

# Baptist and Reflector

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News journal of Tennessee Baptist Convention



Mr. and Mrs. Booth

Mr. and Mrs. McCall

Mr. and Mrs. Myers

## FMB appoints Tennesseans as foreign missionaries

GLORIETA, N.M. — Three couples with Tennessee connections were among the 38 people named missionaries by the Southern Baptist Foreign Mission Board Aug. 11 at Glorieta (N.M.) Baptist Conference Center.

Mr. and Mrs. Laurence R. Booth will serve in Colombia, where he will be a general evangelist and she will be a church and home worker.

Most recently serving as pastor of Cascilla (Miss.) Baptist Church, Booth previously served as minister of outreach at Kensington Baptist Church, Memphis. Born in Pennsylvania, he grew up in New Jersey and Florida. He has also worked as a teacher, a high school vocational counselor, and as assistant professor and chairman of the industrial technology department at Florida Institute of Technology, Jansen Beach.

Booth is a graduate of Trenton (N.J.) State College; Mid-America Baptist Theological Seminary, Memphis; and Southwestern Baptist Theological Seminary, Wake Forest, N.C.

A native of New Jersey, Mrs. Booth, the former Linda Clark, is a graduate of Trenton State College and has served as a school teacher in Florida. The Booths have four daughters.

Mr. and Mrs. David T. (Tim) McCall will work in Nigeria, where he will be a physician and she will be a church and home worker.

A native of Memphis, McCall recently attended Southwestern Baptist Theological Seminary, Fort Worth, Tex., and worked as an emergency physician at Hillcrest Baptist Hospital, Waco, Tex.

McCall is a graduate of Baylor University, Waco, and the University of Tennessee Center for the Health Sciences, Memphis. He completed his internship and general surgical residency at Methodist Hospital, Memphis; orthopedic surgical residency at Campbell Clinic, Memphis; and family practice residency at McMerf Family Practice in Waco.

A native Texan, Mrs. McCall, the former Janice Moore, is a graduate of Baylor University and taught school in

Memphis and Abilene, Tex. The McCalls have two children.

Mr. and Mrs. Ernest B. Myers Jr. will work in Belize, where he will be a general evangelist and she will be a church and home worker. Currently he is pastor of First Southern Baptist Church, Reno, Nev.

A native of Nashville, Myers has served in various church staff positions of churches in California, Kentucky, and Mississippi. His father is executive director-treasurer of the Nevada Baptist Convention.

Myers is a graduate of Mississippi College, Clinton, and Southern Baptist Theological Seminary, Louisville, Ky.

A native of Georgia, Mrs. Myers, the former Joyce Eady, is a graduate of Mercer University, Macon, Ga., and Southern seminary. She has taught school in Georgia. The Myerses have two sons.

All three families will go to Pine Mountain, Ga., in September for an 11-week orientation before leaving for the field.

## Churches face danger of prosecution by IRS

By Larry Chesser

WASHINGTON (BP) — Churches failing to comply with changes in the Social Security statutes which mandate coverage of all employees of non-profit organizations will be in violation of the law and subject to Internal Revenue Service enforcement procedures, a Baptist attorney warned.

John W. Baker, general counsel of the Baptist Joint Committee on Public Affairs, issued the warning in light of the 1983 comprehensive revision of the Social Security system which eliminated a provision making Social Security coverage optional for non-profit organizations, including churches. Beginning Jan. 1, 1984, the new law requires Social Security participation for all church employees.

In 1984, churches will be required to pay the Social Security taxes equal to seven percent of an employee's wages as well as withhold 6.7 percent of an employee's earnings. Under the 1983 amendments to the Social Security system, the employer and employee percentages will increase annually through 1990 when both will be 7.65 percent.

For Social Security purposes, ordained

ministers are not considered "employees" of a church. By law, they participate in social security as self-employed persons.

Most church employees already participate in the Social Security system. Approximately 15 percent of the nation's non-profit organization employees are not currently covered, according to the conference report on the Social Security reform package.

Though there are no special rules governing enforcement of noncompliance by a church, an IRS spokesman told Baptist Press the tax collecting agency is sensitive to any action that would seem "heavy-handed or impinge on religious freedom."

Baker said IRS enforcement options in cases of noncompliance could include seizure of bank assets and property and the beginning of criminal proceedings against the "person or persons who made the determination not to pay the taxes."

In Baptist churches, Baker said, "this would usually be trustees and/or the pastor."

"If a church is inclined to challenge the Constitutionality of the law requiring

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## Missionaries, volunteers scrap plan to evacuate Ouagadougou

RICHMOND, Va. (BP) — Missionaries and volunteers were prepared to evacuate Ouagadougou, Upper Volta, last week as gunfire continued after a re-

cent coup, but decided to stay as the city began to return to normal.

Two missionary couples and a volunteer couple in Ouagadougou planned to leave the capital after hearing sporadic gunfire for three days following the Aug. 5 overthrow, but decided to stay after things calmed down. All 14 missionaries and four volunteers in the country are safe.

U.S. embassy personnel believe the shots were fired into the air near the airport to discourage Voltaiques from cutting through that area to get from the city to their villages. The airport and the nation's borders remained closed Aug. 10 and a 7 p.m. to 5:30 a.m. curfew remained in effect.

Former Prime Minister Capt. Thomas Sankara overthrew head of state Maj. Jean-Baptiste Ouedraogo in an overnight coup in which 13 people were reported killed and 15 wounded.

State Department spokesman Nancy Morgan said that while Sankara is known to be an admirer of Libya and has visited Tripoli, information thus far fails to indicate direct Libyan involvement in the coup.

Stationed in Ouagadougou are Missionaries Jim and Sue Wilkins and Bob and Dixie Schrier, and Tennessee volunteers Floyd and Helen Choate of Greenbrier.



UNWILLING PATIENT — Missionary Dorothy Foster holds an unwilling patient while Tennessee volunteers Pam Salyers (right) and Kathy Fitzgerald administer a DPT injection, to be followed by oral polio vaccine. Hundreds of Upper Volta residents have been immunized against diseases, thanks in part to Tennessee's involvement. See story and additional photos on pages 8-9.

## New church pension plan to raise level of benefits

DALLAS (BP) — A new pension plan which will raise the level of retirement benefits and include all full-time church personnel has been adopted by trustees of the Southern Baptist Annuity Board at their August meeting.

The plan, recommended by a 20-member special Church Pension Study Committee, will go into effect Jan. 1, 1988.

One of the key features of the new plan is that the member, the church, and the state convention will make contributions to the members' accounts, which will increase the retirement benefits because of the increased contributions.

Annuity Board President Darold Morgan explained: "We estimate that if the member contributes the maximum five percent of his base compensation which is then matched by the church (10 percent maximum) and the state convention (\$420 yearly maximum) for thirty years, he will receive an amount equal to 50 percent of his pre-retirement salary. This retirement account, social security, and personal earnings will allow our Baptist church pastors and employees to live their retirement years in dignity," said Morgan.

The committee reported most Baptist ministers retiring now receive a pension of less than \$200 a month because

churches failed to contribute adequate amounts to the plan, or failed to enroll the minister in the plan early in his career.

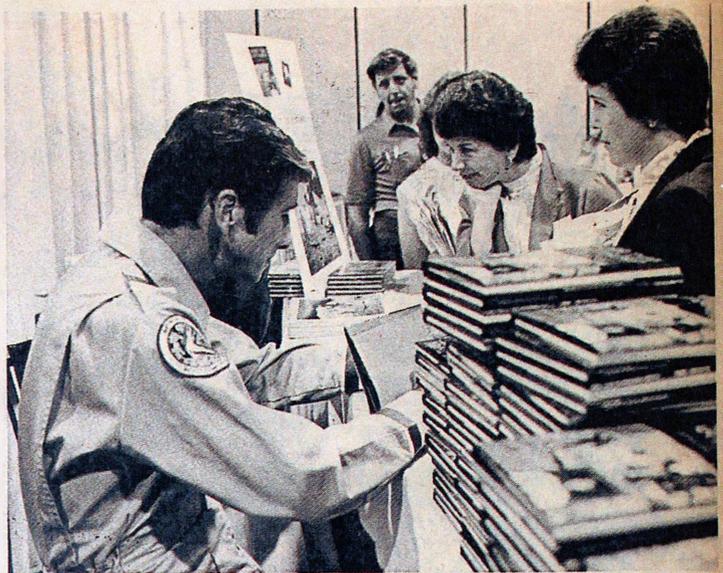
When the plan becomes effective Jan. 1, 1988, all previous retirement accounts will be frozen, and future contributions will be directed into the new retirement program. Most state conventions are expected to vote on the recommended plan this fall in their annual meetings.

The Church Pension Study Committee, composed of state executive directors, lay persons, and Annuity Board staff members, was appointed two years ago by trustee chairman Charles Holland in 1981 to study and recommend a new church retirement plan.

In other action, the trustees approved the board's use of mortality tables on a non-sex specific basis to calculate benefits for those persons retiring after Aug. 1. The use of unisex tables is in compliance to a recent U.S. Supreme Court ruling which prohibits the use of sex specific mortality tables to determine retirement benefit amounts accrued after Aug. 1.

However, the unisex tables will have no effect on those persons already retired, and little effect on members in the Annuity Board retirement programs. "Most of our members are male (70 percent) and most of them choose to receive their retirement benefits on a joint-life basis," said Peggy Coldwell, director of actuarial services.

Coldwell told the trustees currently only 2.5 percent of the board's male constituency would be adversely affected. "The females who choose to receive their benefits on a single life basis will have a five percent increase in their retirement benefits, while the males choosing the same benefit option will have only a two percent increase."



IRWIN GREETS EARTHLINGS — Former Astronaut James Irwin autographs copies of his new book, *More Than Earthlings*. Irwin represented Broadman Press at a recent Christian Booksellers Association convention in Washington, D.C.

## Union University to offer Bible classes in Memphis

JACKSON — Union University will once again be offering six college credit Bible classes in Memphis this fall.

Beginning in September, the classes will meet one night per week in area churches and will be taught by Memphis-area Baptist leaders. The program is a cooperative effort between the Jackson college and the Shelby County Baptist Association.

The classes, which will be offered for two hours of credit, will be taught at Ardmore Baptist Church, Cherry Road Baptist Church, Germantown Baptist Church, Leclair Baptist Church, National Avenue Baptist Church, and Southern

Baptist Educational Center. Courses will be offered on Tuesdays or Thursdays for 14 weeks and cost \$40 each plus textbooks. Classes will begin the same day of registration.

Germantown Baptist Church will register the first class on Aug. 25 at 7 p.m. The Thursday evening class on "1 Corinthians" will be taught by Dan Scott, minister of education, at Berclair Baptist Church.

Southern Baptist Educational Center will register on Sept. 6 at 3:30 p.m. Bobby Moore, pastor of Broadway Baptist Church, will teach "Old Testament Part 3" on Tuesday afternoons.

"The Book of Luke" will be taught on Thursday evenings at Ardmore Baptist Church by Lowell Adams, pastor of Graceland Baptist Church. Registration is Sept. 15 at 7 p.m.

