

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Speakers, program set for Pastors' Retreat

The 25th annual Pastors' Retreat will be held Aug. 24-28 at Camp Carson, Newport, with John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La., as camp pastor.

The Bible teacher will be Charles Sullivan, pastor of First Baptist Church, Port Arthur, Tex.

Other speakers include Tom Madden, executive secretary of the Tennessee Baptist Convention, Brentwood; Bill Blevins, professor at Carson-Newman College, Jefferson City; Pat Landrum, pastor of Brighton Baptist Church, Brighton; Clay Frazier, pastor of Oak Grove Baptist Church, Mount Carmel; Harry Piland, director of the Sunday School department for the Baptist Sunday School Board, Nashville; Bennie Creel, director of missions for Sweetwater Baptist Association, Madisonville; and Glenn Sheppard, SBC Home Mission Board.

Music for the week-long event will be directed by Sidney Buckner of Easley, S.C., assisted by Don Campbell, First Baptist Church, Sevierville, as pianist. Recreation will be led by Billy Davenport, pastor of Beech Springs Baptist Church, Kodak.

John Sullivan will speak at each of the eight sessions which will be from Monday night through Friday noon. A native

of West Virginia, John has been pastor of Shreveport's Broadmoor Baptist Church for six years.

He is a graduate of Grand Canyon College, Phoenix, Ariz., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Currently John is serving as president of the Louisiana Baptist Convention and is on the SBC Executive Committee and the Board of Trustees for Louisiana College.

Before coming to Shreveport, he was pastor in Arizona and Texas.

Charles Sullivan will lead five Bible studies centered around the Book of Jeremiah, which will be Southern Baptists' 1982 January Bible Study.

Before accepting the pastorate of Port Arthur's First Baptist Church last September, Charles was pastor of Southland Baptist Church, Memphis, for four years. Other pastorates have been in Texas, Oklahoma, and his native state of Missouri.

Charles is a graduate of Southwest Baptist College, Bolivar, Mo.; Baylor University, Waco, Tex.; and Southwestern Baptist Theological Seminary, Fort Worth.

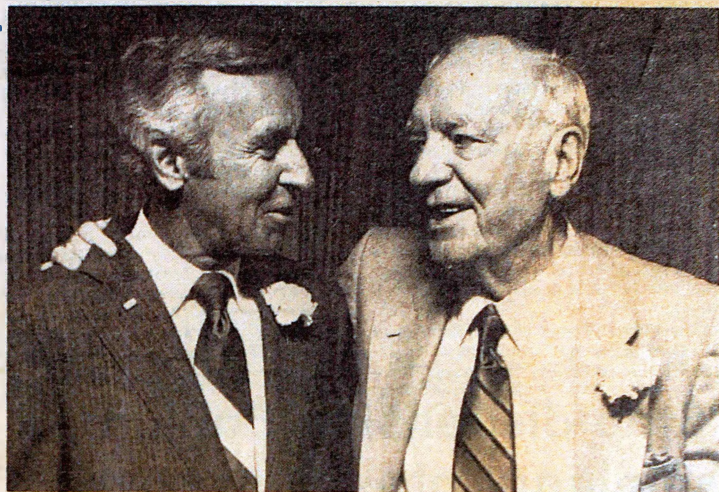
While pastoring in Tennessee, he spoke at the Tennessee Baptist Convention and the state Evangelism Conference.

Sheppard is special assistant in spiritual awakening for the HMB's evangelism section. He was on the program for the 1980 Pastors' Retreat.

Leading the music will be Sidney L. Buckley, music evangelist from Easley, S.C. Prior to entering full-time evangelism, he was minister of music at First Baptist Church, Easley, for 12 years.

Buckley is a graduate of Florida State University, Tallahassee, Fla.

The Pastors' Retreat will be directed by Malcolm McDow, TBC evangelism director. Pastors planning to attend the retreat should pre-register with the TBC evangelism department.



**AWARD WINNERS** — Horace Kerr (left), supervisor of the senior adult section of the Sunday School Board's family ministry department, and Pat O'Brien congratulate each other after receiving Evergreen Awards for their contributions to older Americans. Kerr was honored for writing a book, *How to Minister to Senior Adults in Your Church*.

## Tennesseans commissioned as missionary journeymen

**RIDGECREST, N.C.** — Ten Tennesseans were among the 82 missionary journeymen commissioned by the Southern Baptist Foreign Mission Board July 9, during foreign missions week at Ridgecrest Baptist Conference Center.

The new journeymen will depart in coming weeks for 31 countries around the world. Journeymen are recent college graduates under 27 years of age who work alongside career missionaries overseas for two years.

Prior to their commissioning, the new journeymen completed six weeks of special training at Meredith College, Raleigh, N.C.

Nancy Blass of Jackson will teach math at Korea Christian Academy, Taejon, Korea. A graduate of Union University, Jackson, Miss Blass was employed by the Tennessee Baptist Woman's Missionary Union as a counselor, secretary-business manager, and music director at Girls in Action and Acteens camps. She is a member of West Jackson Baptist Church.

Angela Estes, who will teach missionary children in Porto Alegre, Brazil, was born in Johnson City and also lived in Knoxville while growing up. She is a graduate of Baylor University, Waco, Tex., and the University of Texas, Austin.

Lorie Hartig, a graduate of Carson-Newman College, Jefferson City, will teach missionary children in Florianopolis, Brazil. She is a native of Connecticut.

Julie Hicks, a graduate of Carson-Newman, will teach missionary children in Sao Paulo, Brazil. She is a native of South Carolina.

David Hoglen, a graduate of Carson-Newman, will be assistant to the

librarian and faculty secretary at the Baptist seminary in Madrid, Spain. The son of Wilburn and Betty Hoglen, Southern Baptist missionaries to Venezuela, he considers Caracas, Venezuela, his hometown. He also has lived in Townsend, Tenn.

Beth Humphreys, who will be a secretary in Taejon, Korea, was born in Memphis and also lived in Toone and Forest Hill. She is the daughter of James Humphreys, director of missions for the Carroll-Benton Baptist Association. Before entering the journeyman program, she was a secretary at the Baptist Brotherhood Commission, Memphis. A graduate of Union University, she has worked in Tennessee WMU summer camps as a counselor for Girls in Action and Acteens. She is a member of Forest Hill Baptist Church, Forest Hill.

Ellen Palmer, a graduate of Carson-Newman, will work with students and teach English and Bible in Japan. She is a native of New Jersey.

Nancy Tallent of Maryville will teach at Hong Kong Pui Ching Middle School. A graduate of Carson-Newman, she is a member of First Baptist Church, Alcoa.

Glenn Turner of Jackson will be an agricultural assistant in Mindanao, Philippines. Born in Memphis, Turner also lived in Lawrenceburg before moving to Jackson. He is a graduate of Jackson State Community College and the University of Tennessee, Knoxville. A member of First Baptist Church, Jackson, he has served as a summer missionary with the Duck River Baptist Association.

Eddie Williams, a graduate of Carson-Newman, will be a music consultant and sound technician in Sao Paulo, Brazil. He is a native of Virginia.

## 'Grady Nutt Show' to air on NBC-TV

**LOUISVILLE, Ky. (BP)** — "The Grady Nutt Show" — a 30-minute comedy starring humorist Grady Nutt — is scheduled to be aired Friday evening, July 24, on the NBC television network.

In the show, Nutt portrays the minister of a small church in the Midwest (in real life, he is a Southern Baptist minister.) The cast includes Elinor Donahue (Betty from "Father Knows Best") as his wife.

For Nutt, the experience of starring in the show, which was written specifically for him, was one of the highlights of his career.

"It is a positive contribution to the field of entertainment," Nutt said. "It is a good and fun show!"

He added producers "were very much in harmony with my attitudes about the Christian faith, and with my particular touch with humor."

"There was never one second from conception (of the show) to conclusion when I felt that I had to compromise or water down any of the Christian principles that have guided me in my career as a performer," he said.

While "The Grady Nutt Show" is not in NBC's fall lineup of new shows, it is being considered as a replacement series. Public response to the show will be a factor in the network's decision to place the program on its schedule.

## Fire destroys pastor's home

**ROBINSON, Ill. (BP)** — A fire started by a spark from a clothes dryer did \$70,000 damage to the parsonage of the Highland Avenue Baptist Church July 11.

Insurance covered some of the building but none of the contents. Pastor Jack Oglesby said his family lost most of their furnishings.

Salvaged from the fire, and unharmed, was a film scheduled for showing in the church Sunday night, "Some Through the Fire."

"We showed it as planned," Oglesby said.



## Congress delays delay in postage increase

WASHINGTON (BP)— A conference committee composed of members of the United States Senate and House of Representatives has voted to recommend keeping intact the present phased second-class postal increases for nonprofit publications.

The 15-member committee was called upon to reconcile differences in the budget bills passed by the House and Senate. Final action on the budget bill is expected before Congress adjourns for its August recess.

At issue was the future of a 16-year phasing of gradual second-class postal charges for nonprofit publications. The postal service moved to phase 10 on July 6.

Under the Reagan administration's budget proposal approved by the Senate, the phasing would be eliminated, and nonprofit publications would go to phase 16 in October. This would have doubled the postage costs, according to postal officials.

The House version of the 1981 Budget Reconciliation Act would have maintained the 16 phases, but would have

reduced the subsidy.

Instead of favoring either version the conference committee will recommend that the postal service receive \$696-million of the \$800-million it requested, specifying that third class rates bear the \$104-million difference.

Don McGregor, current president of the Southern Baptist Press Association and editor of the Mississippi Baptist Record, said, "If the subsidy is lost immediately, there will be many publications that will go out of business or greatly restrict their mailing schedules."

The action of the conference committee, if accepted by the Senate and the House, would keep nonprofit second-class publications on phase 10 until July 1982.

"We can't just breathe a sigh of relief," said Lynn Clayton, editor of the Louisiana Baptist Message, who was in Washington last week supporting the phasing process. "We did have an increase this year, and it's going to continue for the next six years. To keep this allocation will be an annual battle."

## 'Stop dispensing Pabulum,' seminary president says

GLORIETA, N.M. (BP)— Pastors should stop dispensing spiritual Pabulum, seminary president Landrum Leavell told 2,000 leaders of Brotherhood and Woman's Missionary Union.

Speaking at a missions conference, Leavell, president of New Orleans Baptist Theological Seminary, said: "We have passed out so much spiritual dextrose that the people are suffering from spiritual diabetes."

He made his comments as he sounded a call for a new breed of laity to mold themselves in the characteristics of the Apostle Paul.

Another speaker, Mrs. Dorothy Sample, newly-elected president of WMU,

urged the conferees to dream, live, and listen boldly if Southern Baptists are to share the gospel with every person in the world by the year 2000.

"For some Southern Baptists, Bold Mission Thrust has been a passive declaration without involvement," Mrs. Sample said. "We must make a personal commitment and a bold response."

The WMU president described bold dreaming as visualizing what God can accomplish through women and bold vision as seeing the needs of the world.

"Bold living may mean giving up a job or career, living a more simple lifestyle, or giving up tribal things," she added.

Mrs. Sample said Bold Mission Thrust may require seminary-trained pastors to go as evangelists into foreign countries.

The conference opened with an observance of Independence Day and 100 years of organized Southern Baptist work among Hispanics in the United States.

Oscar Romo, director of the language missions division of the Home Mission Board, reviewed the growth of 80 ethnic groups in the Southern Baptist Convention, calling the denomination the cosmopolitan in the United States.

"You don't need to look to foreign countries or beyond the borders of this country to see a mission field. Just look outside your door," Romo said.

## Music teacher, pastor dies in Etowah

William Brisco Hankins, who conducted music schools in rural southeast Tennessee churches, died recently following surgery in Etowah.

Hankins, 75, was a pastor of Tennessee churches for 33 years, and North Carolina churches for four years. He wrote many songs, most of which were published for use by churches.

At the time of his death, Hankins was a member of First Baptist Church, Etowah. He is survived by his widow, Mrs. Jamie Austin Hankins; a son, David Hankins of Rockville, Md.; and a daughter, Mrs. Nancy Bowen, Charleston, S. C.

