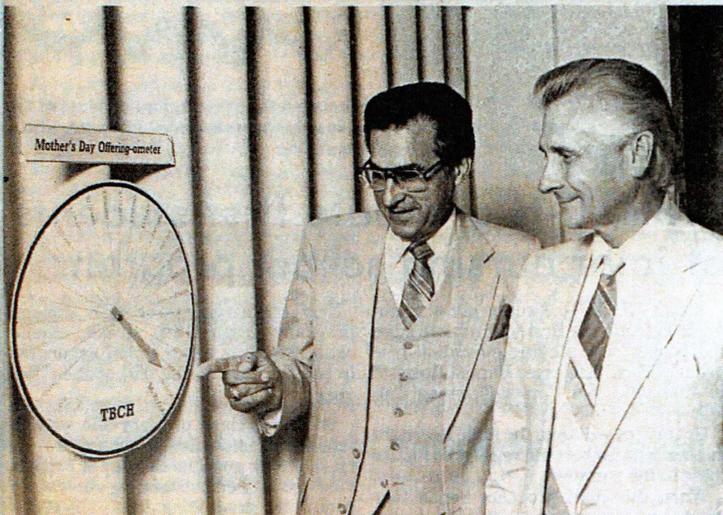


# Baptist and Reflector

Vol. 151/No. 29/July 24, 1985

News journal of Tennessee Baptist Convention



**OFFERING NEARS GOAL** — Gerald L. Stow (left), executive director-treasurer of the Tennessee Baptist Children's Homes Inc., and Frank Ingraham, trustee, observe the Mother's Day Offering-ometer that shows the Mother's Day Offering has reached \$615,000 of the anticipated of \$630,000. Churches are urged to send in their offering before the July 31 close-out date.

## Marie Mathis dies in Texas

BIRMINGHAM, Ala. — Marie Wiley Mathis, past president of the Southern Baptist Woman's Missionary Union, died July 12 in Dalhart, Tex. She was 82 years old.

The funeral was held July 15 in Dalhart.

Mathis' denominational leadership role in WMU work began in 1936, and she continued to serve as an influential Baptist leader over the next four decades.

A Texas native, Mathis' career originated in Texas WMU work, serving as executive secretary-treasurer and president of the organization. Close ties with Texas kept her at Baylor University, Waco, where she was director of the student union, for 26 years.

Mathis held the longest tenure as WMU president in history — two terms totaling 13 years. Under her leadership, membership in WMU reached 1,500,000 women and children.

She was the first woman elected as an officer of the Southern Baptist Convention, serving as second vice-president in 1963-64. Mathis was also the only woman ever nominated for SBC president.

Also active in Baptist World Alliance, Mathis held such positions as treasurer and president of the BWA women's department and BWA vice-president.

From 1963 to 1969, she served on the national WMU staff as promotion division director.

Many "firsts" and "onlys" are associated with the name Marie Mathis.

She was the first woman to get honorary degrees from Mary Hardin-Baylor and Hardin Simmons universities.

Mathis has been the only woman to address a seminary commencement at any Southern Baptist seminary.

She served as program chairman for the 1970 Baptist World Congress in To-

kyo, being the first and only woman to perform this task.

Mathis was a key leader in allowing WMU's Lottie Moon and Annie Armstrong missions offerings to be taken among all church members, a concept which helped make these the largest sources of funds for the Home and Foreign Mission boards.

"I suppose this is the most significant contribution Mrs. Mathis made in Southern Baptist life. It not only made possible the expansion of missions work, but also gave more of us the joy in sharing in this great outreach," said Porter Routh, past executive secretary of the SBC.

Survivors include one daughter, Mrs. Cleo Coffey Jr. of Dalhart; three grandchildren, Dan Coffey, Robert Coffey, and Amy Coffey; and two great-grandchildren.

Memorial gifts may be contributed to the Mathis Memorial Fund, Woman's Missionary Union, SBC, Birmingham, Ala., and the Mathis Memorial Fund, Baylor University, Waco, Tex.

## Special friends swap roles at Camp Linden

By Connie Davis

Roles of campers and counselors may have been reversed at the Special Friends Camp last week. At least all of the counselors and helpers thought so.

"It helped me ... It is very rewarding ... This camp is what decided my major ... Look at the string trick I learned ... They've taught me a lot about myself ... If they don't get enough approval, they ask for it ... They have such an enjoyable response ... They never stop giving ... It's not hard to please them ... You learn never to underestimate them ... They help us to be more open with our feelings," commented the counselors and helpers.

The nearly full camp of 93 campers and 64 staffers was the second week-long camp directed by the Tennessee Baptist Convention held at Camp Linden. The first was last summer. The campers were mentally retarded. The staff was summer missionaries, a youth minister and his youth, several older couples, an RN, a minister of youth and education, a director of missions and his wife, Tennessee Baptist Convention workers, teachers of "special people," and other laypersons.

Becky Wilkinson from New Prospect Baptist Church, Lawrenceburg, was a (Continued on page 6)



**SPECIAL HUG** — Already hugging, camper Joyce Smothers (left) and helper Karen Potter (right), notice the photographer and Joyce gives the thumbs-up sign at Special Friends Camp last week. (See additional photos beginning on page 6.)

## Enlistment of volunteers begins for Venezuela partnership effort

Enlistment of volunteers from Tennessee to serve in projects of the Tennessee-Venezuela Partnership Mission has already begun, according to Carroll Owen, director of the convention ministries division of the Tennessee Baptist Convention.

Messengers to the 1984 state convention approved a three-year partnership with Venezuela for the 1986-88 period.

In May, a team of Venezuelan Baptist leaders and representatives of the South-

ern Baptist Foreign Mission Board met in Brentwood with TBC leaders to discuss projects which will comprise the partnership.

Teams of Tennessee Baptists will be sought to go to Venezuela and work with missionaries and nationals in evangelism, church leadership development, construction, and starting of new ministries and churches.

In addition, special talents, such as computer and communications experts, may be needed for specific assistance.

In 1987 evangelism teams — composed of a preacher, musicians, and lay witnesses — will be enlisted for a nationwide crusade, followed by crusades in many Venezuelan cities. This will be followed in 1988 by evangelistic crusades in many Venezuelan Baptist churches.

Related to these crusades, there will be the need for volunteers to teach witnessing methods to Venezuelan lay people.

Throughout the three-year period, there will be the need for teams of church leaders to go to Venezuela and work with their counterparts in Venezuelan churches.

One specific need would be for Tennes-

## TBAH to seek interim executive

Tennessee Baptist Adult Homes Inc. of the Tennessee Baptist Convention will seek an interim part-time executive director to replace Wade Darby, who is retiring from that post July 25, according to Harold White of McMinnville, chairman of the TBAH Board of Directors.

At a July 15 meeting in Brentwood, White said the directors voted to employ an interim executive director, pending the result of a feasibility study currently being made to determine the future TBC's ministry to senior adults.

Three directors were named to the search committee: Tad Harris of Franklin, Art Mason of Manchester, and George Thompson of Nashville. This committee will likely poll the directors by mail when they have a recommendation, White said. The directors hope to fill this position by mid-August.

The new interim executive director will employ a part-time secretary to assist in the operation of the TBAH office, which is located in the Executive Board Building in Brentwood.

(Continued on page 3)

## Robertson tells committee of SBC position on issue

By Stan Hasteley

WASHINGTON (BP)— Christian television personality M. G. (Pat) Robertson told a U.S. Senate committee July 17 that the Southern Baptist Convention opposes proposed civil rights legislation designed to overturn a 1984 U.S. Supreme Court ruling on sex discrimination and said the Washington-based Baptist Joint Committee on Public Affairs "does not truly speak" for the SBC.

The high court decision, *Grove City College vs. Bell*, held that colleges and universities — including those affiliated with religious bodies — must comply with Title IX of the Civil Rights Act forbidding sex discrimination. The court held further that only the specific program within a school that discriminates against women — not all programs — will lose federal funding when discrimination is proved.

Asked by Sen. Howard M. Metzenbaum to explain who he represented in an appearance before the Senate Committee on Labor and Human Resources, Robertson replied he holds membership in a Southern Baptist congregation.

Robertson is a member of Freemason Street Baptist Church, Norfolk, Va., a congregation affiliated with the Baptist General Association of Virginia and the SBC.

A church source said Robertson joined the church "about a dozen years ago" when he was called as interim minister of education, a position he held for a year, leaving to begin his television career. A church source said the last time Robertson attended a service there was two years ago for an anniversary program.

"We certainly see nothing of him," said the source, who asked not to be identified.

The Virginia Beach, Va., host of the "700 Club" told the Senate committee that a Southern Baptist Convention resolution adopted in 1984 opposed similar legislation in the last Congress, a statement he said "pretty much carries over" to the present. The 1984 resolution, while expressing concern that Congress clarify wording to protect church institutions from undue government regulation, neither endorsed nor objected to the proposed law as a whole.

Sen. Charles E. Grassley, with a copy of the resolution in hand, asked Robertson to repeat his understanding of the SBC position. Robertson answered, "To the best of my knowledge, the Southern Baptist Convention still opposes" such legislation.

Grassley, who along with committee chairman Sen. Orrin G. Hatch, has consulted with Baptist Joint Committee staff seeking language to alleviate churches' concerns about the legislation, asked the television personality if the Southern Baptist Convention is not a

member body of the Baptist Joint Committee.

Robertson replied: "The Baptist Joint Committee does not truly speak for the Southern Baptist Convention." He said further the Baptist Joint Committee does not agree with "most Southern Baptists" or "the current leadership" of the SBC.

Grassley then asked Robertson if he knew the position of the Baptist Joint Committee on the proposed legislation. Robertson replied the committee is "probably in favor, but I haven't gotten their specific position." Hatch, who last year during Senate debate on the Civil Rights Act of 1984 quoted favorably from a Baptist Joint Committee statement, interjected that the Washington agency has in fact "raised serious objections" to any new civil rights law that does not recognize and meet churches' concerns.

Baptist Joint Committee Executive Director James M. Dunn called Robertson's statements to the Senate panel "unconscionable."

