

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## SBTS inaugurates Honeycutt with traditional ceremony

LOUISVILLE, Ky. (BP)— Southern Baptist Theological Seminary inaugurated Roy Lee Honeycutt as its eighth president April 21 with an old-fashioned "laying on of hands" commissioning.

Honeycutt reaffirmed the seminary's "heritage of excellence and quality" in training men and women for ministry in local churches. He pledged to be "the kind of president you want and the kind of president God wants to have here during all the days of my tenure."

About 1,400 persons witnessed the inauguration, a highlight of which was Honeycutt's commissioning. As he knelt at the altar, trustees, faculty, staff, and

representatives of the student body filed by to lay hands upon his head and whisper prayers of affirmation.

The new president said Southern is a "seminary of heritage and of hope — our theme for all the years of the 1980s and '90s."

Sharing his desires for the future, Honeycutt said that when his presidency ends, he hopes he will be able to look back and see that Southern has been "a community of learning and a community of faith."

"I know we are a school and not a church," he said, "but if we are not a churchly school, we have abandoned our tradition and calling."

He revealed his dream of raising \$50-million for the seminary during the next 15 years. He said this would endow enough professorships to perpetually ensure strong teaching in all seminary disciplines and implement specialized centers of Christian preaching, overall ministry, family ministry, evangelism, and world missions.

During the ceremony, Honeycutt received charges from representatives of the Southern Baptist Convention, alumni, trustees, and SBC churches.

## Thompson to join Southern faculty

LOUISVILLE, Ky. (BP)— Luther Joe Thompson, pastor of First Baptist Church of Richmond, Va., has been appointed professor of preaching at Southern Baptist Theological Seminary.

Thompson announced his resignation as pastor of the 3,800-member church April 18. He will join the seminary this summer.

Walter B. Shurden, dean of Southern's School of Theology, said Thompson's appointment gives the seminary the largest preaching department in its history.

Shurden noted the Richmond church has close ties to the seminary. Basil Manly Jr., sixth pastor of the church, was one of Southern's four founding professors. Jeremiah Bell Jeter, the church's fifth pastor, was the first president of the seminary's board of trustees, and John A. Broadus, another founding professor and the second seminary president, was interim pastor of the church in 1873.

Thompson also has close ties to the seminary. He is a graduate of Southern, has been national alumni president, and currently is a seminary trustee. He also is a graduate of Carson-Newman College, Jefferson City, and the University of Edinburgh, Scotland.

A native of Tennessee, Thompson became pastor of the Richmond church in 1968. Previously, he was pastor of First Baptist Church of Chattanooga.

He presently is a trustee of the University of Richmond, and has been trustee of Carson-Newman, Midwestern, and Golden Gate Baptist seminaries.



**STATE YOUTH LEADERS** — A group representing Tennessee gathers behind the state flag during the Youth Ministry National Conference 2, held last week in Nashville. Seventy-one Tennessee ministers of youth and a number of other leaders were present at the conference.

## Researcher urges care to help pressured youth

By Jim Lowry

NASHVILLE (BP)— Researcher Merton Strommen said Southern Baptists need to develop a theology of caring for youth who face powerful peer pressure which almost forces them into drugs, alcohol, and crime.

Strommen, head of the Search Institute, Minneapolis, Minn., addressed more than 800 youth ministers attending the Youth Ministry National Conference 2.

"I feel very deeply about the kind of theology that centers on a life of caring," Strommen said. "I covet for you a ministry that is affirming, open, supportive of, and centered on people."

He said ominous trends loom today in the areas of drugs, alcohol, and the sexual revolution for which there is no precedence.

"Profiteering adults are placing enormous pressures on youth today by promoting drugs, alcohol, and illicit sex, irrespective of the age of the youth," he explained.

"Youth show the most vulnerability in the early and middle teen years. They are very vulnerable at 11 and 15.

"The average initiation age for youth trying alcohol is 13. Three-fifths of sixth graders and four-fifths of seventh graders sometimes drink and three out of four mothers surveyed are troubled over youth-related problems in their homes.

"The sexual revolution in particular we haven't been able to talk about in the church," added Strommen.

On the final day of the conference, youth ministers heard six program leaders and Southern Baptist agency heads encourage them in their efforts to reach youth. The leaders also underscored their commitment to using the resources of their agencies in helping youth ministers.

Also in the closing session, Calvin Miller, pastor of Westside Baptist Church, Omaha, Neb., urged the ministers to be students of the Bible as well as leaders of youth and organizers of activities.

A wide variety of new materials were introduced at the conference including an evangelism/discipleship training course for youth and a book on the work of a youth minister.

Youth Ministry National Conference 2 was sponsored by all of the youth-related components in Southern Baptist agencies. Bob Taylor, youth ministry coordinator in the church administration department at the Sunday School Board, directed the conference.



**INVESTITURE** — Roy L. Honeycutt, new president of Southern seminary, was commissioned with a traditional "laying on of hands" during an inaugural ceremony on campus.

## Gordon L. DePriest dies, led Haywood association

Gordon Lee DePriest, director of missions for the Haywood Baptist Association since November 1973, died April 21 at Parkway Hospital in Jackson after a long illness.

DePriest, 73, was a former pastor of Henning Baptist Church, Henning; Tiptonville Baptist Church, Tiptonville; and Gleason Baptist Church, Gleason.

A native of Carroll County, DePriest was a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. DePriest is survived by his widow, Virginia; two sons, Kenneth, of Jackson, and Ross, of Cleveland, Ohio; and three grandchildren.

The funeral service was held April 22 at Brownsville Baptist Church, Brownsville, with H. K. Sorrell, pastor of the church, officiating, and Tom Pope, interim pastor of the Tiptonville church, assisting.

## Difficulties delay 1981 TBC Annual

The 1981 Tennessee Baptist Convention annual has been delayed in its production and will not be mailed to churches as early in the year as in previous years, according to Wallace Anderson, TBC recording secretary.

"Due to printing difficulties over which we have no control, the availability of the 1981 Annual will be several weeks later than anticipated," Anderson said. "We regret this inconvenience. Be assured that distribution will be made immediately upon delivery."

Anderson is also director of program services of the Tennessee Baptist Convention.

## Lake Tahoe resort area begins recovery after avalanche

By Mark Smith

TAHOE CITY, Calif. (BP)— Things are returning to normal in this quiet northern California resort community which was stunned March 31 by a massive avalanche that killed seven people and nearly wiped out the popular Alpine Meadows Ski Resort.

Gloom turned to jubilation when 22-year-old Anna Maria Conrad, an Alpine Meadows ski lift operator from Glendora, Calif., was found alive after being buried five days in the snow. Suffering from severe frostbite, doctors believed they would have to amputate portions of her feet and hands. Latest reports indicate, however, that her circulation is returning and no such surgery will be required.

Alpine Meadows did not reopen until April 11, the day after memorial services were held for 40-year-old Bernie Kingery, the ski mountain manager and avalanche expert who died in the snow deluge.

According to Dan Holzer, associate director of Tahoe Resort Ministries and pastor of the First Baptist Church of Tahoe City, Kingery was a "great supporter" of Tahoe Resort Ministries and a personal friend. Holzer and two other Tahoe City ministers conducted the memorial service. It was attended by more than 700 people, including a class of Golden Gate Baptist Theological Seminary students in the area for a special study, and 21 volunteer ski ministers of Tahoe Resort Ministries.

The avalanche, 15 to 20 feet high at the leading edge, cut a swath three-quarters of a mile wide down the face of the mountain. It was estimated to have been moving at 100 miles per hour when it tore through a ski patrol hut, slammed into the ski lodge and buried half the parking lot. Kingery was in the A-frame hut at the time.



**DIGGING OUT FROM INSIDE** — Golden Gate seminary students, in the Lake Tahoe area for a class on resort ministries, helped Sue Skinner dig out her house which was covered over by an avalanche.

The Alpine Meadows snowslide and several smaller ones in the North Lake Tahoe area were caused by a rare spring blizzard which dumped 12 to 15 feet of snow in the lake basin in four days. Some statisticians have called it the sixth worst snowstorm in history in the northern Sierra Nevada.

The Alpine Meadows Resort had offered the Golden Gate students free skiing lessons and complimentary lift tickets for three days of recreational skiing scheduled as part of the course. Holzer had made the arrangements with Kingery and Werner Schuster, vice-president for marketing at Alpine.

The seminarians took time out of their class to help Sue Skinner, a member of Holzer's church, uncover her home which was buried in a snowslide at Squaw Valley. That avalanche caused an estimated \$20,000 damage to the house, smashing living room windows, caving in a bedroom wall, breaking furniture, and depositing snow three feet deep inside.

### Ray Cavness succumbs in Ripley hospital

Ray Cavness Jr., a Tennessee pastor and father of Dyersburg State Community College Baptist Student Union Director Stan Cavness, died April 17 in Lauderdale Hospital, Ripley.

Cavness, 52, was a former pastor of Enon and Mount Vernon Baptist churches, both of Halls; McCullough's Chapel Baptist Church, Dyersburg; Finley Baptist Church, Finley; Wynnburg Baptist Church, Wynnburg; Nash Grove Baptist Church, Baxter; New Bethlehem Baptist Church, Dyer; Eastland Baptist Church, Ripley; and 29th Avenue Baptist Church, Lake Station, Ind. He served as a supply and interim pastor for several churches during a period of poor health prior to his death.

In addition to his son, Stan, Cavness was survived by his widow, Shirley; another son, Gale Ray; and two grandchildren.

The funeral was held April 19 at Halls Funeral Home, Halls, with retired Pastor Dillard West officiating, and Jerry Ashley, pastor of Fowlkes Baptist Church in Fowlkes, and Joe Naylor, director of missions for Dyer Baptist Association, assisting.

## High court postpones cases on church school exemptions

WASHINGTON (BP)— Ending weeks of speculation, the U.S. Supreme Court announced it will decide if religious schools practicing race discrimination are entitled to federal tax exemption.

According to the high court's public information office, the cases of Bob Jones University, Greenville, S.C., and Goldsboro (N.C.) Christian Schools against the U.S. government will be argued next term. The court previously announced it will hear the last cases of its current term April 28.

In its April 19 series of orders in the cases, the high court cleared its docket of pending motions and counter-motions filed by several parties, including the Justice Department, Bob Jones University, and the National Association for the Advancement of Colored People.

The tangle of motions in the celebrated cases began Jan. 8, when the Justice Department asked the court to allow the government in effect to withdraw and to nullify a lower court decision against the schools. At that time the Justice Department said it agreed with the schools that the Internal Revenue Service had overstepped its legal authority by revoking Bob Jones' tax exemption and denying similar status to Goldsboro Christian Schools.