## Parks relates ways to make 'Bold Missions' a reality

RIDGECREST, N.C. (BP)— Baptist leaders from the United States and Nigeria outlined approaches to make Southern Baptists' Bold Mission Thrust a reality rather than an impossible dream.

R. Keith Parks, president of the denomination's Foreign Mission Board, and Osadolor Imasogie, president of the Nigerian Baptist Convention, urged participants at the annual foreign missions week at Ridgecrest (N.C.) Baptist Conference Center to take specific actions to fulfill specific goals.

Parks declared that Southern Baptists should commit themselves to three measures, "not as a great convention but as individuals":

—Appointment of at least one missionary couple a year from every association of Baptist churches, which would more than triple the rate of missionary sending. Currently, he declared, Southern Baptists appoint only one foreign missionary couple for every 80,000 to 120,000 church members.

—An extra 10 minutes a day of prayer for churches, Baptist associations, the Southern Baptist Convention, and world missions.

—Mission giving increased at twice the rate of inflation.

Parks noted that only eight percent of Southern Baptist giving goes to all mission causes ("20 percent less than in the depths of the depression"). Current gifts, he said, barely keep pace with

American inflation, while 67 countries where Southern Baptist missionaries work have a higher rate of inflation than the United States.

"We can't win the world with inflated dollars given at the same rate we've given for years," he said.

Imasogie, leader of more than 260,000 Nigerian Baptists, called for improved orientation and training for missionaries which would better acquaint them with the world view of people overseas.

He urged that Christ be "fleshed out" in the cultures of all people, lest Christianity come to be regarded worldwide as a foreign religion.

The Nigerian Baptist leader also said: "Some might say that Bold Mission Thrust, the resolve to preach Christ to every person on the surface of the earth, is not only ambitious but presumptuous. I say that it is not only a sensible proposition, but a real possibility."

The time has come, he added, when "all hands must be on deck." The Christian is free in many ways, "but not free to be silent."

"As support for such a global missionary effort, I stand before you as flesh and blood validation of the authenticity of foreign missions," Imasogie said, explaining that he became a Christian 35 years ago through the witness of Southern Baptist Missionary Ralph West.

"Millions around the world like me are waiting," he declared.

## Fagan cites divine intervention amidst Southern Baptist efforts

GLORIETA N.M. (BP)— God has placed His hand on Southern Baptists to help Him evangelize the world, Rudy Fagan, director of the SBC Stewardship Commission, told 2,000 church missions leaders at Glorieta Baptist Conference Center.

"We are living in one of those unusual periods in history when God has decided to intervene," Fagan said. "I believe He has placed His hand on Southern Baptists. He has chosen us in an unusual way to play a part in His plan to evangelize the world."

Fagan's address highlighted a session on stewardship at the week-long Bold New Laity conference sponsored by the Southern Baptist Brotherhood Commission and Woman's Missionary Union.

Fagan said unexplainable events and unusual timing generally identify God at work. He said a current example is the

growth of Southern Baptist seminary enrollment while enrollment at other seminaries in the United States is declining.

After two years of limited growth, the gifts of Southern Baptists in 1974 through the Cooperative Program, a unified plan for supporting missions, increased 12.4 percent over the previous year. In every year since, these gifts have kept ahead of inflation, even during the double digit years, Fagan added.

"How do you explain the way Southern Baptists began turning loose of their money, particularly in 1974?" he asked.

During the same period the Southern Baptist concept of Bold Mission Thrust to evangelize the world by the year 2000 also emerged, Fagan recalled.

Other evidences of divine intervention which Fagan cited were the 2,000 baptisms at First Southern Baptist Church of Del City, Okla., in 1980; 16,000 religious conversions in a crusade in the Philippines; 20,000 professions of faith in a Korean crusade; and the unifying effort of Southern Baptists at their June convention in Los Angeles.

The stewardship executive urged Southern Baptists to "lay off all of your luxuries and move as one people at God's command in the gospel explosion."

## Preachers golf meet slated Sept. 24-25

The annual Preachers Golf Tournament will be Sept. 24-25 at Henry Horton State Park, according to Virgil Peters, president of the tournament committee.

In August, entry blanks will be mailed to all who have played in the tournament in recent years. Others who wish to be added to the mailing list should write to Virgil Peters, Unaka Avenue Baptist Church, 1301 East 11th Ave., Johnson City, TN 37601.

## Church training to study 'growth'

Church growth will be the emphasis in church training literature during the 1981-82 church year, according to Johnnie Hall, director of the Tennessee Baptist church training department.

The curriculum will focus on training in the Biblical principles and characteristics of church growth for all church members, not just a few gifted people, Hall said. The basis for this year-long study will be the explosive growth of the early church with application given on how these same principles can be a part of any local body of believers.

As a part of the growth emphasis, new periodicals for youth, entitled "DiscipleLife," will be introduced this fall.

The general curriculum will involve 12 units of study — what a church is, what church growth means, New Testament churches that grew, taking an honest look, what "maturing" means, Bible study and intercessory prayer, leadership is a key, church and home-partners in growth, equipping for life in the world, reaching out to the community, letting "brothers" be different, and reaching out to the world.

Hall said that these materials can be secured through the Church Literature Dated Form each quarter.

## Morningside pastor succumbs June 24

Clarence Elkins, pastor of Morningside Baptist Church, Morristown, died June 24, after brief hospitalization following a severe heart attack.

Elkins was ordained in 1946 by Mountain Valley Baptist Church, Mohawk, at which he held his first pastorate. He was later pastor of Westview Baptist Church and Calvue Baptist Church, both of Morristown; Three Springs Baptist Church, Whitesburg; Nina Baptist Church, White Pine; Friend's View Baptist Church, Jefferson City; and Ray's Chapel Baptist Church, Newport.

Buddy White, pastor of New Prospect Baptist Church, Rutledge, delivered the funeral message. Area Baptist ministers were named honorary pallbearers.

Elkins is survived by his widow, Addie Mae, and four children, all of Morristown.



# Union coeds win in Miss Tennessee pageant

## Winner, first runner-up view faith-sharing opportunities

By Joe Westbury

**JACKSON** — Two Union University coeds who took top honors in the recent Miss Tennessee Pageant plan to use the coming year as an opportunity to share their Christian testimonies on a larger scale than ever before.

Angelina Irene Johnson, representing Madison County, was crowned Miss Tennessee last month before a crowd of 5,000 spectators at the Jackson Coliseum. Named first runner-up from a field of 38 contestants was Rita Adair Simpson, who represented Union in the statewide competition.

Both Miss Johnson, a senior art major from Winchester, and Miss Simpson, a Brownsville junior majoring in English-journalism, view their victories as the Lord's nudging them on to greater frontiers in His service.

Quoting her favorite Bible verse of Matthew 5:16, Miss Johnson said she is grateful to God for the chance to share her testimony on a wider scale as a result of winning the title. "God has been working with me and teaching me how to share my faith, and I know this is all His timing."

"I want to give Him the praise for this opportunity because without His undergirding strength I wouldn't be where I am today. Philippians 4:13, 'I can do all things through Christ who strengthens me,' takes on a deeper meaning as I face the challenges and pressures of the coming weeks," she said.

Her talent entry, a ventriloquism act which was an outgrowth of the puppet ministry she founded at Winchester's First Baptist Church, captured the judges' votes and won for her the preliminary talent competition during one night of the pageant. That crowd-pleasing entry of voice throwing, which she taught herself during a Christmas break from Union, will now follow her to Atlantic City in the fall as she competes in the Miss America Pageant.

She began the puppet ministry at the Franklin County church in 1978 after three years of informal performances in children's church there. Since then the ministry has grown to 20 puppets and her talent entry has catapulted her to second runner-up in the Miss Union University Pageant, title holder of Miss Madison County, and newly crowned Miss Tennessee — all in four short months.

Though she was at first shocked when the judges announced her as the new Miss Tennessee, she said she had the confidence that God knew what He was



**ANGIE JOHNSON**  
Miss Tennessee winner

doing. Prior to the pageant, she prayed that the right girl would win the contest, and the other girls would support that decision.

Two hours later she was crowned Miss Tennessee before a standing ovation crowd of cheering spectators.

"Though I was surprised at the decision and knew God had opened a really big door for me, I knew He wasn't going to let me walk through it alone," she remembered.

"I'm excited that my family is Christian and will also be able to use this opportunity to speak out for the Lord. They will benefit from the exposure as much as I will and can have a greater witness during the coming year," she said.

"I appreciate the fact that my parents took the time to instill high Christian standards in me as a child and taught me the virtue of being responsible to God for my actions," she added. Her parents, Col. and Mrs. James D. Johnson, recently moved to Dayton, Ohio, where they attend First Baptist Church in Fairborn.

A Christian for 10 years, Miss Johnson has found active service in Union's Baptist Young Women and Baptist Student Union organizations. She has used her ventriloquism act on several BSU special ministry teams and in area churches.

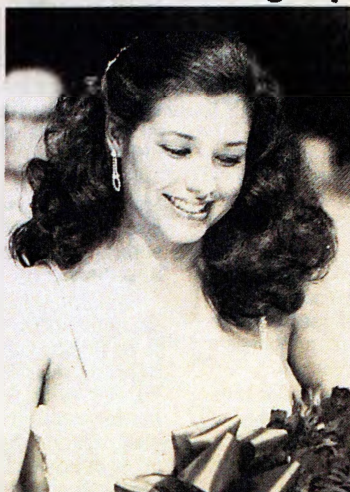
Though she plans on attending Union part-time this fall, her next two months are filled with seemingly endless preparations for the Miss America Pageant. While in Jackson, the 20-year-old Florida native will continue to attend Woodland Baptist Church.

Miss Johnson is expecting great things from her upcoming experience in Atlantic City, but doesn't want to lose the small blessings in the rush of the excitement. "As it says in 1 Corinthians 2:19, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'"

"I'm going to do my best in Atlantic City and leave the rest up to Him," she said.

Miss Simpson, who won the Miss Union University Pageant title in late February, felt honored to capture the first runner-up position in the statewide pageant. She was also a preliminary winner in the Miss Tennessee swimsuit competition.

A regular soloist at Brownsville Bap-



**RITA SIMPSON**  
Pageant first runner-up

tist Church in her hometown, Miss Simpson is grateful for the new opportunities she will have to share Christ with others. Daughter of Dare Simpson and Danny Simpson, she attends West Jackson Baptist Church while at Union.

Halfway through her college career, Miss Simpson said she chose the Baptist college because of its reputation for teaching courses from a Christian perspective. "At Union the spiritual side of life is just as important as the academic. Because of that equal emphasis, students are given the opportunity to grow in their spiritual life as well as from their academic studies."

The Haywood County resident enjoys pageant competition for the discipline and character-building benefits she receives. "It's a time of voluntarily placing yourself under professional criticism of your attitude and appearance. Pageants can make or break your confidence, and how you handle the criticism is an important factor in your attitude toward life," she said.

"You get an inside view of human nature at its best and worst during pageant week and the results are revealing. My attitude is not that I should be better than any other girl and win at all costs, but be the best that Rita can be. There's a big difference in the two," she added.

Miss Simpson said pageants can be "a great learning experience," with the winning and losing being equally beneficial. "Doing your best is the most important thing and is a lesson that can be applied to any area of life. I may not one day be recognized by my peers as a great Christian or a fantastic journalist, but I should be content to know that I did my best before the Lord."

"As long as I do my very best in life, I won't be sorry at the outcome. After all, God's eyes are the ones that matter most," she said.

Winning the Miss Union University title was one of the most demanding and rewarding weeks of her life. Placing as first runner-up to Miss Tennessee only added more excitement to an already rewarding year.

She is anticipating the new opportunities for serving the Lord that the coming months will bring. "The Lord has opened another door, and I am praying that I'll use it to His glory," she said.

## Part-time music directors invited to state retreats

The church music department of the Tennessee Baptist Convention will sponsor its 7th annual Part-time and Volunteer Directors' Retreat Aug. 14-15 at Camp Linden, near Linden, and Aug. 28-29 at Camp Carson, Newport.