"It is unconscionable that an independent television evangelist would purport to speak for Southern Baptists and an even greater affront to conscience that he would misrepresent the SBC resolution," Dunn said.

In a letter sent immediately to members of the Senate committee, Dunn noted the 1984 resolution did not oppose the primary thrust of the Civil Rights Act of 1984, but asked Congress to exempt church-related colleges and universities that receive no federal tax dollars "from being defined as recipients of federal financial assistance under the act."

Dunn also told the lawmakers: "Mr. Robertson was wrong in his stated assertion that the 1984 resolution 'pretty much carries over' to 1985. Resolutions adopted by messengers ... attending annual meetings of the Southern Baptist Convention speak only for those attending that particular meeting and have no carry-over effect whatsoever."

Dunn said Robertson was "mistaken" in playing down the relationship between the Baptist Joint Committee and the SBC. Pointing to the SBC resolution's last paragraph, he noted the convention "specifically requested" its agency to inform Congress of the action.

SBC Christian Life Commission Executive Director Foy Valentine, whose agency's agenda includes civil rights, also reacted to the Robertson testimony. "For 25 years Southern Baptists have sounded a clear and certain sound in support of civil rights," he declared.

He added: "While the old political right and the New Religious Right are working like termites to undermine the progress of legislation and reverse the progress of recent decades related to civil rights, Southern Baptists know such injustice cannot be defended with an open Bible. With necessary refinement, the proposed legislation would substantially clarify the American dream that all of us are created equal, that all of us stand equally before the law, and that all of us live equally under the law."

The veteran Southern Baptist leader also declared: "I do not speak for all Southern Baptists, for no Baptist on earth speaks for any other Baptist on earth. Yet I do speak as a Southern Baptist out of a lifetime of commitment to justice, the worth of every person, the civil and other human rights guaranteed to all Americans, and the moral values without which no nation can long endure."



**NURSING GRADUATES** — Twenty students became the first graduating class of the cooperative nursing education program of East Tennessee Baptist Hospital, Knoxville, and Carson-Newman College, Jefferson City.

## ETBH, C-N graduate first students of joint nursing school program

KNOXVILLE — Twenty nursing students became the first to graduate from the cooperative nursing education program of East Tennessee Baptist Hospital in Knoxville and Carson-Newman College in Jefferson City.

Graduates will take the state licensure examination to become registered nurses later in the summer.

When this joint program began four years ago, it was only the third in the nation (first in the southeast) to combine the clinical depth of a hospital-based diploma program with the professional bachelor of science in nursing degree. The decision to create such a program was made because of the increasing clinical competence required to become a practicing registered nurse.

The traditional three-year diploma program emphasizes strong clinical skills. Students begin actual experience in patient care at the end of their first year.

Sheila Carrigan of Maryville won the scholastic achievement award for the class of 1985, and Joni Beasley of Friendsville was named outstanding clinical student of the graduating class.

Graduation was held at South Knoxville Baptist Church, July 5. The graduation address was delivered by William L. Blevins, chairman of religious studies at Carson-Newman College. Diplomas were awarded by George S. Child Jr., chairman of East Tennessee Baptist Health Care Systems Inc.

## TBC sets workshops on handbells, children's choirs, church music

Four music workshops for leaders of children's and handbell choirs and other areas of church music will be directed by the Tennessee Baptist Convention.

### Church music workshop

A workshop on all areas of church music will be Aug. 23-24 at Camp Carson, Newport. Sessions will assist music leaders of preschool, younger and older children, youth, and adults, plus pianists and organists.

Leaders from the Baptist Sunday School Board in Nashville will be Gerald Armstrong, Jim Hawkins, and Tom Keown.



**STONEBROOK GROUNDBREAKING** — Members of Stonebrook Baptist Chapel, Nolensville, break ground for their new building. Pictured (left to right) are: Ricky Frazier, Lee Austin, Tom Hatcher, Eugene Brown, Richard Polk, and Cleburne Atwell. The chapel, where Ronnie Lemmons is pastor, is a mission of Tusculum Hills Baptist Church, Nashville.

Other leaders are Linda Singleton, Motlow State Community College and First Baptist Church, Tullahoma; Sandi Keown, Walker Memorial Baptist Church, Franklin; Dora Ann Purdy, Belmont College and Woodmont Baptist Church, Nashville; and Jere Adams, TBC.

The \$18.50 cost covers room, meals, insurance, and registration.

### Children's choir clinics

Two clinics for leaders of children's choirs will be held. One is the morning of Sept. 7 at Judson Baptist Church, Nashville. The other will be Aug. 20 in the evening at First Baptist Church, Paris.

The Nashville meeting will feature the following leaders: Mabel Boyter, Atlanta, Ga.; Dick Ham, First Baptist Church, Richmond, Ky.; and Teresa Gilbreath, First Baptist Church, Columbia. The cost will be \$6.00.

The Paris meeting will be led by Madeline Bridges, Crieewood Baptist Church, Nashville; and Baptist Sunday School Board personnel Derrell Billingsley and Clinton Flowers. The cost will be \$3.50 including dinner.

### Handbell workshop

A workshop for leaders of handbell choirs will be Sept. 9-10 at the TBC, Brentwood. Teachers will be Frank Marshall, Schulmerich Handbells, Nashville; and Bill Scudder, Malmarm Handbells, Nashville. The \$10.00 cost includes one meal and registration fee.

For more information and to register, contact TBC, church music department, P.O. Box 728, Brentwood, TN 37027.

## C. Frazier accepts call from Morristown church

Clay J. Frazier is now pastor of Alpha Baptist Church, Morristown. He began his new pastorate July 7, coming from Oak Grove Baptist Church, Mt. Carmel.

Leadership positions he has held in Baptist life include serving on the Executive Board of the Baptist Convention of Pennsylvania-South Jersey and serving as president of the State Convention of Baptists in Ohio.

# Venezuela . . .

(Continued from page 1)

seans who are trained in MasterLife to conduct training sessions.

Venezuelan Baptists have requested construction teams to come to that country and help in construction of new church and convention facilities, as well as repairing and enlarging present facilities.

Most Venezuelan Baptist churches are in dire need of larger facilities. These churches often begin in a dwelling house, which is quickly outgrown.

Another construction need relates to the Venezuelan Baptist conference center near Valencia which desperately needs an auditorium and other buildings.

The seminary at Los Teques also has a number of pressing construction needs.

Owen said that those who believe they might be able to assist in any of these projects should contact his office at P.O. Box 728, Brentwood, TN 37027.

Volunteers must provide their own travel expenses and attend an orientation prior to going to Venezuela.

An initial listing of project needs is printed below.



**BACH, HANDEL RETURN** — Bach and Handel celebrate their 300th birthdays by singing together from the **Baptist Hymnal** during the church music leadership conference at Glorieta, N.M. Lighthearted celebration and serious singing of the two composers' works featured Sunday School Board music consultants, Ron Jackson (left) as Bach and Bill Anderson as Handel.

# Wingo returns to Lebanon despite continuing strife

By Art Toalston

RICHMOND, Va. (BP) — Whenever the strife in Beirut heats up, Nancie Wingo knows that relatives and friends in the States "constantly wonder whether I'm in this explosion or that explosion."

"Until they hear from me, they have to wonder," says Wingo, a Southern Baptist missionary to Lebanon. "That kind of thing happens all the time in Beirut, and I'm just sorry they have to live with that (uncertainty)."

But she has had no second thoughts about going back to where she has worked for 15 years. "I have felt like that is where I should be," she says. She returned to Beirut in July after a furlough in Fort Worth, Tex., rejoining 15 other Southern Baptist missionaries in Lebanon. She again will supervise English instruction at the 800-student Beirut Baptist School.

Relatives and friends accept, as best they can, that "I have to do what I think is right and that, if I didn't, I'd be less than Nancie Wingo."

She acknowledges the danger but underlines the value of working in Lebanon. "We haven't been asked to love a safe world. We've just been asked to love the world. There are lots of places where life is difficult. I just think it's wonderful we can be in those places."

She says her work in Beirut is "not determined by world events, such as a hijacking. Life is going on for a great many people (2-million in Beirut). God is still doing a lot of good things there. I try to think how we can be a part of that. That keeps me going."

The school is among the contributors to good in west Beirut, she says. With the students' lives disrupted, "the school is all they have left." About 70 percent of the students are Islamic, about 70 percent are male. "If missions is meeting a need, I feel the school is more important than ever . . . to show Christ's love to people where they are in need."

Still, in Lebanon, agony is an ever-present reality.

The mother of one of her best friends was killed when Israeli troops were trying to rout the Palestinian Liberation Organization in west Beirut in 1982. Israeli pilots bombed a building, causing walls in the woman's building next door to collapse. She died from internal injuries. "She had been a dear, sweet friend to me and almost like a mother."

When civil war broke out in 1975, one of Wingo's former students, the yearbook photographer two years earlier, was killed. "He was a real friendly boy. He didn't want to fight." The Red Cross truck he was working in was hit by an artillery shell.

Classes at the school often are cancelled because of fighting between so-

called Christian and Islamic forces. Once, during non-school hours, an artillery shell damaged the school. Windows must be replaced regularly.

At Wingo's apartment, a shell blasted off part of the balcony during intense fighting that forced her and other tenants in the eight-story building to take refuge in the basement for three days. While in the basement, Wingo often sees differences become less of a barrier as Christians and Muslims "huddle together, without any resentment toward each other."

"Part of us are Christian, and Christians may be shelling us, yet we're sitting with Muslims and they don't say anything about us. They don't feel we are personally responsible in any way. They know it's just the leaders."

"Then when it's the other way around and the Muslims are shelling us, it's just amazing how we don't relate to them as enemies. We take care of each other . . . everybody is wonderful about sharing their food, blankets, or whatever they've taken with them."

"It is not the Muslim population on a whole that is at war with the Christian population or vice versa," Wingo says. In Beirut, there are plenty of people "who want to get on with their lives, who want to do something good with their lives. There are more people who relate to each other in very kind and loving ways than those who are perpetuating all the meanness."



**LIVING WITH STRIFE** — Missionary Nancie Wingo, a teacher at the Beirut Baptist School in Lebanon, returned to the war-torn country earlier this month, despite the danger and strife.