For its part, the IRS since 1970 has routinely denied tax exemption to private institutions, including religious schools, which maintain racially discriminatory admissions policies. But under orders from President Reagan and the Justice Department, that policy was renounced in the Jan. 8 motion.

Four days after the motion was filed, however, Reagan denied that the action was racially motivated and announced he would send Congress a bill specifically forbidding tax exemption to such schools.

Congress' reaction to the proposal was lukewarm and, on Feb. 25, the Justice

Department filed a new motion with the high court asking it to decide the Bob Jones and Goldsboro cases after all. At the same time, acting attorney general Lawrence G. Wallace said the government's new position was to oppose Bob Jones' and Goldsboro's claim that the IRS violated their free exercise of religion, while agreeing with the schools that the IRS lacked specific legal authority to deny tax exemptions to private institutions for practicing race discrimination.

In its new actions, the court agreed to grant the government motion and invited Attorney William T. Coleman Jr. to participate in oral arguments defending the IRS policy. Coleman, who was clerk to former Supreme Court Justice Felix Frankfurter, was the high court's first black clerk.

While asking Coleman to argue the IRS view — that the Federal Civil Rights Act gives the taxing agency all the legal authority it needs for its policy, the court denied an NAACP request that it be allowed to argue that view. Instead, the court said, the civil rights group may participate by filing a written friend-of-the-court brief.

Also denied was a motion by Bob Jones University that the court direct the government to reinstate its tax exemption and to reverse the lower court ruling upholding the IRS decision to strip the fundamentalist school of its exemption.

The new set of orders, while not saying when the cases will be heard, does remove any lingering question about possible congressional action, at least for now. Members of Congress, many already campaigning for re-election next fall, will gladly leave the prickly constitutional and legal questions in the cases to the nine high court justices.

## Cal Guy accepts volunteer post

FORT WORTH, Tex. (BP)— Cal Guy, professor of missions at Southwestern Baptist Theological Seminary for 36 years, will retire July 31 and become the director of the Center for Missions and Education at the Luther Rice homesite in Northboro, Mass.

Guy and his wife, Terry, will become Mission Service Corps volunteers Sept. 1, according to Wendell Belew, director of the Home Mission Board's missions ministries division.

Guy will work through the Seminary External Education Division, a joint extension service of six Southern Baptist seminaries. He will teach, preach, and assist with New England association conferences. Guy also will work with bivocational pastors beginning new churches in southern New Hampshire.

The birthplace of Luther Rice, organizer of the first national Baptist convention, was acquired by the Home Mission Board in 1968. It is now being renovated by Baptist volunteers as a visitors' center, historical library, and seminary extension center. The property is also the site of Luther Rice Memorial Baptist Church and the Baptist General Association of New England. The homesite will be dedicated next year in honor of Rice's 200th birthday.

The couple will live in an upstairs apartment at the homesite.

The Guys will replace Mr. and Mrs. Rufus Crozier, who will be curators of the homesite until June. Crozier is former professor at Missouri Baptist College.

## C-N graduates to hear ETSU president speak

JEFFERSON CITY — Ronald E. Beller, president of East Tennessee State University, Johnson City, will deliver the commencement address at Carson-Newman College May 7.

Graduation of 279 students will be held at 7:30 p.m. in Burke-Tarr Stadium.

Beller has been president ETSU since September 1980. Prior to that, he had been executive vice-president and provost for administration at Virginia Commonwealth University, Bristol, Va.

A native of Cincinnati, Ohio, Beller is a graduate of the University of Florida, Gainesville, and Kent State University, Kent, Ohio.

## Voltaic Baptists elect officers

OUAGADOUGOU, Upper Volta — In a show of unity absent in their first two convention meetings, the Baptist Convention of Upper Volta recently elected a slate of six officers representing five of the country's ethnic groups.

They elected Francois Kabore, evangelist from Sanwabo, as convention president. Francois asked Baptists to start work in Sanwabo and neighboring villages after seeing the need for witness there during a trip to find a wife.

Today Southern Baptist missionaries and Tennessee Baptists are carrying out a major development project in the area. About 50 churches were represented in the meeting of the five-year-old convention.

## Valentine praises drunk driver panel

WASHINGTON (BP)— Responding to growing national momentum to crack down on drunk drivers, President Reagan announced creation of a drunk driving commission designed to heighten public awareness of the problem and to assist states and localities in dealing with it.

Reagan's April 14 announcement drew immediate praise from Foy Valentine, executive secretary-treasurer of the Southern Baptist Christian Life Commission, the denominational agency charged with addressing alcohol and drug abuse issues.

Valentine declared: "I join millions of other concerned Americans in the earnest hope that this commission will develop model programs and propose workable legislation that will save lives, help families, alleviate suffering, lower insurance costs, and protect the innocent by getting drunk drivers off the roads."

Reagan said he will name 26 persons to the commission, which will function for a year. Although White House spokesmen could not say when other members of the panel will be announced, the President named John Volpe of Rhode Island, former transportation secretary, as chairman. He also asked Senate Majority Leader Howard Baker of Tennessee, and Speaker of the House of Representatives Thomas P. (Tip) O'Neill of Massachusetts, to name two members from each body.



**REAGAN ADDRESSES RELIGIOUS LEADERS** — President Reagan met with more than 100 national religious leaders, encouraging them to become more involved in improving community life and the welfare of American citizens. During the luncheon meeting, he praised a Southern Baptist woman from Missouri who ministers to prisoners and their families.

## Reagan cites Baptist woman for Missouri prison project

WASHINGTON (BP) — President Reagan has cited a Missouri Baptist woman as an example of one who saw a local need and organized to meet it without seeking government help.

At a White House luncheon hosted for more than 100 Protestant, Catholic, and Jewish leaders, Reagan said that Janice Webb and a Roman Catholic nun, Ruth Haney, mobilized churches and individuals to establish Agape House, a temporary residence for families of prisoners in Jefferson City, Mo.

Miss Webb and Miss Haney initially raised \$46,000, the president said, to purchase an old rooming house to accommodate members of prisoners' families

when they came to Jefferson City to visit their loved ones. Reagan quoted Miss Webb as saying, "Our sole purpose is to provide agape, God's unconditional love to prisoners and their families."

Reagan praised the project, known to Missouri Baptists through published stories in their state Baptist newspaper, Word and Way, as exemplary of what he hopes will become a massive voluntary effort by churches and synagogues to meet local needs without help from Washington.

Reagan told the leaders, which included Southern Baptist Convention President Bailey E. Smith, that accusations that his administration is insensitive to the poor are unfounded.

"I'm not suggesting, nor have I ever suggested," he declared, "that churches and other voluntary groups should pick up the dollar for dollar cost of reduced federal programs. I just believe it would be a good thing for the soul of this country to encourage people to get involved and accept more direct responsibility for one another's health, happiness, and well-being, rather than leaving it to the bureaucracy."

Reagan argued that his budget does not cut spending for social programs but merely slows down their rate of growth. His proposed 1983 budget, he said, calls for \$274-billion for the Department of Health and Human Services, \$53-billion more than he is asking for the Department of Defense.

He criticized the growth of social programs over the past 50 years, saying that "At the depth of the great depression, a substantial portion of all charity was sponsored by religious institutions. Today, as we all know, the field seems to have been co-opted by government."

Reagan pointed to Jesus' parable of the good Samaritan to repeat what has become one of his favorite lines in arguing for more help from private sources: "He didn't go running into town and look for a case worker to tell him that there was a fellow out there that needed help. He took it upon himself."

Unlike most other occasions during his presidency when he has had religious leaders inside the White House, Reagan this time invited representatives from a broad spectrum of religious groups, ranging from the National Council of Churches' Claire Randall to Moral Majority's Jerry Falwell.

## Supreme Court strikes down church solicitation ruling

By Larry Chesser

WASHINGTON (BP) — A sharply-divided U.S. Supreme Court struck down a provision in Minnesota's charitable solicitations law which exempted from registration and reporting requirements only those religious organizations that received more than half of their contributions from their own members.

The 5-4 court majority held that the law's application only to religious organizations which solicit more than half their income from non-members violated the First Amendment's ban on establishment of religion.

Justice William J. Brennan Jr., writing for the court, declared that the principle effect of the law's "fifty percent rule" is "to impose the registration and reporting requirements of the act on some religious organizations but not on others."

The 50 percent rule, Brennan concluded, "sets up the sort of official denominational preference that the framers of the First Amendment forbade."

The court majority declared that laws granting denominational preferences can only be justified by a "compelling governmental interest." While acknowledging that Minnesota has a "significant interest in protecting its citizens from abusive practices in the solicitation of funds for charity," the justices said the state failed to demonstrate that the 50 percent rule is "closely fitted" to a "compelling governmental interest."

The controversial provision was challenged by four members of Sun Myung Moon's Unification Church soon after it was added to Minnesota's charitable solicitations law in 1978. Before the legislature added the 50 percent rule, all religious organizations were exempted from the act's coverage.

A U.S. district court agreed with the Unification Church, holding that application of the law to any religious group violated the First Amendment. Last year, the Eighth Circuit Court of Appeals agreed with the district court that the 50 percent rule is unconstitutional but disagreed that no part of the act could be

applied to religious organizations.

In affirming the court of appeals decision, the Supreme Court noted that its ruling did not grant the Unification Church a blanket exemption from the act, suggesting that exemption could be denied on grounds other than the 50 percent rule.

## Four May seminars set on stewardship

Four Stewardship Development Seminars will be held in Tennessee during May, according to O. M. Dangeau, director of the TBC Cooperative Program and stewardship department.

The purpose of the seminars is to help church leaders become aware of how to lead their churches in Christian stewardship and its total expression, Dangeau said.

Assisting Dangeau in the seminars will be Charles Earl, pastor of First Baptist Church of Loudon, and a local pastor in each of the four locations.

The seminars will be at the Tennessee Executive Board Building, Brentwood, May 6; University Parkway Baptist Church, Johnson City, May 24; First Baptist Church, Lenoir City, May 25; and First Baptist Church, Milan, May 27. A dinner will be served at 6:30 p.m. (local time).

The cost of the seminar and dinner is \$2.00 per person, and the deadline for reservations is May 3. Reservations should be made through the Cooperative Program and Stewardship Department, P. O. Box 347, Brentwood, TN 37027.

The seminar is designed for pastors and budget and finance leaders in local churches, Dangeau noted.

## ETBH names Tim Ryan to vice-president post

KNOXVILLE — East Tennessee Baptist Hospital has named Tim P. Ryan to fill the newly-created position as vice-president of corporate services.