According to Frank Charton, director of the church music department, the purpose of the retreats is "to assist part-time and volunteer music directors, church accompanists, and children's choir workers in doing their jobs."

"We are convinced that there is no area of greater need in training church music directors in the state than that of working with part-time and volunteer workers," explained Julian Suggs, associate director of the TBC church music department. That is because, of the 2,800 churches in Tennessee, only 250 churches are served by full-time directors.

Seminars at the retreats will focus on choir rehearsal plans and procedures, helps in choir conducting, obtaining choir music from hymnals, building better children's and youth choirs, and accompanying. There will also be exhibits, idea sharing, fellowship, recreation, and reading sessions of new music, packets of which will be free to directors.

To aid in leading the seminars, Charton will host church music specialists at each camp.

Cliff Holcomb, a retired employee of the Baptist Sunday School Board,

Nashville, will be at Linden and Carson. He was on the faculty of the six previous Part-time and Volunteers Directors' Retreats, and works with similar retreats in other states.

Mrs. Madeline Bridges will also be at both camps. Mrs. Bridges is the wife of the minister of music at First Baptist Church, Jefferson City, where she is children's choir coordinator. She teaches music education at Carson-Newman College, also of Jefferson City.

Mrs. Joyce Byrd, secretary in the church music department will assist in keyboard training at each retreat. Mrs. Byrd is the organist at Crivewood Baptist Church, Nashville.

Richard Hamm of the church music department at the Baptist Sunday School Board will be working with part-time directors in conferences at Camp Linden. LeRoy McClard, of the same department, will lead conferences at Camp Carson.

Each retreat begins with a 6 p.m. Friday dinner, with early-bird sessions held from 3:30-5:30 p.m. The cost will be \$12 per person, which includes lodging, meals, and registration. Linens may be brought or rented at the campsite. Fees are due upon arrival.

Deadline for registration is Aug. 9 for the Linden retreat, and Aug. 21 for Camp Carson. To register or for further information, contact the church music department, P. O. Box 347, Brentwood, TN 37027.

## Chaplaincy leader dies in Georgia

**ATLANTA (BP)** — George W. Cummins, former director of chaplaincy for the Southern Baptist Home Mission Board, died July 12 of natural causes. He was 74 years old.

At the time of his death, Cummins was interim pastor of First Baptist Church of Powder Springs, Ga. Church members found his body in a nearby motel room when he failed to attend Sunday morning worship services.

Cummins joined the board staff in 1955 as associate director of the HMB Chaplains Commission. He was elected director of the division of chaplaincy in 1961 and served there until his retirement in 1971.



## EDITORIAL

# Dealing with controversy in the press

One of the speakers at the Southern Baptist Pastors' Conference last month in Los Angeles made some strong statements about news reporting of the current inerrancy and leadership controversy in SBC life. He observed that if the press (secular and religious) would quit writing about the controversy, Southern Baptists would not know there was a problem.

The statement does not say that there is no problem, but rather implies that Baptists would not know about it unless it is reported in the press. The obvious conclusion is that the way to deal with problems is to keep them secret.

Related to this attack on the "denominational press" is the misconception that surfaces occasionally that there is a conspiracy operated by THE Baptist press — that all of the Baptist state papers conspire together to foster only one stand on any issue.

This is not true. There are 34 state or regional Baptist papers. Each of these is controlled by a Board of Directors or the Executive Board of that state or regional convention. The papers greatly vary in size, circulation, and in editorial content.

The editors do have an organization — Southern Baptist Press Association — which meets annually for fellowship and encouragement. But even when this body is in session, the minutes would indicate that unanimity is not always present. The secretary of the organization, Bob Terry of Missouri, points out that at the 1981 meeting the vote was 9-8 on where to meet in 1982.

A recent evidence of non-conspiracy was seen in the proposal by the SBC Executive Committee that gifts to the Cooperative Program become the basis for the number of messengers a church may elect to the Southern Baptist Convention. Before the convention, some state papers supported the proposal, while others opposed it.

During the nearly 16 years that I have been a state editor, I have never known of any organized effort among my fellow editors to either release or withhold information.

Another misconception is that every news article represents the beliefs of the editor. Our selection of articles does not always reflect our opinions. Obviously, this cannot be true, since many articles quote opinions of individuals who do not agree with each other!

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The Baptist and Reflector has an obligation to print the news that is of interest to Southern Baptists in Tennessee. This causes us to print articles which are not in agreement with the convictions of the editor, the staff, or the Board of Directors.

An illustration I often have used is, "Just because we print an article that a man has died, it does not mean that we wanted him to die — or that we killed him!"

The opinions of the editor are confined to the editorial page which is usually on page four of each issue. Unless otherwise attributed to someone else with a byline, these editorials are always written by the editor.

Even if I did not personally feel the need of expressing opinions through editorials, the editor is required to do this by his position description, which includes as his duties, "Studies and appraises (1) all phases of Baptist work, both state and convention-wide, (2) matters concerning other denominations, and (3) general state, national, and worldwide trends; interprets them as they affect Christian life by expressing his position and ideas in editorials and other types of editorial content."

This directive does not demand that the editor always be right.

Recognizing that there are always a variety of opinions on any controversy (or else it would not be controversial), I am a strong believer in the "letters to the editor" page.

Under Baptist polity, no opinion is unimportant. Therefore, it continues to be the policy of the Baptist and Reflector to print any letter which meets the requirements printed at the top of the letters page. I do not feel that as editor I should have the right or the power to refuse to print any legitimate letter to the editor.

The "letters to the editor" feature continues to be — as it should — one of the most-read parts of the Baptist and Reflector.

Another misconception among some Baptists is that an editor enjoys publishing negative, controversial articles. This is not true. Frankly, we would desire that every article be positive and praise-worthy, but Baptist life is not always that way.

We make no apology for printing controversial articles. It is my conviction that Baptists are mature enough to face their problems and to talk and to pray themselves to a consensus solution.

Several years ago I found a Baptist adage in which I firmly believe — "Tell the truth and trust the people."

Concerning the present inerrancy and leadership controversy, it is my belief that publicity given to this issue by the Baptist state papers caused the messengers to realize the seriousness of the division, and to focus their attention on the things that unite us.

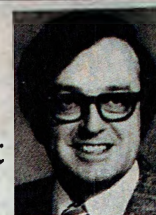
The many articles printed in the Baptist and Reflector and the other state papers prepared the messengers intellectually, emotionally, and spiritually, so that Southern Baptists had one of our greatest conventions in history. Can you imagine what a fiasco could have erupted in Los Angeles if the messengers had not realized the seriousness of this situation in Baptist life?

In ancient times, there was a tradition that a messenger who brought bad news to a king or a general was likely to be killed. It seems that these rulers could not separate the "message" from the "messenger." The bearer of bad news was treated very badly!

Obviously, we would hope that modern-day readers of the Baptist and Reflector have matured beyond this ancient concept to a more tolerant attitude!

We pledge to you our desire to bring you the news — good news when we can and bad news when we have to — as completely and as accurately as possible.

## Cicero's comment



By the editor

"Cicero, I need some literary help," admitted Bill Doore, pastor of Groundbreaking Baptist Church. I figured you must know something about words, since you publish about 25,000 each week in the Baptist and Reflector.

I modestly acknowledged that my staff and I did accumulate that many words for each issue of the paper. "How can I help you?" I responded.

"Well, as you know, our church is in another building program," Doore said.

Cicero nodded, remembering that Groundbreaking Baptist Church seemed to be constructing a new building each year.

Doore continued, "I have noticed that many churches are naming their buildings with Biblical words, such as Love, Faith, and Hope."

"That sounds better than numbering them," noted Cicero. "Why do you need my help?"

Bill Doore agreed. "Our problem is that our master plan calls for more than three buildings. I can't figure out what to name additional buildings, since we will have nine!"

I suggested that we call in a friend of mine. Norman Clay Toor, who is a noted authority in naming things.

Norman came right over in response to my call. After we explained our problem, he exclaimed, "Why not name your buildings for the nine 'fruits of the Spirit' listed in Galatians 5? That will take care of all nine of your buildings!"

Doore opened up the master plan, and we began discussing the possibilities.

The first two — Love and Joy — were chosen as names for the first two units which had already been completed. "Now we can name the next one Peace," Norman noted.

Doore seemed to have some question about this, since the next unit is to be the nursery building, adding, "I'm not sure that one will be too peaceful, with all those crying babies around."

Gentleness was considered for the church's gymnasium, hoping that it would be appropriate and cut out some of the roughness in the church league's basketball games.

Temperance was assigned to the proposed fellowship hall. "After all," Norman observed, "you do not plan to serve alcoholic beverages at church suppers."

Faith seemed to fit well for the educational building, since the main purpose of Sunday School and church training classes would be to inspire faith in God.

Patience was viewed as appropriate for the youth activities building, feeling that this virtue is needed by both the youth and their leaders.

Cicero was elated with the way things were going. "I'm so glad we could help you. Norman's suggestion of using the 'fruits of the Spirit' is working out perfectly," I bragged. Then I noticed that Bill Doore had gotten very quiet.

"What's the problem?" asked Norman Clay Toor.

Bill paused for a moment. "It has just occurred to me that the only building we haven't named is the auditorium where I will preach every Sunday. And the only name left is Long-suffering."



## Personal perspective

BY TOM MADDEN  
TBC executive secretary

It is my privilege, while endeavoring to keep assignments, to travel across our beautiful state. Since last summer was so hot and dry, I have been especially grateful this year for the bountiful rain in June and the resulting green fields and excellent crops. However, I have noticed that there is also an unusually abundant crop of thistles.

I found myself reading Genesis 3:18, "Thorns also and thistles shall it bring forth to thee." I am impressed as never before with the complete break that occurred with the invasion of sin into the world.

After Adam and Eve sinned, there was a break in their fellowship with God. They hid from God, and God came searching and calling for them.

There was a break within their own family. They were driven out of their home and one son killed the other.

There was the break with life. Death made its first appearance, and has become the enemy of mankind.

There is a bright side to this, for if death came by one man, Adam, by one Man, Christ, shall all be made alive (1 Cor. 15:21-22).

By our faith in Christ we are brought again into a full relationship with God. We are redeemed and become one of God's family. I like to sing the hymn, "I'm so glad I am part of the family of God." We become brothers and sisters in Christ.

Death becomes another experience in life, and becomes a door into eternal life. Even the break with nature will eventually be healed. The Bible opens with the perfect garden and Revelation pictures heaven as a perfect garden.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations" (Rev. 22:2).

## Grace, Murfreesboro calls Young as pastor

J. T. Young recently accepted a call from Grace Baptist Church, Murfreesboro, to come as its pastor.

Young was previously pastor of two Tennessee churches, Grace Baptist Church, Tullahoma, and Prospect Baptist Church, Fayetteville. He was also pastor of churches in Alabama.

A native of Fayetteville, Young attended Belmont College, Nashville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

## Mathenia ministering to Brownsville church

Paul Mathenia was recently called to Zion Baptist Church, Brownsville, as pastor.

Mathenia, a native of Pinckneyville, Ill., was previously pastor of Cherry Corner Baptist Church, Murray, Ky., and First Baptist Church of Steeleville, Ill. Mathenia is already on the field.

## 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.

### Disappointed in resolution

Dear editor:

I am disappointed that the Southern Baptist Convention adopted a resolution condemning the Equal Rights Amendment. That amendment says: "Equality of rights under the law shall not be abridged by the United States or by any state on account of sex."

Does their action mean the Southern Baptist Convention believes women should be treated unequal under the law? Are they saying, "It's all right to discriminate against women?" Are our churches setting the example in discrimination in their hiring practices and attitude toward women as preachers and deacons?

Many laws discriminate against women simply because they are women. The ERA would give women constitutional protection against such laws and guarantee that women and men be treated equally under the law.

The important words in the amendment are "under the law"; the ERA will not affect social customs or personal relationships between men and women, nor will it affect those laws based on purely physical differences.

The SBC adopted a resolution reaffirming "the Biblical role which stresses the equal worth, but not always the sameness of function of women." The ERA does not mean that men and women have the sameness of function — it means that God is to put the limits on women, not other human beings. There will never be a sameness of function because God has made us wonderfully different, but each woman should have the freedom to determine what her function is.

