sponsored by the Level Park church.

The Maryville group will lead a church growth conference at the Level Park church. They will conduct Vacation Bible School, Backyard Bible Clubs, and do survey work in Parchment. They will also lead a tent revival in Parchment.

### Full of ideas

Roy is full of ideas of ways Tennesseans can help. He expresses a need for retired pastors who would be available at short notice to come serve as interim pastors of Michigan congregations until permanent pastors can be found.

He also would like to involve Tennessee ministers of education and ministers of music. Michigan churches, unable to afford staff members other than a pastor, rely on volunteers for educational and music work. Tennesseans could spend a few days training them, Roy says.

He would like to see more lay people involved in helping to train Michigan lay people. "Tennessee deacons involved in family ministry can train deacons here," he says.

Later, as young congregations begin building buildings, construction crews will be helpful, he anticipates.

In spite of his efforts and the efforts of volunteers, Roy is careful to give God the credit. "It is not going to be Tennesseans coming up here helping to start work," he says. "It will be the Lord starting churches, using resources from Tennessee."

Claude Roy faces his mammoth task with confidence that God is going to use him and his Tennessee "helpers" to accomplish the challenge.

## FMB area director suffers heart attack

HONG KONG (BP) — George H. Hays, Southern Baptist Foreign Mission Board director for work in east Asia, suffered a severe heart attack July 8 in Hong Kong.

He is being treated at the Baptist Hospital in Hong Kong where he is expected to be hospitalized for at least six weeks and remain in Hong Kong for three months. His wife, Helen, is with him.

Southern Baptist Missionary Physician Lewis Smith is attending Hays.

Hays, 60, has been in his present post since 1975. He and Mrs. Hays were missionaries in Japan from 1948 to 1975. He is a native of Clark County, Mo.

## Institute collapses

ASUNCION, Paraguay — Several classes at the Paraguayan Baptist Theological Institute in Asuncion were transferred to nearby First Baptist Church after a portion of one of the institute's buildings collapsed.

Two classrooms and an entrance hall fell when a ditch, dug by the public power company, apparently caused the building's foundation to cave in. Southern Baptist Missionary Gilbert Nichols, institute director, estimated damage at \$20,000.

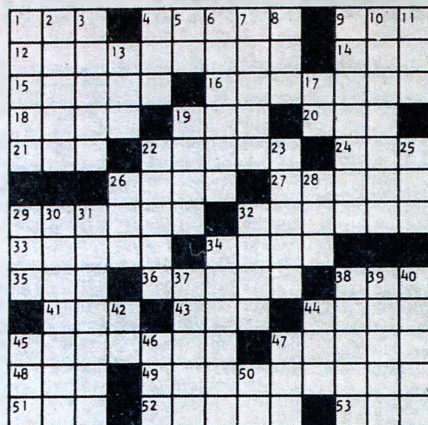


**MEETING PLACE** — Claude Roy, director of missions for two Baptist associations in Michigan, shows the school building where a new Baptist congregation meets each Sunday for Sunday School and worship. The congregation was assisted this spring by a group of students from Memphis State University.



## Bible Puzzle

Answers on page 10



### ACROSS

- 1 Tree liquid (Psa. 104:16)  
4 Place (Acts 20:15)  
9 Rival  
12 "with a ——" (1 Pet. 1)  
14 Grain beard  
15 Satire  
16 "cords of ——" (Prov. 5)  
18 Tense  
19 Girl's nickname  
20 No room there (Luke 2:7)  
21 Senior: abbr.  
22 Xanthochoic  
24 Child's game  
26 "— of angels" (1 Tim. 3)  
27 Swelling  
29 "To the ——" (1 Cor. 14:8)  
32 Sinful act (Rom. 1:29)

### DOWN

- 1 "mischief and —" (Psa. 10)  
2 Of the ear  
3 God resists them (1 Pet. 5:5)  
4 Timid  
5 Diphthong  
6 Ruth's husband (Ruth 4:10)  
7 Constellation  
8 Boulevards: abbr.  
9 "because they —" (Matt. 9:36)  
10 "baptized in mine —" (1 Cor. 1)  
11 Being  
13 Entrance: abbr.  
17 Spanish affirmative  
19 Escape  
22 Accessories  
23 Man (Num. 1:14)  
25 Fish  
26 Female saint: abbr.  
28 Sec  
29 Academic degree: abbr.  
30 "with —" (1 Pet. 2:18)  
31 "in — made with hands" (Acts 17)  
32 Stubborn animal  
34 Measuring device, of a sort  
37 Called Solomon's (Acts 3:11)  
38 Fabrics  
39 Last words  
40 "the — of the heathen" (Ezek. 7)  
42 South latitude: abbr.  
44 Baseball abbr.  
45 Hit sign  
46 Time in New York: abbr.  
47 Mimic  
50 Concerning