National Avenue Baptist Church will register on Sept. 6 at 7 p.m. "Revelation" will be taught by the church's pastor, Gene Gafford, on Tuesday evenings.

"Ephesians and Philippians" will be taught at Leclair Baptist Church by the church's pastor, William Oakley. Registration for the Thursday evening course will be Sept. 22.

Registration will be held at Cherry Road Baptist Church on Sept. 22. "The Book of John" will be led by Norris Smith, pastor of Ardmore Baptist Church, on Thursday nights.

## B. G. Hickem resigns Fla. convention post

JACKSONVILLE, Fla. (BP) — B. G. Hickem, assistant executive director of the Florida Baptist Convention, has resigned to become pastor of the 1,500-member Riverside Baptist Church in Jacksonville.

Hickem has held the state convention post since 1974. Before that he spent 29 years as pastor of churches in Florida, Arkansas, and Kentucky.

The Illinois native is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and Southern Baptist Theological Seminary, Louisville, Ky.

## Kendrick to direct development at C-N

JEFFERSON CITY — Jeffrey G. Kendrick has been named director of development at Carson-Newman College, according to President Cordell Maddox.

Kendrick, a Memphis native, joined the college in 1979 as assistant director of development. Prior to joining the Carson-Newman staff, Kendrick was a member of the college ROTC department where he served as an assistant professor of history.

He attended Northwest Mississippi Junior College, Senatobia, and is a graduate of Mississippi State University, Mississippi State.

Before beginning his assignment with the ROTC unit at Carson-Newman, Kendrick was a U.S. Army commander in Okinawa, Japan. From 1976-77, he was comptroller for Army Intelligence in Okinawa.



Kendrick

## Social Security...

(Continued from page 1)

churches to pay Social Security taxes," Baker added, "the proper procedure would be to pay the taxes and then sue the government for a refund."

Churches whose employees have previously not been covered by Social Security will have to obtain an employer identification number, the IRS spokesman said. The identification numbers may be obtained by filing an SS-4 form with the nearest IRS office. Social Security taxes, the spokesman said, are filed quarterly on Form 941. Both forms may be obtained by calling or writing the nearest IRS office.

## Congress signals little or no hike in rates for non-profit mailers

By Larry Chesser

WASHINGTON (BP) — When Congress left town Aug. 5 for a five-week summer recess it had yet to determine the level of funding for the postal subsidy that provides reduced non-profit mail rates, but action in both houses indicates non-profit mailers may face either no increase or a one-step increase beginning Oct. 1.

When Congress returns Sept. 12, the House and Senate will have just three weeks to settle the matter, either by passing a regular funding bill for the Postal Service, or by including it in a stopgap appropriations bill which Congress has repeatedly used in recent years to keep government programs operating when regular funding bills are not passed in time.

Appropriations committees on both sides of Capitol Hill once again have ignored President Ronald Reagan's request to make deep cuts in the postal subsidy. With the administration requesting \$400-million for the subsidy — a dramatic drop from the \$789-million level funding in fiscal 1983 — the Senate Appropriations Committee has approved a figure of \$802-million for fiscal 1984. That amount would mean a one-step increase in non-profit rates which the panel's report estimates would boost non-profit rates four to 12 percent.

The House Subcommittee on the Treasury, Postal Service, and General Government has twice approved a funding level of \$879-million — the amount the Postal Service estimates is necessary to preserve current rates through the next fiscal year.

In June, a funding bill containing the \$879-million figure for the postal subsidy reached the House floor but was defeated, largely because of a controversial amendment barring federal health insurance coverage for abortions. During that debate, a move to cut the subsidy to the \$400-million level requested by President Reagan was defeated.

Under present law, reduced postal rates are available to a wide range of non-profit organizations, including religious, educational, scientific, philanthropic, agricultural, labor, veterans, and fraternal groups. State Baptist newspapers, including the Baptist and Reflector are included.

Representatives of these groups have strongly opposed the administration's annual requests to sharply reduce the postal subsidy, charging it is unfair to ask such groups to pick up the slack created by federal cutbacks in spending for social programs while undermining their ability to communicate and raise funds by increasing postage costs.

# Lowders to serve time for nuclear protest

SAN FRANCISCO (BP) — Jim and Rose Ann Lowder will return to Alameda County Jail in late August to serve six days assessed after their arrest during a nuclear protest outside the Livermore Research Laboratory.

The Lowders, missionaries jointly appointed by the Southern Baptist Home Mission Board and the Southern Baptist General Convention of California, were arrested June 20 along with nine other members of Delores Street Baptist Church in San Francisco, where Lowder is pastor.

More than 1,000 protesters were arrested and charged with obstructing traffic after they sat down on a county road leading to the Livermore plant, site of much of the United States' nuclear weapons research.

When arrested, the 11 Delores Street church members gave their individual names as "Southern Baptist Convention" to emphasize that their Southern Baptist heritage of peace and justice influenced them to participate in the civil disobedience.

Lowder said the civil disobedience was not taken without "thinking about it a

long time. It reflects the seriousness of our commitment to this (anti-nuclear) issue," and with a realization it could jeopardize his continued employment with the Home Mission Board, which pays 43 percent of his salary.

HMB administrators say they have received some negative response calling for the Lowders' resignation. Criticism has focused on the fact the couple broke the law.

As employees of a national agency, the Lowders' actions reflect on that agency, administrators explained, adding that the couple's action in no way represents the position of the HMB on the nuclear issue. The board has taken no position, they explain.

Despite the calls for resignation, HMB Vice-president of Missions Gerald Palmer indicated the Lowders have not been dismissed. He said the "persons responsible for administration at the HMB have taken action appropriate to the situation but such personnel matters are privileged information."

Palmer declined to elaborate on what "action appropriate to the situation" might mean.

Lowder told Baptist Press that "as far as I know nothing has changed. I have not received any kind of reprimand. I am still employed by the HMB, still pastor of Delores Street Baptist Church."

He said he has received no negative

response from his action, but in fact has received supportive letters from churches in six states, and an offer of bail money from an individual.

He added he is aware "some of the people at the board are very concerned about my action. I am not sure they understand or are in agreement with this. However, I have tried to emphasize all along that this is an individual action, which in no way represents the Home Mission Board, the Southern Baptist Convention, or Delores Street Baptist Church."

He said he felt he "needed to do this as an act of conscience. It was an individual action, but I see it as much a part of my ministry as anything I do. It is working toward the same end as working in an emergency shelter or providing emergency food. If I do not speak out against the arms race, I will not be dealing with the whole problem."

Lowder said the decision to participate in civil disobedience was "very difficult," particularly since he has never been arrested for anything. He read about civil disobedience, talked with those who participated in such efforts as the civil rights movement and the peace movement, and did "a lot of praying about it."

"Civil disobedience is a way of social change and an expression of conscience. I have been involved in other (anti-

nuclear) efforts, but out of my conviction and my frustrations, I felt I would have to do something which would say symbolically how strongly I feel. I would have to allow my life to be disrupted ... put my life on the line," he said.

The protest and subsequent actions by Alameda County Judge John Lewis drew national media attention. Lewis took a hard line against the protestors, offering only two-year probationary sentences and \$300 to \$500 fines if demonstrators pleaded no contest to the charges. He also declined to reduce bail figures (which ranged from \$500 to \$1,000 per person) and denied them release on their own recognizance.

The California Supreme Court overruled Lewis and toned down the harsh sentences.

Lowder told Baptist Press that an offer was made July 29 "which we felt was acceptable. It was for time served plus eight more days, which in California would be six actual days in jail, or for time served plus a fine of \$240.

The pastor served 11 days in a tent city jail after his arrest, an action he said he took because "we felt as many as possible should stay in jail to give us a stronger position of negotiating a reduction of the sentences, which we felt were unduly harsh."

While some of the demonstrators will pay the \$240 fine, the Lowders have opted to return to jail to serve out the time rather than pay the fine.

"We felt we had committed civil disobedience and were prepared to pay for the consequences by giving our time," Lowder said.

Because they have two small foster children — ages 2 and 1 — the Lowders will "take turns" in going to jail. She will report Aug. 15, and he will return Aug. 21.

After the jail term, Lowder said he will continue his anti-nuclear work.

## NOBTS elects Kelley to faculty

NEW ORLEANS — Charles S. Kelley Jr. has been elected assistant professor of evangelism at New Orleans (La.) Baptist Theological Seminary.

A native of Beaumont, Tex., Kelley is a graduate of Baylor University, Waco, Tex., and New Orleans seminary.

Kelley has served as president of Innovative Evangelism in New Orleans, an organization dedicated to equipping and motivating individuals for personal spiritual growth and evangelism.

Kelley also has served as pastor of Ireland Baptist Church in Ireland, Tex.; director of freshman work for the Baptist Student Union at Baylor University; and minister of outreach for the Ministry of Bob Harrington Inc.



Kelley

## Choir retreat set for Camp Carson

A graded choir leadership retreat, sponsored by the church music department of the Tennessee Baptist Convention, is scheduled for Aug. 26 and 27 at Camp Carson, Newport.

Ministers of music, bivocational directors, church accompanists, and graded choir leaders are invited to attend.

Clinicians for the retreat will be Louis and Mary Charlotte Ball for church accompanists, Madeline Bridges for children's choirs leaders, Charlene Boles for older children's choir leaders, Anita Renfroe for younger children's choir leaders, Mike Morgan for youth choir leaders, and Randy Smith and Bill Anderson for adult choir leaders.

A registration fee of \$17.50 includes a room, three meals, registration, and insurance. Reservations may be obtained by contacting the TBC church music department, P. O. Box 347, Brentwood, TN 37027.

The retreat will begin at 5 p.m. Aug. 26 and will end at 3 p.m. Aug. 27.

## Missionaries in Guatemala report calm following coup

RICHMOND, Va. (BP) — Southern Baptist missionaries to Guatemala reported a relative calm after that nation's government was overthrown Aug. 8.

Missionary Joe Bruce reported by phone Aug. 9 from Guatemala City that the 20 Southern Baptist missionaries in Guatemala are safe, as well as a group of 14 volunteers from Eastside Baptist Church in Marietta, Ga. The volunteer construction group arrived in Guatemala City Aug. 7 to refurbish a local church.

"Everything still seems to be business as usual," Bruce said. "Everybody (the missionaries) are in their own places ... Outside of town it was as if nothing was going on. Most of the activity was here (Guatemala City)."

Bruce said the volunteer group would probably stay and work on the church a week, as planned, "unless anything else happens."

Defense Minister Oscar Mejia Victores overthrew President Efraim Rios Montt Aug. 8 as planes and helicopters circled the National Palace. Mejia Victores said one soldier was killed and three other people were wounded in fighting around the palace. Other unconfirmed reports said as many as five soldiers died as Rios Montt and his honor guard held out for 90 minutes in the Presidential House, adjacent to the palace.

Rios Montt is said to have alienated senior military officers, the business community, and Roman Catholics with his fervent and vocal Protestantism. He is a member of the Church of the Word, founded by missionaries of Gospel Outreach, based in Eureka, Calif.