Obviously, women can't do what they are not capable of doing, but they should have the right to do anything God has made them capable of doing — INCLUDING PREACHING THE GOSPEL. Doesn't the Great Commission apply to women too?

Our Southern Baptist Convention should have been first in demanding equal rights for women because it is what is right, just, and fair.

Ruth Swafford O'Leary  
700 West Fourth St.  
South Pittsburg, TN 37380

### Respects political parties

Dear editor:

I have lived long enough and observed enough so that I do not have a desire to hurt anyone nor to be a grumbler or fault-finder, so what I am going to say is not because of hatred or ill will.

I have been reading and studying weekly the Baptist and Reflector over a long period of time. I highly respect it and those who are responsible for it.

However, after reading your editorial "Loyalty to the public or the political party?" (July 8), I am more convinced than I ever have been before that it is better for Christian leaders to stay closer to religion and farther away from politics in Christian publications. I could say a lot about the great political parties in America, but I do not deem it necessary except I have respect for both the great parties and their members.

I have studied, taught, and believed over a long period of time that all of us need discipline. After reading your editorial, I was reminded of a period in the Old Testament when "every man did

that which was right in his own eyes."

I still have respect for you and for the Baptist and Reflector. I hope I will not miss an issue, since I have not missed one for many, many years.

Elmer A. Langford  
18 North Jefferson Ave.  
Cookeville, TN 38501

### All sin is sin

Dear editor:

All sin to God is sin, and God forbids it all, no matter how small or little. God can't stand evil people, but He still loves them just as much as other people.

God does not have favorites. His love is for all men, only if you come to Him by faith. He will receive you as a sinner who knows he has done very bad things and you better mean it. He does not like the proud, the backbiters, the ones who carry gossip, the lying tongue.

So if you fall in one of these, you better take another look at your life and repent. If you come to receive God, He will give you grace.

David McClure  
327 Greenwood Ave.  
Knoxville, TN 37920

## SBC seminaries graduate 62 students from Tennessee

The six Southern Baptist seminaries graduated a total of 62 Tennesseans during spring commencement exercises.

Southern Baptist Theological Seminary, Louisville, Ky., led in the number of Tennesseans with 28. Receiving the master of divinity degree were Diane Allen, Mike Chittum, Eldridge Cullum IV, and Thomas King, all of Knoxville; Debra Harless of Corryton; Michael Irvin of Memphis, Jerry Mantooth of Oak Ridge; and Benjamin Woods of Church Hill.

Receiving Southern's doctor of ministry degree were Harold Allen of Gallatin, Darrell Clarke of Medina, William Fox of New Johnsonville, Leonard Markham of Lake City, William Owens of Chattanooga, and James Pruett of Memphis.

Southern's master of church music degree went to William Adcock of Coalfield, Michael Huggins of Memphis, Melton King of Jamestown, Stephen Sorrell of Brownsville, and Donald Startup of Nashville.

Steve Higdon of Hixson and Martha Woody of Hendersonville earned the master of divinity/religious education degree from Southern.

The master of religious education degree went to Ray Dobyns Jr. of Talbott, David Edmonds of Franklin, Robyn Jones of Etowah, and Robert O'Brien of Nashville.

Gary Hughes of Rogersville was awarded Southern's diploma in education, while Edgar Lumpkins of Leoma and Mary Lee of Daisy received the diploma in Christian ministry.

Southwestern Baptist Theological Seminary, Fort Worth, awarded 17 degrees to Tennesseans.

Earning their master of divinity degrees were John Brown of Spring Hill, Phillip Bush of Chattanooga, Duncan Carver of Nashville, Harold Curtis of Etowah, Mart Duggan of Athens, Harold Haun of Louisville, William Henard III

## Seminary student dies in accident

LOUISVILLE, Ky. (BP)— Carl Williams, a 25-year-old first-year student at Southern Baptist Theological Seminary, was killed July 12 in an accident at a churchyard near Shepherdsville, Ky.

Williams was electrocuted when an aluminum extension ladder he and three other men were moving fell against a 7,200-volt power line. Kenneth Brown, member of the church, also was killed and the other two men were seriously injured.

The men were painting the steeple of Beech Grove Baptist Church in preparation for a revival. Williams had been pastor of the small, rural congregation about a year and a half.

Williams, who had been married less than a year, was the son of Robert O. Williams, pastor of Louisville's Clifton Baptist Church for 18 years. His uncle, Joe P. Williams, is pastor of Tabernacle Baptist Church, also in Louisville.

His death is the third among the seminary community in three months. Another student, Clyde Bond, 23, of Sheridan, Wyo., was electrocuted three months ago when the lawnmower he was riding severed a power line.

A third, Mark Boland of Colorado Springs, Colo., apparently died in his sleep in his seminary dorm room. A coroner's report on the cause of death is pending.

of Knoxville, and Robert Williams of Bell.

Jerry Mitchell of Memphis earned the master of church music degree from Southwestern and Thomas Caldwell, also of Memphis, received the doctor of education degree.

Receiving the master of religious education degree were Donald Crocker, Charles Martin, and Joseph Rhea Jr., all of Memphis; Frank Hickman of Knoxville; Pamela McBroom of Chattanooga; Theda Ross of Buena Vista; and David Williams of Maryville.

Southeastern Baptist Theological Seminary, Wake Forest, N.C. awarded degrees to eight Tennesseans. Receiving the master of divinity degree were Ronald Anderson of Kingsport, Harold Ball of Newport, Michael Brooks of Harrogate, Jerry Grubbs of Greenbrier, Michael Mayo of Milan, and Michael Williams of Bristol.

Ray Sorrells of Elizabethton received Southeastern's doctor of ministries degree and Carolyn Lovett of Knoxville earned the master of religious education degree.

New Orleans (La.) Baptist Theological Seminary granted master of divinity degrees to Randy Davis of Toone, Doug Buchanan of Memphis, and Timothy Turnham of Nashville. Ricky Clark of Jackson received the master of church music degree from New Orleans and Robert Ensor of Elizabethton received the associate of divinity in church music and religious education degree.

Midwestern Baptist Theological Seminary, Kansas City, Mo., awarded degrees to three Tennesseans. Bobby Swift of Kenton received the master of religious education degree. Thomas Dummer II of Millington and Jack Maness of Jackson received master of divinity degrees.

Golden Gate Baptist Theological Seminary, Mill Valley, Calif., awarded the master of divinity degree to Larry Ellis of Clarksville.



# Supreme Court upholds church-state separation

By Stan Haste

WASHINGTON (BP)— During a year when prickly church-state issues figured less prominently than in other years, the U.S. Supreme Court nevertheless handed advocates of church-state separation several gains in its recently-concluded term.

In three of the four church-state cases decided by the high court in written opinions, separation of church and state came out the winner. The one setback involved restrictions on an unpopular sect, the International Society for Krishna Consciousness.

In that decision, the court ruled that state fair officials may restrict religious sects and groups to booths as they distribute and sell literature and solicit funds. The ruling, which upheld Minnesota fair officials, did not forbid individuals from communicating their views, religious or other, in face-to-face encounters.

The most publicized church-state ruling came in November, when the court struck down 5-4 a Kentucky law requiring the posting of the Ten Commandments in public school classrooms. The brief, unsigned opinion held that the 1978 statute failed the First Amendment test that such a law have a secular rather than religious purpose.

Two other cases, both dealing with unemployment compensation, received full arguments and decisions.

Eddie C. Thomas, a Jehovah's Witness, left his job rather than produce turrets for military tanks, work he said violated the sect's precepts. He convinced the court, 8-1, that he is entitled to unemployment compensation.

In the other case, the justices ruled unanimously that church-related schools with no legal existence apart from a church or association of churches are exempt from paying unemployment compensation taxes. The decision overturned a ruling by the Department of Labor.

The unemployment compensation cases were but two examples of a larger group of disputes over alleged government intervention into the internal affairs of churches and their agencies and institutions. More than a dozen other cases involving such disputes were handled by the court, making government regulation of religion by far the single biggest category of church-state cases faced during the term.

Mississippi (Baptist) College lost its high court battle when the justices agreed unanimously that the school must provide employment data to the Equal Employment Opportunity Commission. EEOC sought the information to deter-

mine if the college has engaged in systematic sex and race discrimination in its hiring policies.

Navajo Indians also lost at the court when the justices let stand lower court rulings against the National Park Service to maintain control of a site in Utah the tribe considers sacred.

The court also sided with the government when it agreed with the Internal Revenue Service that individuals who try to avoid paying income taxes under the guise of establishing their own "churches" can be stripped of previously-granted tax exemptions.

Similarly, the court agreed with local authorities in Oregon that municipalities may impose zoning ordinances forbidding churches in private residences from also running parochial schools in the same locations.

State governments, the court agreed, may proceed in their efforts to regulate other types of religious institutions as well. The court upheld a Kansas ruling that a church-operated home for unwed mothers must be licensed by the state, while in North Carolina, the state may also require church-run day care centers to be licensed.

Public funding for church-related causes, while not figuring prominently this term, did surface in a pair of disputes. In the better known of the cases, the court let stand lower rulings that the Catholic Archdiocese of Philadelphia be required to pay for a platform used during a mass presided over by Pope John Paul II during his October 1980 visit to the U.S. The City of Philadelphia had sought to pick up the tab.

Another pair of cases dealt with free exercise of religion. Public schools may continue to observe religious holidays, the court held, thereby putting to rest a two-year-old controversy in Sioux Falls, S.D. But the high court agreed with a lower court in its decision to strike down a North Carolina policy of printing a "motorist's prayer" on official maps.

While its recent term can hardly be considered a banner year in the church-state field, the upcoming 1981-82 session promises to be highly significant.

Already the justices have taken on five church-state controversies for the term beginning the first Monday in October. Easily the most publicized is the challenge of students at the University of Missouri-Kansas City to a school policy banning religious worship on campus. That case shapes up as a classic constitutional clash requiring the high court to decide between the students' free exercise rights and the university's claim that to allow on-campus worship would unconstitutionally establish religion.

The court also will decide if officials of Americans United for Separation of Church and State have a constitutional right to sue the federal government for transferring public property in Pennsylvania to a church-related college.

In other cases to be heard, the court will decide whether religious groups receiving more than half their income from soliciting the public should be exempt from registering with and reporting to the state; whether Old Order Amish employers must pay Social Security taxes and withhold such taxes from the wages of their Amish employees; and whether a Jewish immigrant from Poland claiming he was the victim of religious and ethnic discrimination must be given back his job.

# Educators hear challenge for prayer, worship priority

CHARLESTON S.C. (BP)— British theologian Barrington White challenged Baptist educators to start a new emphasis on the importance of prayer and worship.

White, addressing the annual meeting of the Association of Southern Baptist Colleges and Schools, also predicted the world's religious future "does not lie with the minority of large (churches practicing) crude nationalistic fundamentalism, but lies with those who can live and proclaim truth."

Principal of St. Regent's Park College, a Baptist school affiliated with Oxford University, White called on college presidents to put a new emphasis on their personal prayer lives and to consider a new structure in campus chapel worship services.

"There should be less emphasis on visiting speakers addressing the congregation and more emphasis on the congregation addressing God," he explained, saying that is what worship is supposed to be.

White delivered the "H.I. Hester Lectures" during the three-day meeting of the association, which consists of presidents and academic deans from the 72 Southern Baptist related seminaries, colleges and schools.

Also addressing the association was member Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, Ky.

McCall, current president of the Baptist World Alliance, said his travels among Baptists around the globe have given him a new appreciation for "the Baptist educational task."

For instance, Baptists in the U.S.S.R. "have a mystical reverence for education but with a misunderstanding of what education will do," he reported.

"They assume the religious man, when educated, can answer all the questions of life." The educational tasks facing the world's Baptists are not that easy, McCall said.

Dan Grant, president of Ouachita Baptist University, Arkadelphia, Ark., told the presidents and deans "the most important thing in the faculty hiring process (at Baptist schools) is seeing that a potential professor is a committed Christian."