### CRYPTOVERSE

QL KXWWH XWCM QL IVGEW CAP G

TAVS DXWQ

Today's Cryptoverse clue: A equals N

## Interpretation

# The Christian's treasury

By Herschel H. Hobbs

"But lay up for yourselves treasures in heaven..." (Matthew 6:20a).

Someone said that a man hoarded his treasures and worked himself to death in the process. His only distinction was that he was the richest corpse in the cemetery.

In Matthew 6:19-20, Jesus is not talking so much about material treasures as He is of spiritual values. But He speaks in the terms of the former to illustrate the latter. However, we cannot ignore the material aspect.

Literally, "stop treasuring to yourself treasures upon the earth." Ancient treasures consisted largely of goods and other commodities. Hoarded things could be eaten by moths and corroded by oxidation. Thieves might dig through walls of one's storage place.

None of these things can happen to spiritual values "treasured up" in heaven. Worldly values are corruptible and temporary. The plaudits of the throng soon fade. But spiritual values are abiding and are protected by God.

Now it is true that your sense of values will be revealed by the place in which you amass your material treasures. "For where your treasure is, there will your heart be also" (v.21). It is also true

that where your heart is, there will your treasures be.

Many years ago while serving as president of the Southern Baptist Convention, Pat Neff made a most revealing statement. He said that all of his life preachers had been telling him to lay up his treasures in heaven. But none of them told him how to do it. He had to figure that out for himself. We must invest our treasures in things that are going to heaven — not in stocks, bonds, cattle, land, or oil, but in men, women, boys, and girls. And thus it is ever true.

### Devotional

## 'Working the works'

By Delores Eggleston

"I must work the works of him that sent me, while it is day; the night cometh when no man can work" (John 9:4).

The small gray-haired woman was waiting on our doorstep when we returned from church. As she stood there shivering in her tattered yellow cotton dress and red cardigan sweater, we knew she had been drinking too much again. Her tearful greeting was, "It's not funny."

As we helped her into the house, she began to tell her story once again. She had been married eight times and her only son had left the state, running from the law. She cried over having no one to love her or care for her. She repeated her predicament of being 65, on social security, and only \$60 worth of food stamps a month. She concluded by telling us that she had to go to the hospital to have her broken hip checked.

My husband volunteered to take her to see her doctor. We began discussing her problem of alcoholism. She said she needed to tell her doctor that she should be committed for help, but couldn't bring herself to do that now.

We helped her back to her house. As we talked, we realized she had not eaten since yesterday. So I prepared a can of soup and set it before her to eat. She shook so badly that she couldn't feed herself. As I fed her the soup and looked at her broken body, I asked "Why?"

I was reminded of the story of the blind man in John 9:1-7. The disciples asked Jesus whose sin caused his blindness. Jesus said no man sinned, but he was blind so that God's work might be manifested. Jesus anointed the blind man's eyes with clay and told him to wash in the pool of Siloam. The blind man went, washed, and received sight.

We, like the disciples, are prone to try to find causes for ugliness in this world. We ask why, rationalize, debate, speculate, and discuss sins. But Jesus simply answered the disciples and went to work. Maybe He was telling us that we should be busy doing what we can to help persons in need rather than discussing them as objects of debate.

Mrs. Eggleston is Baptist student director for Belmont College, Nashville.



Eggleston

## Panel to discuss SBC controversy

A panel discussion of "The Present Southern Baptist Convention Controversy in the Historical Setting" will be featured at the quarterly meeting of the Middle Tennessee Historical Society. The meeting will be at 7:00 p.m. July 21 in the chapel of the Tennessee Baptist Building, Brentwood.

Composing the panel will be A. Ronald Tonks and Charles Deweese of the SBC Historical Commission, Nashville, and Al Shackleford, editor of the Baptist and Reflector, Brentwood.