## Tennessee-Venezuela Partnership Mission

### Tentative Dated Project Schedule

#### 1986

Event Description	Date	Length
Construction teams	January, March, May, July, September, October, December	17 days
MasterLife conferences	February 17-22	6 days
(Co-leader training)	June 2-7	6 days
	October 14-18	5 days
	October 20-25	6 days
Partnership Evangelism	August 15-26	12 days
WMU leadership training	February 7-11	5 days
WMU officers' training	September 3-6	4 days

#### 1987

Event Description	Date	Length
Construction teams	January, February, March, April, May, June, July, August, September, October, November, December	17 days
Nationwide Crusade (Partnership Evangelism)	March 22-29	8 days
Citywide Crusades (Partnership Evangelism)	March 29-April 5	8 days
Stewardship training	May 3-10	8 days
Partnership Evangelism	August 14-25	12 days
WMU leadership training	September 2-5	4 days
WMU regional training	September 6-13	8 days
Stewardship regional conferences	October 4-17	14 days
Church stewardship promotion	November 15-22	8 days

#### 1988

Event Description	Date	Length
Construction teams	January, February, March, April, May, June, July, August, September, October	17 days
Royal Ambassador Camp	March 11-15	5 days
Partnership Evangelism	August 19-30	12 days
WMU leadership training	September 7-10	4 days
WMU regional training	September 11-18	8 days

#### To be determined:

- Church Music — choral presentations, music workshops, instrument repair, instruction in instruments
- Church Training
- Sunday School
- Theological Education

## FMB sets Aug. 15 deadline for journeymen applications

RICHMOND, Va. — Those who want to be included in the early group of missionary journeymen through the Southern Baptist Foreign Mission Board next year must have their applications postmarked by Aug. 15.

The journeyman program seeks four-year college graduates, age 26 and under, interested in using their skills on overseas mission fields for two years.

Applicants must be active Southern Baptists, U.S. citizens, and qualified for

specific mission tasks. If not single, they must be childless and married for at least one year. Also, they must be in good physical and emotional health.

Applicants selected will begin training March 3 and go to the field in April. A second group of journeymen next year will begin training next August. Applications for that group will be due Jan. 15.

Those interested in applying for service in 1985-87 should contact the Foreign Mission Board immediately.

## EDITORIAL

## 1925 trial: Christianity vs. science

**SCENE:** Dayton, a small town 34 miles northeast of Chattanooga.

**TIME:** 60 years ago this month — July 10-21, 1925.

**EVENT:** The trial of a young biology teacher, R. T. Scopes, who was accused of teaching scientific evolution in a public school, violating a new Tennessee state law.

It was 60 years ago this week that the so-called "monkey trial" concluded in Dayton, then a town with 1,800 residents. On July 21, 1925, R. T. Scopes was found guilty. The fine was \$100.

Although the verdict was later overturned by the Tennessee Supreme Court on a technicality, the highly publicized trial still attracts interest — and visitors to Dayton.

The 1925 trial resulted from a deliberate challenge of a Tennessee law which prohibited the teaching of "any theory that denies the divine creation of man as taught in the Bible."

(Incidentally, the Tennessee anti-evolution law was repealed in 1967. Six years later, the General Assembly passed a law requiring textbooks to explain both Biblical creation and scientific evolution, but that law was later declared unconstitutional.)

What longtime Dayton residents remember as a bid for publicity for the small eastern Tennessee town turned out to be an epic contest between Christianity and science.

Scopes was then a 24-year-old biology teacher at Rhea County High School. Some local businessmen noted an item in a newspaper that the American Civil Liberties Union would finance the trial of anyone who would challenge the anti-evolution law. Scopes, knowing that the state-approved A Civic Biology textbook mentioned evolution, agreed to go along with the plan to publicly challenge the Tennessee law.

Clarence Darrow, perhaps the most famous trial lawyer of that period and an agnostic, offered his services to defend Scopes.

William Jennings Bryan, a three-time Democratic presidential nominee and a Biblical fundamentalist, led the prosecution.

About 160 newspaper reporters came to cover the trial from all over the nation — sending out more than 2-million words in news articles during the 12-day trial. Western Union had to send eight operators to Dayton to handle the heavy load.

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Post Office Box 347, Brentwood, TN 37027  
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*Baptist and Reflector* (USPS 041-780) is published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$5.55 individual; clubs of ten or more, \$5.25; church budget, 9¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

POSTMASTER: Send address changes to Baptist and Reflector, P. O. Box 347, Brentwood, TN 37027.

News journal of Tennessee Baptist Convention  
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The trial was broadcast by radio station WGN of Chicago over the first nationwide radio hookup.

The town was overrun by tent revivalists, souvenir sellers, curious tourists.

On July 21, 1925, Scopes was found guilty.

Yet Scopes and the court ruling were NOT the major issues of the controversy. The main point was NOT even the personal confrontation of two giants of the legal profession: Bryan and Darrow.

The major significance of the Scopes trial is that it was the first public confrontation between fundamental Christianity and the then-emerging scientific intellectualism.

Prior to 1900, the precepts of fundamental, evangelical Christianity were dominant in our nation. The heritage of a Christian faith (based on a literal interpretation of the King James Version of the Bible) was accepted without question by the masses of America.

Most of the social, moral, political, and intellectual structures of our nation were strongly influenced — if not totally dependent — on Christian concepts.

During the early days of the 20th century, America became increasingly enraptured by a new day of intellectual, social, and economic upheaval. This crested in the 1920s.

American Christianity was not exempt from this upheaval. During this era, some leaders of "mainline" Protestant denominations forsook the literal interpretation of the Bible for "higher criticism." The Bible became an "IT" to be analyzed, debated, and questioned — rather than God's message to be believed on faith.

Whereas the scholars and professors had used scientific approaches for years, the "people in the pew" did not really become involved until the theory of evolution gained a foothold and began to challenge the Biblical view of creation.

Southern Baptists — always strong in the literal interpretation of Scripture — did not escape the controversy. At its 1925 convention — two months before the Scopes trial — the messengers (then called delegates) adopted the first "Baptist Faith and Message" statement as a reaction to the rising acceptance of evolution.

Evolution had become more of a controversy between fundamental and modernist Christians, rather than between Christians and atheists.

The believers in the Genesis-creation won the verdict in the trial — but lost in many other ways.

From a public relations standpoint, fundamentalist Christians came out as "Brand-X." The boisterous, bullish blasts by Bryan caused many newspapers — even some in the Bible belt — to attack the 65-year-old Bryan and all fundamentalists as bigots, ignorant fanatics, and narrow-minded hypocrites.

The reaction by Christians to these stereotyped caricatures led to the real tragedy of the Scopes trial incident.

Bible-believers chose to retreat into isolation, rather than trying to popularize their literalist view in influencing social and political structures. They began to emphasize the "withdrawn life" characterized by legalism. This left the more liberal denominations as the voice of American Christianity.

Only in recent years of the 60 that have passed since the Scopes trial have evangelical, fundamental Christians again assumed their proper role in social action and political influence. However, it is unfortunate that most of this influence has been more negative than positive.

Christianity and the Bible may never again have the strong influence that it enjoyed in 19th century America. Hopefully, we can have an increasing voice in moral and social concerns in all areas of our nation's life during these crucial times.

## Cicero's comment



By the editor

Cicero's visitor was Mrs. Wanda Cass Votte, a member of Big Choice Baptist Church, who wanted some advice on the election of deacons.

"Our pastor, Hans Tyde, has so much to do, and so many demands are made on his time, I'm glad that we are going to get some more deacons to help him," Mrs. Votte voiced. "But how do you decide who to vote for?"

Cicero referred her to Acts 6 and 1 Timothy 3 for some Scriptural discussion on deacons. Wanda feels that Big Choice Baptist Church has a number of laymen who meet the New Testament qualifications — "but I can vote for only three!" she exclaimed.

"Your church is indeed fortunate," I said. "Maybe if you look at other qualifications and characteristics, you might narrow down the field. Try looking at each person individually, to see the strong points."

Wanda agreed and pulled a list of church members from her purse.

"When I read the part about waiting on widows' tables, I thought about one of our members from China, Kit Chen, who is a great cook. He would do a tremendous job — if the widows like chow mein! Then there is Tab L. Fuller. If he puts as much food on the widows' tables as he does on his own plate, he would make a great deacon."

Cicero reminded Mrs. Votte that there were other duties of deacons. Wanda wondered about the verse noting that deacons handle their own households. "We've got a guy, Jim Dan D. House, who really has a lovely home."

Wanda continued down the list.

—Roe Tate — "I don't think he would fuss when his term is up in three years, and he rotates off the active board."

—Arthur I. Tee — "He always seems to know what needs to be done and how to get someone else to do it."

—B. Z. Workmann — "He is at the church building all the time doing whatever needs to be done. He is also very handy with tools."

—Phil Board — "No matter what committee or board our church names, Phil is always selected to serve on it. Since he is on everything else, it would be a shame not to elect him as a deacon."

—V. Ray Rich — "He's got more money than anyone else in town. It would be good to have him as a deacon, since our church always needs money."

—"Then there are those two Shipp brothers. Stewart Shipp is one of the church's most faithful contributors, so he ought to be considered. And, Fal Lowe Shipp is so good about greeting visitors and making them welcome."

—X. Hamp Poll — "He is such a good example of what a Christian ought to be, I must vote for him."

—Bill Durr — "I shouldn't overlook him — since we are considering a building program at our church."

Cicero was overwhelmed. "That's really an impressive list."

Wanda nodded. "There is one other. He isn't much of a church member, but with a name like A. D. Conn, how can he miss?"

## Personal Perspective

By Tom Madden

TBC Executive  
Secretary-Treasurer



As a member of a large family, it was an economic necessity to have a large garden. I am sure we complained about the planting and the hoeing, but we enjoyed the vegetables!

Usually the first crop to come in was English peas and then we would "grapple" the new potatoes. Mother would cook them together and how good they were!

I do not get to have a garden now, but I do put out a few tomato plants in our backyard. As I staked and tied them recently, I thought of what our Lord said. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" (John 15:4).