"(Baptist colleges) should recruit only faculty members with strong scholarly commitment, matched by strong Christian commitment," said Grant.

Describing the "unique mission" of Christian education, Grant explained that Baptist colleges should "do all the good things done in secular schools, but in the context of the Lordship of Christ."

During a business session, the association elected officers for 1982. They are: president, William Hinton, president of Houston Baptist University; vice-president, Joseph DuBose, president of Baptist Bible Institute; secretary-treasurer, H. I. Hester, retired Baptist educator; and assistant treasurer, Milton Ferguson, president of Midwestern Baptist Theological Seminary.

In a related meeting, members of the Southern Baptist Adult Education Association elected Aubrey L. Hawkins president. Hawkins is director of the education division of the Georgia Baptist Convention.

# Student experiences hunger before writing sermon

By David R. Wilkinson

LOUISVILLE, Ky. — Tennesseean David Snyder's method of sermon preparation was a bit unusual, to say the least.

Snyder, a theology student at Southern Baptist Theological Seminary in Louisville, chose world hunger as the topic for a sermon assignment in a "Ministry of Proclamation" course. He found plenty of Biblical material on the subject, along

with a mass of "shocking statistics." What he lacked was first-hand knowledge of the subject.

"My thesis was that we need to move beyond pity if we really want to minister to people," explained Snyder. "But I realized that most of us don't have any idea what it's like to be hungry."

Snyder related his dilemma to another student, who suggested, with a chuckle, that he go without food for a few days. Snyder did just that and kept a journal to record his feelings during the four-day experience.

The result was an A-minus on his sermon — and a new understanding of what it means to be hungry.

"I began to recognize the psychological and emotional devastation of hunger," the 30-year-old student related. "I only went without food for a few days, but before I knew it I became preoccupied with the thought of food. I couldn't even watch television — all those juicy food commercials seemed downright malicious. Just think how difficult it must be to comprehend spiritual things when hunger totally dominates your consciousness."

Snyder quickly pointed out that the "experiential approach" to sermon preparation would be unwise in many situations, and that some listeners may have seen his four-day fast as an unnecessary "gimmick."

"But," he concluded, "at least it was a valuable experience for me."

Snyder, incidentally, received a nice side effect from the sermon project. He lost nine pounds.

# Emeritus missionary, Greene Strother, dies

SENECA, S.C. — Greene W. Strother, Southern Baptist missionary emeritus to China and Malaysia, died July 12 after preaching at a Sunday morning service. He was 89 years old.

His death came less than a month after his wife, the former Martha Krause of Omaha, Neb., died June 14.

Funeral services were held in Seneca, S.C., where Strother was living.

Appointed to China in 1925, the Strothers did evangelistic work in Pochow, Anhwei Province, and ministered to thousands of refugees there during the Japanese-Chinese conflict in the 1930s. He was treasurer of the China mission during World War II, then became seminary president in Kaifeng, China.

During 1949 he directed a survey project in Thailand, Malaysia, and India, then transferred to Penang, Malaysia, in 1953 where he and Mrs. Strother helped establish the Baptist seminary and he was president. They retired in 1957.

# Well-drilling effort in Yemen succeeds

JIBLA, Yemen — After two months of dealing with problems, such as a stuck drill bit, the Baptist Hospital in Jibla, Yemen, has a well which should supply sufficient water even through the dry season.

The bit had lodged during drilling in a porous layer below the level where water was found. After following a consultant's advice to blow off the drill bit with dynamite, drillers were able to get their pipe out.

For years hospital workers, conserving water, had managed to get through the dry season. But in 1979 and 1980 less rain than usual fell and the hospital's two wells ran dry. Water trucked in cost \$88 a load.



## Baptists in Michigan

# Past, present point to bright future

**EDITOR'S NOTE:** This article is the last of an eight-part 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.

By Charlie Warren

Bible Belt Tennessee Baptists attempting to comprehend Southern Baptist work in Michigan is like a mighty lion trying to identify with a pussycat.

Such an effort requires understanding where Baptist work in Michigan has been, where it is now, and where it appears to be going.

The first Southern Baptist work in Michigan began in the mid-1930s with the establishment of Antioch Baptist Church, Roseville, Mich. That church started missions and other Southern Baptist congregations began to spring up, until by 1957, 52 Southern Baptist churches joined together to form the Baptist State Convention of Michigan. Today, the convention has about 195 churches and about 40 missions.

The difficulty for "Southern" Southern Baptists comes in trying to grasp the statistics. Of Michigan's more than 9-million people, only 43,000 are Southern Baptists. That is one Southern Baptist for every 215 people. More alarming yet is that 6-million of the 9-million Michiganders are not affiliated with any church. There are 22 counties in Michigan that have no Southern Baptist presence.

### Men of vision

The dim outlook pictured by the bleak statistics, however, is brightened by the optimistic vision of Michigan Baptist leaders.

Robert Wilson, executive director of the Michigan convention, anticipates 700 Southern Baptist congregations in Michigan with more than 200,000 members by the year 2000. It is a goal he sees as challenging, yet realistic.

Reaching that goal will require topping some more immediate hurdles, he believes. The first of these, projected

late last year, requires starting 100 congregations by September 1982. Many of these new works are already beginning.

Reaching this projection will put Michigan Baptists well on their way toward another goal — doubling the number of congregations by 1990, putting the number of churches at 400 by that year.

Wilson explains that most of these goals were set before Tennessee and Michigan Baptists established a sister-state relationship, but he sees Tennesseans playing a big role in reaching them.

"We have three priorities," Wilson says, "sharing Christ, starting churches, and strengthening churches. We see Ten-

### 'We have three priorities:

*sharing Christ, starting churches, and strengthening churches.'*

nesseans helping us with all of these priorities. The greatest resource in Tennessee is people as they involve their lives with us. We're excited about the people coming."

### No welfare program

Wilson emphasizes that Michigan Baptists do not want to sit back and watch Tennesseans do the work, giving nothing in return. We are not standing with our hand out," he says. "We want this to help strengthen work in Tennessee by letting Tennesseans have firsthand experience in missions. We want Tennessee lay people to see what Cooperative Program dollars are doing. The missions enthusiasm will aid the Tennessee churches.

"People up here are concerned that this not develop into a program of someone else coming to do the work for them," he continues. "A welfare mentality would hinder our work."

That viewpoint is echoed by other Michigan Baptists. Claude Roy, director of missions for two Michigan Baptist associations, said several churches in his area have voted to start new work "because they realize Tennessee Baptists will help, but they are willing to do their part."

Examples of this abound. Onaway Baptist Church, Onaway, Mich., only two years old itself, is sponsoring three new missions, even though doing so may retard their building program. "Our own building program is not going to stop our mission endeavors," says Pastor Carrol Fowler. "If our building has to wait, that's okay. Our first priority is missions."

Dearborn Baptist Church, which constituted in May, already has voted to sponsor a mission in Sumpter, Mich. A new Baptist work in Howell, Mich. is conducting six Backyard Bible Clubs this summer without outside help, using leaders from the congregation. Pastor Dwight Huffman says his people will welcome help, but they want to carry their share of the load.

### Reason for caution

The caution these leaders express grows out of two concerns, the need for training Michigan church leaders to sustain the work, and an awareness of a past dependence on transplanted Southerners.

"Our greatest need is trained leadership," says Wilson. "The key to growth of a church or of a denomination here in Michigan is leadership. We must develop

the people we reach. Tennesseans make an investment here by training Michiganders."

Historically, Baptist work in Michigan has focused on reaching transplanted Southerners, especially those with Southern Baptist background. Many of "these kinds" of churches have declined recently due to the migration of Southerners back to the South.

But this focus has changed.

"We want to reach everybody," says Billy Whitt, director of the missions division of the Michigan convention, "but the emphasis is on reaching the Michigander. The influx of Southern Baptists from the South is past. The migration is now to the South. Many of the new missions are made up of people with no Southern background. God is raising up native Michiganders to be pastors. Our leader (Wilson) is a native Michigander."

Roy says some of the new churches rely on people with Southern Baptist background as a nucleus, but they are reaching Michiganders.

### Reaching the total community

"We're not up here just to reach transplanted Southern Baptists or Southerners," explains Carrol Fowler. "We attempt to reach the total community. We're not ashamed to be called

*'The greatest resource in Tennessee is people as they involve their lives with us.'*

Southern Baptists. It's an asset to us. We get to share with people who we are and how we differ from other churches. It's a door opener."

Despite the current emphasis on reaching Michiganders, Wilson expresses appreciation for the Southerners who have been the strength of Southern Baptist work in the state.

"If it hadn't been for the Southern Baptists from the South, we would not be where we are," Wilson explains. "But now there won't be enough people coming from other states to keep growing. We are not less interested in reaching folks from the South, we just don't have the large number of people migrating in. If we don't reach the natives, we have done all we can already."

Wilson and other Michigan leaders are looking to Tennessee to help them reach Michiganders by starting new work and strengthening existing work. Clusters of Tennessee Baptist associations are relating to each Michigan association in an effort to coordinate the partnership. Tennessee churches are pairing off with Michigan churches to co-sponsor new missions.

"The relationships between associations have gone faster than we thought," says Wilson. "Tennessee associations have been very positive in their response. It's already breaking out in these initial stages of preparation and planning. Dr. Madden (Tom Madden, executive director of Tennessee Baptists) is wide open in encouraging the development of involvement."

### Help needed

Whitt, who coordinates the relationship with Tennessee for Michigan Baptists, list several ways Tennessee Baptists can help.

He encourages Tennessee churches to consider co-sponsoring a new work with

a Michigan church. This requires financial aid. Such aid, he explains, makes it possible for a mission to have a full-time pastor.

The standard salary for a mission pastor is \$12,000 a year or \$1,000 a month, according to Whitt. Often, the mission can pay its own rent for a building and utilities, plus \$100 a month toward the salary. The sponsoring church (Michigan) gives \$200 a month. If another source or sources contribute \$200 a month, the Home Mission Board will send the remaining \$500 a month through its Church Pastoral Assistance program.

"If a church in Tennessee sends \$100 a month," Whitt says, "it may put a pastor on the field."

Mission groups can assist a new work by conducting Backyard Bible Clubs, doing survey work, and helping to train Michigan church leaders, Whitt says. While he welcomes and expresses appreciation for youth groups, he also points out the need for adult volunteer groups to help.

Work crews are needed to repair, paint, and refurbish existing buildings, and to construct new buildings. He estimates volunteer labor can cut the cost of building by 50 percent.

### Pastoral needs

Whitt also expresses a need for Tennessee ministerial students to spend several months or a year helping a church in Michigan. The student would need to provide his own transportation and Michigan would provide room and board.

Retired pastors and other church leaders can serve as interim pastors and help start churches, he says. Other active pastors may want to consider transplanting their lives in Michigan to help strengthen the work. "We need committed, dedicated, trained pastors," Whitt says.

Michigan is also setting up two-year

*'If we don't reach the natives, we have done all we can already.'*

apprenticeship programs for seminary graduates that will provide a young pastor some good training experience, Whitt says.

He also expresses the need for specialized help in reaching blacks and ethnics. Michigan has more than a million blacks and more than 100 different ethnic groups, including the largest concentration of Arabs outside the Middle East.

Whitt and Michigan's evangelism director, Jim Coldiron, are looking to Tennessee to provide preachers and music leaders for simultaneous revivals to be held throughout Michigan in April 1982. Coldiron says they also need people to help train lay people in lay evangelism schools.

Tennessee Baptists interested in assisting work in Michigan should contact the director of missions in their Baptist association or Carroll Owen, director of convention ministries for the Tennessee Baptist Convention. Owen coordinates the sister-state relationship for Tennessee Baptists.

Wilson, Whitt, and other Michigan Baptists believe Tennesseans will receive a return on their investment. They will make an impact on the lives of Michiganders and return home with a new enthusiasm for missions.