The discussion will consider the current inerrancy and leadership controversy within the denomination and how it relates to the history of the convention.

The meeting is open to anyone interested in the subject, not just to members of the Middle Tennessee Historical Society.

## Bill Sims accepts first pastorate

Bill Sims accepted his first pastorate recently in response to a call from Old Bethlehem Baptist Church, Rutherford. A former member of First Baptist Church, Humboldt, Sims was ordained at that church May 24 at the request of Old Bethlehem.

Sims is a first year student at Union University, Jackson.

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# Our People and Our Churches . . .

## PEOPLE . . .

Mr. and Mrs. Guy Alexander celebrated their 50th wedding anniversary on June 27. The Alexanders are members of Shiloh Baptist Church, Woodbury, where C. E. Clay is pastor.

Bear Cove Baptist Church, Sparta, recently ordained Dan Hester as a deacon. Pastor James Lee, Chairman of Deacons Doug Austin, and former Tennessee Baptist Convention Executive Secretary Fred Kendall participated in the service.

Mr. and Mrs. Herman Frasier were honored June 28 at Bear Cove Baptist Church, Sparta, on the occasion of their 50th wedding anniversary. The Frasieres are members of the church, where he was on the board of deacons for 40 years. The pastor of the church is James Lee.

Mr. and Mrs. C. T. Scobey celebrated their 50th wedding anniversary July 5. The Scobeyes are members of Highland Heights Baptist Church, Memphis. Ray E. Fowler is the pastor of the church.

Mr. and Mrs. Walter L. Rodgers celebrated their 68th wedding anniversary June 28. The Rodgers are members of Brainerd Baptist Church, Chattanooga. The pastor of the church is Winford L. Hendrix.

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

The Voting Rights Act of 1965 has been responsible for thousands of American citizens joining the lists of registered voters. Minority Americans have registered to vote at percentage rates which nearly equal the rate of registration of the majority.

Participating in the election process strengthens a democracy. Our government and our nation flourish when all of the people are included in making decisions.

Within a few months, parts of the Voting Rights Act will be reviewed. A bill to continue this significant law has already been introduced in Congress. The Senate version is S895 and the House companion bears the number HR3112. The bill will extend the portions up for review for 10 years.

There is also a provision that discrimination can be shown by proving a law has the effect of preventing people voting. As it now reads, the law allows proof of intent to discriminate only. The issue of intent usually leads to subjective arguments. Results can be considered in more objective fashion by the courts.

Congress extended the temporary portions of the act in 1970 and 1975.

The fact that legislation has already been introduced even though review is not due until 1982 indicates interest in this law will be high.



Self

Mr. and Mrs. George Williams were honored on their 50th anniversary June 28 at White Oak Baptist Church, Chattanooga, where they are members. Lee Edward Jump is the pastor at White Oak.

Park Avenue Baptist Church, Memphis, ordained Randall Foxworth to the gospel ministry June 3. Foxworth was called by Clear Creek Baptist Church, Oxford, Miss. to come as pastor. Dick Henderson presented the charge; Bill Belva is the church's pastor.

Mr. and Mrs. Hugh Weaver were honored July 5 on their 50th wedding anniversary at Concord Baptist Church, Chattanooga, where they are members. Bob Segrest is the pastor of Concord.

First Baptist Church, Lake City, honored Mr. and Mrs. John Stair June 23 on their 64th wedding anniversary. The Stairs have been active members of the church for 48 years. Wayne Markham is the pastor at Lake City First.

Mr. and Mrs. Edward Turner celebrated their 57th wedding anniversary June 7. The Turners are members of Antioch Baptist Church, Humboldt. A Kim Cawley is the pastor of the church.

## CHURCHES . . .

Westwood Baptist Church, Nashville, opened its new educational building June 28. The Sunday morning opening was marked with a ribbon-cutting ceremony for the 7,470-square-foot building. James M. Gregg is the pastor of the church.

Lebanon Baptist Church, Talbott, had a recent ground-breaking service in anticipation of a new sanctuary and educational building. The sanctuary is planned to seat 425. R. J. Seal is the pastor of the church.

## LEADERSHIP . . .

Clifford E. Smith recently resigned the pastorate of Zion Baptist Church, Elizabethton.

