

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Baptists continue aid to earthquake victims

By Martha Skelton

MEXICO CITY (BP) — Baptists in Mexico City continued to help neighbors devastated by dual earthquakes as reports listed a 22-year-old Baptist nurse as missing and presumed dead, the first-known Baptist casualty.

Thus far, surveys indicate damage to Baptist church buildings to be light.

Noemi Avila Betancur, a nurse in Mexico City, is the only Baptist church member known to be among the 10,000 reported missing in the earthquakes. Officials list more than 4,600 dead, 8,000 injured, and 17,000 homeless in the city. An estimated 50,000 persons are without jobs — at least temporarily — according to reports. Damage estimates have reached \$1- to \$2-billion.

Betancur, a member of Bethel Baptist Church, had just reported for the 7 a.m. shift at General Hospital when the first earthquake struck Sept. 19. Her body has not been recovered.

The 55 Baptist congregations in greater Mexico City were, for the most part, spared the horrible suffering of so many of their fellow citizens. Several churches reported some families without homes or jobs. One congregation, Emmanuel Baptist Church, reported structural damage to its building and may have to spend up to \$10,000 to repair its ceiling, according to Eldon Sturgeon, a Southern Baptist representative and member of the Baptist Aid Committee. The committee was formed Sept. 21 to coordinate Baptist disaster response.

The 35 Southern Baptist representatives who live in the Mexico City area and work with the National Baptist Convention of Mexico in joint educational and church efforts were uninjured and reported no damage to their homes.

Baptists were among the first to respond to the disaster. At Mexico City's First Baptist Church, located two blocks from the hard-hit Paseo de la Reforma

area but which sustained only plaster damage, church members, led by Martha Ortiz, pastor's wife, were serving food and coffee to neighbors and rescue workers by 1 p.m. Sept. 19. The Ortiz home is attached to the church.

A low-rent apartment building across from First Baptist Church fell, trapping many. The building housed 37 families and 21 bodies were recovered from the ruins. Mrs. Ortiz was called upon to help identify bodies and comfort relatives and friends waiting to see if loved ones were rescued. She worked especially with mothers so distraught they hindered rescue workers by clawing in the rubble to find missing children.

Money, food, and clothing began to pour in from Baptist churches almost immediately. An emergency allocation of \$25,000 in hunger funds from the Foreign Mission Board reached the city the afternoon of the first quake. The funds made possible the immediate purchase of foodstuffs for teams of volunteers at First Baptist Church and the Mexican Baptist Theological Seminary. The seminary, located in suburban Ciudad Satelite, was not seriously affected by the earthquake.

Another \$10,000 in hunger funds was sent Sept. 26 and Don Turner, FMB consultant in human needs, was to spend Sept. 26-27 in Mexico City, helping assess long-range needs.

Because of its location, First Baptist Church was the hub of the Baptist crisis response from which food, medicine, and clothing were distributed to 20 shelters and other churches.

On Sept. 19 they fed 500 people. Three days later, 3,000 to 4,000 sandwich meals were being prepared daily at the seminary by volunteers from the student body, staff, faculty, and nearby churches. In the mornings they sent large pots of cooked beans, rice, and pasta to First

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**SURVEYING NEEDS** — Mexican Baptists organized an aid committee to survey needs and coordinate response as Mexico City residents faced a lack of food, water, housing, and sanitation after the earthquake. Visiting one neighborhood are Larry Gay (far left), disaster coordinator for Southern Baptist representatives, and Roberto Torres (far right), executive director of the National Baptist Convention of Mexico. (See other stories and photos on page 3.)

## Sunday School's 8.5 by '85 brings 7 percent net gain

NASHVILLE (BP) — Southern Baptist churches have reported a record Sunday School enrollment estimated at almost 8-million persons at the end of a five-year enrollment campaign.

The estimate came during a Celebration Sunday telecast Sept. 29 on the Baptist Telecommunication Network with state Baptist convention leaders reporting the estimated total enrollment for

churches in their states.

The reports from 39 state conventions and fellowships gave an estimated total enrollment of 7,973,446 — which is 540,041 above the 7,433,405 enrolled in 1980 when 8.5 by '85 began.

This is an increase of 7.27 percent in Sunday School enrollment during the five-year emphasis.

Greer Ruble, Sunday School Department director for the Tennessee Baptist Convention, reported that Sunday Schools in TBC churches had reached an enrollment of 548,357. This is a net increase of 4,165 over the 1984 enrollment and a net increase of 18,807 during 8.5 by '85.

Tennessee's increase was 3.55 percent during the five-year emphasis.

Ruble congratulated the Tennessee churches who had set enrollment goals and achieved them.

Official totals from Uniform Church Letters likely will be higher and perhaps more than 8-million because the estimates do not include reports from all churches or associations, said Harry Piland, director of the BSSB Sunday School department.

The live phone-in telecast was a first for Southern Baptists designed to give an immediate report of the five-year enrollment emphasis.

"Although it does not appear we will reach the 8.5-million, we have achieved a

(Continued on page 2)

## TBC needs record month to meet budget

After Tennessee Baptists' September mission gifts through the Cooperative Program of \$1,261,723.97, the convention-approved goal of \$19,625,000 for the convention year will be a "challenge, but is reachable," according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Madden said that Tennessee Baptists would need their highest month in Cooperative Program mission giving in October to meet the budget-goal set by messengers to the 1984 state convention.

October's Cooperative Program gifts would need to total a record \$2,259,173.73 to attain the \$19,625,000 goal, Madden said, adding that "our greatest month and our greatest year" are possible.

The TBC executive secretary observed that because September ended on Monday, many churches did not get their September Cooperative Program gifts to the TBC office before the books closed on Monday of this week. "With five Sundays in September and the increasing commitment of Tennessee Baptist churches and their members to missions, I am optimistic that we will reach our Cooperative Program goal," Madden stated.

Cooperative Program mission gifts for September were \$1,261,723.97, which was 13.43 percent higher than the \$1,112,332.03 given in September 1984.

However, last month's Cooperative Program receipts were 22.85 percent below the convention-adopted monthly goal for the current convention year of \$1,635,416.67 (one-twelfth of \$19,625,000).

Cooperative Program gifts for the first 11 months of the convention year (November 1984-September 1985) were \$17,365,826.27, Madden reported. This amount is \$901,876.68 higher (5.48 percent higher) than the amount which was given during the same period of the 1983-84 convention year.

The 11-month goal would be \$17,989,583.33 (eleven-twelfths of \$19,625,000). The November 1984-September 1985 receipts of \$17,365,826.27 are \$623,757.06 under (3.47 percent under) the 11-month goal.

Madden observed that October's Cooperative Program mission gifts would need to reach a record \$2,259,173.73 total for Tennessee Baptists to attain the convention-adopted \$19,625,000 goal. The record month is January 1985 when \$2,085,783.05 was given by Tennessee Baptists to missions through the Cooperative Program.

# Americans United meeting ponders church-state trends

By Kathy Palen

WASHINGTON (BP)— The U.S. Supreme Court is struggling to choose between separation of church and state and accommodation of religion, a noted Constitutional attorney said.

A. E. Dick Howard, professor of law at the University of Virginia, traced the historical development of church-state separation in the Supreme Court during the 38th National Conference of Americans United for Separation of Church and State. His account spanned from Thomas Jefferson's "wall of separation" to four recent decisions.

Howard said two of the four recent decisions were narrow in their significance. The Supreme Court, he said, indicated in both decisions — one which upheld a lower court's ruling to strike down a required "moment of silence" in Alabama public schools, the other upholding a lower court's striking down a Connecticut statute requiring employers to give employees a day off for their Sabbath — that "reasonable accommodation" might have been made had the specific situations been different.

The other two decisions, Howard added, held more significance. Those rulings, both of which limited public

employees from providing services to private school students, reflect the Supreme Court's apparent tendency to use a stricter interpretation of separation when deciding cases involving financial issues, said Howard, who argued one of those cases before the court.