The proclamation announcing Rios Montt's ouster, signed by top military officials, said, "We have determined that a fanatic, aggressive religious group, tak-

ing advantage of the positions of power of its highest officials, has used and abused the government for its own benefit, ignoring the fundamental principle of separation of church and state."

## University of Richmond student murders two, commits suicide

By Frank Douglas

RICHMOND, Va. (BP) — Troy L. Wirtz, a 20-year-old University of Richmond football player, apparently shot and killed his former fiancée, her mother, and then himself Aug. 13.

Police said they heard gunshots after they arrived at 4 a.m. at the house.

The victims were identified as Donna Nanson, 20, and her mother, Shirley, 49. A brother, Eddie, 17, also was shot and was in critical condition after undergoing surgery.

According to police, Wirtz entered the home with a key, shot Eddie, and argued with the women in the hall. Then he shot them and killed himself.

Police had trouble identifying Wirtz because he was shot in the face and because he was from out of town. Dal Shealy, football coach at UR, made a tentative identification early Saturday afternoon, but a positive identification was not made until much later.

Barry Barnum, director of athletic media relations at the University of Richmond, said Wirtz's teammates were "deeply shocked and hurt" and both coaches and players had decided not to talk to reporters about Wirtz.

Wirtz had attended George Walton High School in Marietta, Ga., where he excelled in sports. He was an all-region offensive tackle during high school and

was supposed to start at that position with the Spiders in the fall. He was a 6'6" 263-pound junior studying biology.

The University of Richmond has a programmatic relationship with the Baptist General Association of Virginia. The state Baptist convention provides funds for specifically designated programs and 20 percent of the University of Richmond trustees are nominated by the BGAV board.

—Frank Douglas is a staff writer for the Richmond News, Richmond, Va.

## MK in Indonesia dies in accident

YOGYAKARTA, Indonesia (BP) — The 24-year-old son of Southern Baptist Missionaries Wayne and Elinor Pennell was killed Aug. 5 when the motorcycle he was riding collided with a truck.

Mark A. Pennell, visiting his parents in Indonesia for the summer, was returning home from visiting another missionary family when the accident occurred.

His father is director of the Yogyakarta area seminary extension. His mother is a student worker. His brother, Brian, 22, lives in Knoxville.

Mark was a graduate student at the University of Oklahoma, studying geophysics.

# TVBA marks 10th anniversary of migrant

For the past ten years, home and foreign missions have merged atop Walden's Ridge near Dayton, due to the concern of churches in the Tennessee Valley Baptist Association.

Each summer more than 200 migrant workers, most of which are of Mexican descent, arrive in Dayton and Rhea County to help in harvesting the area's tomato crop. They come in families, some making just one of several farming stops throughout the south, as is their way of life.

With the migrant's annual influx into the association's area, the Tennessee Valley churches began to search for a way they could reach out to their temporary neighbors.

"We wanted to find a way to show them love, to show them we were concerned about them," said Ben Walker, TVBA director of missions. "We wanted to be able to minister to them, to be able to reach them with the Gospel of Jesus Christ."

The association began in the summer

of 1973 a mission Vacation Bible School and evangelistic program that became the first migrant missions ministry in Tennessee. This year on Aug. 4, the TVBA wrapped up its 10th year in a ministry that has borne much fruit.

Walker, who has coordinated the missions effort from its conception, has seen a wide range of response from the migrants over the years.

"We never know what to expect," he admitted, "although we are always pleased with the response from the mi-

grants. They understand that we are concerned for them."

The migrants are first contacted each summer through the mission Vacation Bible School, held at Walden's Ridge Community Center. Each evening for a week they are brought to the center in church vans and buses from the trailer parks and other places they live for the season. The schools, averaging an enrollment of 100, are divided into age groups of two preschool departments, two children's departments, a youth department and an adult department, usually taught in Spanish or bilingually. This year's VBS, July 25-29, in addition hosted an adult class for 15 French-speaking Haitian migrants.

The final night of the VBS is a "family and friends night," to which the migrants are urged to bring others not present during the week, and to which pastors and church members from the association are asked to come to participate in the missions project.

Following the mission Bible school, Walker then leads the association in a week of concentrated evangelism, using contacts made during the school as a starting point. Those visited are invited to a bilingual Spanish/English evangelistic service which closes the migrant missions thrust for the summer.

During the years, many of the migrants reached by the ministry have made professions of faith and other decisions. Most of these unite with churches after returning to their winter homes, as



**TEACHING CHILDREN ABOUT CHRIST** — Children of the migrant workers harvesting tomatoes in the Dayton area were a focal point of the Tennessee Valley Baptist Association's mission Vacation Bible School. The children learned about Jesus through the reading of Bible stories (left) and other planned activities (above).

## Former migrant worker returns to minister to others

Jaime Puente once came to Dayton to harvest tomatoes. This month, Puente returned to Dayton, this time to harvest for Christ.

Like a number of other migrant workers, Puente came to Rhea County during the summer months to pick tomatoes in the area. There, he became a Christian through the efforts of the Tennessee Valley Baptist Association's migrant missions ministry, and is presently studying to be a minister. His return as this summer's evangelist for the TVBA ministry marked the 10th anniversary of the association's involvement in witnessing to the migrants.

In 1973, when the Tennessee Valley churches first began the mission Vacation Bible School as a way to reach out to the mostly Mexican-American migrants, Puente's wife Lydia was among those making a profession of faith.

"It was John 3:16 that touched my heart," Mrs. Puente remembered. "It made me realize of my need to follow Jesus Christ."

The following year, Mrs. Puente returned to the VBS with several other members of her family. Many of them, including Puente, made their own professions of faith.

Puente recalled his first reaction was anger, after those ministering to him read Mark 2:17. "I wanted to argue with those people. I did not



**THE PUENTES** — Among the first converts of the Tennessee Valley Baptist Association's migrant ministry were Lydia and Jaime Puente, shown here with son Jaime Jr. The Puentes returned to Dayton for the 10th anniversary of the mission project.

consider myself to be a bad person.

"But then the Lord told me to settle down," he continued. "The words of that verse then went through me and came all of the way out the other side — I felt the power of the Lord."

After returning to their winter

home in Immokalee, Fla., Jaime and Lydia Puente, along with several of their relatives and friends, were baptized into the fellowship of the First Southern Mexican Baptist Church there. Puente served the church as a Royal Ambassador leader and bus driver, while his wife became church secretary.

Last year the Puentes and their sons, Jaime Jr., Joshua, and Joel, moved to Fort Worth, Tex.. There Puente is studying toward an associates' degree at Southwestern Baptist Theological Seminary, having answered the call to preach. The family remains active in a local church, where Puente is children's church leader.

Puente's return to Dayton came out of his desire to come back to the city in which he came to know Christ, and help Tennessee Valley Baptists lead other migrant workers to salvation. He spent the first week of this month visiting those who worked in the fields where he once worked, inviting them to a worship service similar to the one in which he became a Christian.

During the Aug. 4 bilingual service, Puente and his wife gave their testimonies; their sons provided special music; and Puente presented the "Roman Road" plan of salvation. At the close of the service four decisions were made — one profession of faith and three re-dedicating themselves to deeper commitments as Christians.

As they left, those making decisions vowed to return the following year and to bring others, as Lydia Puente did 10 years ago. Perhaps, through one of these, the story of the Puente family's Christian pilgrimage will be repeated.

# ministry

Stories and photographs by Steve Higdon

aid the Jaime Puente family, who were among the first converts of the TVBA missions outreach (see related story).

Puente, now a student at Southwestern Baptist Theological Seminary in Fort Worth, Tex., returned this summer to Dayton as the evangelist for this year's program. During the first week of August he visited the migrants with Walker and others from the association. Then spoke during the Aug. 4 service also which featured his wife Lydia and Elias Pantoja, director of language missions for the Missouri Baptist Convention and formerly a catalytic missionary from the Home Mission Board working in the Shelby Association of Baptists.

In addition to ministering to spiritual needs, the Tennessee Valley churches have also sought to minister to other needs when discovered.

"At one time camps were provided on the mountain for the migrants," Walker said, "but recently we've had to help some of them find housing."

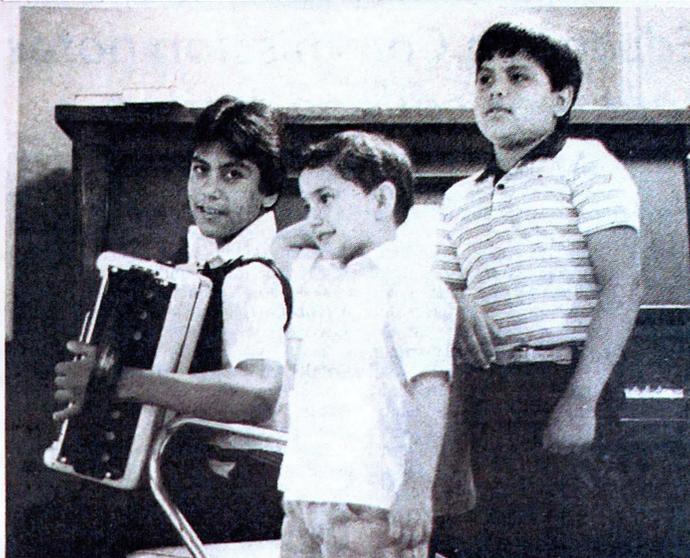
Mrs. Walker, who has shared many of the responsibilities for the ministry with

her husband, cited as an example the story of 20 migrants found living in a single trailer this summer.

"A crew boss living in the trailer told those visiting him that if they would find a house for their group to live in, he would come to church," she recalled. "We found them a house, and he kept his promise."

"This could open up new doors for us," Walker said after seeing the crew boss present at the evangelistic service. "Many of the people look up to and respect the crew bosses. If we have been able to reach him, others will follow."

Workers in the missions project are all volunteers from TVBA churches. Serving on the mission Vacation Bible School faculty this year were members of Cranmore Cove Baptist Church, Dayton; First Baptist Church, Dayton; First Baptist Church, Graysville; New Union Baptist Church, Dayton; Salem Baptist Church, Dayton; and Walden's Ridge Baptist Church, also of Dayton. Serving during the week of evangelism were representatives from Smyrna Baptist



**FIRST SOLO** — Joel Puente (center), youngest of the Puente sons, shyly sings for his first time before a congregation during the migrant evangelism service. Backing him up is older brother Joshua as Jaime Jr. accompanies them on accordion.

Church, Evansville; First Baptist Church, Spring City; and Wolf Creek Baptist Church, Spring City; as well as the Cranmore Cove, Dayton First, Graysville First, New Union, and Salem churches.

Walker believes the migrant ministry

has been as good for the association as it has been for the migrants themselves.

"It has been a good opportunity for our pastors and church members to witness home and foreign missions," he declared. "It is our Bold Mission Thrust."



**BILINGUAL SINGING** — Migrant workers attending the Aug. 4 evangelistic service sang hymns in both Spanish and English, as led by Elias Pantoja of the Missouri Baptist Convention.