Narrow Valley Baptist Church, Rutledge, accepted the recent resignation of Pastor Gerald Stalling.

## Surinam hosts crusade

PARAMARIBO, Surinam — The first evangelistic crusade ever in Surinam, South America, recently resulted in 77 decisions, including 23 professions of faith, rededications, and requests for prayer.

Southern Baptist Missionaries James and Zelma Foster organized the crusade, and Jim and Bettye Adams Webb of Oklahoma, and Mike and Lucille Tarnawski of Texas, came to Paramaribo to preach, sing, and counsel in the services. The crusade and the visitors received wide coverage in four newspapers, on television, and on radio.

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Sherrie Barton returned to her home church, First Baptist Church, Lawrenceburg, as summer minister of youth. Miss Barton is a graduate of the University of North Alabama, Florence, Ala. Charles O. Dinkins is the church's pastor.

Northside Baptist Church, Milan, called Steve Martin to come as minister of music. Martin, a senior at Union University, Jackson, began his ministry at Northside July 5. The pastor of the church is Levi Parish Jr.

Scovin R. Clevenger recently resigned the pastorate of Boyd's Creek Baptist Church, Sevierville.

Stephen C. Hodges accepted a recent call from South Clinton Baptist Church, Clinton, to come as interim pastor. Hodges is co-director of the Christian Counseling Center in Alcoa.

Phillip Carlisle resigned as minister of education and music at Washington Pike Baptist Church, Knoxville. Don M. Randolph is the pastor of the church.

Riverview Baptist Church, Newport, recently accepted the resignation of Pastor Ernest Bragg. Bragg has retired from full-time ministry and is moving to Alabama.

Hugh L. Simmons recently resigned the pastorate of Point Pleasant Baptist Church, Newport. Simmons is currently doing supply preaching.

Ervin J. Crawford resigned as pastor of Blue Springs Baptist Church, Rutledge. Crawford plans to move to Florida.

Locust Grove Baptist Church, Washburn, accepted the resignation of its pastor, Leonard Brooks. Paul Brewer, professor of philosophy and religion and chairman of the humanities department at Carson-Newman College, Jefferson City, is interim pastor.

Steve Vaughn accepted the call of Orlinda Baptist Church, Orlinda, to come as summer minister of youth. Vaughn is a sophomore at Union University, Jackson. Joe L. Evans is the pastor of the Orlinda church.

Dalewood Baptist Church, Nashville, called Peggye Lehning as its summer minister of youth. Miss Lehning, a Nashvillean, attends the University of Tennessee, Knoxville. Gary Taylor is the pastor at Dalewood.

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Wayne Cooper recently resigned as pastor of Cedar Springs Baptist Church, Cleveland.

Howard M. King is the new minister of education at Oak Grove Baptist Church, Jonesboro. King was involved in education for 42 years as a principal and teacher. He is a graduate of Carson-Newman College, Jefferson City, and East Tennessee State University, Johnson City. Steve Gouge is the church's pastor.

## REVIVALS . . .

Calvary Hill Baptist Church, Dyersburg, recently had an old-fashioned tent revival with a different evangelist and singing group each night. Pastor Paul Hogue reported two professions of faith and several rededications.

Grainger County Baptist Association reported 35 professions of faith and 65 other decisions after their summer crusade at Kingswood School Chapel, Bean Station. David Walker of Seymour was the evangelist and Dan Tiller of Lincoln Park Baptist Church, Knoxville, was the music director. Lewis Thomas Jr., pastor of Lea Springs Baptist Church, Blaine, was the crusade chairman.

Harmony Baptist Church, Jonesboro, was in revival with Frank Floyd of Knoxville as the evangelist. Pastor Michael Oaks reported six professions of faith.

Clarkrange Baptist Church, Clarkrange, had revival services in June with Gary Jennings, pastor of East Taylorsville Baptist Church, Taylorsville, N.C., as the evangelist. Members of a team from the Taylorsville church conducted a community survey and two mission Vacation Bible Schools during the week. Clarkrange Pastor J. R. Sisco reported 12 professions of faith and two new members in the revival, and three professions of faith in the mission schools.

James Luckett of Dalton, Ga., led Pope Avenue Baptist Church, Athens, in a recent revival. Six professions of faith were reported by Milford Fulbright, pastor of the church.