Howard pointed to a 1947 ruling, *Everson vs. Board of Education*, as the court's first landmark decision in the church-state field. That decision, which used emphatic language about the importance of church-state separation yet upheld a New Jersey law providing public funding for transportation of private school students, contained "paradoxically the seeds of both sides of the debate," Howard said.

He traced the rise of separationist doctrine from the *Everson* case through the school prayer decisions of the early 1960s, noting it culminated in the 1971 ruling in *Lemon vs. Kurtzman*. That decision, written by Chief Justice Warren E. Burger, introduced a three-part test that required a challenged law to have a secular purpose, to have the effect of neither

benefitting nor inhibiting religion, and not to lead to undue entanglement of government with religion.

During the following years, Howard said, the problem became how to apply that test. He explained a further complication developed from the fact that the test in the eyes of some seemed to undermine the First Amendment's free exercise clause.

The idea of "benevolent neutrality" also surfaced during the 1970s, Howard said. The term was used by both sides, whether arguing for strict separation or more liberal accommodation.

Howard characterized the Burger court of the 1970s as "surprisingly separationist." He added, however, that in the early 1980s, the Supreme Court "began to slide in what looked like another direction." He described those years as a "period of accommodation."

In looking toward the upcoming Supreme Court term, Howard said there still should be a narrow majority to hold the court where it has been for the past few years.

## Powell, former Carter aide, laments loss of separation

WASHINGTON (BP)— Former President Jimmy Carter's press secretary told participants at a religious liberty conference that the Reagan administration and electronic preachers are largely responsible for the decline of separation of church state in America.

Jody Powell, now a syndicated columnist and commentator for ABC News, also criticized a recent Baptist Sunday School Board action forcing the resignation of an editor over publication of what the board said was a controversial article advocating separation of church and state.

Recalling that he learned about religious liberty and separation of church and state in Baptist training union in First Baptist Church, Vienna, Ga., Powell said he "could not believe" news of the dismissal of W. Howard Bramlette, editor of *The Student* magazine for the last 10 years.

Powell also attributed Bramlette's firing to negative reaction to an earlier issue of *The Student* featuring articles about and by ordained women. That issue, Powell said, might have been "the final straw" for Bramlette.

But most of Powell's artillery was reserved for Ronald Reagan and his aides, along with radio and television preachers.

"Any casual reading of the newspapers these days tells us that from the president of the United States to the secretary of education to the attorney general to hundreds of radio and television preachers, that doctrine (separation of church and state) has come in for a real thrashing," he declared.

Speaking at the annual awards banquet of Americans United for Separation of Church and State, the Georgia native said he learned growing up "to be just a mite suspicious of politicians who quoted more Scripture than they had read." And in a thinly veiled reference to President Reagan's church attendance habits, he added: "I've lately learned to become a tad suspicious of politicians who spend more time speaking to preachers at their conventions than listening to them in the church."

## Buck Morton accepts Leclair pastorate

Leclair Baptist Church, Memphis, has called Buck Morton as pastor. He comes to Memphis from Portageville, Mo., where he served at First Baptist Church.

A graduate of Union University, Jackson, Morton also attended New Orleans (La.) Baptist Theological Seminary.

Powell saved some of his strongest remarks for Secretary of Education William J. Bennett, reminding his audience that the cabinet member recently referred to Thomas Jefferson's metaphor of a wall of separation between church and state as "a pile of rocks here and a pile of rocks there."

The newsmen, who served as press secretary throughout Carter's term, attacked television preacher Pat Robertson's description of church-state separation as a "totalitarian idea," saying Robertson "needs to study his history."

Powell also criticized Robertson's call for a Constitutional amendment "over and above the First Amendment," designed to protect Christians from the "unelected tyrants of the Supreme Court who are trying to bring the United States into line with the Constitution of the Soviet Union." On the contrary, the former White House press secretary argued, "it is the combination of church and state that has produced the great and cruel totalitarian regimes of history."

Although he acknowledged the country "has gone through incredible changes and some tough times" over the past three decades, Powell decried radio and television preachers who are "masters at providing simple answers to complex problems."

He added: "The American religious community is easily the strongest in the Western world precisely because the government has not tried to be religious, because previous national administrations, liberal and conservative, Democratic and Republican, have recognized the value of religion but have generally avoided blatant attempts to use the church for their own political purposes."

## 8.5 by '85 . . .

(Continued from page 1)

victory because of the growth," Piland said.

The growth of the last five years with four years of record Sunday School enrollment totals reflects an encouraging direction for Southern Baptists, Lloyd Elder, president of the Southern Baptist Sunday School Board, said during the telecast.

As the 1985 enrollment emphasis ends, Challenge 10/90, a new emphasis to enroll 10-million persons in Bible study by 1990 is beginning.

Final totals for Sunday School enrollment, based on a complete tally of Uniform Church Letters, is expected in February 1986.

## Mexico aid continues . . .

(Continued from page 1)

Baptist Church, according to Minnie Hicks, Southern Baptist representative, who supervised the seminary's volunteers.

First Baptist's volunteers were cooking 1,500 meals a day in their kitchen in addition to what was brought in from other places, according to Pastor Juan Ortiz. The church also housed overnight 235 people. A medical dispensary offered treatment and preventive immunization by five doctors and 10 nurses. They treated about 500 people in the first few days.

The convention's media ministry was able to provide several thousand first lessons in the Bible correspondence courses to go with the sandwich meals prepared at the seminary; each sack included tracts and a little message slip with greetings from Baptists. By Sept. 23, stores of tracts and the correspondence courses were nearly exhausted. The Baptist media office ordered 30,000 more tracts and 20,000 more correspondence course lessons printed.

Other congregations in the city also worked with people in their areas and sent supplies and volunteers to work at the downtown church. For instance, Peniel Baptist Church, in the northwestern corner of the city, housed 56 people, fed more than 70, and operated a dispensary.

The Mexican convention asked the churches to keep their young people out of the downtown zone because of unsafe buildings and threats of disease. But the young people did what they could. A group from Eliacim Baptist Church in the suburb of Loma Linda collected boxes of clothes and shoes to be taken downtown.

Lloyd Mann, a Southern Baptist representative, reported Baptist students at the National Autonomous University of Mexico made sandwiches Sept. 22 to take to First Baptist Church. For the most part, students worked through their local congregations to response to the disaster.

By Sept. 25, relief efforts were shifting from the immediate crisis of the first few days to the longer term effort to care for people who will be grieving, without jobs, and homeless for some time to come.

For the first few days, spiritual guidance and counseling was informally offered as volunteers worked with individuals seeking help. By Sept. 24, the aid committee named Richard Garrett,

director of the Mexican Baptist Theological Seminary, to spearhead a coordinated effort to offer spiritual comfort and Christian witness.

Garrett, a Southern Baptist representative, suspended seminary classes through the first week in October so the students could divide into spiritual counseling teams with pastors and members from Mexico City's churches. Teams are working 12-hour shifts at various shelters throughout the city and at churches offering relief and shelter.

Texas Baptist Men sent a field kitchen, jackhammers and other equipment, tents, injection guns, and tetanus and typhoid serums. (See separate story.) A similar team of Oklahoma Baptists was scheduled to enter Mexico Sept. 27. Relief units from Louisiana and Mississippi reportedly left for Mexico the afternoon of Sept. 27. The aid committee plans to place the kitchens in neighborhoods with major needs that do not have a Baptist church to house relief efforts.

The crisis and Baptist response to it have given Mexican Baptists a higher profile in their capital city than they have had in the past. Radio broadcasts referred people to Baptists for help and mentioned by name the Baptist Aid committee.

—Martha Skelton and Don Rutledge returned Sept. 26 from a 5-day survey of the earthquake area.



**MAKESHIFT CLINIC** — A Sunday School room at Peniel Baptist Church in Mexico City became a clinic to aid earthquake victims.



**MONTHS OF WORK AHEAD** — A massive effort to tear down all dangerous buildings, clear streets, and restore services to residents is just the beginning for Mexico City after its two earthquakes. Baptists, who have 55 churches in the metropolitan area, are looking beyond emergency relief to long-term aid. Photos by Don Rutledge.