Ryan will be working to extend the services of East Tennessee Baptist to hospitals in outlying communities, similar to the recent affiliation between the Knoxville hospital and Cocke County Baptist Hospital (formerly Cocke County Memorial) in Newport.

Ryan will work with the staff at Baptist on a contractual basis. He will remain employed by Carolinas Hospital and Health Services of Charlotte, N.C., a not-for-profit hospital service organization with experience in operating different types of multi-hospital programs throughout the southeast.

Through Ryan, Carolinas will assist Baptist in offering shared managerial, operations, and clinical services to smaller community hospitals.

## Colorado boy charged in playground killing

LITTLETON, Co'o. (BP) — Jason Rocha, 14, has been charged with first-degree murder in the playground shooting death of Scott Michael April 7.

Michael, 13, a member of Ken Caryl Baptist Church, was dead on the scene when rescue units arrived at the junior high school.

Rocha's \$25,000 bond was revoked when he was charged April 20. He is in the custody of Jefferson County sheriff's office, and will be tried as an adult. No motive for the slaying has been established.



**CHRISTIAN HOME WEEK** — Bob and Mary Bishop of Georgia, and their adopted daughter, Meredith, were brought together through the Home Mission Board-sponsored Sellers Baptist Home and Adoption Center. To highlight family needs and challenges, Southern Baptists observe Christian Home Week, May 2-9. HMB photo by Don Rutledge.

## SBC missionary dies in Nairobi, Kenya

NAIROBI, Kenya (BP) — Larry S. Thomas, Southern Baptist missionary to Tanzania since 1977, died in a Nairobi hospital April 19 after a short illness.

The 42-year-old Texan developed pneumonia after he was admitted two weeks earlier with a malignancy of the lymph system.

Thomas, appointed as a general evangelist, was developer and coordinator of strategic planning for the Tanzania mission and also assisted other missions in eastern and southern Africa as a planning consultant.

Before going overseas, he was a missionary for the Southern Baptist Home Mission Board in Hawaii from 1972 to 1977 where he did pastoral work. Previously, he was state student director for the Hawaii Baptist Convention; minister of music at First Southern Baptist Church, San Mateo, Calif., and pastor of churches in Portland, Ore., and Ellensburg, Wash.

He was a graduate of Baylor University, Waco, Tex., and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. He was born in Jasper, Tex., and had lived in Dallas.

Survivors include his wife, Gayle Brian Thomas of Texas and California; three children — Roger Scott, 18, a senior at Rift Valley Academy in Kijabe, Kenya; Pamela Joy, 16, also a student at Rift Valley Academy; and Tanya Kuuipo, 5 — and his parents, James B. and Georgeanne B. Thomas of Basking Ridge, N.J.

## EDITORIAL

## Your prayers have got to be there

After nearly three years of dreaming, planning, and praying, there will be a definite, positive witness for Christ by Southern Baptists when the 1982 World's Fair opens this weekend in Knoxville.

In April 1977 the Bureau of International Exposition officially granted sanction to a proposed World's Fair in Knoxville, to run from May 1 through Oct. 31, 1982. Born and bred in controversy, financial and otherwise, the visionary exposition will open Saturday. During the next six months as many as 13-million people will crowd the 72-acre site, touring its pavilions, eating at its restaurants, thrilling to its amusement park rides, and buying its souvenirs.

Southern Baptists in the Knoxville area were quick to realize that the World's Fair and its expected millions of visitors would provide a unique opportunity to present a Christian witness. And, Baptists just as quickly discovered that to provide such a ministry

would require a lot of resources — financial, personal, and spiritual.

Since Southern Baptists had never sought to minister to this extent in an event of this size, there were not precedents to follow. And, of course, when blazing new trails, it is not always easy to find quickly the best path to follow.

Financial help came from many sources — Knox County Association of Baptists, designations from Knoxville area churches, the Tennessee Baptist Convention, and the Home Mission Board of the Southern Baptist Convention — as well as a number of concerned individuals. These sacrifices have resulted in a Baptist Pavilion — an adequate facility of which all Baptists can be proud.

Those who have been involved with the project for the past three years wholeheartedly agree that a miracle has occurred in our midst.

But the building and the budget is NOT the real story of the Baptist presence at the World's Fair. What goes on within the walls of the Baptist Pavilion will really be the importance of the whole venture.

The gospel will be shared through a continuing musical/drama, a multi-media presentation, a puppet presentation, visiting choirs, a tract containing the Gospel of John, and volunteer counselors — 12 hours a day for 180 days.

One distinctive need remains: a concerted, continuing prayer ministry for Baptists' ministry to these millions. The initial response has been encouraging. Associations and churches are planning special observances this weekend. Thousands of Tennessee Baptists are personally pledging to pray during the next six months.

How tragic it would be, if — after all the funds and work that has gone into the pre-fair preparation period — we fail to ask God to accomplish all that He intends through the ministry at the World's Fair.

During the fair, each week the Baptist and Reflector will print specific prayer needs. The first appears on this page. Please look for these in each issue and make them a primary part of your daily devotionals and prayers.

God will surely bless our prayers to honor His name as Southern Baptists minister at the 1982 World's Fair.



### World's Fair prayer requests

This week, pray for...

— the April 29 premiere of the Baptist Pavilion presentation at Knoxville's Civic Auditorium, that a spiritual impact will be experienced that will carry over through 180 days of pavilion performances.

— that the May 1 Grand Opening of the Baptist Pavilion will provide the first of many opportunities to present a positive Christian witness.

— See Toh Hon Chew, an HMB innovator of Chinese descent, who will work in a Chinese restaurant at the Fair that God will give him opportunities to share his Christian testimony.

— the staff and volunteers who work for Baptist Ministries that all of the last minute details and problems will not interfere with their primary task of sharing Christ.

— for these choirs who will perform at the Baptist Pavilion: May 1 Carson-Newman A Cappella Choir; May 2 Carson-Newman's "Something Special"; May 3 Carson-Newman Women's Chorus; May 4 Mars Hill College Choir; May 5 "Ephithany," BSU Choir of Western Carolina College; May 6 Baptist Campus Ministry Singers, Florida State University; May 7 Brewton-Parker College Choir.

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### Cicero's comment



By the editor

Cicero entered the airliner and looked around at the fellow passengers — all of whom had their faces buried in books, newspaper, or briefcases.

After about 30 minutes, I struck up a conversation with the passenger in the next seat who identified himself as X. Perry Wince.

"You don't fly often," he perceived. Cicero admitted that this was true — maybe two or three times a year.

"Well, Cicero, you need some advice on how not to look like an inexperienced air traveler. Probably two-thirds of those on this flight don't travel as often as you, but they know how to play the role of an experienced traveler."

Cicero asked if it was that obvious. "Indeed," Perry pronounced. "You might as well have carried a sign which said that, 'I don't fly often!'"

Not wanting to look like a flight neophyte, Cicero inquired, "How?"

X. Perry Wince began his analysis. "First, you ASKED for a window seat — and even worse, you actually looked out the window. Seasoned travelers NEVER sit by the window, lest it appear that they are excited about the trip and are not bored by looking at the earth. If you do have a window seat, you must make up some excuse, such as, 'I had a tight connection from my flight from London and had to take a window seat.'"

Cicero nodded. "Then, when the stewardess gave the demonstration of the emergency oxygen system, you ACTUALLY watched. You are supposed to ignore her — like you've heard it thousands of times."

Perry sighed as he continued, "But the worst giveaway of your inexperience was when the stewardess told us to refer to the emergency card in the seat pocket — and you reached for one. I haven't seen that happen since I was flying from Kennedy to Heathrow on Oct. 7, 1978."

A stewardess came by with Cokes, and Perry asked, "Gwen, are you still flying out of Dulles?"

After she had moved down the aisle, I exclaimed, "Wow! You really must travel a lot to know her name and where she is based."

Perry admitted he had never seen her before. "She has on a name tag and sooner or later all stewardesses are based in Washington," he confided.

With a little encouragement, X. Perry Wince proceeded to give me some tips on looking like an experienced traveler:

— Carry four or five empty ticket envelopes in your pocket, so you can pull these out and look like you travel extensively.

— When the meal is served, say to those around you, "This is the same menu I had last Thursday between O'Hare and Orly."

— Never refer to cities, but rather to airports by names: Lambert (instead of St. Louis), LaGuardia (instead of New York), etc.

"And, another thing," Perry pondered. "It was a dead giveaway when you started praying as the airplane headed down the runway."

## Pastor, please help

In March a very important questionnaire was mailed to approximately one-half of the pastors for Tennessee Baptist churches.

The results of this survey will become a vital part of the 1982 "Tennessee Pastor/Staff Compensation Study" booklet which is being prepared by the Laymen's Church Staff Compensation Committee. The committee and its work were authorized by the 1981 Tennessee Baptist Convention.

An attractive 40-page booklet was published by a similar committee in 1977 and has proven to be of great assistance to churches as they prepare their budgets each year. However, inflation and economic factors have made the 1977 booklet obsolete, so the 1981 messengers asked for an updated publication.

The survey has been prepared, mailed to a randomly-selected list, and is being tabulated by the research services department of the Baptist Sunday School Board at the request of the committee. The surveys are not to be signed, and all information will be kept confidential.

We join with the committee in urging the pastors who received the questionnaires to fill these out and return them immediately. The greater the response, the more reliable and useful will be the 1982 "Tennessee Pastor/Staff Compensation Study."

# 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.

## Let God judge

Dear editor:

I wish to respond to the letter (April 7) concerning "Divorcees as leaders." Since I am a divorcee myself, this letter greatly troubled me.

If a Sunday School lesson cannot be taught for fear someone will think you are speaking directly to them, then there must be some guilt feelings hiding within that person. The teacher is there to teach and should not be afraid of teaching God's Word as it is given to us "regardless of whose toes they step on."

The person's opinion of divorcees as leaders seems to be formed from one incident. The few members who said they were not to judge are entirely correct. If we were to judge our peers instead of letting God do the judging, I am afraid no one would make it to heaven.

I am a divorcee with two small sons to raise by myself. I am a "leader" in our church to some extent, working with our youth and our Baptist Young Women. The young adults of my church place confidence in my abilities, and they know what I have gone through with my unfaithful husband. They do not condemn me or judge me but accept me as I am, a person who loves our Lord and wants to serve Him to the best of her ability. I am glad that our Father is a loving, forgiving God who does not hold my mistake against me.

I work hard for my Lord and my church, because I believe that is what I should be doing. I hope if some sinner sees me and my family, they will see a person with great faith who trusted God in a time of great crisis.

I pray that we as Christians will let God be the judge.