**'ROMAN ROAD' IN SPANISH** — Jaime Puente gave the "Roman Road" presentation of salvation in Spanish, then translated his own words into English.

## C-N reorganizes academic program

**JEFFERSON CITY** — Carson-Newman College Vice-president and Academic Dean Roy Dobyns has announced the reorganization of the school's academic program into eight divisions, effective this fall.

He said the reorganization will improve communications and strengthen the administration of the academic program.

Division chairmen include R. M. Pope, business and economics; Ronald G. Midkiff, education; H. Daniel Champion, humanities; Louis O. Ball, music; Kathryn A. Gaines, nursing; Edward T. Freels, natural sciences and mathematics; William L. Blevins, religious studies; and Kitty Coffey, social sciences.



**DECISION COUNSELING** — Paul Hall (left) of the Tennessee Baptist Convention Missions department listens as Tennessee Valley Baptist Association Director of Missions Ben Walker (center), and Missouri language worker Elias Pantoja talk with a young woman after the migrant evangelistic service during which she rededicated her life.

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## Education Commission notes range of college tuition

NASHVILLE (BP)— Students at Southern Baptist colleges and universities this fall will find the annual cost of tuition and fees ranging from \$1,900 to \$6,120.

While those figures appear to be high, they are much closer to the costs found at public institutions than one would expect, said Arthur L. Walker Jr., executive director-treasurer of the Southern Baptist Convention Education Commission.

"Hidden factors play an important role in equalizing costs between public institutions and Baptist colleges. Most private schools do not charge out-of-state tuition as their public counterparts do. Financial aid also often is more easily accessible to students at Baptist colleges," Walker said.

According to figures released by the College Scholarship Service and published recently in *The Chronicle of Higher Education*, the \$1,900 charged for tuition and fees (excluding room and board) by Brewton-Parker College in Mt. Vernon, Ga., is the lowest of any Southern Baptist college.

The University of Richmond in Richmond, Va., has the highest rate, with an annual cost of \$6,120.

In comparison of states with more than two Baptist colleges, Virginia has the highest average cost. Students attending Averett College, Bluefield College, University of Richmond, and Virginia Intermont College will pay an average \$3,871.50 in tuition and fees.

Tennessee Baptists' three colleges (Belmont, Carson-Newman, and Union) have an average cost of \$2,819.

South Carolina's four Baptist colleges (Anderson College, Baptist College at Charleston, Furman University, and North Greenville College) have an average cost of \$3,617.

In North Carolina the average cost of their seven colleges (Campbell University, Chowan College, Gardner-Webb College, Mars Hill College, Meredith College, Wake Forest University, and Wingate College) is \$3,573.

Mississippi's three Baptist institutions (Blue Mountain College, Mississippi College, and William Carey College) have the lowest average cost at \$2,402.

Texas, with eight Baptist colleges (Baylor University, Dallas Baptist College, East Texas Baptist College, Hardin-Simmons University, Houston Baptist University, Howard Payne University, University of Mary-Hardin Baylor, and Wayland Baptist University) has the next lowest average at \$2,763.

Other states with at least three colleges and their average costs include Alabama (Judson College, Mobile College, and Samford University), \$2,848; Georgia (Brewton-Parker College, Mercer University, Shorter College, Tift College, and Truett-McConnell College), \$2,861; Kentucky (Campbellsville College, Cumberland College, and Georgetown College), \$2,963; and Missouri (Hannibal-LaGrange College, Missouri Baptist College, Southwest Baptist University, and William Jewell College), \$3,163.

Walker attributes the variability in costs to a number of factors: "The wide range is the result of several factors including geographic influence on the cost of living for faculty members," he said.

Other factors in tuition costs include the amounts contributed to the colleges by their respective state conventions and monies available at the colleges for institutional scholarships.

Walker is optimistic in that Baptist schools have tended to keep costs in line with inflation. "The increase in costs at Baptist colleges and universities has been much more in line with inflationary trends than most people are aware. The funds families have today for education at Baptist colleges are in direct proportion to what previous generations had to spend," he said.

## Reynolds resting well after by-pass surgery

DALLAS (BP)— Baylor University President Herbert H. Reynolds is in good condition following triple by-pass surgery Aug. 8 at the Baylor University Medical Center, Dallas.

Reynolds was moved from the cardiac care unit to a private room on Aug. 11.

He was hospitalized for 10 days in June at Hillcrest Baptist Medical Center, Waco, Tex., following a heart attack in his home. He was admitted to the Baylor University Medical Center Aug. 6 after a cardiac catheterization test performed at Waco's Providence Hospital indicated the by-pass surgery would be necessary.

## Belmont College prepares for record fall enrollment

NASHVILLE — Belmont College is gearing up for the fall semester with a predicted record enrollment of more than 2,000, the appointment of four deans, and the addition of 10 new faculty members.

The fall term beginning Aug. 26 will find Belmont's new "school system" of organization already in effect. Previously 11 departments and one school, the new academic structure includes four schools: The School of Business, The School of Humanities and Education, The School of Music, and The School of Sciences.

Each of the four schools has its own dean. Donald R. Ramage, chairman of the biology department since 1970, was appointed dean of The School of Sciences, and Jerry Warren, chairman of the music department since 1969, was appointed dean of The School of Music.

Robert E. Simmons, former chairman of the division of social sciences and head of the history department at Wayland Baptist University of Plainview, Tex., will be dean of The School of Humanities and Education. Edward L. Winn Jr., professor of finance at Belmont since 1977, will serve as acting dean of The School of Business until a permanent dean is found.

Two others have also assumed leadership posts in academic departments at Belmont. Earline Doak Kendall, previous assistant professor of education at Peabody College of Vanderbilt University, was named chairperson of Belmont's education department; and Cecilia M. Tiller, previous staff nurse at the Baptist Medical Center in Columbia, S.C., and instructor of nursing at the University of South Carolina, was named coordinator of the second-year nursing program and assistant professor.

Other new faculty members include Richard P. Baxter, previous professor of marketing and management at Tennessee State University, Nashville, who was named professor of marketing and management; and James M. Braboy, former economic advisor to the Israeli government, who was appointed assistant professor of accounting.

Jim Ferguson, Nashville studio singer and WSMV-TV staff bassist, was named

## C-N names three to staff posts

JEFFERSON CITY — Carson-Newman College has named an assistant director of admissions and two admissions counselors.

Wayne Earley, an admissions counselor at Carson-Newman since 1979, will be assistant director of admissions. Daniel Baird III and Douglas Renalds will serve as admissions counselors. All three are Carson-Newman graduates.

Before joining the Carson-Newman staff, Earley worked for TMI Academy, Sweetwater, and as program director for Tellico Mountain Camp, Coker Creek. He has and will continue to travel in North and South Carolina and in some east Tennessee counties as a part of his counseling responsibilities.

Baird previously served as minister of youth at First Baptist Church, Morristown. He will be traveling in Georgia, Florida, and the Chattanooga area.

Renalds has served as intramural co-director for the student activities office at Carson-Newman. He will be traveling in Virginia, Maryland, and the Tri-Cities area.

instructor of commercial music in Belmont's School of Music; and Patricia H. Finney, previous associate professor of computer science at Christopher Newport College, Newport News, Va., was named associate professor of computer science.

Gary Hodgkin, previous economics instructor at the University of Tennessee in Knoxville, was appointed instructor of economics, along with Mary P. Maihafer, previous economics instructor at Kennesaw College.

In Belmont's department of behavioral sciences, Mollie L. Wyatt was named assistant professor. Previous school psychologist with Warren County Schools in Vicksburg, Miss., she also has taught at Mississippi State University, Mississippi State.

## Citizen's Corner

By Jerry Self

Public Affairs and  
Christian Life  
Consultant



"The Chemical People" will be seen on public broadcasting stations in two segments Nov. 2 and 9, 1983. A PBS program originated in Pittsburgh, this show intends to inform and motivate people concerning drug abuse problems.

You might want to play a part in this programming.

The first hour, on Nov. 2, will present facts about drug abuse. On Nov. 9 the second hour will present hope and guidance toward solutions to the problems. This hour's presentation will describe the organization of parent groups. There will be the possibility of a locally produced program airing between the two national broadcast programs.

Television shows themselves will solve nothing. "The Chemical People" intends to stir up local organization which will make a difference in drug abuse. Contact your local PBS station to determine whether they will air the show and if so whether a local organization is being formed to make an impact on drug abuse problems. PBS stations that have indicated an interest are: WTCI, Chattanooga; WCTE, Cookeville; WSJK, Knoxville; WLJT, Martin; WKNO, Memphis; and WDCN, Nashville.

You may also contact Mrs. Dorothy Hudson, Families in Action, P. O. Box 3023, Jackson 38301. Mrs. Hudson serves as state networker for the project.

## Stone association to offer courses

The next term at Baptist Inservice Training Institute, the seminary extension center sponsored by Stone Association of Baptists, will begin Sept. 6.

Four courses will be offered for college or seminary extension credit. "First Corinthians" and "Women in the Church" will meet at 6:30 p.m. each Tuesday for 12 consecutive weeks, beginning Sept. 6. "Principles of Preaching" and "The History of Christianity" will meet at 8 p.m. on the same 12 Tuesdays.

Classes will meet at Eastwood Baptist Church, near the intersection of Highways 111 and 70 in east Cookeville.

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



Our faith is constantly being challenged! I have been pondering this theme since rereading the closing verses of Hebrews 11.

The writer describes the sufferings of some of the first century believers in this manner. "And others had trial of cruel mockings and scourgings, yea, more-over of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" (Hebrews 11:36-37).

All of these experiences and more were undergone because of their faithfulness to Christ. The world offered them deliverance. I take it that this means the world could cease to persecute them if they would renounce their faith. They refused to accept the world's deliverance! They were willing to die for Christ.

They also knew the deceitfulness of Satan. The only true peace would not be found in the false deliverance offered by the world, but by Jesus Christ. This peace would be climaxed with the resurrection. They also knew that genuine, eternal, and fulfilling peace could come only from God.

A beautiful compliment is paid them in God's Word, "of whom the world was not worthy." This group of believers, imprisoned, persecuted, beaten, ridiculed by government and society, was so greatly honored by the heavenly hosts that the Holy Spirit said the world was not worthy of such dedication.

While the pressures, ridicule, and sufferings may be more sophisticated and subtle today, they are nevertheless real. It is rather sobering to try to answer whether the world of today is worthy of the believers.

# RAs leave impression on Shelby County area

A team of eight Royal Ambassadors on a service project in Shelby County during the first week of August made an impression on area residents that will not soon be forgotten.

The RAs assembled playground equipment and picnic tables for a park in a low income area of Memphis, cleaned and trimmed the grounds of a community center, chopped wood and cleaned the yard of an elderly woman who heats her home with a wood stove, cleared trash and trimmed bushes at a senior citizens' center, and assisted with a "meals on wheels" program that delivers free hot meals to the homes of elderly people.

They also reconditioned the home of an 88-year-old man, painting his front porch, cleaning and painting the window trim, repairing electrical wiring, clear-

ing overgrowth in the yard, and trimming the tree limbs that threatened the roof.