## Baptists in Mexico relate events after earthquake

MEXICO CITY (BP)— Students at the Mexican Baptist Theological Seminary and Southern Baptist representatives worked alongside other Mexican Baptists to comfort and aid victims of the worst earthquake ever to hit Mexico City.

The quake shook the far north and south sections of the sprawling city where the Southern Baptist representatives live but did not damage their homes. The seminary also was spared.

The pattern of destruction was random. Linda Sturgeon Vargas, daughter of representatives Eldon and Jo Ann Sturgeon, lives in one of the severely affected areas. When she went out to check on her car after the quake early Thursday, she found the building to her left had caved in and the house to the right was standing but its interior had collapsed. The owner returned to find he had lost his entire family in the collapse.

James and Jurhee Philpot were en route to a hospital where Mrs. Philpot was to have eye surgery when the quake struck at 7:19 a.m. Not realizing the seriousness of the quake, they continued to the hospital, where Mrs. Philpot had surgery on schedule. Philpot is chairman of the Southern Baptist mission organization in Mexico.

Representatives' children were on a bus going to the American school and passed near the hard-hit downtown area but were unaware of the earthquake until they reached the school. Classes were held as usual but were dismissed the next day.

In the downtown area where the worst damage occurred, Texas volunteer Minnie Serna was trapped in her room at the San Francisco Hotel for 30 minutes because the door was jammed.

Jose Missena of Asuncion, Paraguay, church growth and evangelism consultant for Latin America, was staying at the same hotel. Both were unharmed but

### R. Patterson accepts Crossville pastorate

Ralph E. Patterson is serving as pastor of Meridian Baptist Church in Crossville.

He comes from Ozone Baptist Church, Rockwood. He has served as pastor in Cumberland, Roane, Loudon, and Knox counties.

later were evacuated to First Baptist Church until they could relocate in another hotel. Missena was in Mexico to assist in promotional plans for evangelistic efforts planned during the World Cup Soccer Tournament to be held in Mexico next summer.

Two Baptist churches, First Baptist Church and Estrella de Belen Baptist Church, are in the most severely affected areas. Mrs. Alejandro Zamora, wife of the president of the Mexican Baptist Convention and pastor of the Estrella church, reported the church building was undamaged and all members were unharmed. Several of their neighbors and friends in the area suffered extensive damage.

First Baptist Church was structurally sound but had some interior damage. A multifamily residential building in the same block was destroyed.

As the church opened its doors to refugees, pastor's wife Martha Ortiz began serving tea to the first arrivals. Later she refused to leave the area when efforts were made to evacuate because of possible explosions of gas tanks in the area.

"Because we are neighbors, these people have more confidence in me than in strangers," she explained. "They will not leave until they know what has happened to their families. As long as they are here, we will be here to minister to them."

The church set up makeshift dormitories, a dispensary, and a dining room. Chuy Castellanos, a nurse and church member, administered first aid and gave out medical supplies that others brought to the church.

Southern Baptist relief funds, part of \$25,000 the Foreign Mission Board released immediately, were used to buy food which the church is distributing.

Seminarians formed brigades to prepare the food and serve in the devastated downtown area. They also gave money to buy food, blankets and medicine. Working under the leadership of First Baptist Church, they will work at the church or with the Red Cross as needed.

Robert Torres, director of programs for the Mexican Baptist Convention, asked the seminary to be a food preparation center, with all food prepared there to be distributed by Baptist churches helping in the relief efforts.

# Texas Baptist Men aid quake victims

By Ken Camp

MEXICO CITY (BP)— After an arduous, three-day, 1,300-mile journey from Dallas, 13 Texas Baptist volunteers joined local Mexican Baptists Sept. 26 in an effort to offer beans, rice, and the Bread of Life to victims of the earthquake that devastated downtown Mexico City Sept. 19.

By 6 p.m. on Sept. 26, the Texas Baptist Men's disaster relief team was serving four long lines of hungry people from the 18-wheel, tractor-trailer rig with its portable field kitchen.

The field kitchen was set up at a sports field amid the rubble of the Tepito neighborhood, just north of central Mexico City, with the expectation of serving up to 10,000 meals per day to refugees housed in the area and in as many as 62 other shelters throughout the city.

Robert Dixon, executive director of Texas Baptist Men, and Isaac Torres, Partnership Missions consultant with the National Baptist Convention of Mexico, agreed with Mexican federal district officials on Thursday morning to set up the field kitchen at Tepito, in the shadow of the historic San Francisco de Asis Catholic Church. From there, hot meals would be taken to other distribution centers in the city.

"We want to set up in an area where we can give the greatest help to the earthquake victims and to you," Dixon told government officials. Homeless people in Tepito were conservatively estimated at 6,000.

The initial disaster relief team was scheduled to work until Sunday, Sept. 29, when members of the Texas Baptist Men's Aviation Fellowship were expected to fly in a second team. Both the first and second teams planned to train Mexican Baptists to prepare and serve meals from the field kitchen. Dixon anticipated leaving the disaster relief unit with one Texas Baptist supervisor and a trained team of local volunteers for up to two months, if necessary.

In addition to the disaster relief team, Texas Baptists also responded to the great need in Mexico in other ways. About 80 Texas Baptist Spanish-speaking counselors will serve in Mexico City on a one-to-one basis to witness, console, and encourage disaster victims.

Baylor University Medical Center,

Dallas, sent \$200,000 of medical supplies, primarily blank syringes and tetanus serum, and reported that about 80 doctors, nurses, and other trauma specialists were standing by if needed. Also, Denton, Tex., Baptist layman Jim Hutchinson flew pediatrician Roy Toledo of Denton to Mexico City with a plane-load of medical supplies.

Bill Gray, Texas Baptist Partnership Missions coordinator, flew to Mexico City soon after the earthquake to assess needs and offer assistance.

In spite of careful vehicle inspection before setting out, mechanical problems plagued the crew on their way to Mexico City. In central Texas, four tires on the 18-wheeler had to be replaced, and on the steep mountain roads of central Mexico, the big rig kept overheating.

Mechanic Bob Gilley finally had to replace a bursted hose with two smaller ones pieced together with duct tape and a clamp improvised from a HAM radio mast. Mechanical malfunctions, communication problems, missed connections, and other troubles worked together to delay the team's entry into Mexico City, frustrating their efforts to begin serving hungry people in dire need.

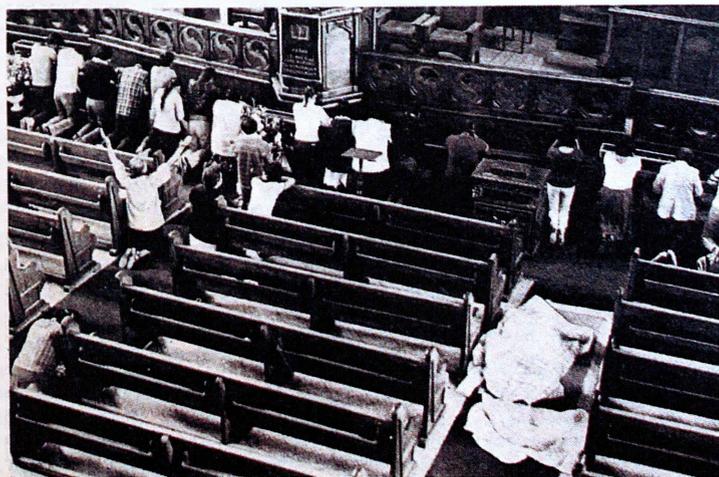
Dixon told the volunteers that God was at work even in the midst of setbacks. "We have seen the affirming hand of God upon our work," he said, citing examples of persons who made professions of faith in Christ as personal Saviour because of the delays.

He pointed to an instance where a young man was led to Christ by two Texans during a delay at Nuevo Laredo.

En route to Mexico City, the disaster relief team stopped at a small roadside cafe where they met Mrs. Juanita Morales, a member of West End Baptist Church of Houston. She had been in Mexico City at the time the earthquake demolished the Hotel Can Cun where she was staying and left her trapped for hours in the rubble.

"We knew there must have been people looking for us," she said, describing her thoughts while trapped beneath the debris. "We just prayed."