Robbie D. Whiteley  
5517-B Jewell Rd.  
Harrison, TN 37341

## 'Encouragement' to preach

Dear editor:

In the April issue of *The Tie* (Southern Baptist Theological Seminary newsletter), there is an article on the endowment of a new preaching center there. I was dismayed and disappointed to see the following points made.

(1) There will be 30 annual stipends of \$1,000 each available to "encourage" young people to consider careers in preaching.

(2) Also, "The annual Student Pastors' Conference, begun this spring, will encourage enthusiasm for preaching among college students who are nearing career decisions."

I was born again at age 36 in a dramatic conversion experience. I was called to preach at age 37 from a very successful career in another field. I know what is in my heart.

Men don't "encourage young people to consider a career in preaching" and then tempt down-and-out students entering seminary with money.

What was in my heart about my call didn't need any more "encouragement" than it already had from God. Only the churches which call men-encouraged preachers from this type of thinking will suffer.

I urge Tennessee Baptists to try to discourage a great seminary like Southern from this area of endeavor. I was educated after my call in our colleges and seminaries, and I know that most of the criticism leveled at them is untrue. I have had a very good overall

experience in both of the pastorates I have held.

However, sometimes the way is so dark and the times so trying that all I have that keeps me going is my conversion experience and the assurance of my call. I can't even begin to imagine what great harm mentally would come to me and the church I try to serve, if all I had to remember was a scholarship and the encouragement of men.

A. R. Baumgardner  
Rt. 2, Box 2  
Luttrell, TN 37779

## Divorce is forgivable

Dear editor:

I am writing in response to the letter (April 7) regarding divorcees in leadership. Although to a certain extent I agree with "name withheld by editor," I don't agree with their whole philosophy.

We all make mistakes, and most of us pay for these mistakes through the years. None of us is perfect here on this earth.

I am a divorced person, and I am also a leader in my church. At the time I was divorced, I was out of fellowship with the Lord and couldn't have cared less what was happening to me. Well, the Lord cared about me. He sent a wonderful woman into my life whom He knew would help lead me back in the right direction. She did not force me back, but just led. If I had stayed with my first marriage, I probably never would have come to know Jesus as I do today.

My present marriage is growing stronger daily, because Christ is the center of our living. I feel there is a place in our church leadership for divorced persons, and I know the Lord uses us just as He would those who are not divorced.

The writer, it seems to me, has taken it upon himself to categorize sin and to make one greater than another. If I am not mistaken, the scribes and Pharisees did the same thing. My, how times have not changed!

This letter is not written in condemnation, but just maybe for re-evaluation on

## OBU head to return to teaching role

SHAWNEE, Okla. (BP) - E. Eugene Hall has resigned as president of Oklahoma Baptist University, effective June 30, to become professor of preaching at the New Orleans Baptist Theological Seminary, New Orleans, La. He became the 12th OBU president Oct. 15, 1977.

In his letter of resignation to the Board of Trustees Hall said, "While I have observed that I have no interest in a presidency other than the one I hold, I have from time to time acknowledged my affinity for the classroom, my desire to return someday to teaching, preferably at the seminary level, and in the area of preaching. Thus, I could not lightly consider the opportunity to become professor of preaching at New Orleans Baptist Theological Seminary."

A native of Mansfield, La., Hall is a graduate of Louisiana College, Pineville, La.; Southern Baptist Theological Seminary, Louisville, Ky.; and Louisiana State University, Baton Rouge, La.; and has done post-doctoral work at the University of Kentucky.

J. Thomas Terry, OBU vice-president for business affairs, will be interim administrator and chief executive officer.

this person's part. All divorced people do not remain unforgiven sinners, just like all Christians are not sin-less, and both being dedicated to the Lord can surely lead.

Fred Heuck  
5010 Kaye Rd.  
Memphis, TN 38117

## Churches in politics

Dear editor:

When I read my January 1982 issue of "Moral Alert" (the newsletter of the Christian Citizenship Corps), I could not believe what I was reading.

It was all politics. Just think that a little over a year ago the Southern Baptists were blasting other church people for delving into politics. I guess that it is just permissible for certain churches at certain times, that is, when things are not going to suit that church in the political field.

Well, politics or not politics, if things keep going like they have for the past 30 years, you will probably get the chance to see if they allow preaching in Siberia.

I feel that it is our Christian duty to take part in politics, but we are to give our fellowman the same opportunity.

Louise Whitson  
Rt. 2, Box 101-D  
Tiptonville, TN 38019

## Nakedness and judgment

Dear editor:

A few years ago at Bicentennial events, old-fashioned nights, church socials, and patriotic gatherings, I have been privileged to wear long dresses. How graceful I felt; so mature (when I turned 19, adults wore knee-length dresses).

At one of the gatherings a young woman told her little daughter, "You can't even wear blue jeans to this. The pioneer girls did not." Right. Pioneer women and girls wore their long skirts even then helping in the field or gardening.

What a contrast today.

Many are naked or nearly so. Their nakedness shows judgment is coming. Isaiah 20, together with the book of Micah, warns of God's judgment. God gave a covering to Adam and Eve - a covering to remind us and show to God that we anticipate new bodies and His everlasting glory (1 Peter 1:18-24 and 1 Corinthians 15:19-58).

Since God made coats of the little lamb for Adam and Eve, surely this points to the Lamb of God which takes away the sins of the world and also shows us that we are to wear clothes in anticipation of this glorious event, we who believe will be clothed in Shekinah glory!

Sara Bradford Saunders  
1013 Joyce Lane  
Nashville, TN 37216

## Humanism's purpose

Dear editor:

Recently I wrote a letter to your columns about the appearance of Walter Mondale at the Christian Life Commission seminar this spring (letters, April 14). In response, you reported that he said in effect, "I am not a secular humanist. I am just a humanist."

It is an absurdity for Mondale to attempt to distinguish between "humanism" and "secular humanism." There is no place to demarcate. If he or anyone presumes to try, he is deluded or he acts as an apologist for humanists.

It is quite apparent by now that there is only one kind of humanism. In all its guises, it is Godless. Such a statement is so well-founded that none can say it is based on whim, opinion, or dogma. All humanist activities are calculated to be secular in thrust, according to the founders, the present leaders, their two comprehensive manifestoes, and their qualified critics. All humanists hold that

# Personal perspective

By TOM MADDEN  
TBC executive secretary

Perhaps because of springtime or because of the Easter season, my thoughts have turned to gardens. I find myself musing about the gardens in the Bible. I want to emphasize three or four of them.

An early experience of God's relationship with man is found in a garden. "The Lord God planted a garden eastward" (Genesis 2:10). Someone has said that in the first chapter of Genesis, you meet God; in the second chapter of Genesis, you meet man; and in the third chapter of Genesis, Satan tries to interrupt the relationship between man and God. However that may be, the garden of Eden became the garden of man's fall. Sin was to turn this beautiful and perfectly-created garden into a briar patch, and Adam and Eve were to be driven from it. However, God did not leave them and us without hope. For He said to the serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15).



Madden

Another garden in the Bible is the garden of Gethsemane. The Word of God says, "He went forth with His disciples over the brook Cedron, where was a garden." Apparently this was where a winepress had been. Here the grapes would be brought from the vineyards to have the juice pressed out. Now it has become a winepress of woe in which all the bitter fruits of the world's sin was poured, to be trodden alone by the Son of God. The Word of God says, "Jesus oft-times resorted thither with His disciples." Here it was that our Saviour prayed, "Father, if Thou be willing, remove this cup from Me; nevertheless not My will, but Thine, be done." (Luke 22:42).

Quickly we turn in our thinking to the garden of the resurrection. Again, the Word of God says, "And in the garden a new sepulcher, wherein was never man yet laid." It was while in the sepulcher that our Lord cleansed it, changed it, and made it simply a reception room, where our bodies would rest until He comes to unite our souls with our bodies.

I would like to mention one other garden. Heaven is pictured as a garden, with a river, trees, and fruit. Man's pilgrimage began in a garden, ends in a city, and central in that city is a garden. I like gardens!

God doesn't exist, or that He is totally indifferent to the human condition.

Why does Mondale quibble? Perhaps he would like to travel on both sides of the street, so he walks down the middle of it, waving to folks on the sidewalks.

For several decades the total fabric of our society has been weakened by this struggle of the humanists against Christian influence. Their work is so permissive and subtle that most Christians are unaware of it. The humanists expect the reshaping of America to be complete within two and not more than three decades.

Bruce Sartor  
2804 Glenoaks Dr.  
Nashville, TN 37214

# Foundation director becomes Saturday hero

**EDITOR'S NOTE:** This is part of a series of feature stories on the executive heads of Southern Baptist agencies, boards, and institutions. Each article has been written by a public relations person within the agency.

By Norman Jameson

NASHVILLE (BP)— When the gun sounded to end a peculiar Nashville youth league football game, the coach cheered with the winners and cried with the losers. Then he told them both he would see them at practice Tuesday.

Hollis Johnson, a familiar face in the local YMCA volunteer coaching staff, was coach of both teams.

"It was a strange feeling," says Johnson, who in the "off season" is executive director of the Southern Baptist Foundation. "Here were boys I worked with for two months. I wanted both teams to win."

"When the game was over, we knew we'd done our job because the players hugged each other. The next week in practice they worked together as if they'd never played against each other. They acted as if they'd matured 10 years."

The maturity gain pleased Johnson most. He coaches not for the boys' Saturdays, but for their lives.

Participating in games is less significant now for Johnson, who was a three-year starter on the Vanderbilt University baseball team after being cut as a freshman. The campus newspaper once dubbed the 6-2, 145-pound shortstop "Saturday's Hero" for delivering the game-winning hit two weeks in a row. But he was so thin, when he walked to the plate fans yelled "Hey bat, swing that player."

A bad back keeps Johnson out of most sports activities, but more significantly, a spiritual maturity has changed the focus of his energies.



**SATURDAY HERO** — Once dubbed "Saturday's Hero" by the Vanderbilt University newspaper after he delivered game-winning hits on two consecutive weekends, Hollis Johnson is now a real Saturday hero while coaching young football teams.

Once addicted to Vanderbilt sports, he now feels the events conflict with too many important things — deacons meeting on Mondays, teacher training, and church on Wednesdays, and Sunday School preparation when the games are on Saturday nights.

"When you teach Sunday School, it's hard to get frenzied up for a basketball game Saturday night and still put in the time for Sunday School," he says. "We try to keep Saturdays open."

"We" includes his wife, Celeste, who teaches with him in the college department of Belmont Heights Baptist Church. They met when Celeste, once a finalist in the Maid of Cotton beauty contest, introduced herself to him at a Vanderbilt homecoming.