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## BIBLE BOOK SERIES

Lesson for July 19

# The Priesthood of Christ

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

Basic Passage: Hebrews 4:14 to 6:20

Focal Passages: Hebrews 4:14-16; 5:12-14; 6:4-6, 9, 17-19

In our town there is a rather large facility that cares for the mentally handicapped. There is a rehabilitation center and limited job opportunities for some of the more intelligent. However, even though you grow accustomed to seeing these people, it always does something to you to see grown men act and react like preschool children or at best like first, second, or third graders.

In this week's lesson there is a warning about inexcusable spiritual immaturity. The author has talked about the superiority of Christ and the fact that He was chosen by God as a sinless High Priest. This sinless High Priest learned to become obedient through the things which He suffered and through His sufferings He has become the only source of eternal life.

In Hebrews 5:11, the author begins his warning about spiritual immaturity. Just as we expect a young child to grow and mature, to become a young man and finally a father, so we have every right to expect the same things of those who experience the new birth. We are to grow, we are to mature, and we are to become reproducers after our own kind. The indication is that because we have not grown, we have regressed and become dull of hearing. The Bible teaches that we are to study to show ourselves approved, "workmen who have no need of shame." However, it is my opinion that we as pastors spend far too much time giving our "children" milk when we need to give them meat.

As pastors, we must ourselves become meat-eaters and become able to digest the deep things of God. A man cannot teach what he does not know and alas, many of us are lazy. The deep things of God can only be "spiritually discerned" (1 Cor. 2:14). The carnal Christian can never know more than a babe and can never eat more than milk. You cannot speak the deep things of God to babes for they are not able to bear them (1 Cor. 3:1,2).

The author says, "Therefore, leaving the principles of the doctrine of Christ,

let us go on unto perfection" (6:1). "Therefore," always points back to something that has been said. He has been talking about the spiritual immaturity of the people. So he is saying on the basis of the spiritual immaturity let us leave the elementary teachings about Christ, the principles of "the doctrine of Christ," and go on to maturity. To our Baptist ears that sounds heretical! Let us move on to the kind of preaching and teaching that is going to bring about spiritual maturity.

We must preach more than "the simple gospel," "the plan of salvation." How sad it is to preach these messages to the saved. Paul had far more than evangelistic preaching in mind when he said, "I am persuaded to preach Christ and him crucified." As pastors, we must go on to deeper truths in the Word of God.

In Scripture we are warned many times about failure to reproduce but there are few warnings as stern as the one in Hebrews 6:7,8. Neither physical nor spiritual infants bring forth that which is necessary for numerical growth and effective outreach. When the investment is made in the soil, a fair return is expected. The rain comes and the seed will grow. But it needs to be the right kind. Wheat and not weeds are the object. If the land continues to produce weeds and thorns and thistles, then the land must be burned.

The purpose of the burning is not to punish, but to purify the land. It is chastening. Punishment is out of wrath, chastening is out of love. Punishment looks to a past act, chastening looks to a future productivity. Those Christians that soak up the blessings of God and bring forth thorns and thistles or as it is mentioned in another place, wood, hay and stubble must be dealt with by fire.

In 1 Cor. 3:1, Paul talks about speaking as unto carnal, as unto babes in Christ. Spiritual retardation neither began nor ended with the New Testament era. It is with us today and does much harm to the church as it undermines the progression of the Kingdom. The evidence of this infancy is seen in the hurt feelings and the squabbling and the pettiness that every pastor has to deal with. This spiritual infancy is the chief producer of stagnant and dying churches and is often the instigator in church splits.

How we need to move on from the elementary principles of the doctrine of Christ to the deep truths which bring maturity to the Christian and stability to the church!

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## UNIFORM LESSON SERIES

Lesson for July 19

# God chose Israel

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

Basic Passages: Deuteronomy 6:16 to 7:26, 9:4-5

Focal Passages: Deuteronomy 6:20-25; 7:6-11

Why did God choose Israel from among the peoples of the earth to bear His name and to be the object of His love? Certainly there were other nations that were more advanced, culturally and intellectually, and more powerful militarily. There were people who had greater physical resources and greater potential for being able to bear God's name to the world.