—Camp, newswriter for the Dallas bureau of Baptist Press, accompanied the Texas disaster relief unit to Mexico City.



**TIME TO PRAY** — Mexico City's First Baptist Church, in the heart of an earthquake-devastated zone, became a center for gathering relief supplies and distributing them around the city. Members and others took turns at the altar praying, while some of the 235 people taking refuge in the building rested.

## EDITORIAL

# Relationship between pastor and church

It is a sacred relationship in the life of a church and the life of a minister.

A congregation has met to vote on the calling of a new pastor. They have heard about him — and they have heard from him in a "trial" sermon.

After sincere prayer for God's will, the congregation votes on a recommendation from the Pastor Search Committee. The ballots are collected and counted, and the call is extended.

The prospective pastor has learned about the church from the committee and his visit to the church field. He has given the committee his consent to present his name to the church.

After sincere prayer for God's will, he accepts the call to become pastor of that church.

With excitement and the assurance of God's leadership — by both the pastor and the church — a long, fruitful pastor-church relationship is begun.

However... if this is an average Southern Baptist church, less than two years from this day, the church will be going through the same procedure to fill its vacant pulpit. The "former" pastor will be gone — either by his own choice or the choice of the church. The joy of a pastor-church relationship has ended — often with bitterness, hostility, and permanent scars.

What happened? Why? What really is the relationship between a church and its pastor?

## PASTOR'S RELATIONSHIP TO THE CHURCH

Usually it is the pastor who dissolves this relationship, although we will admit that frequently in many churches today his resignation is demanded or at least "encouraged."

Basically, there are two reasons why a minister chooses to move from his present position.

(1) The pastor moves to a "greater challenge" — which usually means he goes to a larger church with a larger salary; to a bigger membership with a bigger parsonage.

We sometimes hear the reason given that the "pastor has outgrown the church."

We accept the fact that God often uses a smaller church to train a pastor for a greater responsibility — but no pastor should see his present pastorate as merely a "stepping-stone" to a larger church.

(2) The second reason for a pastor's departure is

that he comes face-to-face with the problems of the church.

The first year is the "honeymoon" period for a new pastor. Gradually, he is asked to solve the church's problems — huge church debt, indifference, lack of trained leadership, inadequate financial resources, strife among the membership, crises in members' lives.

As he works with these and other problems, it is likely that he will encounter discouragements and disappointments.

So, the pastor has a choice.

Now that he knows the problems he must face, he can either determine to have an effective ministry by working out, working under, or working in spite of these problems — OR he can leave and go to another church, where he will doubtless encounter similar situations.

Tragically, too many pastors are unwilling to stick it out, so they choose to leave.

## CHURCH'S RELATIONSHIP TO THE PASTOR

Until recent years, it was a rare occasion for a congregation to vote out its pastor. Such votes came when the pastor was accused of gross immorality or of extreme heresy — after the pastor had been given the opportunity to resign.

Now, however, we hear of an increasing number of churches who, seemingly without serious charges, bring the pastor to the congregation for a so-called "vote of confidence."

Some congregations seem to be more honest — and heartless — in actually voting to fire the pastor, without regard to the feelings and future of the pastor and his family.

When the pastor was called by the congregation, the members had by majority vote expressed their convictions that it was God's will for him to be their pastor.

But before too many months have passed, some members discover that the new pastor has no miracles to offer. If the church is to be the church, there must be visitation, prayer meetings, teacher training, stewardship campaigns, committee meetings, outreach programs, budget planning, Saturday work days, etc.

The problems and discouragements which existed in the church before he came will not disappear quickly — if at all.

So, some of the members begin to talk about his "lack of leadership" or that he "doesn't fit in" or that the church has "outgrown the pastor" or that his methods are too old or too advanced.

A solution is offered: "We need a new pastor."

Rather than give support to the pastor by faithful attendance, by encouragement, and by prayers for him, some members prefer to move him out and to get a "better" pastor.

Even if the pastor survives the "vote of confidence," it is doubtful he can regain a position of strong leadership within the church.

**THE PASTOR-CHURCH RELATIONSHIP** is in some ways like a marriage.

It should not be entered into lightly.

It must be based upon a strong conviction that God's will is being followed.

It must recognize there will be periods of "better, worse; richer, poorer; sickness, health."

It should be entered into with an overwhelming desire for permanency — even "till death (or retirement) do we part."

The relationship between a church and its pastor is a sacred God-given bond. Neither that pastor nor that church should tamper with this bond without anticipating God's judgment.

## Cicero's comment



By the editor

Twenty years ago this week (Oct. 1, 1965), I became editor of the *Indiana Baptist*, publication of the State Convention of Baptists in Indiana.

After serving in that position for 11 years, I moved my typewriter to Tennessee and the editorship of the *Baptist and Reflector* on Nov. 1, 1976.

There have been an exciting 20 years — in spite of those always present deadlines and the occasional burden of having to report the "bad news" that sometimes plagues our denomination.

Some who are aware of my 20th anniversary have asked if this is the longest tenure of any current state paper editor. Well, "yes" and "no."

My 20 consecutive years as state paper editor is the longest.

However, John Roberts of South Carolina's *Baptist Courier* has the longest editorial tenure with the same paper — 19 years and eight months.

R. Gene Puckett of North Carolina's *Biblical Recorder* has 20 non-continuous years as editor of three state papers: Ohio's *Baptist Messenger*, Maryland Baptist, and his present editorship, but between these, he held other positions.

Jack Harwell of Georgia's *Christian Index* has the longest service with the same Baptist state paper. Jack was associate editor of that publication for nine years before being named editor 19 years ago — for a total of 28 years.

Incidentally, Jack, Gene, Presnell Wood of Texas' *Baptist Standard*, and Jim Watters of the Northwest Baptist Witness, and I were all born in 1932. It must have been a vintage year for birthing editors!

My pilgrimage in religious journalism was totally unexpected that August 1950 night when I stated that God was calling me into vocational Christian service. Then, the only avenue of service was thought to be as pastor — or maybe a missionary "if one was really dedicated."

While a ministerial student at Mercer University in Macon, Ga., I became involved with the Mercer Cluster, the student weekly, holding several posts, including editor. During this period, I became convinced that God was leading me into religious journalism — an impression so strong, that after I graduated from Mercer, I went to the University of Georgia in Athens for a journalism degree, and then to Southwestern Baptist Theological Seminary in Fort Worth, Tex., for a theology degree.

While at Southwestern seminary, I worked as a weekend sportswriter for the *Fort Worth Star-Telegram* and as a part-time printer for the SBC Radio and Television Commission. After graduation, I edited the RTVC's monthly magazine, *The Beam*, for four years. Next was a four-year stint in the public relations office of the Baptist General Convention of Texas.

My next step in God's will was to Indiana, and then here to Tennessee.

Anniversaries are a good time to thank those encouragers and supporters — my family, my bosses, my fellow workers, the Boards of Directors, and most of all, the readers.

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# 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.

## Religious matters in court?

Dear editor:

Someone once said that those who don't know history are doomed to repeat it. We hope this doesn't happen to the Southern Baptist Convention regarding going to court with our problems.

The Bible has very specific things to say about going to court.

A small church in Louisiana recently followed the Bible way. The last we heard, they had decided to relocate their church rather than take a member to court.

There was another trial nearly 2000 years ago in a civil court. The religious leaders brought a Man up for execution because their law forbade them to do it

themselves. The trial judge tried to get these religious leaders to handle the case because he recognized it as a religious matter, but they refused. They wanted justice to be what they wanted it to be. "Take Him and judge Him by your own law," Pilate tried to tell them. He understood God's law better than those who were supposed to have knowledge of it.

We find no place in God's Word for Christians to take their religious problems before a civil court. We pray that this matter concerning certain actions and procedures at the recent Southern Baptist Convention which has upset Robert Crowder and many others can be handled by ourselves and not by outsiders in a civil court.

Although the ultimate outcome of that trial in history was for our benefit, the One on trial says, "Why don't you judge for yourselves what is right?" (Luke 12:57-59). The outcome of any other way is costly.