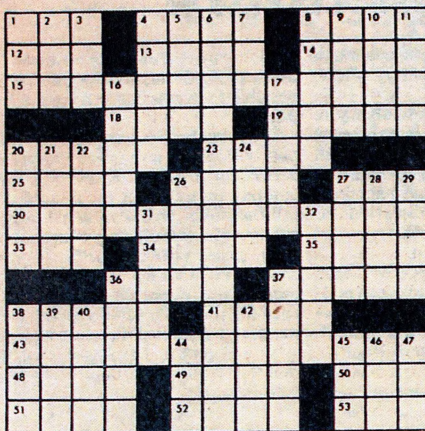


**MICHIGAN LEADER** — Robert Wilson, executive director of Michigan Baptists, addressed a Tennessee Brotherhood meeting earlier this year.



## Bible Puzzle

Answers on page 10



### ACROSS

- 1 Battle site (2 Sam. 21:18)
- 4 Blood (Deut. 12:23)
- 8 Direction (Matt. 8:11)
- 12 Literary collection
- 13 The sandrac tree
- 14 Marc: comb. form
- 15 "had not —" (Acts 14:18)
- 18 Written word (Dan. 5:25)
- 19 Jacob's dwellings (Gen. 25:27)
- 20 Jacl's husband (Judg. 5:24)
- 23 Biblical measure
- 25 Czar of Russia
- 26 Remotely
- 27 About: abbr.

- 30 "It is the sacrifice of the —" (Ex. 12)
- 33 Albanian coin
- 34 One of 29 (Josh. 15:32; poss.)
- 35 Tissue
- 36 Italian town
- 37 Halter
- 38 Oak seed
- 41 Neck part
- 43 "But, beloved, —" (2 Pet. 3)
- 48 Cheese
- 49 "and the fallow —" (Deut. 14)
- 50 Zodiac sign
- 51 Eye part

### CRYPTOVERSE

ECR ZY QYWF EQQ OXMY TJ ECR  
W X Q Q X U Y R Z K S

Today's Cryptoverse clue: W equals F

52 Choir member  
53 Fold

### DOWN

- 1 He shall overcome (Gen. 49:19)
- 2 Built by Shamed (1 Chron. 8:12)
- 3 Bar
- 4 Beam, of a kind
- 5 Middle East country
- 6 "as it had been the —" (Acts 6)
- 7 Sin
- 8 Cake
- 9 Ireland
- 10 The Nazarenes (Acts 24:5)
- 11 Pedal digits
- 16 Correct
- 17 Passages: Anat.
- 20 Shall be brought low (Luke 3:5)
- 21 Cry of the Bacchanals
- 22 "they cannot —" (Isa. 56:10)
- 24 Roman Catholic service
- 26 Sacred bull
- 27 Swear
- 28 Ruler of Edom (Gen. 36:32)
- 29 "a —, and a stumbling-block" (Rom. 11:9)
- 31 Aaron (Psa. 106:16)
- 32 Fur-bearing animal
- 36 Balls
- 37 Seed: comb. form
- 38 One of faith (Heb. 11:4)
- 39 Yield
- 40 Er's brother (Num. 26:19)
- 42 The dill
- 44 Mountain on Crete
- 45 — in, tired
- 46 Educator's association: abbr.
- 47 Surpass

## Interpretation

### Spiritual eyesight

By Herschel H. Hobbs

"The light of the body is the eye" (Matthew 6:22).

The eyes have been called the windows of the soul. In this figure the inner person looks out upon the outer world.

Jesus, however, reverses the metaphor by saying that "the light of the body is the eye." It is through the eye that light enters the body to give sight. A

★★★★★★★★★★★★★★★★

### Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

The democratic leadership of Tennessee's legislature had expected to meet this week for a quick vote to override the governor's veto of their redistricting bills. Originally some hoped it would be possible to pass the bills, have them vetoed, and then override the vetoes during the last few days of the regular session. But that scenario is not even close to reality.

First the governor was not pleased to be that hasty. He allowed the congressional redistricting bill to become law without his signature. The bill meets constitutional requirements even though it includes a new giraffe-shaped district that could only be won by a "helicopter pilot," according to one legislator. The state senate and house redistricting bills received careful study before he vetoed them.

The second problem with a hasty rewrite shows up in the technical defects of those vetoed bills. There are simply too many errors to be corrected in a simple action. If new bills are introduced and passed this week, three legislative days will be used for the process.

It all means that only 30 legislative days are available for next year. Usually the General Assembly's work requires about 45 days annually. The restriction is due to a limit of 90 days over two years for which assembly members are paid.

A possible solution, if more time is needed next year, would be to schedule committee meetings after the 90 legislative days are used. Legislators could be paid for attending committee meetings and then bootleg non-paying legislative sessions on the same days.

Such a solution would be a legal but dangerous precedent. Tacking extra legislative days on to committee meetings would amount to going around the constitution of the state and could create a pattern of longer annual sessions and sloppier performance.

### C-N to feature Laida at July commencement

JEFFERSON CITY — John David Laida, pastor of the 3,000-member First Baptist Church of Clarksville, will deliver the summer commencement address at Carson-Newman College, July 31.

Laida, the current president of the Tennessee Baptist Convention, will speak on the topic, "What are you Worth?"

"single" eye is one with a single focus. Thus it gives a clear vision, a body full of light.

By contrast, an "evil" eye is one with an astigmatism which produces a blurred vision, or a body full of darkness. The latter eye pictures one who is trying to focus upon both heavenly and worldly values. Thus he sees neither one clearly.

A.T. Robertson (Word Pictures in the New Testament) gives this "evil" eye a humorous turn. He sees a cross-eyed or cock-eyed person. One eye is focused on the treasures of earth, with the other rolled piously toward heaven. As another put it, some people do not have enough religion to keep them from sinning but enough to keep them from enjoying it.

If the Christian's life is to be filled with light, he must focus his spiritual eyes on those values which are legal tender in heaven.

### Devotional

### Going and doing

By Delores Eggleston

It was a hot, humid August afternoon. As I sat on the hillside overlooking the grounds at Ridgecrest Baptist Conference Center, a young student interrupted my meditation with a sheepish hello.

Alan was a college sophomore. His parents were missionaries in Africa and most of his life had been spent overseas. As we talked, he told of the struggle of adjusting to people and customs in the United States.

One of his statements has haunted me many times. He said, "Americans are always going and doing. They never sit and truly listen or communicate. I just want to reach out and insist that someone sit and listen."

Jesus' words to the disciples concerning the scribes and the poor widow relate to us and people like Alan.

In Mark 12:41-44, Jesus had been observing the scribes as they placed their money into the treasury. He saw that those that had a lot cast in a lot of money. But he also noticed that a poor widow cast in only two copper coins.

Jesus called His disciples to Him and told them, "Verily, I say unto you that this poor widow hath cast more in than all they which have cast into the treasury. For all they cast in of their abundance, but she of want did cast in all that she had, even all her living."

The scribes were hypocrites. They claimed to be committed to God and His law. They worshiped in magnificent buildings and gave huge amounts of money to help those that cried for alms. Yet they were exploiting their positions to feed their own vanity, greed, and banks. They didn't have time to listen to the actual needs of those less fortunate ones.

On the other hand, the poor widow, knowing that her economic status would not change, faithfully gave her contributions out of her commitment and need.

Alan is right. Americans are always going and doing. We are especially busy with our Bold Mission Thrust. But are we really touched to the point of listening, and knowing the actual persons we supposedly help?

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

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### Stout fills pastorate at West View church

Mike Stout, former associate pastor of Tennessee Avenue Baptist Church, Knoxville, began a new ministry June 2 as pastor of West View Missionary Baptist Church, Kingsport.

Stout, who was at Tennessee Avenue for four and a half years, was previously pastor of Rittertown Baptist Church, Hampton.

The Elizabethton native has participated in seminary extension and home study.



Stout

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# Our People and Our Churches . . .

## LEADERSHIP . . .

First Baptist Church, Briceville, recently accepted the resignation of its pastor, Fred Long.

Henry Baptist Church, Henry, called Virgil Blankenship as interim pastor.

Jerry Gordon returned as minister of youth to Poplar Corner Baptist Church, Brownsville, where he previously held the same position. Gordon, a native of Jackson, was formerly minister of youth at Trinity Baptist Church, Covington, and minister of music at Oakfield Baptist Church, Oakfield. He is a graduate of Jackson State Community College, Jackson. The pastor of the church is Earl E. Wells.

Gary Aslin resigned as pastor of Stanton Baptist Church, Stanton. Aslin is now supply preaching.

## Petree accepts call of Fairview church

Glen Petree recently accepted the call of Fairview Baptist Church, Oak Ridge, to come as its pastor.

A native of LaFollette, Petree is a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex., and Cumberland College, Williamsburg, Ky. While attending the schools, he served Stadium Drive Baptist Church, Fort Worth, Tex., and Lakeview Baptist Church, Caryville.

At the request of Fairview, Petree was ordained by Lakeview Baptist Church, Caryville, prior to his move to the new pastorate. Richard L. Smith, the pastor at Lakeview, was a participant in the ordination service.

## Wattenbarger called by Athens church

Idlewild Baptist Church, Athens, has called Donald Wattenbarger, a native of that city, as pastor.

At the request of the church, Wattenbarger was ordained by North Athens Baptist Church, Athens, where he had been children's church pastor since 1972. Don Whitt, pastor of the North Athens church, and David S. Webster, pastor of East Maryville Baptist Church, Maryville, participated in the service. Webster is a former pastor of North Athens Baptist Church.

Wattenbarger attended Tennessee Wesleyan College, also in Athens. He is already on the field.

## Kemper named pastor of White Hall church

Mike Kemper, formerly pastor of Child's Memorial Baptist Church in Harman, is now ministering as pastor of White Hall Baptist Church, Trenton.

A native of Pine Bluff, Okla., Kemper was also pastor of Mount Zion Baptist Church, Arkadelphia, Ark., and Lan Oak Baptist Church, Lansing, Ill.

Kemper is a graduate of Ouachita Baptist University, Arkadelphia, Ark.

David Sharp is the interim pastor at New Salem Baptist Church, Clinton. Sharp, of Knoxville, is a representative of the Billy Graham Evangelistic Association.

Troy Christopher resigned the pastorate of Pleasant Hill Baptist Church, Clinton, and is available for supply preaching. Retired Minister Hayward Highfill was called as interim pastor by Pleasant Hill.

Fernwood Baptist Church, Morristown, called Doyle Seal to be its interim pastor.

Ralph Gibson resigned as pastor of Three Springs Baptist Church, Whitesburg. Gibson is attending Carson-Newman College, Jefferson City.

Charles Rodgers resigned the pastorate of Brown Springs Baptist Church, Mosheim. Rodgers will move to Mississippi to further his ministerial education.

David Joyner is now full-time minister of music and youth at Zion Baptist Church, Brownsville. Joyner, a native of Collierville, was previously in the position part time. He is a senior at Union University, Jackson. Paul Mathenia is the pastor at Zion.

Harvey Hix accepted the call of Immanuel Baptist Church, Nashville, to come as minister of youth. Hix, a senior at Belmont College, began his ministry at Immanuel July 5. David C. George is pastor of the church.

First Baptist Church, Maury City, called Perry Davis as minister of music and youth. Davis, who began at Maury City June 7, came to the church from Mercer Baptist Church, Mercer, where he was in the same position. Maury City's pastor is James R. Jones.

Frank Stith is the summer minister of youth at North Johnson City Baptist Church, Johnson City. Stith is a graduate of East Tennessee State University, Johnson City.

Hilldale Baptist Church, Clarksville, extended a call to Jeffrey Allan Bradley to come as minister of music and youth. Bradley is a recent graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex. He previously served churches in Arkansas and Texas. Verlon W. Moore is the pastor at Hilldale.

Michael R. Pelham accepted the call of First Baptist Church, Hendersonville, to come as minister of youth. Pelham was previously minister of youth at First Baptist Church, Fayetteville, N.C.; director of ministries, Dan River Baptist Church, Halifax, Va.; and Baptist Student Union director at Dyersburg State Community College, Dyersburg. He is a graduate of Carson-Newman College, Jefferson City, and Southeastern Baptist Theological Seminary, Wake Forest, N.C. The pastor of Hendersonville First is Courtney Wilson.