As I worked among the plants, one of the branches of one of the limbs broke off and I realized that it could no longer receive its life supply from the vine. It soon wilted and died and the blooms dropped off. For tomato plants to bear the maximum, they need to be staked and tied lest the branches break off and lose the very life ties between the vine and the branches.

No gardener, regardless of abilities, can transplant the life-giving forces that the vine gives to the branches. However, the gardener, regardless of how clumsy he may be in the skill of growing things, can stake and tie the plants. He can provide support so that other resources can provide fruitfulness.

Spiritually, we as Christians can put a "plant" in the ground, stake and tie it, and cultivate it. However, one Christian cannot make another Christian spiritually productive. That is the work of God's Holy Spirit. We can stand beside one another, binding the brokenness and weakness of some to the strength and ability of others.

Fruitfulness among Christians requires not only the life of the Vine but the support of God's people bound together with caring ties.

It is a real joy to watch growing, mature Christians produce the fruit of the Spirit.

## Bequest doubles Freeman fund

NASHVILLE — The Landis and John D. Freeman Memorial Scholarship Fund at Belmont College has been doubled by a recent bequest.

The gift, from the estate of the late Curry Freeman, brother of John Freeman, will enable twice as many students to receive scholarships this year.

More than 30 students have received financial assistance through the fund since it was established by Mr. and Mrs. Freeman in 1971.

Mr. and Mrs. Perry White of Atlanta, Ga., and Mrs. May Fielden of Colorado visited Belmont on July 6 to review the scholarship fund. Mrs. White and Mrs. Fielden are the daughters of John and Landis Freeman.

John Freeman became pastor of Belmont Heights Baptist Church of Nashville in 1923. He served as editor of the Baptist and Reflector from 1925 until his election in 1933 as executive secretary of the Tennessee Baptist Convention, where he served until 1942.

# Letters to the Editor

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

### Stop divisive statements

Dear editor:

I am writing this letter out of a concerned heart and a deep longing to see peace come to our convention.

As you know, the convention elected a Peace Committee in Dallas, and I believe most of us would like for that committee to find a remedy to the dilemma we have found ourselves engrossed in.

Could I ask every pastor to refrain from making divisive statements to the media, divisive issues being brought to our meetings until we have given our elected committee ample time to work?

The cause of missions and evangelism should draw us together in a spirit of cooperation in our local areas as well as nationally. When you look at the lost multitudes at home and abroad, we must join together in reaching them for Christ.

We may not agree on everything, but let us determine not to let the community see our division by failing to work together for the glory of God. It is detrimental to the cause of Christ to discuss our disagreements in the press.

Let us remember, "We are laborers together with God."

J. C. Parrott  
405 Black Oak Dr., N.W.  
Knoxville, TN 37912

### Thoughts on Dallas SBC

Dear editor:

Five thoughts on SBC.

I deplore any kind of voting irregularities at the SBC, but please spare us from regular lectures and reports at the convention about such. Announce the correct procedure and leave it here! I have heard and read, "Don't condemn all of our professors by saying 'We have a liberal teacher in our midst.'" Now 45,000 messengers are under suspicion because gossip is presented before the whole convention and in our state papers — excepting the Baptist and Reflector — about voting irregularities.

We should be careful about reporting that the people were muzzled at the convention. Control had to be exercised by the presiding officer. Many voices were heard. Everyone could not be heard or at times even seen. Once an issue had been ruled upon, must it be rehearsed every business meeting or at every new time of business?

It seemed arrogant that one man would want to present a group of unnamed and uncontacted people to replace a committee over which a committee had labored and contacted about serving. Anybody that sees anything right or orderly about that is strange indeed. If a deliberative body does not like a committee report, let the body reject it and ask for a new report.

I believe the Dallas convention said to our institutional leadership, "You can't ignore us any longer; you don't own the institutions, we do, and we demand they be run according to our convictions."

The convention was irreverent. In just

one little corner of the hall where I sat, there was never a second when there was not movement by people during the most appropriate convention sermon by Charles Fuller. That was a mockery of worship and the Word of God by the people who lead worship and preach the Word across America.

Clay Frazier  
2115 Seven Oaks Drive  
Morristown, TN 37814

### BWA: Korea or Europe?

Dear editor:

I am amazed you had coverage of the Baptist World Congress in your July 10 issue. I don't see how you did it. It gave me the first news of Los Angeles, and I thank you for it.

The 8,000 attendance was disappointing, as your lead story explained. Conflicts with other Baptist meetings and the strong dollar played a part; however the selection of Seoul, Korea, for the 1990 session might present some problems.

## Believer in St. Kitts relates journey from 'thug' to pastor

ST. KITTS (BP) — His decision, another step in his journey from "thug" to pastor, cost him his fiancée and education in England. But Kevin Jones has no regrets.

Today he is pastor of Mount Carmel Baptist Church on St. Kitts. With more than 160 members, the church sponsors six missions in surrounding communities and has about 700 children enrolled in outreach Sunday School programs.

Jones is understandably pleased with the way the church has developed; he began working with it when it was only a mission. But his own story is even more dynamic.

He carried a pistol with him the first night he went to Bible class, Jones remembers, admitting he went only to please a friend. Later that night he was going to roam the streets with his gang.

Still, he had some basic Christian training and felt he knew enough about the Bible to dismiss it. But that first night a giant of a man, William Connor, stood before the class. Jones slouched in his seat, convinced the man could tell him nothing from the Bible he did not already know.

"His first words were, 'Let us turn to Habakkuk.' And, believe me, I didn't know there was such a book in the

It is so far, especially for Americans. Let's face it, Korea is not exactly the most appealing country from the tourist standpoint — and that needs to be considered. A city in Europe would have been better, since the Passion Play at Oberammergau will be performed again in 1990. People could have combined two great experiences in one trip.

No doubt there were good reasons for not selecting a city in Germany, Austria, Switzerland, or the British Isles, but these countries are easier to get to and less expensive.

I attended my first Baptist World Congress in London in 1955 and will never forget the experience (it was the Golden Anniversary meeting). I have not missed many since then, but Los Angeles, coming almost back-to-back with Dallas, was not within reach this year. I suspect others had the same problem with money, time, and energy — plus the fact that the SBC met there in 1981.

J. Marse Grant  
P.O. Box 10594  
Raleigh, NC 27605

Bible," Jones says. "I looked around to see if they had the same kind of Bible I had. They did."

That evening Jones became a Christian. "Everything looked different after that," he says. "I read the Scripture and began seeing things I was doing which were wrong. I knew God had done something to me."

Gradually he became convinced God was calling him to the ministry.

It came to a head when he prepared to attend college in England, where his fiancée already had gone. His suitcase was packed, but he felt God holding him in St. Kitts. After eight days of prayer and fasting, he cancelled the trip. God had work for him on the island.

Cancelling that trip was expensive.

The dream of most young people on the island is to leave for England or the United States, attend school, and get good jobs, opportunities which largely do not exist on their island. His fiancée broke their engagement. For three years his father refused to speak to him.

But Connor, his pastor at Antioch Baptist Church, asked him to begin working with the Mount Carmel mission.

Life for Kevin Jones would have been different if he had made that trip to England. But he has no regrets.



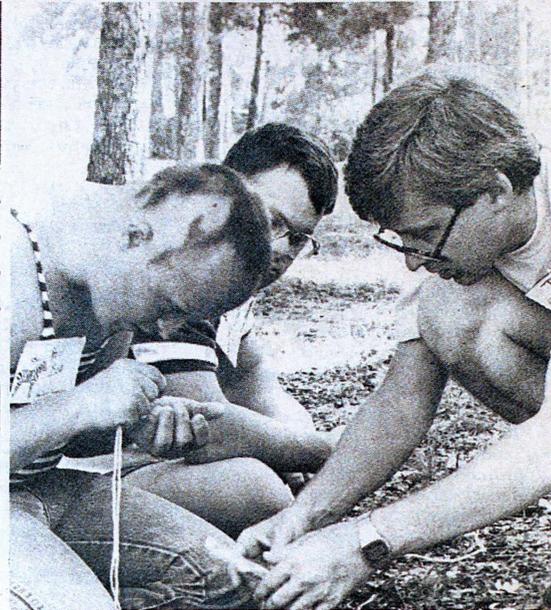
SOVIET VISITORS — Four representatives from the All Union Council of Evangelical Christians-Baptists in the Soviet Union visited the Tennessee Baptist Executive Board Building July 16 and presented a Russian picture to Tennessee Baptists. From left are Sergy Nikolaev; Vasily Logvinenko, AUCECB president; Carroll Owen of the TBC; Michael Zhidkov, vice-president; and Vitaly Kulikov, editor.

# Special friends

Story and photos by Connie Davis



**SPECIAL TIMES** — Barbara Briggs (above) walks with camper Barbara Hefflin; and Sylvia Clardy (below) helps at beanbag toss.



**SPECIAL ACTIVITIES** — Tommy Jordan (above) teaches nature; Cindy DeBlaker (bottom left) teaches canoeing; and fishing (bottom) is led by Doug McDurham (from left to right), Ivan McAfee and Heddy Deskins.