Certainly, a trial today about our problems will be costly to every Christian, whether Baptist or any other followers of Christ. Court decisions set legal precedents that may be followed in subsequent actions. If we as Christians do not follow His way, how can we expect to grow and influence others?

Alvin and Dorothy Blake  
923 Beverly Drive  
Alcoa, TN 37701

## Lawsuit would polarize

Dear editor:

It saddens my heart to see Mr. and Mrs. Robert S. Crowder of Birmingham, Ala., threatening a lawsuit because of a ruling at the Southern Baptist Convention in Dallas. The question in my mind is, "What is there to be gained?" Going to court will only further polarize the convention.

Any person who has attended conventions has disagreed with the rulings of the chair but would accept it in a spirit of cooperation. With the passage of time, errors have a way of correcting themselves. If Charles Stanley was wrong in his ruling, live with the decision and allow God to correct our course in subsequent sessions.

Paul, in 1 Corinthians 6, reminds us that the courts of the world are not prepared to settle differences among Christians. He says rather than to hurt another brother it is better to accept the hurt yourself. It is not good to settle our differences in court before men who do not fully understand Baptist ways.

Crowder is wise in appealing his cause to the Executive Committee, but my prayer is that he accept their decision and not go to court if they rule against him. Beyond the Executive Committee, the Peace Committee should recommend ways to have as equitable chair rulings as possible.

Maurice Crowder  
Drawer AA  
Copperhill, TN 37317

## Ministry of a chaplain

Dear editor:

In my opinion, it takes a very special preacher to be a chaplain in the Armed Forces of the United States. It was my good fortune and pleasure to meet such a man during my recent hospitalization at Dwight D. Eisenhower Medical Center, Fort Gordon, Ga., in the person of Chaplain Bray.

He was one of the first to visit me after

my admission to the hospital. He visited me daily, sometimes twice daily, during my more than two weeks at the center. He remained with my wife during my five and one-half hours in surgery, for removal of a tumor from my neck. While the professional services by the surgeons, nurses, doctors, and other personnel were superior in every respect, I appreciate most the comforting words and prayers by this great man of God.

He was making visits at the break of dawn, and many times I observed him making the rounds late at night. I must also relate, with much pride, that this servant of God is a Southern Baptist preacher. Our denomination could not possibly have a better representative than Chaplain Bray.

Herschel C. Best  
Route 11, Box 546  
Clarksville, TN 37040

## Get on with the work

Dear editor:

I am to some extent grateful that our state papers have taken seriously the call of our convention to be more responsible in discussing the present conflict which divides us and hinders our efforts in evangelism, education, and missions. I have modified my own discussion in amount if not always in tone. However, a new and perhaps even more dangerous development has occurred.

Certain people who are apparently "on my side" have taken it upon themselves to be the protectors of the realm. They have taken it upon themselves to threaten the convention with legal action if their complaints are not satisfactorily answered. I have been faithful (as I hope we all have been) to pray for these people, the Executive Committee, and the officers of the convention. It is my sincere desire that dialogue will bring about satisfactory results.

To these people and to the rest of us, let me commend Paul's words in 1 Corinthians 6:1-11. When we take up our crosses, we lay down our rights. The worst drain on our Cooperative Program in the future may not come from large churches withdrawing their contributions. It may come, God forbid, from a plethora of suits and countersuits that would cost money that ought to be used for the advancement of the kingdom of God.

The 1985 SBC is over. Praise the Lord! Let's quit dwelling on real or imagined injustices which we suffered there. Let's get on with the work that God has called us to do and think about the future to which we have been called. To those who won't stop licking their wounds in public: If you can't stand the heat, get out of the kitchen!

David Reed  
Box 22915  
Ft. Worth, TX 76122

## Political speech

Dear editor:

Your earlier editorial suggesting silence on the SBC controversy (diversity) while the Peace Committee works for conciliation was timely and commendable.

Now, Roy Honeycutt, a great scholarly Christian leader, in a major (political?) speech expresses displeasure with the committee because it involves uncertainty, "we do not know its agenda, its process, or its outcome." He calls on Southern Baptists to "reject the heresy of fundamentalism." Speaking to 1,600 students and faculty at the Southern Baptist

Theological Seminary (Baptist and Reflector Sept. 18), he couldn't resist the opportunity to refer to the conservative leadership as a "political movement that has broken the fellowship of the convention." He is concerned about those (conservatives) who would "abandon Baptist heritage and redirect the convention according to a Falwellian model."

Well, he is not the only liberal opportunist deriding Jerry Falwell. Ambassadors of deceit perpetrating discontent are innumerable even among Southern Baptist Convention clergy. If these same critics would listen, look at the man, the rights he is championing — rather than what the media misquotes and misconstrues — and support him on the issues he espouses — such as church/state; euthanasia; homosexuality; humanist (atheist); AIDS; abortion; homes for unwanted, missing children; child molestation; pornography; crime; feeding the poor; the true South African story, etc. — America might escape the impending Babylon destruction. His prophetic preaching, pragmatic approach, and active participation has perhaps awakened more Americans to the evil of our time than any other leader.

Naturally, Honeycutt is molding the minds of students bending and binding them toward his own biases. Isn't this political? Isn't this a time for restraint?

Henceforth, Honeycutt, I'll remain silent on the issues ... if you will.

W. T. Barner  
3655 Rhodes #4  
Memphis, TN 38111

In fairness, please note that in the cited article Roy Honeycutt "stressed his support for the SBC Peace Committee as the best means of reconciliation now available" and that "we leave its results to the grace of God." (editor)

## An explanation of Jonah

Dear editor:

One of the stories that seems to be "sticking in the craw" of those debating errancy or inerrancy is the story of Jonah. It's no wonder we have trouble with such stories since relatively few Americans have made their livelihoods on the sea, and since most of us have been subjected to Walt Disney cartoons that show a character like Pinocchio down inside a whale with a little table and a little lighted candle beside him. Poor Walt didn't realize.

Look up Tashish, which was the same city as Tarsus on the Aegean Sea, Aegean Sea, dolphin, porpoise, and whale. With a little prayer, the whole story came into focus.

A dolphin is a variety of whale that has inhabited the Aegean Sea for centuries. Dolphins love mankind and are the German Shepherds of the water. A dolphin or porpoise will carry a drowned and nearly drowned man sometimes as far as 100 miles to shore. They get a good grip, and the person floats up against the belly of the mammal, baby-whale style. Then the creature spits the person out on shore.

Jonah isn't the only person to ever be rescued in this way. Not every person who nearly drowns in the Aegean Sea is rescued, either. But Jonah made it clear that the rescue could not be credited to the oracle at Delphi, to supposed mermaids in the water, to an ominous "god of the deep," or to mere good luck. In front of the mariners on the boat and in front of all of us who read his story, Jonah gives credit to the God of Abraham, the God of the covenant, the God that Saul of Tarsus who was later Paul the missionary could believe in as he crossed the Aegean on his missionary journeys.

Imogene Jones Clarr  
Rt. 11, Box 285-B  
Greenville, TN 37743

## Personal Perspective

By Tom Madden

TBC Executive  
Secretary-Treasurer



Several years ago it was my privilege to be in a group that presented an appeal for missions in different churches across our state. The leader of the group was Courts Redford, who was then president of our Home Mission Board.

He brought the inspirational message closing each session, using the text from John 11:28, "The Master is come, and calleth for thee." In each message he emphasized something different for which our Lord was calling us. He stated that there was always an element of sacrifice involved in the Lord's call to us.

This experience was brought back to me recently when I read the account of the circumstances surrounding the establishment of the "Order of the Iron Cross." Early in the 19th century, Frederick William III, the king of Prussia, found himself in a genuine crisis. While fighting expensive wars and at the same time trying to build up his nation, he exhausted his resources.

In order to carry on his program, he initiated a bold approach. He challenged the Prussian women to give their gold and silver jewelry to be melted down. In exchange, he would give them an iron decoration as a token of gratitude. Each decoration was to bear the inscription, "I gave gold for iron, 1813."