First Baptist Church, Carthage, called Seme Dewees as summer minister of youth. Miss Dewees is a senior at Tennessee Technological University, Cookeville, and the daughter of Jack Dewees, pastor of New Middleton Baptist Church, Gordonsville. Jere H. Plunk is the pastor of the Carthage church.

## PEOPLE . . .

Mr. and Mrs. J. H. Tyer recently celebrated their 54th wedding anniversary. The Tyers are members of First Baptist Church, Millington, where Ray Newcomb is pastor.

Mr. and Mrs. Elsmar Lee were honored June 27 on the occasion of their 50th wedding anniversary. The Lees are charter members of First Baptist Church, White House. W. Thomas Mosley is the church's pastor.

Southeast Baptist Church, Murfreesboro, recently licensed David Reeves, son of Mr. and Mrs. Joe Reeves, to the gospel ministry. Reeves plans to study at Baylor University, Waco, Tex., beginning this fall. Don Edwards is the pastor of the church.

## CHURCHES . . .

Manley Baptist Church, Morristown, dedicated new educational buildings July 19. Glenn Toomey, director of missions for the Nolachucky Baptist Association, and John Churchman,

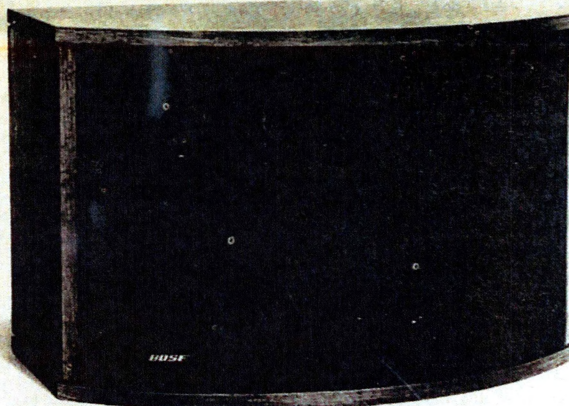
pastor of Beaver Dam Baptist Church, Knoxville, were special guests at the dedication service. Richard H. Emmert is the church's pastor.

June 14 was "Celebration Day" at Pleasant Grove Baptist Church, Coalfield, as the note on its building, completed March 1970, was burned. Participating in the ceremony and services were Julius Mahon, pastor of Connally Memorial Baptist Church, Delbarton, Va.; Floyd Powell, pastor of Providence Baptist Church, Ooltewah, Luke Wilson, of New Mountain View Baptist Church, Oliver Springs; and Joe N. Irwin and Rick Jackson, officials of First American Bank, Oliver Springs. Billy Joe Edmonds is the pastor of Pleasant Grove.

First Baptist Church of Carthage will observe its 100th year July 26. The day will be celebrated with a homecoming which features all-day services and dinner. Jere H. Plunk is the pastor.

First Baptist Church, Clarksville, is recognizing its sesquicentennial with a three-month-long emphasis. The church is celebrating 150 years (it began in July, 1831) with the preparation of a history booklet, souvenirs, and the opening of a cornerstone of the sanctuary, built in 1916. The emphasis will end Oct. 4 with a day of festivities. The pastor of the church is John David Laidla.

Forest Hill Baptist Church, Germantown, dedicated a 4,200-square-foot addition to its educational wing July 12. The second floor addition includes six classrooms and a choir room. Lloyd Barker is the pastor of the church.



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## BIBLE BOOK SERIES

Lesson for July 26

## New covenant priesthood

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

Basic Passage: Hebrews 7:1 to 8:13

Focal Passages: Hebrews 7:5-7, 25-27; 8:1-2, 5-6, 10

People are often fascinated by something new. To many people, new means better. This was certainly the case in the new covenant which was based on new and better promises.

Christ has a far superior ministry because the new covenant is far superior. It is superior because it is based on better promises. The first covenant had weaknesses, therefore, a second was needed. The better promises of the new covenant outlined and remedied the weaknesses of the old covenant.

First, there is the promise that God would put His laws in the minds and the hearts of the people. The result of this is that He will be their God and they shall be His people. The second promise is the promise of the universal knowledge of God. Third, He promises full and complete forgiveness of sins which does not allow Him to remember the sins any longer.

The quotations from Jeremiah 31:31-34 should be read in conjunction with Exodus 6:1-9. In the Exodus passage, God promises to keep His past promises and then adds that because He has heard the groanings of the children of Israel, He will bring them out from the burden of Egypt and deliver them from bondage. He promises to redeem them with great judgment.

Exodus 6:7 expresses God's hoped for results: "Then I will take you for my people and I will be your God and you shall know that I am the Lord your God who brought you out from under the burden of the Egyptians."

He goes on to promise to bring them into a new land. While God did bring them out of Egypt and into a new land, in a very real sense He never became their God and they never became His people. Yet this desire lives on in the heart of God, and Jeremiah. Looking to a future day, the prophet again expresses this desire for the mutual relationship between God and the people. He looks forward to a new covenant where He will be their God, the object of their affections, and they will be His people, the recipients of His blessings.

The chief problem of the old covenant was simply the fact that it was external rather than internal. The law was like some distant dictator seeking to impose

rules and regulations on an unruly people who desired neither his reign nor his blessings.

The promises to Israel were always to Israel as a nation, not to Israel as individuals. While the law was meant to be the governing factor of the nation, it failed because it was external and not a matter of the heart. For the Jew, his relationship with God depended on compliance with the law rather than involvement with and commitment to Him.

The hope of the Father has always been that "they shall be my people." Exodus 6 expresses the intention of God for them to be His people but, because the law was external, so was God. Because of this, an intimate personal relationship could never develop. But when the law was written on the heart it became personal and thus altered the life, not only of the individuals but also of the nation.

Israel could perish as could the temple and its sacrificial system, but the people of God would live on. It is interesting to note that every claim that is made for the Word of God is also made for Jesus Christ. (A few examples are: Holy: Luke 1:35 and 2 Tim. 3:15; Truth: John 14:6 and 17:17; Light: John 8:12 and Psalms 119:105; Life: John 5:21 and Psalms 119:93; The Power of God: 1 Cor. 1:24 and Romans 1:16. With this in mind read John 1:1.) So when God speaks of putting the Word in man's heart, I believe He is ultimately speaking of the indwelling Christ.

The old covenant failed because of sin. The second great problem of the law was that it did not provide for the removal of sin. Because of this, man never achieved real righteousness nor did he come into the full knowledge of God. But God declared that in the new covenant, He will be merciful to iniquities and that He will no longer remember sins. This simply means complete forgiveness of all sins as though they never existed and a renewed relationship with God.

The old covenant was an agreement between Jehovah and the nation, Israel. The new covenant is an agreement between Jehovah and an individual. Under the old covenant, man had a responsibility to keep the law which he could not do. Because of this, fellowship was destroyed. But under the new covenant, fellowship is restored.

Because of the indwelling Word, we have a new dynamic for the indwelling Word is like a spring of freshness giving direction to our thoughts, our intents, and our goals. And when we do fall short we simply confess and He forgives and all is renewed.

In the old covenant so much depended upon man and under the new covenant so little depends on man. We experience not the sternness of an inflexible law, but the grace and the mercy of a loving Father. In this all things are made new.

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## UNIFORM LESSON SERIES

Lesson for July 26

## Commitment in worship

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

Basic Passage: Deuteronomy 12:1 to 14:29

Focal Passages: Deuteronomy 12:5-12; 14:27-29

How do you worship? What do you do when you worship? Pray? Sing? Meditate?

For many of us who were brought up in a so-called non-liturgical church (a church that does not have an established set of rituals or order of service that has been handed down to us), the idea of worship involving certain forms or rituals may sound a bit strange.

Yet, when we stop to think of it, most of us pray basically the same prayer each time we pray, sing a very small number of hymns out of the total number in the hymnal, and usually follow the same patterns for worship in our church each Sunday that we have on the previous Sundays.

All true worship begins with wholehearted commitment to God. Whatever acts of worship we perform must aid us in worship, else they defeat their purpose.

The place of worship (12:5, 9-10)

Both of these sets of verses say essentially the same thing. In early Israel, one of the major problems relating to worship was the presence of competing forms of religion. Many of these pagan religions appealed to the lower instincts of man. For instance, prostitution as an act of worship to the god Baal was a common practice and shrines to Baal were quite common in the land.

The emphasis in these verses on one central place where God was to be worshiped (12:5, 11) was an attempt to keep Israel's worship of God from being corrupted by such practices. A specific application of this idea took place during the reign of King Josiah between 621 and 609 B.C., according to 2 Kings 22:1 to 23:27.

Today, we look upon the church building as the center of worship. But as the ancient Israelites found out (See Jeremiah chapters 7 and 26), worship needs more than a building. Furthermore, if all our worship is confined to a building it may soon lose its meaning, since we only come to the church building a few hours each week. Yet the building can be an invaluable aid to worship by reminding us of God's presence with us. We worship the God for whom the building was built, not the building or anything in it.

The service of worship (12:11)

The structure of worship service varies from age to age and from people to people. Circumstances also determine

worship forms. For the ancient Israelite, people around him understood worship in terms of animal sacrifice and so it was natural that he undertook to respond to God in terms that were familiar.

Two or three major emphases in the sacrificial system were designed to lift the worshiper's attention to God. First, the offering was significant in its nature — a tithe, a freewill offering, a valuable animal. Secondly, it demanded the best that the worshiper had — the first fruits, an animal without blemish. Thirdly, the service was designed to point the worshiper to God, to remind him that an inward commitment must accompany the outward act.

The result of worship (12:7-8, 12)

Worship was not and is not to be a haphazard matter. It is to be regular if it is to be most effective (12:8-9). When worship is carried out with the proper attitude, in whatever form that honors God, it results in joy and satisfaction on the part of the worshiper. Sacrifice in ancient times was not considered an act of depriving those involved of something they needed. Rather, it involved communal meal where there was a sense of joy and festivity.

Worship should turn one's attention from "doing whatever is right in his own eyes" (12:8, RSV) to doing what is right and good in God's eyes. In this there is true joy and the object of worship is fulfilled.

The leaders of worship (14:27-29)

Among the tribes of Israel, the tribe of Levi served a special purpose. Its members were set aside to be leaders of worship and as those who were responsible for the upkeep of the place or places of worship. Since all the Levites could not live at the place where the central shrine or place of worship was maintained, provisions had to be made for their support in the towns where they lived. These verses (14:27-29) tell how that was to be done.

A parallel to this in later Judaism was the concern the community had for those who studied the teachings of the faith, the rabbis. Every effort was made to give them as much freedom as possible to study so that they might guide the community in doing the will of God.

Its parallel in Christianity would be the concern of the church to provide for those who minister to the congregation to free them from financial worries so that they might give their full time to the job of ministering. It also places a corresponding responsibility upon those whose needs are thus met, to give a full measure of service to God and to the church so that all might find and do the will of God.

## BIBLE PUZZLE ANSWERS

G	O	B	L	I	F	E	W	E	S	T
A	N	A	A	R	A	R	A	R	E	O
D	O	N	E	S	A	C	R	A	L	I
M	E	N	E	T	E	N	T	S		
H	E	B	E	R	O	M	E	R		
I	V	A	N	A	F	A	R	A	B	T
L	O	R	D	S	P	A	S	S	O	V
L	E	K	A	I	N	S	T	E	L	A
P	I	S	A	S	T	A	P			
A	C	O	R	N	A	P	E			
B	E	N	O	T	I	G	N	O	R	A
E	D	A	M	D	E	E	R	L	E	O
L	E	N	S	A	L	T	O	L	A	P

"And he left all, rose up, and followed him" (Luke 5:28).

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## Mrs. Hays reports husband's recovery

HONG KONG (BP) — George H. Hays, Southern Baptist Foreign Mission Board director for work in east Asia, is expected to recover completely from a heart attack he suffered July 8 in Hong Kong.

In a phone conversation with board officials, Mrs. Hays, who was with her husband when he became ill, reported that the doctors have taken him off oxygen, his blood pressure is better, and he is in no pain. He will remain in Baptist Hospital in Hong Kong for four weeks.