What God has done (Deut. 6:20-25)

This passage was designed to be memorized and taught to children of Israelite households. Before there were synagogues or other public meeting places, religious instruction was given in the home. One of the favorite methods was the one illustrated here — the son would ask a question, and the father would repeat a familiar summary of God's activity on behalf of the people of Israel (6:20).

They were reminded they were slaves in Egypt, work animals used in the Pharaoh's building projects (6:21a). God raised up a leader in the person of Moses, who led them out of Egypt, enabling slaves to escape from the most powerful army in the ancient world by rolling back the waters of the sea. God provided for the Israelites in a hostile desert until they gained a home of their own in Palestine (6:21b-23).

Through Moses and others, He had given them laws to give order and stability to their disorganization. It was only by the discipline imposed on them by the law of God, and their willingness to commit themselves to Him, that they had been able to survive (6:24-25). Without righteousness and justice, such a society could not then, nor can it now, survive. Thus, following the law of God was not only a matter of religious commitment, but it was also a matter of practical necessity (6:26).

Why has God chosen us? (Deut. 7:6-11)  
Jewish tradition, as well as the Old Testament, says the question of why God chose Israel was debated by religious thinkers of Israel. Some argued Israel was chosen because she was the only nation worthy enough. One rabbi went so

far as to say God demanded that Israel be His people. He said to enforce that demand, God picked up Mt. Sinai, held it over the heads of the people gathered at the foot of the mountain and exclaimed, "Now, either you choose to be my people, or I will drop this mountain on your heads!"

According to this passage, it was not Israel's worthiness, but because of God's love that they were chosen (7:8). They were a people set apart, holy, distinctive among all the people of the earth. They were God's "own possession" (7:6). Not only did He love them, but He was also being true to the promise made to Abraham, Isaac, and Jacob (7:8). They could be assured their God was God of all the earth, one faithful to His promises, and steadfast in His love toward them. In return, they were to love Him and serve Him faithfully (7:9-10).

Deuteronomy balances two important aspects of our relationship to God: love for God and obedience to His will. Obedience to law growing out of a desire to meet some minimum standard of conduct soon becomes dreary legalism and is deadening to spiritual growth. James T. Warren, former president of Carson-Newman College called mere observance of the law the lowest level to which a Christian should allow himself to sin. The law is the minimum done to stay out of jail or the courts.

Deuteronomy reminds us that service of God starts with love for God. Love thinks not in terms of the least one can do for the beloved, but in terms of how much. Doing God's will then becomes a joy, not a drudgery.

Why has God chosen us?

As Christians and as Americans, this lesson should cause us to think long and hard on the above question. Of all people on earth, we have been blessed. In the light of this tremendous blessing from God, there falls on us a corresponding obligation to be a blessing to our families, to our community, to our country, and to our world. How else can the world know of God's love if we, who are blessed by that love, do not share it with a love-starved world?

## BIBLE PUZZLE ANSWERS

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I	R	O	N	Y	H	I	S	S	I	N
T	A	U	T	F	L	O	I	N	N	
E	L	D	B	L	O	N	D	T	A	G
S	E	E	N	E	D	E	M	A		
B	A	T	T	L	E	M	U	R	D	E
S	L	E	E	T	S	U	E	Y		
E	L	M	S	P	E	L	L	L	A	W
F	P	S	O	N	E	R	E	M	O	
S	E	L	L	E	R	S	A	R	N	E
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"My sheep hear my voice, and I know them" (John 10:27).

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## LIFE AND WORK SERIES

### Lesson for July 19

# Why public worship?

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

Basic Passage: Psalm 84  
Focal Passage: Psalm 84

During my childhood, my parents lived next door to a family who was very active in church. Some Sundays, it was my happy experience to ride with our neighbors to church. As we rode, the father would lead the family in singing favorite hymns. By the time we arrived, our hearts were filled with joy and anticipation for Bible study and worship.

Psalm 84 was sung by the ancient people of Israel on their way to worship. The annual pilgrimages to the Temple for worship were a great delight of Jewish life. As they journeyed in families and caravans, they sang in unison this hymn of praise.

The house of God was the centerpiece in Jewish life. The Temple represented the presence of God and His goodness to Israel. To the ancient Jew, a single day spent in the Temple was better than a thousand anywhere else.

Today the Temple is gone. It was destroyed in A.D. 70. Where the Temple once stood there is a Moslem mosque, but the Temple area continues to be holy ground to the Jew. The repossession of that sacred site continues to be the prayer of the faithful Jew.