The response was overwhelming. The women prized the gift of the king more highly than they did their gold and silver. They had visible proof they had sacrificed for their king. Members of the order wore no ornaments save for a cross of iron for all to see.

We have a King Who loves us and Who, in order to advance His kingdom, invites us to make sacrifice a way of life.

The Master still comes and calls for us. His call may involve many different aspects of the Christian walk, but every one of them involves a call to sacrifice.

# Accident postpones goal, enables miracle in life

By Connie Davis

On a Saturday evening several years ago, Jim Pahl, a student at Vanderbilt University in Nashville, was traveling in the passenger's seat of a compact car on the way to a school event with some classmates.

The car hydroplaned on the rain-slick street, swerved out of control, and hit a utility pole.

Pahl was thought to be dead.

"But God put just the right people with

just the right skills in just the right place to prolong my life," Pahl explained.

If an unidentified female lab technician who was driving by had not stopped to administer mouth-to-mouth resuscitation, he would have died at the scene of the accident.

Moments later, paramedics arrived and found only one visible wound: a small cut on his left knee. However, the accident caused Pahl's air passageways to be blocked and a brain stem contusion. The brain stem "is the traffic cop for the

nerve impulses to and from the brain," explained Pahl.

Pahl lost all control of his body. The doctors were surprised that he lived through the night.

When his parents arrived from West Virginia, they saw a comatose son with tubes hooked to life-support systems keeping him alive. They were told by the doctors, "What you see is what you get," said Pahl. "My father later admitted that his initial reaction was, 'Let him go naturally,'" added Pahl.

A nurse told him later, "You will never be closer to death . . ."

"Everyone had given up on me . . . (but) God hadn't. With all the trouble in the world . . . God had time for Jim Pahl."

Finally, after he had remained comatose for 47 days in the intensive care unit, Pahl's physicians decided they could not do anything more for him. So Pahl's family took him back home to the West Virginia Rehabilitation Center.

Officials there were reluctant to admit him. They felt he was unfit for even the most simple therapy and should be in a nursing home. His family insisted, and he was accepted on the condition that he must show improvement.

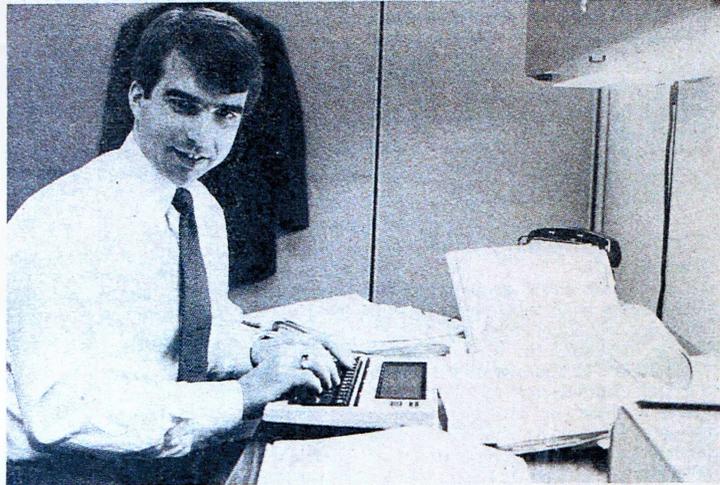
At first, floating in and out of consciousness, Pahl slowly improved. His vocal cords were damaged and he could communicate only by pointing to letters on the alphabet board. He had to relearn how to dress and feed himself, how to walk and talk and other simple tasks.

He would copy letters or type published stories to help his hand and finger coordination. Although told that he would never walk again, Pahl refused to accept his wheelchair. He used a series of walking devices and then two canelike braces.

Pahl read the Wall Street Journal aloud every day. At first, his voice was barely intelligible. Soon he was speaking before groups of student nurses at the center.



**MEETING PREPARATION** — Pahl is not slowed down by his cane even as he walks to a business meeting at another downtown bank in Nashville.



**COMPUTING** — Jim Pahl uses several computers in his work as a financial analyst at First American National Bank of Nashville, which he likes "very much."

## August CP gifts to SBC set new record at \$10.9-million

NASHVILLE (BP)— The worldwide mission and educational programs of the Southern Baptist Convention received \$10,911,903 during the month of August through the national Cooperative Program, the SBC's voluntary, unified budget.

It was the largest single month for the national Cooperative Program since it began in 1925. The previous high (\$10,812,419) was set last January.

The undesignated gifts, which represented an increase of \$2.2-million (25.2 percent) over income during August 1984, pushed the yearly total to \$107,799,155 with one month remaining in the fiscal year.

The 1984-85 basic operating budget from the Cooperative Program for the 19 boards, agencies, commissions, and committees which share the money is \$118-million, which means September receipts will need to exceed \$10.2-million to meet budget goals.

In the first 11 months of the fiscal year voluntary contributions from the 37 state conventions affiliated with the SBC averaged almost \$9.8-million. Monthly income has exceeded \$10-million four times (January, March, May, and July).

Thirty-four of the 37 state conventions affiliated with the SBC have given more to the national Cooperative Program than at the same stage last year.

Wyoming has more than doubled its gifts from \$22,300 to \$46,682 (109.34 percent). Three states have given more than \$1-million over the same time a year ago and another three states are more than \$500,000 ahead.

Georgia is the dollar increase leader (\$1,463,217, up 17.72 percent); followed by Texas, \$1,345,704 (7.66 percent);

Florida, \$1,005,355 (12.97 percent); Alabama, \$570,957 (8.57 percent); Tennessee, \$567,691 (9.69 percent); and North Carolina, \$540,588 (7.84 percent).

## Senate hearings ponder dangers of explicit lyrics in 'porn rock'

WASHINGTON (BP)— A Senate subcommittee investigating sexually explicit contemporary music heard widely differing testimony from music industry spokespersons and a newly formed parents group on the potential dangers of "porn rock" songs.

The intense debate between music industry representatives and Parents Music Resource Center (PMRC) leaders Susan Baker, wife of the Treasury Secretary, and Tipper Gore, wife of Tennessee Senator Albert Gore, centered on the texts of contemporary songs which glorify rape, incest, and suicide.

Gore, a Baptist and member of the Subcommittee on Communications which held the hearings, also participated in the highly charged dialogue.

"Teen-age pregnancy and teen-age suicide rates are at epidemic proportions," Mrs. Baker warned. "The U.S. has the highest teen-age pregnancy rate of any developed country — 96 out of 1,000. It is our contention that pervasive messages aimed at children which promote and glorify suicide, rape, and sadomasochism have to be numbered among the contributing factors."

Mrs. Gore told the group the issue is much larger than violent and sexually explicit lyrics. "It is one of ideas and

ideals, freedom and responsibility in our society. Clearly there is a tension here and in a free society there always will be. We are simply asking that these corporate and artistic rights be exercised with responsibility, sensitivity, and some self-restraint. Especially since young minds are at stake," she said.

Members of PMRC are calling on the music industry to do three things voluntarily: label records with a warning about content, make lyrics available to the consumer before purchase, and set up a panel to establish policy guides.

Foy Valentine, executive director of the Southern Baptist Christian Life Commission, applauded the hearings.

"Our society has long recognized that obscenity is not protected as speech under the First Amendment. Although most of our attention has been focused on printed material and films, it is appropriate that at this time music be examined in the same way as other forms of art," he stated.

"At a time when the correlation between obscenity and destructive behavior is becoming increasingly clear, we need to call for responsibility on the part of an industry which exercises such a pervasive influence over America's teen-agers and children," Valentine added.

After 18 months at the rehabilitation center, doctors felt Pahl could continue his rehabilitation on his own. He lived with his older brother and helped with shopping, cleaning, and daily chores.

A few months later, Paul returned to Vanderbilt University. Before the accident, he had been an outstanding student earning dual concentrations in finance and accounting with only four weeks left to complete his master's degree. He also had received a job offer from Continental Bank in Chicago. It was decided that he should wait a year to improve his strength and motor control. So Pahl enrolled in a graduate course in an area that was unfamiliar to him and earned an A.