# LIFE AND WORK SERIES Lesson for July 26

## When we have sinned

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

Basic Passage: Psalm 32  
Focal Passage: Psalm 32

In the human language, three of the hardest words to speak are "I have sinned." These are difficult words because they are not compatible with fleshly pride. We do not find it easy to admit our failures.

The undeniable fact of human existence is a problem of sin. Man is a sinner. The pressing question that confronts each of us is how shall we deal with our sin. Shall we face our sins with denial, despair, or defeat? There is forgiveness and deliverance from sin, and that is what Psalm 32 is all about.

In this Psalm, David bares his soul. In fact, Psalm 32 is one of seven Psalms of David that have become known as the penitential Psalms. (Ps. 6, 32, 38, 51, 102, 130, 143). These confessions reflect the nightmare of David's soul following his sins against both Bathsheba and her husband Uriah, and the forgiveness that confession brought from a merciful God.

In a careful review of this Psalm, one can find three strong arguments for confessing sin to a forgiving God. We are persuaded to confess our sins because of God's willingness to forgive us of our sins: "I said to myself, 'I will confess them to the Lord,' and you forgave me! All my guilt is gone" (v. 5, TLB). Only God can forgive sin. His mercy is sufficient for every sin.

While a student in high school, I read Shakespeare's famous work, "Macbeth." I have never forgotten a certain passage from that story. Lady Macbeth has just murdered her husband's political foes while they lay asleep as guests in Macbeth's castle. Struggling with her guilt, she is driven to pacing the dark halls of the castle. A

physician is summoned. Watching her tormented pace, the physician whispers to her worried husband, "She needs not the physician, but the Divine." Only the mercy of God can cure a soul tormented by guilt.

A second plea for the confession of sin is the relief we receive from the nagging of a guilty conscience. David testifies: "What happiness for those whose guilt has been forgiven! What joys when sins are covered! What relief for those who have confessed their sins, and God has cleared their record" (v. 1-2, TLB).

The weight of unconfessed sin can become unbearable. Unconfessed sin can turn our lives into a numb state of pretense. David's experience is typical: "My strength evaporated like water on a sunny day until I finally admitted all my sins to you and stopped trying to hide them" (v. 4-5, TLB).

Why are we so reluctant to confess our sins? Is it the fear of alienation, pride, or a seared conscience? The alternative to confession is vividly described in Hawthorne's "Scarlet Letter." Author Dimmesdale, respected clergyman of the community, chose to conceal his sin and in so doing made himself guilty of the greater sin of hypocrisy. By refusing to confess his guilt, Dimmesdale slid down the path of self-reproach, remorse, and eventually physical decay.

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Thirdly we must confess our sins to avoid the judgment of God. Listen to the words of David: "Now I say that each believer should confess his sins to God when he is aware of them while there is time to be forgiven. Judgment will not touch him if he does" (v. 6, TLB).

Our Holy God takes sin seriously. He does not wink at sin. If we refuse to acknowledge our transgressions, God's wrath shall be upon us. I believe that heaven is patient with the sinner. Time is given for repentance. There is always that first call for repentance, the second, and finally there comes that last call. Defiant disobedience will bring divine judgment.

How does the Holy God deal with unconfessed sin in the believer? First, there is the loss of mental tranquility. David shares: "My dishonesty made me miserable and filled my days with frustration" (v. 3, TLB). There can come the punishment of lost fellowship, verse 7; distorted judgment, verse 9; and soul-crushing sorrows, verse 10. God's chastisement is designed to bring repentance and restoration of His blessings (Hebrews 12:5-13).

When you have sinned, admit your sins; believe in the mercy of divine love to forgive and cleanse all sin; and confess that sin unto God. Don't delay!

## Literacy tool given

MANAGUA, Nicaragua — Southern Baptists provided and the Baptist Convention of Nicaragua distributed 3,000 easy-to-read Spanish New Testaments at the completion of a six-month, nationwide government literacy campaign in Nicaragua. The Testaments went to readers in 35 churches, 800 readers in the convention's rural clinic ministry, and some 100 children reached by the convention's children's department.

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# Mrs. B. B. McKinney totes memories in purse

By Norman Jameson

NASHVILLE (BP) — Mrs. B. B. McKinney is a pack rat.

"A bad thing to be," says the 91-year-old widow of Southern Baptists' most revered hymn writer. Yet she admits to carrying in her purse copies of her favorite song, a 1926 letter from a missionary friend in Nigeria, and the first note Baylus Benjamin McKinney ever wrote her.

After services at a church she visited, McKinney wanted to meet the demure lady with the bright eyes who sat entranced by his songs. "He liked my looks," she says. "He liked the fact I was teaching at Mary Hardin-Baylor and for what that said about me."

What does the note say? "I never have shown it to anybody," she says firmly.

B. B. McKinney, former seminary instructor and music minister at Travis Avenue Baptist Church in Fort Worth, Tex., moved to Nashville in December 1935 to rejuvenate the Baptist Sunday School Board's music department. "People were not buying. They were not in sympathy with the Sunday School Board," says Mrs. McKinney. "Mac was the kind of person who could make friends."

She followed him to Nashville in January 1936, arriving at 10:30 one freezing Friday night with their two teen-age boys and a dog. The next morning the family moved into the house where she still lives. On Sunday they joined First Baptist Church where she is still active, working with preschoolers in Sunday School, as she has for 18 years.

She drives herself there in a Volkswagen.



"HE LIKED MY LOOKS" — Mrs. B. B. McKinney, wife of Southern Baptists' most revered hymn writer, still glows with his remembrance 29 years after his death. Hymnals containing McKinney's hymns are displayed in the background.

Leila McKinney is a worker. She visited a Sunday School class two Sundays when she joined First Baptist but has worked in a class ever since.

Once, when in her 70s, she had to give up teaching a young marrieds class to take a prolonged trip.

"When I came back, I thought I'd have to join a graveyard class," she says, laughing, then amends that to "older adult" class. Instead, she went right to work with preschoolers.

She has always been a worker, directing church training at Travis Avenue and First Baptist Church. Her greatest labor, though, has been her prayer and letter ministry. In the days preceding and during World War II, young soldiers in area training centers spent free weekends in Nashville. The towering steeple over Broadway drew many to First Baptist.

"They longed for attention," says Mrs. McKinney, so she was at church early for every service to greet them. She says God gave her a tremendous capacity to remember names during that time, and she called every one by name after his first visit.

She wrote the parents of every first-time visitor to tell them their son was in church. And when the boys shipped out, she maintained letter contact with them all, often staying up past midnight to write.

Even then, she was in her 50s and was

a grandmother to many of them. Additionally, she sent each a monthly five-page mimeographed newsletter detailing happenings at church.

After services, many of the boys had little to do. But the young ladies of the church went elsewhere for entertainment. So Mrs. McKinney, against some resistance from deacons, organized a refreshment hour. "The girls stayed when they saw all those handsome boys," she says.

At her busiest, Mrs. McKinney maintained at least monthly contact with 500 men in service. Even today, though arthritis prevents her from typing, she corresponds with hundreds of persons.

"My stamp bill is horrible," she laments, through a smile. "I do without a new dress and buy stamps."

She received Christmas greetings from 21 states last year. Each December she buys a new address book in which she keeps her birthday prayer list of over 800 names.

"Prayer is really the heart of my ministry," she says. "Without prayer, there would be no special purpose to compel me to write. Many of these hundreds on my list are phoned if they live in Nashville."

Has there ever been a day when she didn't mail a letter? "I believe there was one," she says.

She was nearly 28 when she married B. B. McKinney in 1918. That was old for the time, but "there were some people along the road I decided I'd better say 'no' to," she says. The man she earnestly calls the "dearest person and the finest Christian I ever knew" was killed in a car accident in 1952.

A very abbreviated list of his contributions to Baptist hymnology includes: "Have Faith in God," Mrs. McKinney's favorite, and the motto by which she lives; "The Nail-Scarred Hand;" "Wherever He Leads I'll Go;" "Breathe on Me;" "Let Others See Jesus in You;" "Lord, Send a Revival;" "Lord, Lay Some Soul Upon My Heart;" "Serve the Lord With Gladness;" and many others. His hymns are included in books in several languages.

## Quakers, Baptists discuss common areas of concern

BEREA, Ky. (BP) — Quakers and Southern Baptists, meeting in their first formal conference, examined common concerns for obedience, prayer, and peace and laid a foundation for continued discussions.

Sponsored by the Quaker Theological Discussion Group and the interfaith witness department of the Southern Baptist Home Mission Board, the meeting was part of a series of ongoing discussions between Southern Baptists and persons of other faiths and denominations to help Southern Baptists understand other groups and to interpret Baptist beliefs, concerns, and practices to them.

Glenn Igleheart, interfaith witness director, called the conference "a good first meeting" between the Quakers and Baptists: "We dealt with concerns in Baptist life — such as prayer, peacemaking, and voluntarism — which are steadily gaining interest among us. We benefited by listening to the Quakers, who have been interested in these concerns for many years."

During the discussion, church historian E. Glenn Hinson said both groups "emerged from the same womb," as forbears shared common commitments to holy obedience — "following Christ all the way and not halfway" — and voluntarism — the philosophy of making human will dominant over reason.

Both groups have slipped from strict adherence to those principles, said Hinson, professor of church history at Southern Baptist Theological Seminary in Louisville, Ky. He said Quakers and Baptists would do well to re-emphasize both traits.

Participants later reflected on how to develop that relationship with Christ by discussing views on prayer — "communion with the Father so that we are transformed into the image of His Son."

Richard Foster, assistant professor at Friends University, said prayer has the power to "move us into the holy of holies in a spiritual sense," adding that in a practical sense it "brings our wanters more in line with our needers."

One of those things that will make a difference is peacemaking, said Glen H. Stassen, associate professor of Christian ethics at Southern seminary.

And seeking solutions for actively pursuing peace is the element "at the very core of the center of the entire Christian gospel," added Colin Bell, former general secretary of the American Friends Service Committee.

"For Quakers, peacemaking is not merely one of a series of decent options," he said. "Peacemaking must underlie all our actions."

## African villagers rejoice as missionaries bring food

RUMURUTI, Kenya — The men were five hours late, but about 50 villagers were still waiting. As the tractor and wagon approached the Kenyan village of Thome, the women began dancing and singing in the middle of the road.

The men, Southern Baptist missionaries Jim Green and John Taylor, both from Oklahoma, and the man who had offered to provide transportation, were carrying sacks of corn and beans — scarce commodities among the Turkana people who have moved into the

Rumuruti area from northern Kenya.

Driven from their homeland by fighting and drought, the nomadic people are learning to farm with seeds and hoes already provided by the Baptist Mission (organization of missionaries) of Kenya.

But until the harvest comes in, Jim and Ruth Ann Green, with help from other missionaries, will continue delivering corn, beans, and dried milk, along with Christian tracts, twice monthly. Already the people have responded not only to their aid, but also to their Christian message. The Greens see four places where preaching points could be started if Kenyan Baptists were available to lead them.

The Greens deliver about 3,500 pounds of dried corn, 1,000 pounds of dry beans, and 500 pounds of dried milk twice a month for 400 families. The milk was donated but the rest of the project is financed by \$67,000 of hunger relief funds allocated by the Southern Baptist Foreign Mission Board.

The mission took up the project at the request of the Kenyan government after the mission's emergency relief committee and Eluid Mungai, chairman of the Baptist Convention of Kenya, surveyed the area.

## Plane crash surprises evangelist

WINSLOW, Ariz. (BP) — Louis Gomez, a Southern Baptist home missionary from Gallup, N.M., got an unexpected answer when he knocked on the door of the Pete Martinez home in Winslow recently.

A light plane crashed into the opposite side of the house, but didn't make it as far as the front door to let Gomez in.

Gomez was in Winslow to conduct a week-long Spanish revival.

Home Missionary Allison Holman reported that the pilot was uninjured and the co-pilot had only slight injuries but he added, "Brother Gomez came back to our house and took another blood pressure capsule."

Because of prospects reached through the revival, Spanish services have begun at the Indian Baptist Bible Institute, Winslow, on a trial basis on Wednesdays. Gomez comes to Winslow on Wednesday mornings, visits all day, and leads services in the evenings.

"We feel the future for the work is bright," Holman said.