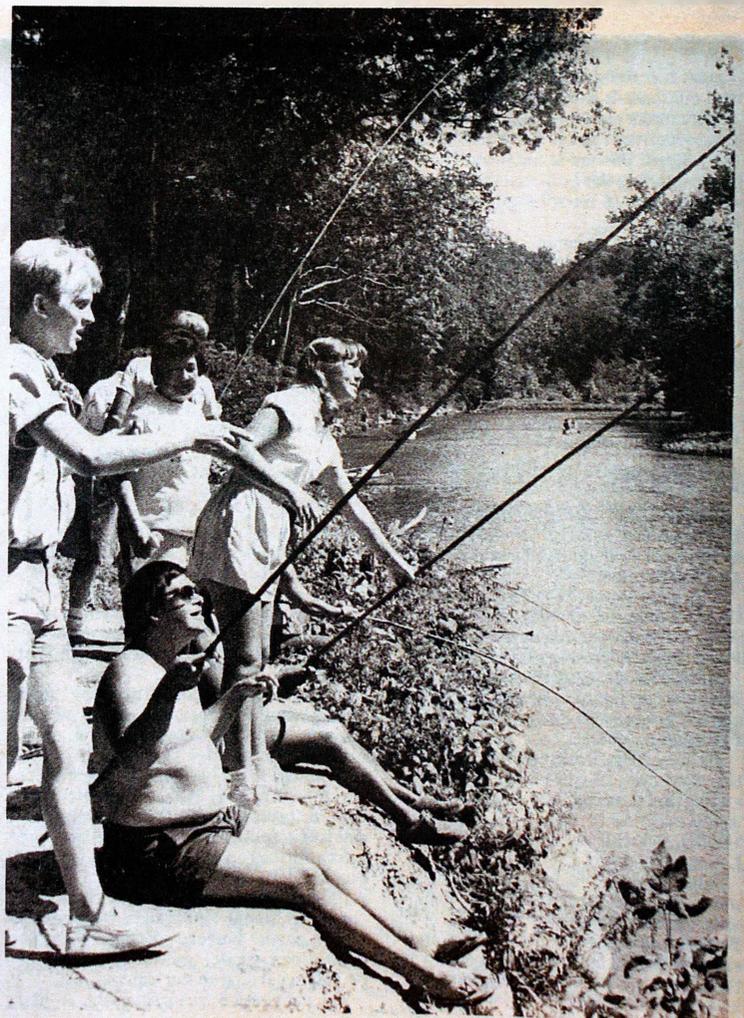
(Continued from page 1)

counselor last year after being a GA camp counselor. This year she brought her sister, a cousin, and a neighbor to help. She wrote her first poem about camp last year and now has written about 50, several of which will be published soon. One camper told her about abuse by his family but that now "everyone" wants him to clean their cars and buildings.

Church in Oak Ridge explained how he got involved through his wife, Theresa, and through the church. They both lead programs in their church for "special" people who live in apartments and group homes. They have also supported the weekend retreats for "special" people, teachers, and parents led by the TBC.

"They praise the Lord at the top of their lungs," added Mrs. McKendricks, who is teaching music for the first time. A special education teacher, she explained that physical disabilities lead people to underestimate "special" people. She emphasized that "special" people don't have many places they can go without family members and that the Golden State Missions Offering funds most of the camp.

Tommy Jordan, minister of education and youth at First Baptist Church, Madisonville, learned about the camp during new church staff orientation at the TBC. "I had never been able to sit down and look at them and talk to them," he said, explaining the reason he came. He said he had never done anything like it be-



# swap roles at special camp

fore. He learned about himself from their observations.

J. C. Lewis, director of missions for Bledsoe Baptist Association, and his wife, Ann, came again this year because they saw changes when a church started working with "special" people. The "special" people in a group home were helped and the church members began to see the needs of people.

Doug McDurham, a student and member of Bangham Heights Baptist Church, Cookeville, learned about the camp at the BSU summer convention. When he called, he found out that they needed male counselors or would not be able to have camp.

Before the devotion on thankfulness, a counselor received two thank-you notes. A fairly long note, written in script form that even mentioned her upcoming marriage, came from a camper who had only said and written a few words previously.

A highlight of the week was when the faculty in the cabins got the "worst cabin" award for cleanliness.

Liz Lee, director of children's work for the Sunday School department of the TBC and director of the camp, expressed a need for next year for sign language interpreters to help the many campers who know it. She also needs more RNs and hopes Acteens and older RAs will use this opportunity to work on advancement requirements.

The campers are 10 years old and older, able to care for most of their personal needs, and have medical approval.

*'It helped me ... It is very rewarding ... This camp is what decided my major ... Look at the string trick I learned ... They never stop giving ... They've taught me a lot about myself ...,' commented the counselors and helpers.*



**SPECIAL GAME** — To play popcorn, Kit Scarbrough (left) and James Sheffield (right) toss balls into the air on a large multicolored parachute.



**SPECIAL SWIMMING** — Going around in a circle helped some of the "special" campers who had never been swimming before. Soon they were racing in relays.



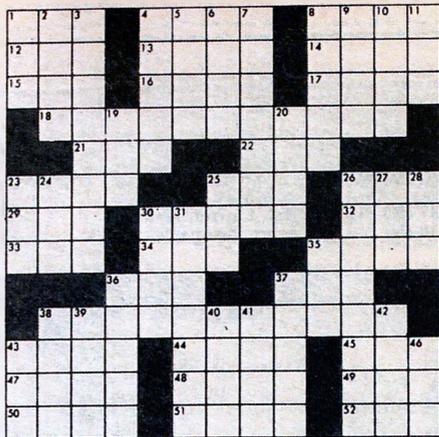
**SPECIAL FRIENDS** — Becky Wilkinson shows the picture Allen Andrews drew of her during craft time; and Beth Rowland (left) and Tina Hensley (right) lead group in song (right).



**SPECIAL COMMUNICATION** — Camper Amy Nobles liked to sign with Donna Whitehouse using sign language.



# Bible Puzzle Answers on page 10



**DOWN**

- 1 King — (2 Ch. 16:6)
- 2 Smartly dressed
- 3 "— and dreadful" (Hab. 1:7)
- 4 Fruit
- 5 Tree, India
- 6 Sand bar
- 7 Judas was a — (Luke 6:16)
- 8 Communicates over distances
- 9 Middle western state
- 10 "shall be —" (Gen. 9:14)
- 11 Estimated time of departure: abbr.
- 19 Western Indian
- 20 Christmas: abbr.
- 23 "part of a —" (2 Ki. 6:25)
- 24 Tree, cauccho-yielding
- 25 "from the —" (Josh. 15:2)
- 26 "all thy —" (Mark 12:30)
- 27 "cow or —" (Lev. 22:28)
- 28 "the great —" (Ex. 29:20)
- 30 Pair of horses
- 31 "Heshbon, and —" (Num. 32:3)
- 35 Use in golf
- 36 "— for it" (Prov. 11:15)
- 37 "and — down" (Psa. 78:31)
- 38 "was — nigh" (Acts 22:6)
- 39 Leave out
- 40 Roman emperor
- 41 Small amount
- 42 Issachar's son (Gen. 46:13)
- 43 Pres. Coolidge's nickname
- 46 Greenwich civil time: abbr.

**ACROSS**

- 1 "the very —" (John 8:4)
- 4 "on our —" (Mark 9:40)
- 8 "— of Sharon" (Song of Sol. 2:1)
- 12 "— hath poured" (Matt. 26:12)
- 13 Cuchulain's wife
- 14 Egyp. season
- 15 "the — shall" (Eccl. 10:20)
- 16 Civic goddess, Gr.
- 17 "that which —" (Lev. 17:15)
- 18 Being crucified
- 21 Miled, son of
- 22 Telegraph money order: abbr.
- 23 Solid
- 25 Snake
- 26 "— a compass" (Prov. 8:27)

**29 "— things work"**

- (Rom. 8:28)
- 30 "at my —" (Psa. 39:12)
- 32 "of the —" (Deut. 3:8)
- 33 Insect (Isa. 7:18)
- 34 Eng. cathedral city
- 35 "the fruit —" (Gen. 1:11)
- 36 So: Scot.
- 37 "thou shalt —" (Deut. 28:34)
- 38 "not by —" (2 Cor. 8:8)
- 43 Unconscious state
- 44 Island, Dodecanese
- 45 "— and Magog" (Rev. 20:8)
- 47 Moslem noble
- 48 He was: Latin
- 49 Love abbreviation
- 50 Lithuanian
- 51 "— in the body" (2 Cor. 5:6)
- 52 Head covering

**CRYPTOVERSE**

W Q A F H   L A F J A   I F M A   H I A P   G I B J I

S Z M A   H I P   S F G

Today's Cryptoverse clue: I equals H

# Tennessee

## LEADERSHIP . . .

Greg Bowers resigned as pastor of Porter's Creek Baptist Church, Middleton, to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex.

First Baptist Church, Crossville, has called Bob Spears as minister of music and activities. Previous churches where he has served include Temple Baptist Church, Old Hickory; Immanuel Baptist Church, Lebanon; Temple Baptist Church, Memphis; and First Baptist Church, and Covenant Baptist Church, both of Etowah. Carl F. Yarnell Jr. is pastor of the Crossville church.

Wayne Groves has joined the staff of White Oak Baptist Church, Chattanooga, as minister of education and youth. He is a graduate of Columbus College, Columbus, Ga., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. The pastor of the church is Lee Edward Jump.

## Tennesseans earn degrees at SWBTS

FORT WORTH, Tex. — Ten Tennesseans were among the 162 students awarded degrees during summer commencement at Southwestern Baptist Theological Seminary July 12.

Two of the Tennesseans received doctorates. Dallas Leroy Blair of Knoxville received the doctor of music arts degree and Clarence Donald Maiden of Jellico received the doctor of ministries degree.

Receiving the master of divinity degree were Dale Johnson Austin Jr. of Kingsport, Steven Robert Epperson of Knoxville, William R. Horner Jr. of Hermitage, Gary Douglas Powell of Chattanooga, John Robert Silver of Talbott, and Keegan Daniel Williamson of Memphis.

Earning the master of arts in religious education degree were James Gregory Lawson of Rogersville and Mark Randall Miller of Lexington.

The commencement set two records for Southwestern seminary. It ended the 1984-85 year during which 954 degrees were conferred, the largest yearly total ever. Also, 24 graduates earned doctorates, the largest number of advanced degrees ever awarded in a summer commencement.

Brook Hollow Baptist Church, Nashville, where N. Lavan Modling is pastor, recently called two new staff members. Preston A. Creech is serving as minister of education. H. Bert Coble will begin serving as minister of music Aug. 15.

Bill Faircloth Jr. is serving as interim pastor of Liberty Baptist Church, Memphis. He previously served as director of recreational activities at Graceland Baptist Church, Memphis.

James W. Watkins resigned as pastor of Walnut Grove Baptist Church, Cordova, to accept the pastorate of Elk Creek Baptist Church, Taylorsville, Ky. A graduate of Memphis State University, Memphis, and Southern Baptist Theological Seminary, Louisville, Ky., Watkins is the founding pastor of the Cordova church.