Later, Paul returned to Vanderbilt and completed his master's degree in business administration in 1984 — just three years after the accident and his planned graduation. He has been employed by First American National Bank of Nashville as a financial analyst for nearly a year. Pahl lives by himself in an apartment that includes an exercise machine which he uses regularly.

An active member of Woodmont Baptist Church in Nashville and their singles' activities, Pahl has been named Rehabilitation Client of the Year for the state of West Virginia and will travel there to receive the award from the state's governor. Pahl has also been named one of the Outstanding Young Men of America for 1985.

"I walk with a cane, but in a way we (Christians) walk with a cane that is God and God's Word," described Pahl. Although thinking for years after the accident that he was just lucky, Jim came to believe that "the probability of those events happening are so infinitesimal that they are better than slim and none and 'Slim' just left town," he said. A positive result of his accident is the love he has received from his church.

He relates to Job 1:21 that refers to God giving and taking away and Psalm 23:4 which speaks of walking through the valley of death.

"We all have our ups and downs. We all walk through them," he explains, adding that they help us appreciate the peaks and valleys of life.

"I am not pretending I am not afraid of things, but the fear may not be overwhelming, with God's help.

"This nightmare for me will end one day," Jim testifies. "The central issue of this fact is that the Holy Trinity is alive and well and so is Jim Pahl."



**THANK YOU, NASHVILLE** — Appalachian Outreach volunteers from Carson-Newman say thank you to the capital city for maintaining Centennial Park for the whole state to enjoy. The project is part of Tennessee Homecoming '86.



**NOI THANK YOU, CARSON-NEWMAN** — Nashville's Mayor Richard Fulton expresses the city's gratitude to the student volunteers and their sponsors by declaring Sept. 21 Carson-Newman College/Jefferson County Day in Nashville. He is pictured above with Keith Rogers, director of Appalachian Outreach and Nelson Ross, project coordinator for Homecoming '86 in Jefferson County.

## C-N prepares for Homecoming '86

By Mona Collett

Appalachian Outreach, headquartered in Jefferson City, extended 84 helping hands to the state's capital city as part of Tennessee Homecoming '86. An unprecedented statewide, state-support project. Homecoming '86 has been initiated by Gov. Lamar Alexander to promote community togetherness and historical awareness.

The 42 student volunteers from Carson-Newman College, Jefferson City, worked Sept. 21 in Nashville's Centennial Park restoring the bell tower and rose arbor located on the west side of the park. The students are members of Appalachian Outreach, a ministry organization that works with underprivileged people in the Jefferson, Hamblen, and Grainger counties of east Tennessee.

Nashville's Mayor Richard Fulton expressed the city's gratitude to the group by declaring Sept. 21 Carson-Newman College/Jefferson County Day in Nashville. He presented a certificate of appreciation to Appalachian Outreach leader Keith Rogers and Carson-New-

man's alumni director Nelson Ross. When the mayor asked the students what color roses they would prefer planted in the rose arbor, their response was, of course, orange and blue — the school's colors.

David Rogers, co-director for Homecoming '86, was also present, along with Eleanor Willis, chairman of the steering committee for Nashville, and Janice Nolen, with the mid-Cumberland development district.

Ross, who is also project coordinator for Homecoming '86 in Jefferson County, explained that the project was sponsored by Jefferson Countians as part of the county's Homecoming '86 effort to express thanks to the city of Nashville for maintaining a park that everyone in the state can enjoy.

The Appalachian Outreach team was recruited for the project because their cooperation and hard work have been proven through the ministry they have provided to the needy in Jefferson County since the ministry began 10 months ago. Keith Rogers, US-2 home mission-

ary and leader of the group, says that every weekend 10 to 20 members do repair and cleanup work for the elderly and others who are physically unable to take care of their own homes. The outreach ministry also has visitation and big brother/big sister programs.

Since the team is accustomed to hard labor, it had no problem scraping and painting the rose arbor which is 17 feet wide and stretches 120 feet long. The bell tower reaches 35 feet off the ground, suspending a large bell. Both structures are highly visible to the public since they are located just across from the Parthenon. Tourists visit the park daily to view this replica of the Parthenon in Athens, Greece.

The painting of the bell tower is significant, pointed out Ross, because churches across the state are being encouraged to participate in bringing in 1986 with synchronized ringing bells in every church. The ringing will begin with the bell in Centennial Park. The idea is that everyone in the state can walk outside their front door and hear bells ringing in the new year and Homecoming '86.



**BELL TO RING IN '86** — Arthur Spriggs, a senior from Bristol, paints the bell tower that supports the bell that will ring in the new year and Tennessee Homecoming '86.



**THAT'S TEAMWORK** — The students worked in teams to completely refinish the 120-foot rose arbor in one day. Part of one team is pictured above with the Parthenon in the background. Pictured on the right, Elizabeth Troughton (top) works with teammates Kym Slayden (left) and

Andrea Atkins (right), to scrape old paint from the structure before applying a new coat. The rose arbor is located just across from the Parthenon, the central structure in the park, which is a replica of the original Parthenon in Athens, Greece.



## Preacher missionaries head FMB's 'most wanted' list

RICHMOND, Va. (BP) — Southern Baptist foreign missionaries continued for the third straight year to narrow down their most urgent requests for co-workers, but still asked that three-fourths of them be preachers and church developers.

The requests were outlined Sept. 12-13 in an annual meeting between staffers of the Foreign Mission Board's offices of human resources and overseas operations. The 1986 list includes 503 requests, down from 589 for this year, 657 for 1984, and 817 for 1983.

The steady decline reflects a shift by missionaries to pin down their requests for co-workers only to those who fit into the broader evangelism strategy in each country. Missionaries began this process at the suggestion of the eight area directors who oversee Southern Baptist foreign mission work.

Missionaries asked this year for 228 preachers to spearhead the thrust of starting new churches and 140 other seminary-trained co-workers in 1986. They asked for 23 educators, 48 health-care workers, 11 media workers, 17 business people, and 36 community development workers and support staff.

During the meeting, R. Keith Parks, the board's president, suggested country-by-country evangelism plans need to evolve further into all-inclusive worldwide steps to accomplish Bold Mission

Thrust. Bold Mission Thrust is the goal of Southern Baptists to work with others in telling every living person about Jesus Christ by the year 2000.

"We've never been willing to grapple with the painful, tough decisions of really looking at our work worldwide — and then looking at personnel requests and adjusting them in light of our higher priorities," Parks said. In the future, missionaries might need to be assigned to countries on the basis of an overall plan of cooperation with others to reach the world, he said. Now they are assigned according to specific priorities within each of the world areas.

At present, area directors use the priority lists from missionaries in each country, or mission, to draw up their own priorities according to area needs. Six of the eight area directors listed at least 12 of their top 15 needs for 1986 as seminary-trained people, in line with the board's purpose of evangelism resulting in churches.

In eastern South America, 14 of 15 priority needs are for preachers and church developers. Nine are for church starters — seven in Brazil. Some would work in urban areas such as Sao Luis, Brazil, and others in isolated pioneer areas such as Pedro Juan Caballero, Paraguay. One priority need is for a mission office secretary in Argentina.

The east Asia area listed 13 priority needs as seminary-trained people. These

include an English-language pastor near an American military base in Japan; a minister of music and education in Tokyo, Japan; two student evangelists; and nine church starters. Other priorities for east Asia are a business manager in Taipei, Taiwan, and a social worker in Macao, off the coast of China.

The areas of south and southeast Asia, middle America and the Caribbean, eastern and southern Africa, and western South America each listed 12 seminary-trained people in their 15 priority needs. A few of the other priorities in those areas include an agriculturist in the Philippines; a doctor in Indonesia; a data processor for the Baptist Spanish Publishing House in El Paso, Tex.; a Chinese-language pastor in the Dominican Republic; a doctor in Ethiopia; an electronic maintenance engineer in Colom-

bia; and a camp administrator in Peru.

Two dentists are priority needs for the west Africa area. One would work in The Gambia and the other in Benin, where government leaders say they welcome the help, said John Mills, area director. Both represent opportunities to provide Christian witness where otherwise it might be difficult, he added. Ten priority requests are for preachers and church developers, two are for directors of urban social activity centers, and one is for a business manager in Mali.