"She was a current student and he was a sailor, assigned to the USS Hammburg. But fortune was not all smiles that

night because he could not secure a date with her for a year.

They meet daily now, for a quick three-mile walk along a wooded road near their house. The exercise is in lieu of more strenuous activity for Johnson but he cherishes the time alone with Celeste when they can discuss their Sunday School lesson and their children, Hollis E. Johnson IV, 18, and Martha, 13.

The walk is glue time that cements their marriage. During a Sunday School section last fall on Christian marriage, the Johnsons "threw the book away and did our own. I've never seen such feverish note taking."

Johnson said they were explicit within the bounds of propriety, and he was sure his class members had never heard the characteristics of Christian marriage described so plainly.

Johnson managed \$200-million of assets as the trust officer for First

American National Bank in Nashville before coming to the foundation in November 1976. While at the bank, he handled the foundation's account and met monthly with the foundation executive committee.

When Kendall Berry retired as executive director, the foundation turned to Johnson. They talked to him at just the time he says the Holy Spirit was starting to make him unhappy at the bank. "It just wasn't fun anymore," he wrote in the May 1981 Baptist Program.

Johnson, a layman, and Celeste had let their spiritual lives grow cold. Then the loss of two babies, one before and the other 48 minutes after birth, jarred them aware of their dependence on God. The Johnsons' rededication to their Christian task pushed them into involvement at all levels of their church. Then the foundation's offer to manage its \$17-million came and Johnson saw it as Spirit-directed.

Johnson's involvement in economic issues prompts daily questions around the break table downstairs in the Southern Baptist Convention building. For years as the U.S. economy slipped ever deeper into inflation-ravaged recession, Johnson said if Americans did not effect a cure themselves, it would be effected for them.

He predicted two years ago it would take a wrenching recession to cure the inflation caused by greed. "The inflation problem has been one of psychology," Johnson says. "the psychology of greed. We all went out and bought all we thought we would need because we could pay for it later in deflated dollars."

Johnson says the current high unemployment and stagnant economic indicators appear to have had little effect on Southern Baptist giving for missions and education through the Cooperative Program. "But if the present conditions hold for another year, we're in trouble," he says. "You can write that down."

## Carson-Newman trustee 'bulldozes' in Upper Volta

JEFFERSON CITY — R. C. Fox, a builder in Oliver Springs and a member of the Carson-Newman College trustees, recently demonstrated that he is a man of Christian conviction and action.

"A member of our church (First Baptist, Oliver Springs) mentioned to me the need for dozer operators in Upper Volta," said Fox. "I had not operated heavy equipment in almost 10 years but felt if I could be of service in the Tennessee Baptist project to build a dam there, I should go."

Mrs. Elizabeth Heilman, also a member of First Baptist, Oliver Springs, was already in Upper Volta as a cook and operating the dining hall. Mrs. Heilman's daughter had first mentioned to Fox the need for assistance in building the dam.

Fox's pastor, David Hanes, called the Foreign Mission Board in Richmond, Va., and told them of Fox's interest. His offer to help was quickly accepted, and the east Tennessean arrived in Upper Volta on Oct. 9, 1981.

Prior to his departure, Fox spent some time at a Caterpillar dealership, learning to operate the equipment that would be available at the dam site.

"I arrived in the capitol city of Ouagadougou and spent the night in the Tennessee House," said Fox.

The following morning Fox was driven 120 miles to the projected site of the dam.

The only earth-moving equipment on the site was a dozer and small tractor with a front-end loader. "It was obvious that if we were to move the necessary earth for the dam (to be about 30 feet high and three-quarters of a mile long) we were going to need a scraper (larger earth mover)," Fox continued.

Fox and Larry Cox, missionary to Upper Volta, began an immediate search to find the needed equipment. While the search was in progress, Fox continued to do what he could each day with the dozer, moving clay needed for the dam. When he had done as much as possible with the dozer, he returned home Nov. 10 with the understanding that he would return when a scraper had been secured for the project.

In less than two weeks word came to return. This time, Fox's wife, Maud, returned with her husband. She assisted in the dining hall.

"A national was operating the scraper when I returned," said Fox. "I could not speak his language, and he could not speak English. Somehow we did learn to communicate with each other, and he taught me how to operate the equipment."

The rented equipment was costing \$650 per day plus fuel.

"For this reason we wanted to get the

maximum from our investment, so we ran the scraper from 6 a.m. to 6 p.m. When the national became tired or needed to eat, I relieved him," said Fox. "The only time we turned the motor off was at night when we refueled for the next day."

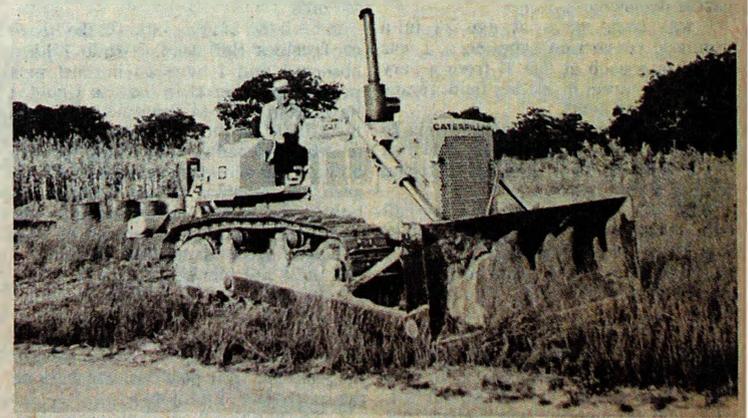
The daytime temperature was around 100 degrees.

Fox incurred a broken rib in a motorbike accident, but the bouncing, jarring

ride on the heavy equipment did not keep him from the task of building the dam.

"We were working desperately to have the dam completed before the next rains came," said Fox.

The Tennessean was reluctant to allow a story on his contribution in Upper Volta to be written. "There are so many others who have gone who have done so much more than I have," he said. "I feel a little guilty about getting any recognition."



**'BULLDOZING' TRUSTEE** — R. C. Fox, Carson-Newman trustee, prepares to move more dirt for the dam in Upper Volta where he served as a volunteer.

# Tennessee

## LEADERSHIP . . .

Paul Hofmeister submitted his resignation, effective March 28, as pastor of Oak Grove Baptist Church, Livingston.

Ridgecrest Baptist Church, Chattanooga, recently called Clifford McCabe as associate pastor. Jack Lee is the church's pastor.

Charles Hill resigned as minister of education at Ridgeway Baptist Church, Memphis, to accept a call from First Baptist Church, Allen, Tex. The pastor of Ridgeway is Livy L. Cope.

W. W. Shanklin, who retired from the position of director of missions for Dyer Baptist Association in October, was recently called to New Bethlehem Baptist Church, Dyer, as minister of outreach. W. B. Oakley is the church's pastor.

Meridian Baptist Church, Knoxville, accepted the resignation of Michael C. Bryan as minister of music and youth, which was effective April 25. James A. Hutson is pastor of the church.

Macedonia Baptist Church, Cleveland, called Raymond Hooker as minister of music and Don Varnell as minister of youth. The church's pastor is Reed Wright.

Lewis Harrington accepted a call from First Baptist Church, Savannah, to become its minister of music and youth. Harrington came to the church March 7 from First Baptist Church, Booneville, Miss. John Pippin is pastor of the church.

First Baptist Church, Hohenwald, called Clarence Stewart as interim pastor, a ministry he began April 11.

W. M. Young submitted his resignation, effective March 28, as pastor of Ramah Baptist Church, Leoma.

Hickory Valley Baptist Church, Hickory Valley, accepted the recent resignation of Marvin Robertson as its pastor. The church has called W. W. Clark as interim pastor.

Erby McKinney recently resigned as pastor of East Watauga Baptist Church, Johnson City.

Cherokee Mountain Baptist Church, Jonesboro, has accepted the resignation of Pastor Ronald Lunsford.

Bill Martin was called as minister of music and youth by Curve Baptist Church, Ripley. Wesley Beavers is the church's pastor.

Randy Crews resigned as pastor of Mansfield Baptist Church, Mansfield, to accept a call to Green Baptist Church, Oak Grove, La.

Mount Signal Baptist Church, Buchanan, accepted the recent resignation of its pastor, Paul Crocker.

Hank Jones accepted a call from Riverside Baptist Church, Harriman, to come as minister of music and youth. Jones came to the church March 14 from Union Baptist Church, Wartburg. Mason C. Goodman is pastor at Riverside.

## REVIVALS . . .

Oscar Trainer, pastor of Indian Creek Baptist Church in Smithville, led his church in revival March 21-28. The church recorded seven professions of faith and several rededications including a commitment to Christian service.

First Baptist Church, Millersville, was led in revival April 4-11 by the Lee Castro Evangelistic Team. Pastor Harold Gregory reported nine professions of faith and one new member by letter.

Palestine Baptist Church, Selmer, recorded 18 professions of faith during recent revival services. Charles Shipman, of Tupelo, Miss., was the evangelist for the revival; Johnnie Parrock led the music. Steve Cole is the pastor of the church.

A youth revival was held at New Prospect Baptist Church, Rutledge, March 19-24, with Evangelist Billy White. Buddy White, pastor of the church reported one profession of faith, one new member by letter, and five rededications.

A March revival at Indian Ridge Baptist Church, Blaine, resulted in 22 professions of faith, 29 new members by baptism, and 6 new members by letter. Charles Lynch, pastor of Highland Baptist Church, Knoxville, was the evangelist; Steve Hill is the pastor of the church.

Michael McGough, pastor of First Baptist Church in Whitewell, led First Southern Baptist Church, Pikeville, in

revival March 28 through April 4. The church recorded three professions of faith and one new member by letter. Bill Eugene Roberts is the pastor of the Pikeville church.

## REVIVAL PRAYER REQUEST . . .

Eastland Baptist Church, Nashville, has scheduled revival services for May 9-12, with J. D. Grey, pastor emeritus of First Baptist Church in New Orleans, La., as the evangelist. J. L. "Pete" Ford is the pastor.

## PEOPLE . . .

Frank Raper and Dan Owen were ordained recently as deacons of Second Baptist Church, Chattanooga. Participating in their ordination service were T. J. Youngblood, pastor of the church; Mike Steele of Trenton, Ga.; and Ed Mayfield and William Owen of Woodlawn.

Dillard A. West retired from the pastorate of Enon Baptist Church, Halls, April 11. West was previously pastor of churches in Texas, Kentucky, and Tennessee, and is a former member of the executive boards of the Tennessee and Kentucky Baptist conventions. He is a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He and his wife are relocating in Trezevant.