Bill Bruster, pastor of Central Baptist Church of Bearden, Knoxville, has resigned to accept the call of First Baptist Church, Abilene, Tex.

## MISSION PROJECT . . .

Twenty-nine youth from Red Bank Baptist Church, Chattanooga, spent June 23-30 working with Ebenezer Memorial Baptist Church, St. Thomas, Virgin Islands. Under the leadership of Billy Appling, minister of music, and Ken McCoy, minister to students, the group did concerts, puppet shows, Bible clubs, door-to-door witnessing, and maintenance and clean-up work at the only Southern Baptist church on the island. Fred A. Steelman is pastor of Red Bank Baptist Church.

## PEOPLE . . .

Butler's Chapel Baptist Church, Ramer, ordained Jerry Kiser and Jeff King as deacons July 21. Doyle Petty is the pastor.

Mr. and Mrs. Henry V. Easterly celebrated their 60th wedding anniversary July 14. They are members of Central Baptist Church, Fountain City, where Calvin S. Metcalf is pastor.

First Baptist Church, Elizabethton, held an ordination service for Lowell Shell and Clarence Phillips on June 2. Those participating in the service include Ray Sorrells, pastor of Calvary Baptist Church, Elizabethton; William Powell, director of missions for Watauga Baptist Association; and Leslie Bruce, pastor of Grace Baptist Church, Elizabethton. The pastor of First Baptist Church is William L. Swafford. Shell is serving as pastor of Hale Memorial Chapel, a mission of First Baptist Church, Elizabethton. Phillips is pastor of Shady Valley Baptist Church, Shady Valley.

White Oak Baptist Church, Chattanooga, honored two couples in the church for their 50th wedding anniversaries. Mr. and Mrs. James F. Guess Jr. were honored at a reception on July 19. A reception was held for Mr. and Mrs. John F. Martin on July 21. Lee Edward Jump is their pastor.

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News is our priority

## Are You Seriously Interested . . . in Continuing Your Education?

ARE YOU INTERESTED in enrolling in a SEMINARY STUDIES Program located at Belmont College, Nashville?

Belmont College is currently undertaking a feasibility study relative to the possibility of the six seminaries of the Southern Baptist Convention establishing a Seminary Studies Program at Belmont College.

If you would be interested in enrolling in this program, please write or call my office and an Interest Indicator will be sent to you by return mail. An **immediate** answer is needed.

Dr. W. Fred Kendall, II - Vice President  
Office of Religious Affairs - Belmont College  
Belmont Boulevard - Nashville, TN 37203-5729

# Tennessee associations set annual meetings for 1985

(Associations are listed alphabetically)

ASSOCIATION	DATES	PLACES	ASSOCIATION	DATES	PLACES
Alpha	Oct. 10 (Aft,N)	Tom's Creek, Linden	Judson	Oct. 4 (M,Aft,N)	Old New Hope, Fairview
Beech River	Oct. 14 (N) Oct. 15 (M,Aft,N)	Wildersville, Wildersville Wildersville, Wildersville	Knox County	Oct. 5 (M,Aft,N)	Old New Hope, Fairview
Beulah	Oct. 21 (Aft,N) Oct. 22 (Aft,N)	First, Union City Pleasant Hill #1, Martin	Lawrence County	Oct. 17 (N) Oct. 18 (N)	First, Lawrenceburg Leoma, Leoma
Big Emory	Oct. 17 (M) Oct. 17 (N)	First, Kingston South Harriman, Harriman	Loudon County	Oct. 24 (N) Oct. 25 (M) Oct. 25 (N)	Union Fork Creek, Loudon Friendship, Lenoir City West Broadway, Lenoir City
Big Hatchie	Oct. 21 (N) Oct. 22 (M,Aft)	Brighton, Brighton Beaver, Brighton	McMinn-Meigs	Oct. 24 (M,Aft) Oct. 24 (N)	North Etowah, Etowah East Niota, Niota
Bledsoe	Oct. 17 (Aft,N)	College Heights, Gallatin	Madison-Chester	Oct. 28 (N) Oct. 29 (Aft,N)	Sanford Hill, Henderson Englewood, Jackson
Bradley County	Oct. 21 (N) Oct. 22 (M) Oct. 22 (N)	North Cleveland, Cleveland Mt. Carmel, Cleveland West Cleveland, Cleveland	Maury	Oct. 10 (M,N)	First, Spring Hill
Campbell County	Oct. 21 (N) Oct. 22 (M) Oct. 22 (N)	First, LaFollette Newcomb, Newcomb Cedar Hill, LaFollette	Midland	Sept. 16 (N) Sept. 17 (M,N)	Bells Campground, Powell Bells Campground, Powell
Carroll-Benton	Oct. 21 (Aft,N) Oct. 22 (Aft,N)	First, McKenzie First, Bruceton	Mulberry Gap	Aug. 14 (M,Aft) Aug. 15 (M,Aft)	Thorn Hill, Thorn Hill Thorn Hill, Thorn Hill
Central	Oct. 21 (N) Oct. 22 (M,N)	Irving College, McMinnville First, Smartt	Nashville	Oct. 21 (N) Oct. 22 (N)	Judson, Nashville Inglewood, Nashville
Chilhowee	Oct. 24 (M,Aft) Oct. 24 (N) Oct. 25 (M)	Monte Vista, Maryville Six Mile, Maryville Madison Ave., Alcoa	New Duck River	Oct. 21 (N) Oct. 22 (N)	El Bethel, Shelbyville First, Lewisburg
Clinton	Oct. 21 (N) Oct. 22 (M) Oct. 22 (N)	First, Oliver Springs Clear Branch, Lake City First, Briceville	New River	Oct. 14 (N) Oct. 15 (M) Oct. 15 (N)	First, Robbins Elizabeth, Wartburg First, Huntsville
Concord	Oct. 24 (N) Oct. 25 (N)	Third, Murfreesboro Hillview, Murfreesboro	New Salem	Oct. 27 (Aft,N)	Rome, Lebanon
Copper Basin	Oct. 17 (M,Aft) Oct. 17 (N)	Coletown, Copperhill Turtletown, Turtletown	Nolachucky	Oct. 22 (M,Aft) Oct. 23 (M)	First, Morristown First, Whitesburg
Crockett County	Oct. 7 (N) Oct. 8 (Aft,N)	Three Way, Bells Three Way, Bells	Northern	Sept. 27 (M,Aft) Sept. 27 (N) Sept. 28 (M,Aft)	First, Maynardville Leatherwood, New Tazewell First, Maynardville
Cumberland	Oct. 28 (N)	(Contact associational office)	Polk	Oct. 21 (N) Oct. 22 (M,Aft,N)	Benton Station, Benton Benton Station, Benton
Cumberland Gap	Oct. 14 (N) Oct. 15 (M,Aft)	Shawanee, Shawanee Shawanee, Shawanee	Riverside	Oct. 17 (N) Oct. 18 (N)	First, Celina First, Allardt
Cumberland Plateau	Oct. 21 (N) Oct. 22 (M) Oct. 22 (N)	Fredonia, Crossville Friendship Chapel, Crossville Fredonia, Crossville	Robertson County	Oct. 21 (N) Oct. 22 (M,N)	First, White House Bethlehem, Springfield
Duck River	Oct. 28 (N) Oct. 29 (Aft,N)	Liberty, Winchester Riva Lake, Winchester	Salem	Oct. 22 (N) Oct. 23 (M,Aft)	Whorton Springs, Smithville Indian Creek, Smithville
Dyer	Oct. 14 (N) Oct. 15 (N)	Fowlkes, Fowlkes First, Trimble	Sequatchie Valley	Oct. 17 (N) Oct. 18, (M,Aft)	East Valley, Dunlap Kimbell, Jasper
East Tennessee	Oct. 24 (N) Oct. 25 (M,Aft)	Wilsonville, Newport Cave Hill, Newport	Sevier County	Oct. 21 (N) Oct. 22 (M,Aft) Oct. 22 (N) Oct. 23 (M)	First, Gatlinburg Zion Grove, Camp Smoky, Sevierville New Era, Sevierville Union Valley, Sevierville
Fayette	Oct. 24 (N) Oct. 25 (N)	Liberty, Somerville First, Somerville	Shelby County	Oct. 21 (N) Oct. 22 (Aft,N)	Range Hills, Memphis Whitehaven, Memphis
Gibson County	Oct. 22 (Aft,N) Oct. 23 (M,Aft)	Antioch, Humboldt Mt. Pleasant, Bradford	Shiloh	Oct. 14 (N) Oct. 15 (Aft,N)	Turkey Creek, Savannah First, Michie
Giles County	Oct. 18 (N) Oct. 19 (M,Aft)	Welcome Valley, Pulaski Welcome Valley, Pulaski	Stewart County	Oct. 24 (N) Oct. 25 (N)	Big Rock, Big Rock Carlisle, Carlisle
Grainger County	Oct. 17 (N) Oct. 18 (M,Aft)	Washburn, Washburn Central Point, Rutledge	Stone	Oct. 17 (M,Aft,N)	Central Emmanuel, Cookeville
Hamilton County	Oct. 24 (M) Oct. 24 (N)	First Soddy-Daisy, Soddy Bayside, Chattanooga	Sullivan	Oct. 22 (M,Aft,N)	Orebank, Kingsport
Hardeman	Oct. 21 (N) Oct. 22 (Aft,N)	Piney Grove, Toone West Memorial, Saulsberry	Sweetwater	Oct. 17 (N) Oct. 18 (M,Aft)	First, Tellico Oak Grove, Madisonville
Haywood	Oct. 15 (Aft,N)	Zion, Brownsville	Tennessee Valley	Oct. 24 (N) Oct. 25 (M,Aft)	New Union, Dayton Central, Spring City
Hiwassee	Sept. 20 (N) Sept. 21 (M)	Old Pond Hill, Athens Old Pond Hill, Athens	Truett	Oct. 3 (N) Oct. 4 (N)	First, McEwen First, Waverly
Holston	Oct. 15 (N) Oct. 16 (M,Aft)	Bethel View, Bristol First, Greeneville	Union	Oct. 3 (M,Aft,N)	Pistole, Sparta
Holston Valley	Oct. 3 (N) Oct. 4 (M,Aft)	First, Church Hill McKinney's Chapel, Rogersville	Watauga	Oct. 24 (Aft,N)	First, Elizabethton
Indian Creek	Oct. 21 (N) Oct. 22 (Aft,N)	Calvary, Savannah First, Waynesboro	Weakley County	Oct. 21 (N) Oct. 22 (Aft,N)	Davis Memorial, Dresden Sidonia, Sharon
Jefferson County	Oct. 24 (M,Aft,N) Oct. 25 (M,Aft)	Piedmont, Dandridge Mill Springs, Jefferson City	Western District	Oct. 17 (N) Oct. 18 (M,Aft)	Ramble Creek, Big Sandy Cottage Grove, Cottage Grove
			William Carey	Oct. 28 (N) Oct. 29 (Aft,N)	West End, Fayetteville First, Fayetteville
			Wilson County	Oct. 17 (N) Oct. 18 (M,Aft)	Cedar Creek, Lebanon Fall Creek, Norene

**BIBLE BOOK SERIES**  
Lesson for July 28

# Breaking the covenant

By Robert E. Jones, pastor  
First Baptist Church, Bluff City

Basic Passage: Jeremiah 11:1 to 15:9  
Focal Passages: Jeremiah 11:1-8; 14:11-12; 15:1

Jeremiah 11-12 forms a unit that contains the prophet's preaching concerning the covenant.