Local television and newspaper reports made Memphians aware of the activities of the RA boys. Many residents noticed and shared their appreciation, according to Herschel Wells, RA director for the Shelby County Baptist Association and coordinator of the effort.

The boys also attended a Memphis City Council meeting, a businessmen's luncheon at Bellevue Baptist Church, and toured Baptist Memorial Hospital, St. Jude's Children's Research Hospital, and the Southern Baptist Brotherhood Commission offices.

Also during the week, which coincided with Royal Ambassador Week, the boys visited the mayor's office to receive a

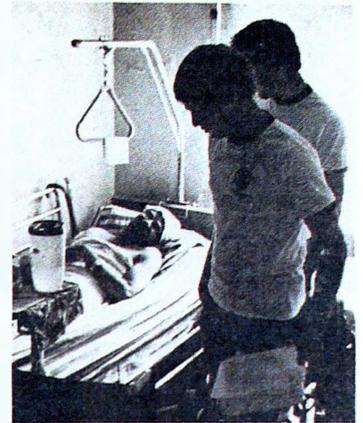
document proclaiming Aug. 1-7 as RA Week in Shelby County. The proclamation was signed by Richard C. Hackett, mayor of Memphis, and William N. Morris Jr., mayor of Shelby County.

The proclamation stated, "Their unselfish action has given hope to many who felt hope was beyond their dreams."

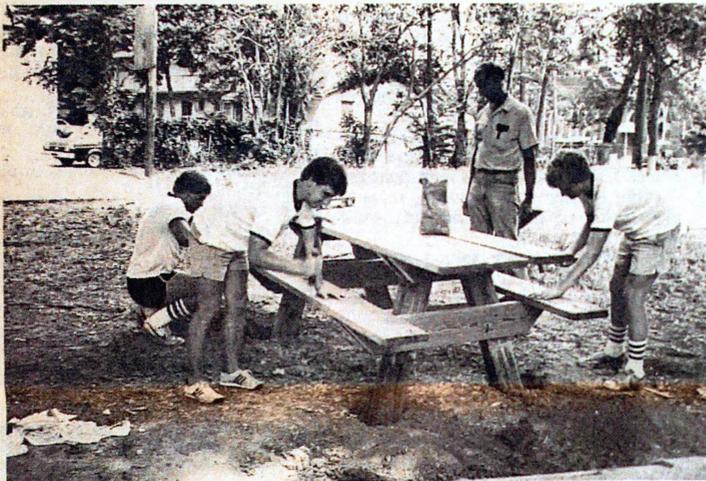
The Ambassador Service Work Project, an annual event, is sponsored by the Brotherhood department of the Tennessee Baptist Convention. RAs in grades 10 through 12 are chosen from applicants received by the Brotherhood department from across the state.

RAs participating this year were Bob Carnahan, Eddie Holland, and Ken Sadler of Bluegrass Baptist Church, Hendersonville; Mark Graves, Jeff Lewis, and Mike Lewis of Piney Baptist Church, Oakdale; Tim Grooms of Riverview Baptist Church, Newport; and Keith McLain of First Baptist Church, Baileytown.

Kenny Rains, director of Royal Ambassador work for Tennessee Baptists, and Leon Fike, a layman from Calvary Baptist Church, Oak Ridge, assisted and supervised the work project.



**DELIVERING MEALS** — Delivering a meal for a "meals on wheels" program are (left to right) Bob Carnahan and Eddie Holland.



**PREPARING A TABLE** — Members of an RA work project construct a picnic table in a low income area of Memphis. Assisting are (left to right) Bob Carnahan, Mike Lewis, Leon Fike, and Mark Graves.

## Fred Dies, UTL staffer, succumbs to cancer

Fred W. Dies Jr. of Nashville, educational director of United Tennessee League, died Aug. 12 at Baptist Hospital from cancer. He was 54.

The Nashville native was well known across Tennessee for the many programs he presented in schools concerning the dangers of alcohol and drug abuse. He was also a popular speaker at church and associational functions, often using his clown outfit as a part of his presentation.

While a student at Cumberland College, he had worked part time for UTL.

Before rejoining the UTL staff in 1962, Dies was pastor of Donelson's Lakewood Baptist Church; Mt. Hermon Baptist Church and Gum Springs Baptist Church, both of Clarksville; and Edgewood Baptist Church, Lakeland, Fla.

Funeral services were held Aug. 15 at Woodmont Baptist Church, Nashville, with services conducted by the pastor, Bill Sherman, and Phil Padgett, director of United Tennessee League. Burial was in Woodlawn Memorial Park, Nashville.

Dies is survived by his widow, Joyce; two sons, Fred G. and Timothy, both of Nashville; his father, Fred W. Dies Sr. of Nashville; one sister, Mrs. Betty Kennedy of Mission Viejo, Calif.; and one granddaughter.

The family has requested that donations be made to the American Cancer Society, in lieu of flowers.



**PAINTING TRIM** — Painting the trim on the home of an 88-year-old man are Eddie Holland (foreground), Bob Carnahan (on ladder), and Leon Fike.

## 'Wild man from Borneo' assumes new role of 'John the Baptist'

**PATTALUNG, Thailand (BP)**— Now they call him John the Baptist, but before he became a Christian, a more fitting name might have been "wild man from Borneo."

Today, slightly more than three years after his appearance at the outer edges of an open-air night service in south Thailand, the man they call Suthep has cleaned up his act.

Since his first exposure to Baptists that night, Suthep has lopped off the matted, uncombed hair and softened the hostile, beady glare. He also has found material blessing through a rising position with a construction company in Haadyai, the largest city in the south part of Thailand.

His employer, in fact, says he wants 10 more Christians just like Suthep working for him.

And missionaries have found a new preaching point in the area where Suthep works and witnesses. Having shared his faith with people there, Suthep has disciplined a group of Christians eager for missionaries to teach them more.

He has come a long way in a short time.

Suthep fled from a province north of Pattalung to avoid death. Though he is stingy with details of his former life, it is clear he cannot return home.

In south Thailand, revenge is often found outside the law and feuds are set-

tled with guns and knives. Lawful settlement for Suthep might not be an option. Assassinations come cheap.

Suthep was captivated by the message of grace and forgiveness the first time he heard it. He took every piece of literature the missionaries had that night and asked for more. He also left with a Bible, which he read in its entirety in two months.

A blind man from a nearby village taught him to pray. At 2 a.m. on June 21, 1980, Suthep accepted Christ. It was one month after that first meeting.

Suthep wore his hair long because of an obligation he had vowed to cut his hair only after his debts were paid. When he showed up with short hair a year after becoming a Christian, fellow Baptists knew he had kept his vow.

At first he had no regular job and the church supplied him with rice and school fees for his children. But soon Suthep secured a job with a road construction company.

Last year between jobs, Suthep helped support his family by gathering wild honey to eat and sell, thus living up to his new name, John the Baptist.

Suthep, like John, is opening a way in the wilderness of superstition, fear, and ignorance of God's love. And wherever he goes, his Bible, full of markings and notations, goes with him.



**TRIMMING TREES** — Ken Sadler, an RA from Hendersonville, trims a tree at a community center in Memphis as Kenny Rains, state RA director, assists.

# Upper Volta — new life



**PREVENTING DISEASE** — Veterinarian John Mullins administers medication to an ailing cow. Too little food and water leave both livestock and people vulnerable to diseases and parasites.



**CLEANLINESS** — Voltaic people like to be clean, just as Americans do, but shortage of water has made keeping clean difficult in the past. Here, a woman washes at a well on the Sanwabo project site.



**COOL WATER** — Michel Thiombiano enjoys a cooling splash of water, no longer a rarity at Sanwabo. Michel, 13, was baptized last Christmas Day.

Three years and more than \$1-million after it started, the Sanwabo Project in Upper Volta, West Africa, is Southern Baptists' most ambitious relief project ever.

It has cost that much money, plus the work of foreign missionaries and more than 300 Tennessee Baptist volunteers, to try to change radically the lives and living conditions of more than 8,000 people in 17 villages in an isolated rural area of southeastern Upper Volta.

Sanwabo, located about a two-and-a-half-hour drive southeast of Ouagadougou (wah-gah-DOO-goo), the capital city, is one section of a district about 12 miles by 25 miles large with some 32,000 people living in more than 30 villages.

Baptist workers — in cooperation with area residents — have drilled water wells, given literacy training, provided help with livestock and crops, and built a lake to improve living conditions. They also have planted churches to improve the spiritual part of life.

It has been a massive effort.

By mid-1983, the five-year project was moving into a second phase. Most construction is complete. The need for 40-plus one-month volunteers will shift to a need for more than 20 long-term volunteers who can stay several months or a year or more at a time, long enough to learn the More language and thus be more effective.

In evangelism, the missionaries are looking toward a greater emphasis on discipling the hundreds of new converts that have joined the rapidly growing number of churches.

This is a long-term project emphasizing gradual change and improvement.

The missionaries are wary of "rice Christians" who might join a church in hope of getting a water well. Traditions die hard in the region and while villagers want more food and water, they adopt a "show me" attitude when introduced to new ideas and techniques.

Still, there's an excitement among area residents that missionaries have observed at times.

One of the most striking to Agricultural Missionary Larry Cox was when he stood watching a bulldozer push back the rocky dirt to form a holding pond. An elderly woman came and stood nearby, holding her water pot atop her head with typical ease and grace. She omitted the usual African greeting to Cox as she gazed at the rumbling machine for several minutes.

Finally, a slow smile broke across her face and she walked on. As she left, Cox heard her saying to herself in her language, "Praise God! Praise God!"

To Cox and the other missionaries, such moments are major.

Though still incomplete, the project already has made significant impact on the lives of area villagers. For example, from long before dawn to long after dark women line up at the well near the project to get water. While many still must walk long distances for the water, at least it is there — even in the dry season.

Before, Cox says, in the dry season they would have to walk to a dry river bed, dig a hole, wait for muddy water to seep into the bottom, then dip it out, a cup at a time.

Volunteer Bob Blank of Persia Baptist Church, Rogersville, noticed another kind of progress. At a cemetery near the dam, most graves of women are topped by their watering pots; most graves of

men are topped by their short-handled hoes. But now a few of the graves are marked by crosses, an indication of the spreading Christian faith in an area where most people still cling to tribal spirit worship or to Islam.

## The dam

In 1980 only 15 wells and one small lake existed to provide water to more than 8,000 people in the area. Nine of the wells went dry during the dry season; the lake, remains of a long-defunct French development effort, was in poor repair.

The Baptist lake at Yatenga, centerpiece in the Sanwabo project, has been successful, managing to retain water throughout the dry season, though evaporation and seepage reduced its size from some 60 acres to about 20. It did not fill to capacity during the 1982 rainy season because it was dry at the season's start. This year, however, it is expected to reach capacity. A seepage problem should be corrected by year's end.

Volunteers and Voltaic workers moved 48,000 cubic yards of earth and then placed 1,300 cubic yards of rock along the dam for erosion control, racing to complete the dam before first rains of the wet season. They made it.