First Baptist Church, Englewood, honored Pastor Fred Wholwend during a reception marking his retirement. Wholwend, who was pastor of the church for 17 years, is a former pastor of Boyd's Creek Baptist Church, Sevierville; East Alcoa Baptist Church, Alcoa; Temple

Baptist Church, Springfield, Ohio; and Zion Hill Baptist Church, Comanche, Tex. He was moderator, vice-moderator, and evangelism committee members for the McMinn-Meigs Baptist Association, and is a member of the Carson-Newman College Advisory Board. A native of Knox County, he is a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He and his wife are relocating in Gatlinburg.

## Carter foundation aids new library at SWBTS

FORT WORTH, Tex. (BP) — The Amon G. Carter Foundation of Fort Worth has given \$750,000 to the library under construction at Southwestern Baptist Theological Seminary.

The grant, the largest foundation gift in seminary history, will be used for the \$6.6-million library scheduled for completion in August. The library is part of Southwestern's \$25-million Vision/85 capital needs and endowment fundraising project.

The Carter foundation was established by the late Amon G. Carter, Fort Worth newspaper publisher and philanthropist. The foundation previously gave \$200,000 to the seminary for construction of its Recreation/Aerobics Center.

## Mississippi pastor to teach at NOBTS

NEW ORLEANS (BP) — Robert B. Barnes, pastor of the First Baptist Church of Poplarville, Miss., for 15 years, has been elected to the faculty of the School of Christian Training of the New Orleans Baptist Theological Seminary, effective June 1.

Barnes, a native of Atlanta, is a graduate of Mercer University in Macon, Ga., and New Orleans seminary.

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## Russian Baptists report baptisms

INTERLAKEN, Switzerland (BP) — Registered Baptist churches in the Soviet Union baptized about 11,000 new believers during 1981, bringing total baptisms during the past five years to more than 45,000.

Sergei I. Nikolaev, Baptist superintendent for the northern Russian region of the All-Union Council of Evangelical

Christians-Baptists, reported the totals while in Interlaken, Switzerland, to attend the International Congress on Revival.

Nikolaev also reported a "visible revival" among young people in all churches in the Soviet Union, including Russian Orthodox, where "thousands of youth, especially students, stand throughout the liturgies as they are seeking the truth."

Nikolaev, the youngest of some 45 council superintendents, said that in several registered congregations, 50 to 60 percent of the members are young people.

In his own region, where the farthest church is 1,800 miles from his home in Leningrad, the number of registered congregations has increased to 62 from 33 in 1978.

Membership in the Leningrad Baptist Church, where he formerly was pastor, has reached 3,500.

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## C-N to award honorary degrees to Robert McCray, John Laida

JEFFERSON CITY — Two Tennessee Baptist pastors, Robert D. McCray and John David Laida, will be awarded honorary doctor of divinity degrees from Carson-Newman College during the institution's May 7 commencement.

McCray has been pastor of the First Baptist Church, Dandridge, for 23 years and Laida has been pastor at Clarksville's First Baptist Church for 22 years.

A native of Bristol, McCray is a graduate of Carson-Newman and Southern Baptist Theological Seminary, Louisville, Ky.

From 1951 to 1954, while a C-N student, he served as music director of Calvary Baptist Church in Bristol. The following three years as a seminary student, he was mission pastor at First Baptist Church, Crossville. Before going to Dandridge, McCray was pastor of Pond Grove Baptist Church in Rockwood.

McCray has been a member of the C-N board of trustees, the Broadman advisory board of the Baptist Sunday School Board, and is now a member of the board of trustees of East Tennessee Baptist Hospital, Knoxville.

Active in the Tennessee Baptist Convention, McCray has served on the Executive Board and Committee on Committees.

Laida is a graduate of Moody Bible Institute, Chicago, Ill., Gordon College, Wenham, Mass., and Southern seminary.

During World War II Laida served as a chaplain in the U.S. Army with the 30th Infantry Division and spent a year in combat in Europe. From 1950 to 1952,

Laida served as pastor of Auburn (Ky.) Baptist Church and from 1952 to 1960 as pastor of First Baptist Church, Fulton, Ky.

Laida was president of the Tennessee Baptist Convention in 1981 and has also been president of the Tennessee Baptist Pastors' Conference. He has been a trustee for the SBC Christian Life Commission, Belmont College, the Baptist Sunday School Board, and a member of the Tennessee Baptist Convention Executive Board.

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

Last week was Ground Zero Week. Across our nation various programs emphasized the seriousness of thinking the unthinkable: nuclear war.

We heard that missiles could be launched half a world away during the opening credits of a half hour TV show and would strike their targets here before the first commercial break.

At the same time we watched the British fleet take nearly a month to steam toward the Falkland Islands.

Secretary of State Haig has had the luxury of weeks to jet back and forth between Britain and Argentina as a peacemaker. Unfortunately he has not had much success, but at least there has been time for the effort.

The contrast brings home the stark realities of nuclear conflict. There will be no limits. There will be no winners.

A strong defense is one avenue to maintaining peace. However, the Christian has available other methods of waging peace.

The fruit of the Spirit — love, joy, peace, longsuffering, gentleness, faith, meekness, temperance — are useful in calming hostile attitudes. Families can teach peacemaking skills for the good of the household, the neighborhood, the world.

We can also question the difference between a secure defense and an inflationary weapons glut that threatens world security.



Self

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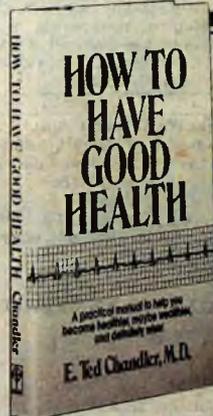
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EXECUTIVE DIRECTOR/TREASURER  
EVANS B. BOWEN

It does appear that Spring is here! Trees, shrubs, grass and flowers give the appearance of "new life" after a cold winter. Hopefully, warm sunshine will confirm our belief that Spring is truly here.



May is a big month for your Tennessee Baptist Children's Homes. May 9 is Mother's Day! Our Mother's Day Offering Goal is \$600,000. This offering provides about 27 1/2% of our operating budget. We often say that it is bread and butter for the boys and girls in our care.

We have endeavored to get a sample packet of materials to every pastor in our state. Try as we do, usually we miss some. If your Church does not have posters, bulletins and offering envelopes, we would like to supply them without cost to you. Just write us a card telling us the number of each that you would like to have.

Work on the cottage in Johnson City is going well. We believe that it should be ready for occupancy by June. This is an exciting first for TBCH. The boys and girls in that area will be able to stay much closer to other family members. We covet your prayers in this exciting step that your Children's Homes is about to take.

One of the cottages on the Chattanooga Campus, about thirty years old, is presently being renovated. It has taken on a new look. The boys and girls living there will enjoy the beauty and added conveniences. This project was much over-due. We have another building that will be renovated when funds are available.

We are fully staffed with some of God's choice people. They have come to TBCH with a sense of calling. Without a good staff, we cannot do a quality job in Child Care. Remember to pray for the children and staff as we try to mold lives and magnify our Lord.

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retirement income, those policies could now be given to an institution of the individual's choice.

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Perhaps you have the opportunity to give in this unique way. For further information, contact Tennessee Baptist Children's Homes, Inc., P. O. Box 347, Brentwood, Tennessee 37027.

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## A MINISTRY OF COOPERATION

A child is a multi-faceted personality. At times a bundle of energy, a tangle of disturbed emotions, a fearful attitude, coming out of a family situation that has so deeply affected the family that the child can no longer live in that atmosphere. It could be many factors that have led to this situation. It might have been the death of one or more of the parents, some deep seated family conflict or problem, poverty, or some other occurrence that has created an atmosphere in which the child can no longer live in the home.

But whatever the case, that multi-faceted child is in need of a central source for growth, love, care, understanding, guidance, and spiritual direction — all of those things that are so necessary for the development of a child into a responsible Christian adult. An adult that is sound mentally, emotionally, physically and spiritually.

Child Care through the services of the Tennessee Baptist Children's Homes, Inc. is a cooperative mission and ministry. The services provided at our various campuses involve the concerned effort of countless individuals and interested groups. This cooperative endeavor offers much to the children of disrupted families across our state. What is offered? These services include: Foster Care, Spiritual Guidance, Group Care, Continuing Education, Medical Services, Emergency Shelter, Crisis Intervention, Child Care and Family Services, and referral services.

Tennessee Baptists can be proud of the ministry in which they have involved themselves. They are giving a gift of love as they provide needed Christian care to children. Your prayers and support for our work are greatly appreciated. Fulfilling our mission and ministry can be successful only as Tennessee Baptists continue to share from their own blessings so that children can be blessed.

## REMEMBER MOTHER'S DAY OFFERING

MAY 9, 1982  
Tennessee Baptists  
Goal \$600,000

## ASSOCIATE EXECUTIVE DIRECTOR

Coming to the work of the Children's Homes from outside the organization, you see things that you might not think of or at least take for granted. I had always known of the work of the Tennessee Baptist Children's Homes through my role as a pastor. I had on some occasions aided in having children placed in one of our homes. As I faithfully followed the denominational calendar, I promoted, or at least gave members of congregations the opportunity to give to the Mother's Day Offering. I knew that this was an important ministry of our denomination. But looking at something from the outside is different from looking at it from the inside. When I came to work I discovered what a really wonderful thing it is to minister to children and families in this manner through our Children's Homes. I discovered how complicated it is to satisfy all of the legal requirements that have to be satisfied. I discovered what a truly remarkable staff we have on each of our campuses and in our central office. In other words, I discovered what I had always known, that one of the most important and well done ministries we have as Tennessee Baptists is our child care ministry.

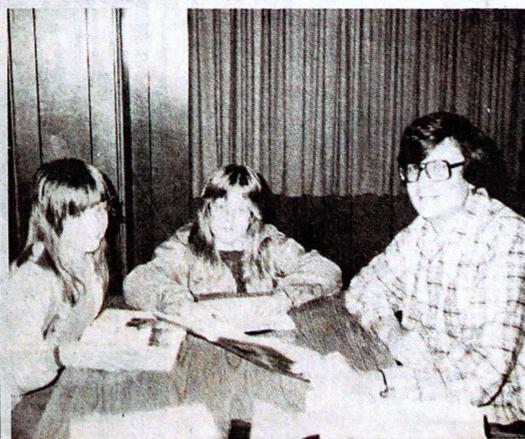


Now that my understanding has been deepened and broadened, I have come to realize that when we talk about missions, we are in part talking about a child care ministry in our own state. A great missions endeavor that cares for the physical, mental, emotional, and spiritual needs of children. A ministry that demonstrates the love of Christ in action, a love that is translated into caring in tangible ways.