When God delivered the Hebrew people from bondage in Egypt, He did not tell them to sacrifice burnt offerings; rather, He told them to obey Him. Yet, throughout her history as a nation, Israel repeatedly failed to obey the covenant God established at Sinai. Through His prophets, God persistently warned the people to hear His voice (11:7) and obey the covenant stipulations. Instead, each man walked "in the stubbornness of his evil heart" (11:8).



Jones

God's love and mercy are longsuffering, however. So God gave the people one more chance to repent by commissioning Jeremiah to preach the covenant obligations and particularly to warn the people of the curse that would come upon them for refusing to obey those obligations.

**The historical setting**

It is difficult to be precise in dating this passage. However, the setting appears to be late in the period of the Josianic reform, possibly during the reign of Jehoiakim, the second son of Josiah.

Jehoiakim was a puppet king who was placed on the throne by Pharaoh Necho. While he did not resist Josiah's reforms, neither did he make any real effort to enforce them. As a result, the superficiality of the reform movement became apparent. The lapsing of Josiah's reforms provided the backdrop for Jeremiah's harsh preaching.

**The broken covenant**

In Jeremiah 11:1-5, God commissioned the prophet to pronounce a solemn curse upon those who refused to heed the words of "this covenant" (11:2). Jeremiah accepted his mission with an "Amen" (11:5) that resembles the response of the people at Sinai (see Deuteronomy 27:26).

The most debated part of this passage concerns the phrase "this covenant." Scholars have questioned which covenant is being referred to here. Evidence has been given to support the Mosaic

covenant, the Deuteronomic covenant, and the Josianic covenant. Since all three of these covenants are essentially the same, it is not important to be precise.

The Mosaic covenant, which God established at Sinai, was renewed through the leadership of Josiah under the guidance of Deuteronomy, the book probably found during the restoration of the Temple. Therefore, any or all of the covenants could be referred to without altering the force of the message of Jeremiah.

The curse referred to in verse three follows the thought of Deuteronomy 27:26. God was not interested in intellectual assent to the covenant, but in obedience to its stipulations. God wanted very much to bless His people. But that blessing was conditioned upon their obedience to the covenant. Because the people failed to obey, the prophet pronounced a curse instead of a blessing upon them.

This was not the kind of preaching the people wanted to hear. As a result, the men of Anathoth devised a plot to seek Jeremiah's life. Sometimes, prophetic preaching can be dangerous because it is not always received by the people of God.

**Too late to pray**

Chapter 14 contains a prayer of mercy brought about because of a harsh drought that had come upon the land. The people cried out to God confessing their sins and acknowledging their complete dependence upon Him. Possibly, their prayers and sacrifices were insincere. At any rate, God's reply to Jeremiah in verses 11-12 indicates that it was too late to pray.

Furthermore, God instructed Jeremiah not to pray for the people. God would not hear their prayers, accept their sacrifices, or hear the prophet's prayer on their behalf. In fact, God states in Jeremiah 15:1 that He would not even accept the intercession of Moses and Samuel on Judah's behalf. It was too late to pray. God's judgment was on the way. He would send the people away from His presence. Judah's doom was sealed.

How tragic that God's people can ever become so indifferent to their sin that a time can come when it is too late to pray. Perhaps this message is more relevant than many of us think. God will not forever withhold His judgment upon a nation that does not obey Him. Hopefully, a time will never come when it is too late for Americans to pray.

**UNIFORM LESSON SERIES**  
Lesson for July 28

# God's inclusive love

By John H. Tullock, professor of religion  
Belmont College, Nashville

Basic Passage: Jonah 1:1 to 4:11  
Focal Passage: Jonah 4:1-11

My father was a stickler about responsibility. He was a craftsman who did quality work and who, in turn, demanded our best effort at whatever task was assigned to us.

He would often say, "If a task is once begun, never leave it 'til it's done; whether it be great or small, do it well or not at all."

Since we learned very early that doing it "not at all" was not acceptable, we tried to learn to do it well.

The story of Jonah is not a fish story — it is a story about responsibility and love. We are introduced to Jonah briefly in 2 Kings 14:25, where we are told that he encouraged the territorial ambitions of Jeroboam II. This brief reference fits well with the picture we have in the book that bears his name — a book about the prophet, not by him. Jonah is seen as an intensely patriotic Israelite prophet, one who undoubtedly was sure that the Lord loved Israel, and Israel alone.



Tullock

**The call (Jonah 1)**

In telling the story of Jonah, emphasis is placed on how Jonah, in his flight from the Lord's call to go to Nineveh, always went downward. He went down to Joppa, down into the ship's hold, and when he was thrown overboard, he went down into the fish's belly, down to the depths of the sea.

**The prayer (Jonah 2)**

This might be called Jonah's psalm since it takes the form of one of the psalms. They often were prayers for various occasions and especially for times of distress. When Jonah repents, his downward plunge ends and he starts up again (2:10).

**The sermon (Jonah 3)**

Most preachers would be envious of Jonah's success. After finally arriving in Nineveh, the capital of the mighty Assyrian empire, he walks about the city, preaching a simple sermon that uses only five words in Hebrew! The effect is so marvelous that even the king repents and orders that people and animals are to wear sackcloth as the evidence of repentance.

God withheld judgment because of Nineveh's repentance.

**Love in conflict (Jonah 4)**

Was a job well done pleasing to Jonah? No, "it displeased Jonah exceedingly, and he was angry" (4:1 RSV). In these verses we see: (1) the prophet's frustration (4:1-5); (2) the Lord's persuasion (4:6-9); and (3) the Lord's love.

The picture of Jonah is that of a spoiled child, angry because he has not gotten

his way. But this is not a child who did not get to go to the movies with his friend; this is a grown man who is angry because thousands of people are not killed to suit his whim. This is patriotism carried to an extreme!

Yet, Jonah is so angry that he pleads to die rather than have to live with his disappointment (4:1-3). When he does not get his wish, he goes out, sits on a hill overlooking the city, and hopes that the Lord will change His mind and destroy the Ninevites anyway (4:4-5).

The Biblical narrator uses a great deal of irony in describing Jonah. In 1:17 (RSV), he says that "The Lord appointed a great fish to swallow up Jonah." In this chapter it is said that "the Lord God appointed a plant" to shade Jonah (4:6 RSV). Then He "appointed a worm which attacked the plant" (4:7 RSV), and finally, He "appointed a sultry east wind," that brought Jonah's misery to the boiling point (4:8 RSV). All this was to prepare the prophet to be able to hear what all this meant.

The great tragedy of the Jonah story is that so many people never get to these final verses, wherein lies the main point of this book. The Creator of the universe can make whatever kind of fish He chooses, but this is not a story about fish — it is a story about God's love for lost humanity.

Jonah typifies a spirit that says, "God, love me, my wife, my son John, his wife — us four, no more. Therefore, God, be at my beck and call to furnish to us whatever we need to be comfortable." But the story says, "The Lord Who made us all, loves us all, and yearns for even the worst of sinners to repent."

Our aim should not be "to be carried to the skies on flowery beds of ease" but to spread the good news of God's love to the ends of the earth. If only we had world leaders who could catch that kind of vision!

## Fairlawn church calls Chuck Fowler to serve

Charles L. "Chuck" Fowler recently began his pastorate with Fairlawn Baptist Church, Memphis.

He comes from First Baptist Church, Potts Camp, Miss. Former pastorates include other churches in Tennessee, Mississippi, Texas, and Idaho.

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**LIFE AND WORK SERIES**

Lesson for July 28

# God, answer me!

By Juanita M. Wilkinson, acting administrative assistant  
Southern Baptist Education Commission, Nashville

Basic Passage: Job 29:1 to 31:40

Focal Passages: Job 29:1-6; 30:20-23; 31:35-37

Eliphaz and Bildad make one more brief attempt to call Job into an account of his past wicked behavior. Zophar has nothing else to say and Job responds with his last statement of defense.

**A portrait of Job (29:1-6)**

For a few minutes Job takes his friends down memory lane. Such a visit can be therapeutically beneficial to anyone. Today it may be accomplished by flipping through a photograph album, a scrapbook, or a daily diary. A review of events and a display of places and persons bring to mind a set of values, a standard of conduct, and even a philosophy of life which have been instrumental in molding a personality.



Wilkinson

As we journey with Job down his own memory lane, we learn more about the real Job, his behavior, and how he evaluated his lifestyle in former days.

Job remembers with great joy his friendship with God. It was a treasured experience and that experience influenced every other relationship Job had in life. It is true that all of his material possessions had given him a feeling of security but his deepest sense of security was in the relationship he had with God.