Cox says they are taking steps to preserve the lake. For example, the lake has quickly become a watering stop for area livestock, but their grazing will cause erosion. So a series of wells and 10 catchment ponds are being built during 1983 to provide for alternative livestock watering and agricultural use.

## Fish farming

Another key use of the lake will be fish farming, along with three to six fish ponds. Harvestable fish should be available after baby ones are introduced, Cox says.

Some ponds will hold water only six months of the year, but that should be long enough to harvest a fish crop which can be dried and used during the dry season, he adds. The end result: Fish, a good protein source, will be available on the local market. They cannot be bought now.

## Wells

Digging wells — necessary for drinking water — is a chancy business in Upper Volta. Water may or may not be in a given spot, and water levels vary widely throughout the region. Some wells have gone as deep as 75 feet without success.

A \$178,950 Foreign Mission Board appropriation in June this year will buy a well-drilling rig for the Sanwabo area and later for other places in West Africa. This might ease some of the burdensome hand-digging, but will make necessary having some sort of simple pumps to raise the water.

Have the successful water wells made a difference so far? Absolutely, says Cox.

"I keep up with families I have known since I have been here in our immediate area, and there has been much less sickness, particularly among the children," he says.

Volunteers who have returned for a second term have noticed that people and their clothes are cleaner; the difference is simply that people have access to water.

## Gardening

One of the most effective efforts has been gardening.

"What we've tried to do is supplement their grain production with vegetable

production," Cox explains. "of 165 gardens attempted, 121 succeeded in the first year."

Mission Service Corps volunteer Guy Causey, an agricultural education specialist from Brentwood, worked with Cox on the gardens, even maintaining a model garden near the plots to show villagers how crops could look with proper care.

Causey, a member of Brentwood Baptist Church, says most of the abandoned plots were those of children under 12 and elderly men who could not make the long daily walk required.

The gardens were begun — with seeds provided by Royal Ambassadors of Tennessee — alongside three catchment ponds built below the dam to capture and hold water. The first 120 people received metal watering cans, a rare item in the area and more expensive than most could afford.

Although the villagers are farmers, they never before had grown vegetables in the dry season.

Sanwabo area soil is poor, with little organic matter, says Causey. With adequate water and fertilizer it will grow most crops, but local people cannot afford fertilizer or insecticide, so he has taught them to add leaves and manure to their plots to improve soil quality.

He estimates most gardens will provide about half what a weekend backyard gardener in the United States might produce. Yet in Upper Volta each small garden requires three or four hours of hard work daily to keep it going, including hauling water. Causey, certified to teach agricultural science, says during 1984 he will conduct more formal classes on gardening skills.

## Livestock

For another food source, Cox is breeding rabbits, trying to develop a breed that will resist disease yet be large enough to provide meat. He says the rabbits should thrive on villagers' sorghum and plant leavings and live in mud-wall hutches anyone in the area can make. He also is exchanging healthy roosters with scrawny ones to improve breeding stock.

"This has to be a program that goes on and on; you want to keep the resistance that local chickens have, yet you want them to have more meat and be more productive," he explains. "Rabbits are the same way — an ongoing program."

A valuable helper with animals has been John Mullins, a veterinarian from Decherd, where he is a member of First Baptist Church. Serving a two-year term as Mission Service Corps volunteer, he has become widely known by traveling throughout the region to treat animals. Many diseases he sees do not occur in the United States.

Like the people, the animals' biggest problems are they often do not get enough food and water and suffer from parasites.

"There are various diseases that don't kill but are debilitating, like blood parasites and disease-bearing ticks," Mullins says. "They work together to cause a syndrome."

He has majored on vaccination of poultry and other animals to prevent diseases, but explains that attitudes are part of the challenge in Upper Volta. Periodically, for example, disease kills all the chickens in a village.

"It just happens, and they know it's going to happen," he says. When he suggests vaccinations as a solution, they

# blooms in an old desert

Story by Mike Creswell

Photos by Joanna Pinneo

have a wait-and-see attitude, saying, "Maybe this new treatment will help and maybe it won't."

"First you have to convince them that they need a certain type of help, then you have to convince them they want it," says Mullins. "Then you have to convince them you're there to do something for them, rather than taking something away. It takes a long time to get to that point. When you get there, you can expect them to give serious consideration to your presentation of the gospel," he explains.

## Literacy

Can English-speaking Tennesseans really teach Voltaic people to read and write in their native More?

Yes, says Melba Avera, a volunteer who took a leave of absence from Ridgeview Elementary School, Kingston, to oversee the literacy program at Sanwabo, using volunteers. She filled in for furloughing Missionary Nancy Strickland, who specializes in literacy work in Upper Volta.

More is an easy language to work with, Miss Avera explains, because most words can be broken into two-letter syllables. "If we teach them to recognize those syllables and that those syllables form words, then we can teach them to read words and sentences," she says. The More alphabet is almost like English, but simpler, since, unlike English, vowels always sound the same.

The turning point, adds Missionary Jimmy Foster, is the "Aha!" stage — when students see the link between the words they say and the marks on the page. Progress after that speeds up.

"A person who does not know the language can learn to read the language aloud, even though they don't understand what they're reading," explains Miss Avera. "And they can teach someone else to recognize the syllables."

## Churches

By the end of 1983, predicts Cox, there should be 20 permanent church buildings and 10 preaching points with a total of about 5,000 members in the Sanwabo area.

There were just 10 churches when the project began, the result of work by missionaries Norman and Beverly Coad, who visited in the area in the 1970s to do evangelism. Coad originally proposed the Sanwabo project.

Although the 240 baptisms during 1982 were lower than the 514 of 1976, Cox points out that there were 1,270 decisions for Christ during 1982 crusades. These were not just faces or numbers, he says, but each person witnessed the writing of his or her name in a book, indicating the decision was permanent.

That success has been a challenge for two missionaries and one local pastor grappling with construction projects, well drilling, supervision of volunteers, and a host of other responsibilities.

"It is impossible for us to disciple that many, especially when they do not read or write," says Cox.

People have been responsive, so much so that people have even sought out the missionaries and asked to have churches started in their villages.

## Public health

A public health worker continues to be a pressing need at Sanwabo, the missionaries say.

"Mortality is high and disease ram-

panant. There is obvious evidence of malnutrition," says Foster.

"A good public health director would be someone who would spend days visiting people in villages, be content with teaching people simple things, and not get frustrated. It would take a lot of patience. They would have to have a high tolerance of frustration, because it would be slow, tedious work," adds Cox.

A public health worker would face a challenging situation: Meningitis, whooping cough, diphtheria, polio, leprosy, and parasite infestation are common, and sanitation is virtually nonexistent.

Volunteers have made progress, vaccinating 6,093 residents in January 1983 alone. David Sokol, a physician with the Center for Disease Control in Atlanta, Ga., has visited the project to survey the work and make recommendations.

## The future

In his evaluation, the program, overall, has succeeded, says Foster, though

administratively handicapped by a lack of measurable goals and the difficulties of cost accounting. Still, despite the five-year limit on the project, the missionaries have settled in for a long-term stay.

"We wouldn't have built these houses if we were going to be here just five years," points out Cox, noting that he already is planning programs for 1986.

Meanwhile, the project has worked well enough to draw attention far and wide in Upper Volta and has played a direct role in Southern Baptist missionaries being able to enter the neighboring country of Mali.

## HMB presents Glass awards

ASHEVILLE, N.C. (BP) — Clarence L. Hanschew, director of the Savannah River Baptist Association in South Carolina, and M. Wendell Belew, director of the Southern Baptist Home Mission Board's Missions Ministries Division, were named 1983 recipients of the Victor T. Glass Award for racial reconciliation.

The V. T. Glass Award, named for the retired HMB black church relations department director, is given annually by the black church relations department to honor persons who have made significant contributions in racial reconciliation. This year's awards were presented during the first Ministry Leadership Conference for state and HMB missions ministries leaders held in Asheville, Aug. 5.

Emmanuel McCall, director of the HMB's black church relations department, presented Hanschew with the award for his work with blacks in the Beaufort, S.C., area and with residents of Daufuskie Island off the South Carolina coast. McCall lauded Hanschew's efforts to cross "difficult racial, cultural, and geographical areas to minister effectively," and added that Hanschew "doesn't try to strip people of the cultural background or reflect on their religious practices, but he has been a friend in opening up larger areas of discipleship."

Hanschew has worked to insure Daufuskie Island residents receive fair prices for their land as it is sold to make way for new resort establishments. He has also helped islanders find new economic opportunities with the tourist trade while at the same time providing leadership in Christian ministries, said McCall.

Belew was honored for his denominational advocacy in ministries to ethnics, minorities, and blacks. McCall credited Belew with not only "sensitizing Southern Baptist leaders, but also being a personal practitioner of interracial ministry."

During Mississippi Baptist Seminary Founder's Day celebrations in March, a third V. T. Glass award was presented to Waudine Storey of Jackson, Miss. Miss Storey was recognized for her work as Girls in Action and Mission Friends consultant for the Mississippi Woman's Missionary Union and as liaison for Cooperative Ministries in Mississippi. She was the first person to establish a joint retreat for Mississippi National and Southern Baptists during the late 1970s, said McCall.



**PEACE** — Tennessee volunteer Bob Blank says he lost 15 pounds while operating a jackhammer to break up rocks at the bottom of wells he helped dig. He did not like going down into a 41-foot well, but says, "The Lord has given me a peace about it. For the first time in years, I felt I was right where the Lord wanted me, even in a place like that."

**Editor's Note:** These pictures and information concerning the involvement of more than 300 Tennesseans in a hunger and relief project in Upper Volta are taken from a 28-page feature in the September issue of *The Commission*, monthly magazine of the Southern Baptist Foreign Mission Board. One free copy of that issue will be sent to an individual address (one request per letter) while supplies last. Requests should be made to *The Commission*, P. O. Box 6767, Richmond, VA 23230. If churches desire multiple copies at a minimal cost, they should contact FMB Product Distribution at the same address.

## BIBLE BOOK SERIES

Lesson for Aug. 21

## Futility of human effort

By Fred M. Wood

author, preacher, teacher, Memphis  
726 Forest Lake Drive, Memphis, TN 38117

Basic Passage: Ecclesiastes 3:1 to 4:3

Focal Passages: Ecclesiastes 3:1, 10-19, 21-22

Anyone who studies the Book of Ecclesiastes needs to remember constantly that it does not represent the last word from God concerning life.

This "dialectical drama" represents a search. Therefore, much within it must be interpreted in light of this context. This lesson overlaps somewhat with the previous one but presents in a more graphic manner the utter futility of life when God is omitted.

Until we learn the truth that God guides us even in the shadows, we stumble and grumble when we face unpleasant situations.



Wood

The unbroken rhythm of life (3:1)

One must be honest enough toward life to admit that many things happen that, if not contradictory, are certainly paradoxical. The best Hebrew minds were convinced that some, if not all, events are part of a fixed scheme.