Jesus said, "Suffer the little children to come unto me," and we are bringing them to Him through our Child Care Ministry.

Yes, coming from the outside, you see some things you have not thought about before, and because of what I see in our Child Care Ministry, the tremendous job that Tennessee Baptists are doing. I am proud to be a part of the work of Tennessee Baptist Children's Homes, Inc.. Because of what I see, my own commitment is deepened, and daily I am grateful to God that Tennessee Baptists care about Children enough to minister to them in such a magnificent way.

Part of the atmosphere on the campuses of our Children's Homes is helping children learn. Here some of our children are being tutored.



BIBLE BOOK SERIES  
Lesson for May 2

# David's plan for worship

By Dennis R. Plank, pastor  
First Baptist Church, Madison

Basic Passage: 2 Samuel 6:1 to 7:29 (1 Chronicles 13:1-14; 15:25-29; 16:1-3; 17:1-27)  
Focal Passages: 2 Samuel 6:2-3, 17; 7:1-5, 11b-13, 25-26

The ark, which had been constructed by God's people during the wilderness experience, had been kept in Kirjath-jearim or the Baale of Judah for almost 80 years.

Within the ark were the tables of the law which had been given to Moses. The ark symbolized the presence of the Lord. Psalm 132:1-6 seems to relate David's intense desire to bring the ark back to its home. Above the ark were two solid gold cherubs or physical representations of God's holiness. Between their arched wings, the Lord of hosts was said to reside.



Plank

David was noble to desire to bring the ark to Jerusalem, but, seemingly, he attempted a good work in a wrong fashion. Neglecting to seek God's guidance, he sought the advice of his political associates (1 Chronicles 13:1-4). His chief motive might have been to unify the nation rather than to glorify God.

His next mistake was to ignore the instructions in God's Word for handling the ark. The ark, according to Numbers 3:27-31; 4:15; 7:9; and 10:21, was to be carried by the Levites upon their shoulders. Instead, David did what the Philistines had done earlier -- he placed the ark upon a cart. Subsequently, it was demonstrated that human methods of doing God's work always will fail.

As oxen pulled the cart, Uzzah, the son of Abinadab, took hold of the ark to keep it from falling. The ark was to be touched only by hands of those who were priests (Numbers 4:15). Immediately Uzzah died. At first David was angry, but then he realized God was attempting to speak to him. The procession was stopped, and the ark was left in the house of Obed-edom the Gittite.

For three months David confessed his sins and sought God's guidance. Meanwhile, the Lord was blessing Obed-edom's family. This time David prepared a tent for the ark and encouraged the Levites to be clean spiritually before assuming their task.

When the ark finally was moved to Jerusalem, David greatly rejoiced in the success of the project. David celebrated by wearing priestly garb and by sacrificing burnt offerings denoting consecration. Peace offerings also were prepared which expressed thanksgiving. David spontaneously celebrated God's greatness as the ark was carried home.

Michal, Saul's daughter, criticized David, her husband, for showing such genuine spiritual emotion. "Therefore Michal the daughter of Saul had no child unto the day of her death" (2 Samuel 6:23).

David desired to build a house of God which at least would be as great as the house of cedar in which he resided. Nathan the prophet at first believed God approved of David building a house for God. Later that night, however, God told Nathan that David was not to attempt such a task. Nevertheless, the Lord was to reward the king as if he had completed the work since David's motives were pure and sincere (1 Kings 8:18).

The Lord told Nathan that David was to build a lasting dynasty. His house would be to the Lord's honor. Especially significant is 2 Samuel 7:12. The fulfillment of this promise is seen in the coming of Jesus Christ. In Luke 1:28-32, Christ was promised the throne and kingdom of David. Of Christ's kingdom there would be eternal peace. The Saviour, in justice and righteousness, would reign forevermore (Isaiah 9:7). Upon learning this, David thanked the Lord for His goodness.

Four matters attract special attention in these verses:

To be spiritually successful, people must not act upon human wisdom but upon the advice of God's Word. The Bible still is to be our sole source of faith and practice.

It is not wrong to want to improve our places of worship. Many individuals carelessly regard our church buildings while taking great pride in personal dwellings. Houses of Christian worship at least ought to be equal to our personal dwellings.

God looks upon people's hearts and rewards the spiritual motives more than He does actual deeds. Many Christians will gain heavenly reward because their hearts were right with God.

God always will keep His Word. David's house or dynasty was to be eternal. The Lord is one upon whose promises one may depend.

UNIFORM LESSON SERIES  
Lesson for May 2

# God evaluates His churches

By Robert O. Byrd, professor of religion  
Belmont College, Nashville

Basic Passage: Revelation 2:1 to 3:22  
Focal Passages: Revelation 2:8-11; 3:14-22

In order to achieve a clear understanding of the letters to the seven churches, attention should be given to the portrayal of the risen Christ given in 1:12-18.

Portions of the description of the Lord which occur in chapter one are repeated in chapters two and three as part of the communication addressed to the specific churches. In chapter one, Christ was described in images which suggested purity, strength, and comfort.

### The risen Christ in the midst of the churches

Perhaps most importantly, the Lord was located in the midst of His churches (symbolized as lampstands). It was important for believers to realize that Christ had not deserted His churches. The potential for a close relation between the leaders ("angels, messengers," symbolized as stars) of the churches and the Son of man was shown by His holding them in His right hand (1:16, 20).



Byrd

The Lord addressed letters to seven churches in the Roman province of Asia through the leaders of those churches. Each letter is directed to a specific situation in a particular community. There is a sense in which the linking of these letters expressed the intention that all of the churches were to heed the message of each one of the letters.

All the letters follow essentially the same pattern. First, there is an address which designates the church to which the letter is addressed through its leader. Then there is a description of Christ drawn from the vision in chapter one. The second letter in our lesson (3:14-22) does not include this feature. The heart of each communication expresses the spiritual condition of the church and the message to the church. After a promise to those who were victorious, there is an exhortation for the message to be heard.

The risen Christ commends a church Smyrna was a busy, prosperous city. It included many great buildings, and its citizens proudly claimed it was the birthplace of Homer. The message was said to come from the "first and the last." See 1:17-18 for an earlier occurrence of this description.

"I know" assured the church that their

situation had not escaped their Lord. "Tribulation" comes from a term which refers to pressure and could refer to a wide range of sufferings. The word for "poverty" indicates absolute destitution. The cause of their poverty is not identified.

In addition, they had had to contend with intentional attempts to destroy their name. The source of this slander was clearly linked with Jewish activity. The slanderers had become so vicious in their attacks that they were described as a synogogue of Satan.

Perhaps the church at Smyrna had lost sight of its most valuable possessions. It is all too easy to feel "unloved, unwanted, and insecure" when life is going badly. Even in the worst situations, God's people are richly endowed with His love and presence among them. Even though there may be a tribulation ahead, we can be assured that Christ wants us to know "you are rich."

### The risen Christ condemns a church

The last part of our lesson focuses on a church about which there was little good to be said. Like Smyrna, Laodicea was a thriving, busy city. Sheep were grown in the area which were famous for a high quality, glossy, black wool. There was also a medical center which produced special eye medication. There were warm springs also used for healing but not for drinking. On the surface it would appear that the situation in these two churches was much the same.

On the inside it was clear that the two churches were quite different. The speaker designates himself by the term "Amen" among others. This affirms the certainty and validity of the words he would speak. The Laodiceans would understand the image of water that was warm enough to be unfit for consumption. Perhaps they were guilty of offering the appearance of a valid religious life without the reality of it.

This church thought of itself as having a great deal but failed to see that what it lacked was overwhelming. Perhaps they could think only of what they had to offer and had no sense of what they needed. This would certainly create the need for them to see. Like Bartimaeus they needed to cry out, "Let me see."

Their lukewarm condition probably meant they were unwilling to make the necessary decisions. They could not decide exactly what they ought to be.

To such indecisiveness their Lord would say "I stand at the door and knock ... if any man hear ... and open ... I will come in ..."

This should challenge Christians to be willing to make the kinds of decisions that will bring us to be what we ought to be for our Lord.

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**LIFE AND WORK SERIES**  
Lesson for May 2

# The perpetual covenant

By Larry M. Taylor, pastor  
First Baptist Church, Jefferson City

Basic Passages: Deuteronomy 5:1-33; 29:10-15  
Focal Passages: Deuteronomy 5:1-7; 29:10-15

For any great movement to survive, two elements are necessary: a commanding personality who calls the new movement into existence, and some dynamic or power which enables the movement to perpetuate itself from generation to generation.

In this lesson from Deuteronomy, the great movement being described is the covenant between God and Israel. This covenant was the national foundation of Israel. It was the bedrock event, in conjunction with the Exodus, which made Israel a people of God. The great personality at the foundational moment was Moses, the mediator between Yahweh and His people. The dynamic that made it possible for this foundational moment to pass from generation to generation was the covenant renewal ceremony. The covenant had to be renewed, affirmed, and accepted by each new generation as it came along.



Taylor

Deuteronomy is a "second law," that is, a recital of the law a second time for purposes of remembrance and renewal. Moses' speech on this occasion of covenant renewal begins with chapter five and continues through chapter 26. He reminds the people of the covenant God had made with them at Horeb, another name for Sinai (5:2).

Although that covenant had actually been made with the generation just before those who heard Moses on this occasion, the people are reminded that it is a perpetual covenant to which they also are parties (5:3). Each successive generation could identify with the covenant by such ceremonies of remembrance and renewal.

There is a valid analogy at this point in our observance of the Lord's Supper. When we remember that first meal of Jesus with His disciples, we also reaffirm our own commitment to Christ in the present.

Moses recalled both that God spoke face to face with the people at Horeb (5:4) and also that he was a mediator between God and the people (5:5). The Ten Commandments are recited and set apart as that part of the law that God spoke to the people (5:6bb). The God of the covenant is introduced in 5:6 in two ways.

He is introduced by name. "I am the Lord your God." God is the God who names Himself. Knowledge begins with the naming of a thing. The name of God was very important to ancient peoples. When someone gave you his name, he gave you himself. God had entrusted Himself to Israel in giving them His name. That explains why God so jealous-

ly guarded His name (5:11).

God also is introduced as the one "who brought you out of the land of Egypt (5:6). God is the God who acts. The Biblical faith is founded on events, acts, and historical happenings. It is not founded on lovely ideas discovered by the inquiring minds of men.

It is no accident that the commandment against idolatry is first. "You shall have no other gods before Me" (5:7). The other commands are rooted here. This commandment says: (1) You shall have no other gods alongside of Me; (2) you shall have no other gods in addition to Me; (3) but, you shall have Me. The first commandment has been called the most influential statement in the Old Testament.