In studying this Psalm, the question "why public worship?" arises. We have not outgrown the need for corporate worship; it is just as vital today as it was for the early pilgrims. One of the great tragedies of our national life is neglect of worship. One recent survey reported only 44 percent of adults attend church in a typical week.

Many excuse themselves from public worship citing the monotonousness of the services, the hypocrisy of the members, or the dullness of the preaching. It is true the church is not perfect. Many worship services are inadequate, and in many instances there is a great gulf between what the believer professes and what he practices. Reinhold Niebuhr said: "The church is like Noah's ark; you couldn't stand the stink inside if you didn't know the storm outside."

As we glean this Psalm, we can find several suggestions on the importance of public worship. First, public worship is a source of inspiration. The Psalmist sings, "How happy are those who can live in your Temple, singing your praises" (v. 4, TLB). In true worship we never fail to receive an inspiration for daily living. Many times worshippers have come into the house of God burdened and discouraged by the difficulties of life, and in the experience of worship, they find the courage to continue their struggle.

A second suggestion gleaned from the Psalm is that in worship we find identification. The Psalmist knows he belongs to God. He is a member of the family of God. The Lord is his shield. Because he belongs to God, his life has identification and purpose. He knows who he is.

The surest "bench mark" in discovering one's true self is in one's relationship to God. Those most soul-searching questions of who, why, and where can be answered in the worship of the true and living God. Was it not in a worship ser-

vice of the Holy God that young Isaiah discovered his identity? (Isaiah 6).

A third suggested value of public worship is illumination, or the gaining of wisdom and understanding. In worship we certainly come to understand more about God and His purpose for His creatures and creation. There can be flashes of illumination that can change your life and lift you to higher planes of living.

I once read of one experience of illumination that happened to William Colgate as he listened to a sermon based on

the 45th Psalm. Struggling in his mind for a name for a new hand soap to be manufactured by his company, Colgate picked up on the term "ivory" as he listened to the minister's message. Immediately he knew that would be the name of his product. I have often wondered how successful his hand soap would have been if he had missed church that Sunday?

Why go to church? Why take time to worship? One reply was: "I go, in short, because I hate to go and because I know that it will do me good."

Wise is the person that takes time to join with others in the experience of worship, for in that worship service one will enjoy the crowning experience of faith in God.

A famous preacher was once quizzed, "Sir, can I be a Christian and not attend church?"

The preacher counselled, "Yes, as it is possible to get an education without going to school, but it makes it easier."



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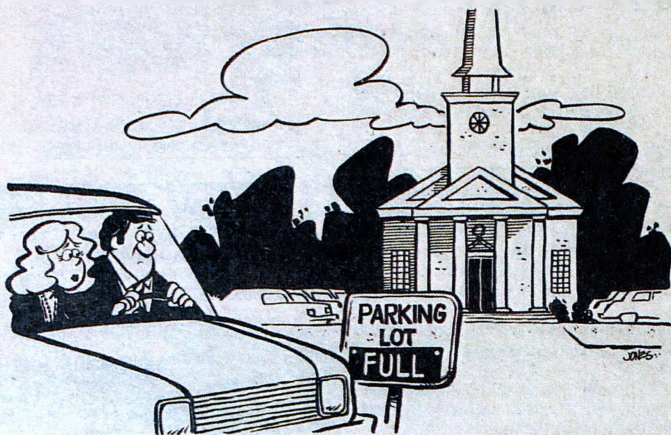
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# Educators point out church growth factors

By Linda Lawson



NASHVILLE (BP)— There is no magic formula for growing a church, say five ministers of education in rapidly growing Southern Baptist churches.

Doyle Braden, David Cunningham, Jack Naish, Russell Oldham, and Laverne Plett agreed that pastoral leadership, members' commitment to outreach, and the priority of the Sunday School have been the key factors in their numerical increases.

Other significant factors include adding new Sunday School classes and departments, providing parking and meeting facilities, maintaining a broadcast ministry, and having a staff that has been at the church a good while.

At First Baptist Church, Orlando, Fla., where 5,000 new people have enrolled in Sunday School since 1977, Cunningham called the pastor "the single most important factor" in church growth. He said the pastor must demonstrate by his presence his conviction that the Sunday School is important.