Things happen to us whether we desire them or not and often regardless of our choices or decisions at the crossroads that come to us. On the other hand, man does have a free will and proper use of it can avert certain disasters.

Does this sound contradictory? Of course! Both truths, however, appear in the Hebrew Scriptures. The "preacher" presents an interpretation of life that has been called the "cycle view." Life goes around in circles. Some call it the "pendulum view" because the trends swing back and forth from one extreme to another.

Actually, this view was more Greek than Hebrew. Israel's prophets taught life moves toward a goal. However, the Greek approach was correct, in a sense, because life moves in circles as it travels toward God's ultimate goal.

The phrase "to everything" is perhaps better translated "to the totality." A season has been set for all different types of events to occur, and each is going to do so at its proper time without fail. Life operates on the "rhythm" principle (3:2-8).

The list starts with one's birth and death and to some extent is chronological concerning happenings during an ordinary lifetime. The parallels are striking, written in the couplet style of Hebrew poetry. Life is indeed full of opposites, and no passage in the Bible shows this any more succinctly than these verses.

Fruitless search for hope in the midst of the cycles (3:10-19, 21, 22)

Is human labor worthwhile or is everything so planned and inflexible that

man may as well accept his lot and do nothing about it? This is, in many ways, the thrust of this larger passage. The "preacher" has pondered over the problem and cannot come up with a satisfactory solution.

Everything he does seems to be ineffective in bringing happiness. Man delights in every detail of God's handiwork. Everything was created properly and is beautiful. Yet he cannot enjoy it because he has no real satisfaction in his heart. Something within him is always urging him to acquire more knowledge than he can grasp. He has not learned yet that some things are wrapped up in the mystery of God.

To struggle with the "cycles of life" can make one either happy or miserable. The statement that God has "set the world" in man's heart may be translated "eternity." But this does not mean the writer understood everything we do about life beyond the grave. Rather, it means God endowed man with the ability to judge present issues in light of the future.

Man knows he is more than the creature of a day and this causes him dissatisfaction as he realizes so many of his experiences are transitory. As the writer groped with this problem, he realized he was much more than what one modern writer has said about man, a "small but boisterous part of the organic scum that for the time being coats part of the surface of one small planet."

Struggling with the unsolvable questions of life has at least one positive result. We realize we must leave some things with God. This can produce a faith that gives flavor and enrichment to all that we do in our day by day labors.

The writer sent forth a profound truth. Whatever God does is forever! This paves the way for understanding some of the greatest truths of the Christian gospel, including the security of those who are in Christ.

Furthermore, the "preacher" realized that God must judge everyone, and this paved the way for believing in a final time when the sheep and goats will be separated.

One must admit, however, that the conclusion of the "preacher" was less than entirely satisfactory. He placed men and animals too much on the same level. The New Testament makes it clear we are of more value than a sparrow or any beast of the field.

The writer closed with a less than satisfactory solution to his dilemma. Who knows the difference between what happens when men and animals die? If he had been privileged to know later revelations made by God to men, he could have answered the question with assurance.

How fortunate we are to know the fullness of God's revelation in Jesus Christ. In Him, human effort finds its greatest reward!

## UNIFORM LESSON SERIES

Lesson for Aug. 21

## Jonathan, David: friends

By Donald W. Garner, assistant professor of religion  
Carson-Newman College, Jefferson City

Basic Passages: 1 Samuel 18:1-9; 19:1-7; 20:1-42; 23:15-18; 2 Samuel 1

Focal Passages: 1 Samuel 18:1-4; 19:4-6; 23:15-18; 2 Samuel 1:26

How many friends do you have? Do not count mere associates nor passing acquaintances, but real friends. Many of us have numerous acquaintances but few close friends. Even more rare is the kind of intimate commitment of friendship made between Jonathan and David.

### Context for friendship

One's first inclination is to assume that the closest friendships are made between persons who share the most things in common with each other. It is true that at least some common ground is mandatory for any relationship to exist. But a careful look at the friendship shared by Jonathan and David reveals that the conditions which contributed to their relationship involved as many differences as similarities.

Jonathan was the son of Israel's first king, Saul. David was the offspring of Jesse from the humble hometown of Bethlehem. Jonathan was a prince. David was a sheep herder. Jonathan was the eldest son while David was the youngest among his brothers. Like the other Israelite warriors, Jonathan was unwilling to encounter Goliath. Yet David stepped forward courageously to combat the Philistine champion.

Solid and lasting friendships are always based on something other than two persons being completely identical. In fact, the differences between persons are what make for interest, challenge, discovery, and excitement in a relationship.

It is a sad irony of human affairs that our fear of differences prevents us from using our divergent qualities as the foundation upon which we build deep relationships (or a strong denomination).

### Commitment to be a friend

The success of David against Goliath caught the admiring attention of both Saul and Jonathan (1 Samuel 18:1-5). Saul's attention soon became poisoned with destructive jealousy (vv.6-9). But impressed with David's obvious bravery

and skill, Jonathan made a positive and enduring commitment to befriend David (v.3).

Jonathan was not jealous of David's success but rather encouraged and supported him in it. As a symbol of his supportive friendship, Jonathan gave David gifts (v.4). David responded with all that he had to give — the loyalty of a friend.

Most friendships are, at any given time, "one-sided" relationships. One party is giving in the fashion of a Jonathan while the other party is receiving that support like a David. But the covenant binding such friends to one another is one of unselfishness. No one "keeps score" as to the amounts received and given.

The law of love causes the friend to focus solely upon the best interests and needs of the other (see John 15:12-17).

### Crisis and friendship

The raging jealousy of Saul not only contributed to Saul's own insanity, but it also threatened the friendship of Jonathan and David. Their commitment to each other was jeopardized by Saul's commitment to see David killed (1 Samuel 19:1).

But as is so often true, crisis not only tested but also cemented the friendship. Without betraying his role as the son of Saul, Jonathan loyally acted in his role as friend and protector of David (see 1 Samuel 19:2-7; 20:1-42; 23:15-18).

The crisis was so intense that at one point David and Jonathan each expressed fears that the other might be disloyal in the future (read carefully 1 Samuel 20:8-17).

Crises make or break many relationships. In the case of Jonathan and David, the insane attacks of Saul were the catalyst for an even deeper loyalty to one another. A simple commentary on their relationship is found in the wisdom of Proverbs 17:17 — "A friend loves at all times, and a brother is born for adversity."

Close friends and blood brothers are often the only folks one can depend upon in a crisis (see also Proverbs 18:24). Many have said in the spirit of the Proverbs: "It's times like these when you discover who your real friends are."

### Calamity strikes friendship

David's lament over the deaths of Saul and Jonathan is a poignant Biblical passage (2 Samuel 1:17-27).

Imagine the depth of David's grief! His mourning was sincere even for Saul, "the Lord's anointed," the God-appointed king. But David's private pain over the death of Jonathan, "my brother" (v.26), must have been almost unbearable.

Both men had several brothers. But somehow they found a unique kind of deep companionship and peer support outside their own families in each other. Even the relationships David enjoyed with his wives did not provide the satisfying fulfillment and psychological companionship that his friendship with Jonathan afforded him.

One of the most difficult life experiences is to give up a friend or loved one to some calamity. John Donne wrote that "Each man's death diminishes me." David knew the painful suffering of such diminution.

Tennyson said, "I am a part of all that I have met." And because he had known and received Jonathan's friendship, David was the greater for it.



Garner

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**LIFE AND WORK SERIES**  
Lesson for Aug. 21

# Full of faith

By Clista Whitehurst Adkins  
curriculum writer, Nashville

Basic Passage: Acts 6-7  
Focal Passages: Acts 6:8-11; 7:56-60

Moses, Caleb, and Samuel lived long, meaningful lives as they followed God faithfully.

On the other hand, Stephen led a brief life because he was martyred for his faithfulness to God. Stephen has been called "a freedom fighter," "a man of vision," "a man filled with the Spirit," and "a man of forgiveness."



Mrs. Adkins

As a man totally committed to God, Stephen experienced a life of fulfillment. He was one of the first people to see what Christianity meant for the whole world. He looked beyond the confines of Judaism to realize that the Good News was for all people everywhere. He challenged the belief that Christianity was dependent upon Judaism, and he was faithful to his understanding of God's message even though that faithfulness cost him his life.

### Faithfulness to God's message

We may find it hard to identify with Stephen, for it is often difficult for us to remain faithful to God's message when that message is contrary to our culture and society.

For example, we may understand that God wants us to love all people as Jesus loved them. However, our faithfulness to that message is often weakened as we face the pressures and limitations of prejudice in our society. It is sometimes easier to allow the practices and beliefs of our culture to carry us through life than it is to remain strong and faithful to God's Word.

We may find it simpler to identify with the Jews in this lesson. They could not accept God's message to them because it challenged their religious, social, and cultural values. If they had accepted Stephen's words as God's, their lifestyles, their beliefs, even their view of history would have been altered.

### Faithfulness in lifestyle

Christians may also find it hard to accept God's message when it challenges our social, cultural, financial, or historical values or possessions. Although we want to be Christian, we often do not want that Christianity to change the way we live. We want to be comfortable conformists and have Christianity, too.

After delivering a challenging sermon on Matthew 25:31-46 one day, a pastor was confronted by a woman who said, "I don't like it when you preach sermons like that. They make me feel bad, and I

don't want to feel bad."

We cannot always accept messages from God that break into our comfort. In this way, we are more like the Jews than we are like Stephen.

Because they did not want to hear what Stephen had to say, the Jewish listeners rejected him and decided to kill him.

Perhaps when we find ourselves becoming belligerent, hostile, defensive, or vindictive about our faith, we need to look at ourselves in the light of this event to determine for whom we are fighting. We may claim to be defending God, when we are actually defending our financial or social status or our cultural or denominational heritage.

### Faithfulness to the Holy Spirit

Three references are made to the fact that Stephen was filled with the Holy Spirit. This Spirit enabled him to see a vision of the Lord waiting for him as he faced death. It radiated through him so that his listeners could not withstand the power and wisdom with which he spoke. It is almost impossible to imagine a man allowing God to have that much control in his life.

Because he did allow God's presence to fill him, Stephen was also "a man of forgiveness." He exhibited the most beautiful fruit of the Spirit, love. Christ-like forgiveness must have invaded his heart as he asked God not to blame those who were stoning him to death.

Stephen stood strong in his faith and he was filled with love and forgiveness to the very end. He gave completely his brief life to God and found fulfillment in following God's way through Jesus Christ.

For us, Stephen is a wonderful example and challenge to dedicate every day of our lives to God. We cannot wait until we make more money, until we find more security, until we get older, or until we experience hardship. We must begin today if we are to have fulfilled lives, for we do not know when the end will come.

We, like Stephen, want to have lived life so fully, faithfully, and meaningfully that we are ready to meet Christ when our last days are done.

## Oldenburg joins staff at RTVC

FORT WORTH, Tex. (BP) — Bob Oldenburg, minister of adult education at Fort Worth's North Richland Hills Baptist Church, will join the staff of Southern Baptist Radio and Television Commission Aug. 22 as an associate producer and writer.