Job remembers that the watchful eye of God was always focused on his daily

pathway. To know that God's light was always at hand meant that Job could walk through any dark path with an assurance of safety.

Job remembers the comfort of knowing that the presence of the Almighty was always at hand.

Job remembers the joy his own children had brought to his life. Undoubtedly, the delight of his life was the sound of childish laughter. It is a tribute to the man himself when he recalls the happiness of family experiences.

Job remembers the evidences of his wealthy lifestyle which were not hoarded for selfish purposes but were enjoyed and used to glorify God.

Job remembers his relationship to people in his community. People of all walks of life had a genuine respect for him. He was a worthy citizen. He was in a position to help society and he did so. God had freely given to him and he, in turn, gave freely to others. He attended to the needs of the community and sought no repayment.

Our portrait of Job brings into focus a person who was good and a person who did good things. His relationship to God was backed up by his lifestyle. He demonstrated to family, friends, and his community that his personal relationship with God was a genuine experience, a way of life for him.

**The plight of Job (30:20-23)**

For Job, however, the good old days

were just that. There had been many good days in his life but those good days were the old days. The here and now of Job's experience causes him to speak out bitterly to God. He cries out to God and then complains that God does not answer him.

Job's accusers had been loud and clear. Job's wife had spoken her piece but Job wants a response from God.

All of us can identify with this portion of Job's dilemma. At one time or another we, too, have cried out, "God, answer me!" In our pushbutton age, where the slightest touch of a hand will turn on a lamp or make telephone connections with a friend in a distant state, we may be even more guilty of demanding an instant answer from God.

One of the most difficult lessons to learn is to accept God's timetable for our lives. Once this truth is recognized, the pressure of everyday frustrations is eased and the pieces of life's puzzle begin to fit together to reveal God's total plan for our lives.

**The profession of Job (31:35-37)**

As Job winds up his defense, he lists many of the social concerns of his day and how he had personally responded to

those needs. This is his last effort to remind anyone who will listen that his behavior has been exemplary by all ethical standards. He is willing to affix his signature to his document of innocence.

His defense is ended. Job has said all he can say. Some commentators believe that his last word is spoken with an air of assurance and triumph.

**Personal perceptions**

It is good for the body and soul to take the time to reflect on the experiences of life which have brought personal satisfaction. This review may also be useful in reminding us of our growing relationship with God.

This week's Bible study emphasizes Job's relationship to God by: (1) His acknowledgement of God's friendship, (2) His appreciation for the family God had given him, (3) His behavior which had reflected concern for mankind, and (4) His appeal to God through prayer.

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## Interpretations

### Cheer from a dungeon

By Herschel H. Hobbs

"Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus" (2 Timothy 1:1).

Paul wrote 2 Timothy, his final letter, from a dungeon in Rome. Nero was the first emperor to persecute Christians as a state policy. Since Paul was a Christian leader, he had been arrested, probably in Nicopolis (Titus 3:12) in the spring of A.D. 67 or 68. As reflected in 2 Timothy, he knew that he faced certain martyrdom.

Paul had left Timothy in charge of the work in and about Ephesus. So he wrote him, appointing him to take his place after his death. Also he asked him to come to Rome so he could see him one more time.

Whether or not Timothy reached Rome in time is not certain. From Hebrews 13:23, we know that Timothy had been in prison in Rome, but had been set free. Hebrews was written probably from Rome in A.D. 69. So whether or not he reached Paul in time, apparently he had been arrested and held a prisoner for about a year.

However, one thing stands out in Paul's final letter. He did not bemoan his fate. Instead, he wanted Timothy to bring him his cloak to warm him in the dungeon, and also his books and parchments (4:13). He magnifies Timothy's faith and spiritual heritage (1:5; 3:14-15). He is ready for the headsman's sword, and looks back with joy over his life for

Christ and forward to his heavenly reward (4:6-8).

Paul is a perfect example of the statements made about Christians, "Our people die well." May the same be said of us when we are ready to cross over to the other side!

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# Mime uses God's gifts to share good news

GLORIETA, N.M. (BP)— Mark McMasters does not rely on words to convey the message that God is love.

As a Christian mime, McMasters says he uses the gifts and talents God has given him to show "God meets our needs. He heals us, forgives us, loves us, and frees us."

McMasters, a member of First Baptist Church, Buies Creek, N.C., became interested in mime in 1977 while a student at Gardner-Webb College, Boiling Springs, N.C. After graduating with a degree in religion, he attended the Dell'Arte School of Mime and Comedy, Blue Lake, Calif.

"While studying mime I discovered this was where I was supposed to be vo-

itionally," said McMasters, who has been the featured artist during this summer's four church training-sponsored conference at Ridgecrest and Glorieta Baptist Conference centers.

"God has given me a talent and a love for mime and has then provided the opportunities to use my gifts as a ministry," he said.

He believes persons can relate to the characters he portrays because people see themselves without being threatened by the truth.

"Hopefully people can hurt with me, laugh with me, and be able to identify their needs," he noted. "I feel I have accomplished something when I can pro-

vide the ministry of laughter to someone who has not been able to laugh."

Explaining that visual images impact persons more than words, McMasters said, "Persons respond to the messages of the mime characters because they have had to be involved in the communication process. I provide just enough mystery that they stay interested until they have received the message."

Although McMasters' sketches portray different characters and emotions, the most central theme he tries to convey is that "God really cares for us and meets our needs."

McMasters believes visual imagery has the potential to convey the very timely Christian messages because the characters usually are depicted with the innocence of a child.

"I can show people some of the inadequacies of their Christian lifestyle in a non-threatening way because the truths are portrayed with a childlike faith."

Reluctant to accept praise or credit for the success of his ministry, McMasters explained "like any other type of ministry, the first thing I try to do is seek God's blessing."

Explaining he is committed to reaching people with the gospel, McMasters said, "Mime is all about people. It is not just illusion, it is the communication of your beliefs. Because of that, I believe in my heart what I am trying to convey with my characters."

In the future, McMasters will continue to use mime as a ministry as long as "God uses me to reach people with the message that He is love."



COMMUNICATION — Mark McMasters, a Christian mime from Buies Creek, N.C., uses his talents to tell others about Jesus Christ.

## Football star pushes missions

BELIZE CITY, Belize — Washington Redskins kicker Mark Moseley spent a week in the tiny Central American nation of Belize introducing young people to American football and sharing his faith in Jesus Christ.

The NFL star went to Belize with other volunteers from his church, Haymarket (Va.) Baptist Church.

The group visited Southern Baptist missionaries and spoke in local churches, but Moseley's presence created an extra opportunity.

"The prime minister found out that I was in the country and opened up all the schools to us," Moseley said. "So it gave us an opportunity to go into a majority of the schools in Belize and visit the students and talk to them about Christ."

He also displayed football equipment and warned young people of the dangers of drugs and alcohol.

Moseley, who calls himself a "Southern Baptist from way back," lived in Ecuador for two years while growing up and knew Southern Baptist missionaries there.

## Indochinese Celebration '85 highlights needs of refugees

BOLIVAR, Mo. (BP)— "Indochinese Celebration '85," held at Southwest Baptist University June 28 through July 1, had a twofold purpose: to train and equip Indochinese Southern Baptist leadership to serve their congregations more effectively and to celebrate 10 years of refugee resettlement in the United States.

The Southern Baptist Home Mission Board sponsored Celebration '85 which brought together 475 Indochinese adults, youth, and children.

Conferences were held simultaneously during the daytime for Vietnamese, Cambodian, and Laotian pastors, lay pastors, and church leaders. There were also conferences for Indochinese youth and for non-Asian workers among the Indochinese.

The three evenings, Friday, Saturday, and Sunday, were given to the three ethnic groups as a time of singing, a time of sharing testimonies by refugees, and a worship service.

Jose Hernandez, director of ethnic resource correlation at the Home Mission Board, planned and directed the conference. He said all Americans need to know of the experiences of the Indochinese refugees and must be reminded of the continuing need for sponsoring other refugees to come to the United States.

Hernandez emphasized there are still thousands and thousands of Indochinese waiting in refugee camps in Thailand and Malaysia for sponsors.

On Sunday morning, Hernandez pre-

sented "The Ten Year Pilgrimage and Testimonies" through a slide presentation and personal reports.

Included in the presentation was a report by Beth Rogers, a former missionary journeyman who spent two years, 1982-83, at the refugee camps in Thailand. She currently is employed by the SBC Immigration and Refugee Service in Atlanta.

In the May 1985 edition of Mosaic, published by the Immigration and Refugee Service, it was reported there were 10,771,100 refugees worldwide in December of 1984.

Refugees who spoke at the conference praised Southern Baptist individuals and churches who cared for them by serving as sponsors.

"I want to take this opportunity to tell you how much we appreciate Southern Baptists," said Sok Doeung, Cambodian consultant for the Baptist General Convention of Texas. "I became a Christian in a refugee camp after talking to a Southern Baptist foreign missionary."

## Music 'ministers' to senior adults

GLORIETA, N.M. — After five years as director of a senior adult choir, Harry Cowan is seeing firsthand that ministry is more important than music.

"A minister of music is a minister first and a musician second," said Cowan, minister of music at First Baptist Church, New Orleans, La.

Before formation of the age-60-and-up "Hallelujah Choir," Cowan said many of the 55 participants lacked the opportunity for meaningful participation in church activities. "All of a sudden, they had a choir to attend," he said.

As testimony to the high interest level of the members, attendance averages 98 percent, a figure Cowan says exceeds attendance for other choirs in the church.

Also, he noted, on the one night a month the senior adult choir sings, congregation attendance is higher than on the other Sunday nights.

The choir, which also sings two musicals a year, premiered "Kingdom Within," for the church music leadership conference at Ridgecrest Baptist Conference Center in 1981.

This summer, Cowan shared his experiences during a session at the church music leadership conference at Glorieta.



MACK'S GROVE BREAKS GROUND — Members of Mack's Grove Baptist Church, Dresden, breaks ground June 16 for their new educational building and fellowship hall. Pictured (left to right) are: Eulaine Moubray, Tom Spence, William Mansfield, Willie Perry, Coyte Mansfield, and David Abernathy, pastor.

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