"If the pastor wants his Sunday School to grow, he should be out on the front steps of the church 30 minutes before Sunday School time, shaking hands with people and letting them know that he's glad they are there," said Cunningham. "Occasionally, he's going to have to teach a class and get involved firsthand to see what is happening in the learning experience in a Sunday School program."

Braden, minister of education at First Baptist Church, Houston, Tex., which has experienced an average annual gain in Sunday School enrollment of 11 percent every year for the 11 years since John Bisagno came as pastor, said the pastor must be knowledgeable about education programs and lead visitation.

"If the pastor doesn't lead visitation, it's probably not going to take place," said Braden. Also, he noted the pastor should be an information center about any changes that have taken place in the Sunday School ministry.

"When our pastor says something about 8.5 by '85 (SBC goal to increase the denomination's Sunday School enrollment to 8.5-million by 1985) from the pulpit and we then begin talking about it with our Sunday School leadership, they understand that what we're saying is important," he said.

Plett, minister of education at North Phoenix Baptist Church, Phoenix, Ariz., said Pastor Richard Jackson's commitment to the basics of Sunday School growth has been the primary factor in the increase in Sunday School average attendance from 500 to 3,200 in 14 years.

Plett also noted a direct relationship between Jackson's commitment to evangelistic outreach through the Sunday School and the fact that 400 to 500 persons participate in visitation each Monday night.

"We have not done any evangelism program other than what could be worked through the Sunday School," said Plett. "We believe very firmly that when you start another organization you take energies away from the organization that was supposed to do it in the first place."

Naish, minister of education at Wieuca Road Baptist Church, Atlanta, Ga., said Sunday School leaders and members must understand that reaching people is their primary purpose. In 1980 more than 1,600 persons were enrolled in Sunday School at Wieuca Road.

"We're not teaching the Bible to teach the Bible," said Naish. "Good quality Bible teaching is nothing unless it

teaches people that our role is redemption, our role is reaching people."

Naish also believes that failure to add new classes and departments as growth takes place can actually "put a lid on the growth."

"Our ministry is based on the concept that we are to reach people to win and develop people so we can reach more people," he said. "To do that we need smaller classes and more units because we need this personal touch."

Growing churches continually need additional leaders. Cunningham runs a continuous potential workers training program at First, Orlando, with 80 to 100 persons being trained each year.

The fact that the three senior staff members of First Baptist Church, Clarksville, have a combined tenure of 40 years has been a vital force in the 30 percent increase in Sunday School attendance since 1977, according to Russell Oldham, minister of education.

The increase in attendance from 700 to more than 1,000 has occurred in a city not experiencing rapid population growth.

"Growth takes time," said Oldham, who has been at the church 11 years. "The longer you spend with your people, the more you realize there are spiritual needs you can fulfill with them and they can fulfill with you. I'm a strong believer in letting things happen over a period of time. If you're not putting out brushfires all the time, you can do your ministry."

While growth is exciting, it also creates inconvenience — crowded classrooms, inadequate parking, and constantly changing groups when new people join. The ministers agreed that space must be monitored continuously.

"We are firmly convinced that when a department fills up the space they have, they are not going to grow any more," said Plett. North Phoenix is now finalizing plans to begin two Sunday Schools because "we've got some areas that are full and overflowing."

Lack of space was one reason for a slight decline in 1974 at Wieuca, according to Naish. However, he is quick to emphasize that growth is not automatic with a new building. "Space will only provide opportunities for growth," he said.

Cunningham, whose church is currently seeking land for expansion, said a visible location is vital for growth.

All five churches maintain some form of broadcast ministry, and the ministers said many persons visit the worship services after seeing or hearing the broadcasts.

Also, Oldham noted that the Clarksville church includes during the Sunday morning offertory a special prayer for needs of persons in the community. Names are called into the church on Saturday nights and Sunday mornings.

"People have become aware of this partially through our monthly radio broadcast. They hear who we are praying for and it makes a difference. We feel we're ministering to a city," said Oldham.

While some Southern Baptist churches have been criticized for giving too much attention to numbers, Braden believes much can be learned from compiling and studying statistics.

For example, "We know that we enroll one of every 10 people who visit our church. And every time we enroll three people in Sunday School, we average baptizing one person. That becomes a real good clue to being able to understand what's happening," he said.

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