Oldenburg is best known to Southern Baptists for introducing folk musicals in churches. He wrote "Good News," one of the first youth musicals published by Broadman Press, "Happening Now," and "Real." More recently Oldenburg has done musicals for other age groups, including "Kingdom Within" for senior adults and "Blessings," a worship musical.

At the Radio and Television Commission, Oldenburg will work on "Life Today," a live daily TV talk show being planned for the American Christian Television System, as well as other TV programs.

Before going to North Richland Hills Baptist Church, Oldenburg held education positions in several churches, including twice as minister of youth/education at First Baptist Church, San

Antonio, Tex. He was church recreation consultant for the Baptist Sunday School Board in 1966-69.

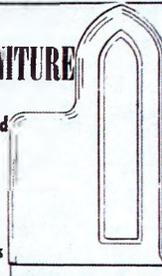
While in San Antonio, Oldenburg produced a weekly 30-minute program called "Good News" for four years. The show was aired on NBC affiliate KMOL-TV.

A native of Muskegon, Mich., Oldenburg is a graduate of Northeast Louisiana State College (now Northeast Louisiana University), Monroe, and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. As an adjunct professor he has taught youth education at Midwestern Baptist Theological Seminary, Kansas City, Mo., and drama at Southwestern.

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## Wake Forest receives \$700,000 estate gift

WINSTON-SALEM, N.C. (BP) — Wake Forest University has received \$700,000 from the \$4-million estate of Minnie Huffman Reddish of Morganton, N.C., who died in 1978.

Her husband, the late William H. Reddish, was a minister of First Baptist Church of Morganton and attended Wake Forest College.

James Ralph Scales, Wake Forest president, said the funds will be used to improve student housing and for the music wing of the Scales Fine Arts Center.

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# Volunteer relates truths learned in Zimbabwe

By Oscar Hoffmeyer Jr.

NEW ORLEANS (BP)— Harral J. Scott Jr., learned to "wait on the Lord" and "hang loose" when he became part of the well-drilling crew in Zimbabwe.

Scott, the first Louisiana Baptist volunteer to return from a month of drilling water wells in the Gokwe area of that African nation, said "be ready to rough it and don't get uptight about a situation. God is in control."

He knows from experience.

When the ram shaft bent, Scott was left in the village for three days while the other two crew members spent time in Harare for repairs. "There was no telephone. When they left to get repairs they had to look here and there and three

days later returned to camp."

Scott, a member of First Baptist Church, LaPlace, read in the Louisiana Baptist Message about the drilling rig. "I had experience as a college student with a similar type of rotary rig. I knew I could do that kind of work and felt God wanted me to volunteer."

His concerns included time off from work, funds for the trip, and assurance his family would be cared for while he was away.

"I told God I had control only over myself to make myself available. He would have to take care of the other things."

Church members provided the funds for travel. "Not only did people provide

travel funds, one person paid for my wife to go to the grocery store and stock up on food.

"Others said they would take care of the cars if they needed repairs. As it turned out both cars malfunctioned and the air-conditioning compressor went out while I was gone."

Scott acknowledged apprehension about going to a country where only recently bandits robbed a Zimbabwe Baptist and burned his truck of grain.

"I was uneasy, especially when I first got there. But I was apprehensive when I first moved to the New Orleans area too. By the time I was ready to leave I had entirely different feelings. I realized if we can trust Him for salvation, surely we can trust Him for other things."

Scott felt no racial tension among the people in the villages where they worked. Before he left the country he jogged in Harare, the capital city, and shopped in the stores without concern. English is a common language in the country.

The drilling program was a "shake-down operation" for the rig. Several modifications resulted from the on-field experience.

Scott said they completed a well at Gwelo where the Baptist seminary is located. "But we attempted 11 holes before hitting water because we ran into granite."

Two days were spent drilling a 140-foot well to supply water for a nutrition center in Sanyati before moving into the "bush" country at Denda where no water is available in close proximity to the village.

"We were down 290 feet when I had to leave. A government artesian well some distance from the village is about 340 feet deep so we were within 50 feet of a possible water table."

Eight wells are planned at Denda. One will supply a hospital, another for a church. The village council will decide where the other six will be located.

From breakfast until bedtime the volunteer drillers also shared their

Christian faith, distributed tracts, and held devotional services.

"Out there you realize you are responsible for your own actions. There are no cops on the corner. When you get yourself into a situation, you get yourself out of it. We remembered we were representing God and we respected the other person and nobody got into any trouble," Scott said.

White Americans taking a shower while standing on a soft drink box (feet sticking out under a canvas tarp) was something the Zimbabwe folks had not seen.

They watched with interest. "But," Scott said, "I had never seen anyone butcher a cow so I watched them doing their thing."

At night the people would retire to their houses and the Americans would have their privacy. "We had it to ourselves then. We would sit around the campfire and watch the Southern Cross, a constellation in the sky, and watch the moon come up. It is a desert night which is indescribable because here we don't have that kind of night."

The absence from family, expense, and possible danger was worth the effort, Scott said. "That country is ripe for the gospel. Their experience ranges from backslidden Christians to those on fire for the Lord, as well as unbelievers, just as in our country."

"What we are doing is providing a base for their pastors and churches to take over for themselves. God looks at souls. He doesn't care if they are from Africa or here."

## Chinese church in Texas celebrates 60th anniversary

By Leisa A. Hammett

SAN ANTONIO, Tex. (BP)— A church without roots is like an orphan, according to Alvin Louie.

"Sooner or later, the child desires to know his true mother and father," said Louie, pastor of First Chinese Baptist Church of San Antonio.

September 1983 marks the 60th anniversary of the first and oldest Chinese Baptist church in the Southwest and the only Chinese Baptist church in San Antonio.

Missionaries organized the church as a language school in 1919. It later became a mission church, and from 1923 to 1934, was the only Chinese Baptist church in the South.

Louie, also the only American-born Chinese senior pastor of a Chinese Baptist church, said 1983 was a peak year for Sunday School attendance at the church.

The 150-member church provides ministries for Mandarin, Cantonese, and English-speaking Chinese. The latter composes 75 percent of the congregation.

"Many people say, well, all Chinese are the same. That's not so," said Louie. "Chinese groups are very different."

"A Chinese church must always have a multiple staff to minister to all the needs of the Chinese," stressed Louie, whose forte is English-speaking ministries.

Louie feels meeting the multi-lingual and multi-cultural needs of Chinese congregations is a major obstacle and First Chinese Baptist Church of San Antonio's attempt to meet these diverse needs through adequate staffing has contributed to a more "holistic" church.

"It has given us a balanced ministry in reaching out to the total Chinese-Asian community," he said.

Louie feels multi-lingual Chinese offer major contributions to the Southern Baptist denomination. "Some Chinese speak Spanish, which sounds kind of funny," Louie admitted. "But Chinese who speak Spanish would be primary candidates for reaching Chinese groups in Latin America."

Louie foresees possibilities of some of his church members venturing on such missions in five to 10 years.

"It is helpful to look back into the records ... we have this history. Surely we can learn what works and what did not work and it can steer us from repeating our mistakes," he said.

Charles Dewese, editorial services director of the Southern Baptist His-

torical Commission, commended the 60-year-old church.

"Because of the Historical Commission's 1981 and 1983 annual meeting emphases on black and ethnic Southern Baptist heritage, our agency is now more attuned to the diversity of Southern Baptists."

"A lot of Southern Baptists do not have any idea that there are black Southern Baptists and there are ethnic Southern Baptists," he said.

After the Commission's ethnic-themed meeting in April, an ad hoc committee for exploring ways to preserve ethnic Baptist history was formed, under the direction of Oscar Romo.

According to Romo, director of the Home Mission Board's language mission division, the committee will meet in Dallas this fall to consider approaches in which ethnics can gather and make their history available and work effectively with the Historical Commission.

### Interpretations

## The woman taken in adultery

By Herschel H. Hobbs

"And Jesus said unto her, Neither do I condemn thee: go, and sin no more" (John 8:11).

This story does not appear in the oldest and best texts of John. Early Greek commentators of John do not mention it.

It is found in many lesser texts beginning in the sixth century. It is even found in some manuscripts of Luke and as an ending of Mark, following 16:8.

However, it is so like Jesus, it evidently is a true event. We treat it as it appears in John (KJV).

The Pharisees brought the woman to Jesus, saying that she was caught in the very act of adultery (v.4).

According to the Mosaic law, she should have been stoned to death. But the Pharisees used her in an effort to trap Jesus. So they brought her to him for judgment.

If He said to stone her, they would have accused Him of being merciless. If He said not to stone her, they would have accused Him of condoning her act and going against Moses' law.

Jesus did neither. As if ignoring their question, He stooped down and wrote on the ground with His finger (v.6). This is the only occasion where Jesus is men-

tioned as writing. Effort to determine what He wrote is pure speculation. All the while the Pharisees continued asking Him. Rising, He said, "He that is without sin among you, let him first cast a stone at her" (v.7).

Deuteronomy 17:7 said the accusing witness must cast the first stone. "Without sin" could mean any sin at all or the same sin. Then Jesus stooped down and wrote again.

One by one, beginning with the oldest, the Pharisees slipped away. Apparently the older ones had more sins to remember. Then Jesus asked the woman where were her accusers. "Hath no man condemned thee?" (v.10).

When she replied, "No man, Lord," He said, "Neither do I condemn thee" (v.11). "Condemned" means to judge down, with the idea of conviction and carrying out the pronounced sentence.

Jesus did not condone the woman's sin. The Pharisees had asked Him to judge her. But they were no longer there to accuse her. No accusation, no case.

So the judge threw the case out of court. He sent her away with the admonition to sin no more.

Once again Jesus had bested those who sought to destroy Him.

## HMB lauds DOMs for strong service

GLORIETA, N.M. (BP)— Two associational directors of missions were honored as the rural-urban and metropolitan mission directors of the year for the West during home missions week at Glorieta Baptist Conference Center.

O. R. Delmar, director of missions for Wyoming, was named rural-urban missionary of the year for the West; T. O. Spicer Jr. of Joplin, Mo., was honored as metropolitan missionary of the year for the West.

Delmar went to Wyoming in 1951 as a pastor in Casper. He later was area missionary in four states, including a stint in Wyoming, before accepting a pastorate in Arizona. In 1968, he returned to Wyoming as director of missions for the Wyoming North Area. He assumed duties as state director of missions in 1979.

Quentin Lockwood, director of the HMB's rural-urban missions department, said 130 churches had been born from Delmar's "conviction there ought to be a Southern Baptist church where anyone could go and learn about Jesus Christ."

Jere Allen, acting director of the HMB's metropolitan missions department, told of Spicer's efforts to meet churches' needs in the Spring River Baptist Association in Joplin, Mo. Spicer led the association to begin two black Baptist churches, a church for the disabled, which now averages 35 and 45 in attendance, and started doctrine studies for the association. He also helped secure a center for the Joplin Baptist Student Union.

Spicer was a pastor of churches in Arkansas, Texas, and Missouri before becoming director of missions for Spring River association in 1977.