Deuteronomy 29:10-15 gives us a record of the making of the covenant. In recent years, Biblical scholars have learned a great deal we did not know before about covenants in the ancient world. Among the Hittites there was a type of treaty known as a suzerainty treaty, whereby a superior bound an inferior to himself by covenant command. The covenant between God and Israel was similar in nature to that. It bound the people to God's commands by God's choice of Israel.

Not only was the first generation who stood at Sinai obligated. Even members of the community not present at the time were bound by proxy to this covenant (29:14-15). This includes future generations as well. By occasional ceremonies of covenant renewal, this covenant was kept alive and updated for each succeeding generation.

The covenant was in fact a perpetual covenant.

## Shorter College names Balentine as president

ROME, Ga. (BP) - George L. Balentine, pastor of First Baptist Church in Augusta, Ga., has been elected president of Shorter College in Rome, Ga.

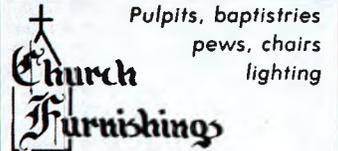
He succeeds Randall H. Minor, who is retiring June 30 after 24 years as president of the Georgia Baptist school.

A native of West Helena, Ark., Balentine is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and Southern Baptist Theological Seminary.

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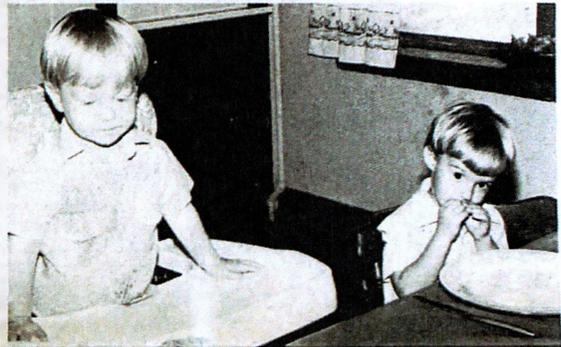
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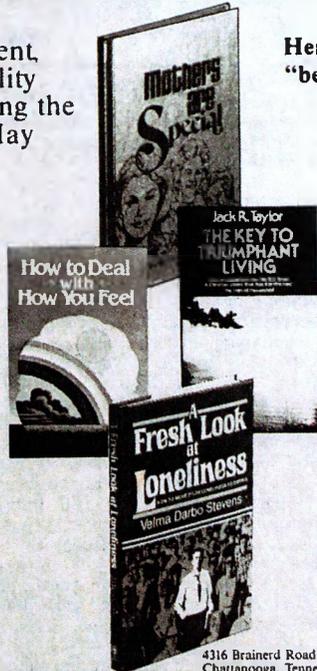
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# Church planter faces resort town challenge

By Norman Jameson

CRESTED BUTTE, Colo. (BP) — Steve Moorhouse stood with his wife Linda in the little post office of their new home town and wondered "How are we ever going to get these people to come to church?"

They had just arrived in Crested Butte, Colo., a small enclave inhabited with retired miners and rootless adventurers. Theirs was an experiment really, to see if Crested Butte and its baby sister up the hill, Mt. Crested Butte, were fertile enough ground to grow a new Southern Baptist church.

Moorhouse, one of the first five church planter apprentices appointed by the Home Mission Board for situations like this, has been phenomenally successful. Two weeks after he and Linda came, 35 people attended the first worship service of Oh Be Joyful Chapel, affiliated with the Southern Baptist Convention.

The name comes from a phrase coal miners used to urge each other back into the dreary mines before they closed in 1952. Today, the mountains still support the towns, not by bleeding coal, but by wearing a slippery coat for up to 5,000 skiers a day.

Moorhouse has divided the towns into five groups to involve in ministry: the temporary visitors who come to hike, ski, snowmobile, or simply frolic in the freezing powder; second home owners; employees of Crested Butte Mountain Resort; "old timers;" and locals.

Second home owners live the majority of the year

somewhere else, often Texas or Oklahoma, but spend sizeable chunks of time in Crested Butte. When in town, they involve themselves in community affairs and many attend the chapel.

Helping the skiers slip, slide, dip, and

glide down Mt. Crested Butte are 350 seasonal workers. Working for minimum wage in a rich man's domicile where tourists pay \$125 a night for rooms makes living tight. The only affordable entertainment is in the bars.

Crested Butte Mountain Resort (CBMR) turned to Moorhouse for help as a chaplain. He and Linda have season passes on the slopes and are encouraged to be visible. They enjoy access not common to their type of ministry in other resort areas.

Moorhouse also directs the resort's adopt-a-student program. Student employees of CBMR, often the farthest and longest they have been from home, are "adopted" for their stay by Crested Butte families, frequently from Oh Be Joyful Chapel.

The long-term residents or "old timers" are the hardest group to reach, Moorhouse says. They have seen fads come and go, decided to stick when the bottom fell out, and seen those with supposedly long-term commitments decide commitment was easier someplace else.

They reserve allegiance for those who earn it.

"Eventually we'll reach them as they see our constancy," he says. "They're observers and over time they'll see we love them and care for them and have the community in mind."

Locals live in Crested Butte and will be there when the snow is gone, but they have not lived there long. They manage lodges, run restaurants, own craft shops.

"The locals are difficult sometimes," says Moorhouse. "Even though they're open to people doing their thing and are open to discussions, they have their own ideas about religion."

Those ideas seldom include an option to change or to commit themselves to Christ. The Big A Club is popular for children, but "when the kids come home and start singing Jesus songs, we don't see them anymore."

"Take away their playthings and they're empty," says Moorhouse. "Their gods are skiing, climbing, hiking, biking, ballooning, klunker biking (low geared bicycles for mountain trail riding). The interesting thing is though, when the bottom drops out, they call me. And I'm glad they do."

Seventy to 80 frequently attend Oh Be Joyful, making it the largest congregation in town. Though he has been there

just two years, Moorhouse is the stickiest pastor Crested Butte has seen in half a century. The chapel is as large as its sponsoring congregation, Trinity Baptist Church in Gunnison.

Moorhouse, in striped sweater, corduroy jeans, and mountain boots, courses through Sunday morning worshippers with hugs and belly laughs. The chapel meets temporarily in a Catholic church building and above the services hangs a banner with special significance in this ski-town. "Remove my sin and I will be clean. Wash me and I will be whiter than snow."

Frank Pillsbury, a second home owner from Dallas, says Moorhouse excels in relationships: "He has such an ability to appeal to the young guys and at the same time to the older guys. He ran in the first marathon and established a basketball team. That's how you get to know people."

Mark Dill, 23, feels it is easier to win people to a Christian perspective in a pleasure magnet like Crested Butte because "this is the ultimate experience," he says. "People who come here have tried it all — booze, drugs, travel, surf bumming. But they've burned out on all of it. Then they come here thinking this will be the ultimate. When they burn out here, that's the bottom and they're reachable. And Steve is there."

Oh Be Joyful, anxious to constitute as a church, hit a roadblock that illustrates the pain of new congregations chewing the umbilical cord between them and their mother church.

Trinity said "No" when Oh Be Joyful tried to constitute in September. Trinity Pastor Bob McDowell and his church felt the young congregation just was not ready — and more significantly — he heard a charismatic, independent influence had vowed to take over the chapel.

Moorhouse, aware his denominational commitment is suspect, says "I'm committed to the Southern Baptist Convention. Many people here are afraid of being dictated to by a hierarchical authority and I've told them that's the unique feature about the SBC — the local church is completely autonomous. Then they want to dictate the name."

Oh Be Joyful wants to constitute as Oh Be Joyful Chapel, affiliated with the Southern Baptist Convention, the designation it has always used. Trinity wants the name to be the Oh Be Joyful Baptist Church.

Moorhouse wants to promote Oh Be Joyful as the community church for evangelicals. Prominent name identification with a single denomination may discourage that, he feels.

McDowell says people are not reached by a name but by an individual who reached out to them in love. That person is clearly Moorhouse, in McDowell's eyes.

The mutual respect McDowell and Moorhouse share has prevented the disagreement between the two congregations from ever becoming more than a difference of opinion. Neither wants acrimony over the name of the eventual new church.

"We could have had a 'safe' mission here," Moorhouse says. "We could have established a homogenous or 'you all club' and been pure Southern Baptist. But what is pure Southern Baptist? We might be heading for trouble. I don't know what is going to happen. We've got a lot of diversity but we've also got a lot of vitality."

—Adapted from May-June MissionsUSA.



**COLD CONGREGATION** — Huddled at the foot of Mount Crested Butte, Steve Moorhouse leads a group of skiers in a noon chapel service on the slopes. Interjecting spiritual gratitude for the mountain beauty, Moorhouse, pastor of Oh Be Joyful Baptist Chapel, leads whoever interrupts their run in song and prayer.

## Lottie Moon lives on in missions, also in Alabama as 'Ilex Cortuta'

By Jack Brymer

SEMMES, Ala. (BP) — The name Lottie Moon is synonymous with foreign missions in Southern Baptist life, but her name lives on in another way as well.

Lottie Moon lives on in Alabama in the form of an Ilex Cortuta — Chinese holly.

Tom Dodd Nurseries Inc., of Semmes — just west of Mobile — was faced with a problem a few years ago when it received several Chinese seedlings, two of which could not be identified. International nomenclature prevents giving plants a number for a name, and the use of Latin is restricted, so Dodd had the task of giving names to the new varieties.

Both his parents had been active in Dauphin Way Baptist Church in Mobile. His mother loved missions and missions had always been a part of the family. Love for missions has now been transmitted to the son, so he decided to give the new hollies a name that would "give our denomination some publicity ... create an interest in missions."

The female holly received the name Lottie Moon.

Lottie Moon, courageous pioneer mis-

sionary in mainland China for many years, literally worked herself to death. During the great famine, she worked alongside her beloved Chinese in Tengchow until she grew too weak to continue. On the journey home to recuperate, she died aboard ship in the Kobe, Japan, harbor.

Thomas Henry Dodd Sr. started the nursery about 1920. Four sons are still in the business. One son, John, was a foreign missionary for a short time, but was forced to return to the states because of his wife's illness.

Tom Dodd and his wife, Elizabeth, are members of the Spring Hill Baptist Church of Mobile. The pastor, Drew J. Gunnells, has been president of the Foreign Mission Board.

Mrs. Dodd admits the name of the holly oftentimes allows a chance for witness when someone asks, "Who is Lottie Moon?"

As a reminder of Alabama and pioneer missionary Lottie Moon at the meeting of the FMB in Birmingham April 13, the nursery provided each director with a Lottie Moon Holly, thus perpetuating her memory through living plants.