In Europe and the Middle East, needs include seven seminary-trained people; an English teacher and specialist doctor in Jordan; a surgeon and operating room nurse in Yemen; a publishing administrator in Lebanon; a nurse educator in Gaza; a printshop technician in France; and four church starters.

## Baptist team faces danger to deliver food to hungry

DURBAN, South Africa (BP) — An international team of Baptists living in South Africa braved a dangerous road into Mozambique to deliver food, clothing, seeds, and soap to needy people.

Team members from South Africa, the United States, Portugal, and England traveled a road which had been the site of a guerrilla attack the previous week to deliver 50 tons of corn meal, 10 tons of sugar, five tons of beans, 12,000 bars of soap, 1,000 sets of vegetable seeds, many boxes of clothing, and other food and supplies.

Mozambique was one of the first African countries to witness thousands of starvation deaths during the African drought. The United Nations Food and Agriculture Organization says conditions there have improved but warns that some food shortages will persist for at least another year.

In Mozambique, two Brazilian Baptist missionaries and members of First Baptist Church, Maputo, helped distribute about half the goods to needy members of the church and its fellowships in surrounding communities. Most of the rest was distributed to needy people in communities designated by the Mozambican government. Small amounts were set aside for uses such as the new theological college opening in the building of the Mahlangalene fellowship.

Men, women, and children eagerly grabbed loaves of bread as team members distributed them on the streets, said Dwight Reagan, Southern Baptist missionary who served with South African Indian Pastor Patrick John as co-leader of the trip. Many children began devouring the bread as soon as they got it, he said.

Sometimes the press of the crowd made further distribution impossible and the team had to move to another area, he said. Many crowds were orderly, but even the soldiers keeping order retreated to the safety of a truck when one group of women saw soap was available. The women had watched calmly as corn meal, beans, and sugar were unloaded.

Many expressed gratitude for the Baptist gifts. Christine Helps, a British citizen who became a Christian while living in South Africa, said, "It was such a joy going out to distribute food and preach, even if we did need the protection of the soldiers. . . . One man couldn't believe he was receiving a bag of sugar. He shook it to be sure that's what it was.

When a woman received her maize meal, she put it onto her head and began dancing in gratitude."

The team overcame several obstacles to make the trip. The biggest obstacle — fear of guerrilla attack on the road — was faced with prayer by team members and supporters in Natal Province and elsewhere.

The 13 team members also faced difficulty in finishing distribution because visas for eight more team members had been denied by the Mozambican government. Those who went included eight South African Baptists, a Portuguese Baptist missionary, two British citizens who had become Christians while living in South Africa, and three Southern Baptist missionaries, Mark Morris of Memphis and Dwight and Lila Reagan of Houston.

The international character of the team was reflected also in the sources of gifts taken into Mozambique. Southern Baptist hunger relief funds provided \$15,000 to buy food and the Baptist Northern Association in South Africa forwarded funds from the Baptist World Alliance. A number of Natal churches gave both funds and goods.

The children of one Sunday School bought and sent three huge cans of peanut butter. Children in another Sunday School class collected clothing. One church sent toothpaste, soap, and clothing. One Southern Baptist missionary couple in Kenya, Nathan and Vickie Corbett, learned of the mission and sent a gift.

The team went to preach and to help strengthen the Mozambican churches, as well as to help the needy, said Reagan. They were pleased to discover a new fellowship at Boarne, where a similar team had delivered food and preached a year earlier.

At each distribution point, the team held an evangelistic service before distributing goods. They worked with First Baptist Church, Maputo, which has started eight new fellowships in the Maputo area and three in other areas since 1975.

Team members already are making plans for a similar trip next year, said Reagan. One South African Indian pastor called this year's trip the "highlight of my whole Christian experience." He is not only making plans to return, but has some of his church members asking to go too.

## Arizona church dismantles, moves building 90 miles

By Sherri Anthony Brown

MESA, Ariz. (BP) — The 22 members of Star Valley Baptist Church, Star Valley, Ariz., have dismantled 15,000 square feet of buildings used for 35 years by First Baptist Church (American Baptist), Mesa, Ariz., and moved them — brick by brick, beam-by-beam — 90 miles.

The Mesa church buildings and lot had been purchased by the city which planned to build a senior citizens center on the land. The city was going to demolish the church buildings.

H. C. Reynolds, pastor of the one-year-old Star Valley church which now meets at a fire station, originally looked at the American Baptist building with intentions of purchasing doors, partitions, stoves, and other parts for a future church building on land Star Valley had recently purchased.

"I arrived with church member Lee McClanahan, our 'minister of construction,' to purchase usable stuff for future use," Reynolds explained. "But, when I saw the gleam in his eyes, I had a feeling he was thinking of taking more than just hinges."

On that trip they did purchase 44 doors, seven bathrooms, a glass entryway, folding oak partitions, and a commercial stove for \$1,016. Once they returned to Star Valley, however, McClanahan suggested they buy the whole building.

"I didn't know if it was possible," said Reynolds. "But I believe in Lee. He's built 30 church buildings on mission trips."

Reynolds requested the city allow them to dismantle and take the building, with no fees. "They required a permit and a lot of paper work," he said. "But it turned out the permit was free, and the city even agreed to do the clean-up after we finished," said Reynolds.

Church members began the work during the 115-degree June heat with a three-week deadline. "But it took four weeks,"

admitted Reynolds. "In our church we have a trucker, plumber, landscaper, electrician, and building supervisor," said Reynolds — enough talent in the membership to do the job professionally.

Members of neighboring churches — including First Baptist Church, Mesa — offered help in dismantling the church. Four semi-truckloads of materials were hauled to the resort town and stored in warehouses. Star Valley members who were not able to help in Mesa, came during cool early morning hours to pull out nails and clean mortar off bricks.

Construction began in September for the new church building. "We've given ourselves a break. We're tired," admitted Reynolds. They estimate six months until completion.

Star Valley is the only church of any denomination in the resort area which serves as a cool oasis from the heat of Phoenix and other nearby areas. The city also boasts the longest running annual rodeo: it just celebrated its 101st year.

The congregation plans to build two small apartments into the church structure. "We would like vacationing missionaries to stay in the apartments, free of charge, and, in return, tell of their work during a worship service," explained Reynolds.

The church also would provide weekend housing for Grand Canyon College ministerial students while they work with the church in community ministry activities.

"This has been quite a commitment for our little church to make," said Reynolds. "It's hard work. But it's a time of fellowship where even the elderly and handicapped can help out.

"Everybody can do something," he concluded. "God called us to more than just Sunday participation. He called us all to give all of ourselves."

# Church at Antioch celebrates history, future

By Susan Coker

The disciples were first called Christians at Antioch, according to Acts 11:26.

That particular Antioch, of course, was located in the Roman province of Syria. Almost 2,000 years later, however, another "first" occurred in a small Tennessee community called Antioch.

Perhaps it could be said that middle Tennesseans were first called Baptists at Antioch. Actually, the community of Antioch, located just outside Nashville's southern border, was called Oneyville at the time, but it does boast the "second oldest, continuously-operated, mission-minded Baptist church in Davidson County," according to Pastor Ron Lowery.

Antioch First Baptist Church, then simply Antioch Baptist Church, was established in 1810, only 30 years after the settlement of Fort Nashborough. The church recently celebrated its 175th anniversary at a homecoming ceremony on Sept. 22.

At the ceremony, Carl Duck, executive director of the Nashville Baptist Association, presented Lowery with a plaque commemorating the church's anniversary.

"We're proud of you and what you are doing here — your witness, the way you are lifting up Christ, and what you are doing to serve Him and to reach others in this tremendous area," Duck said. "I do not know of a church that has a brighter future or a greater opportunity than Antioch First Baptist Church. You are on the verge of your greatest days as a church."

Located minutes away from Hickory

Hollow Mall, at the intersection of Hickory Hollow Parkway and Una-Antioch Pike, the church is in the fastest growing area of Nashville.

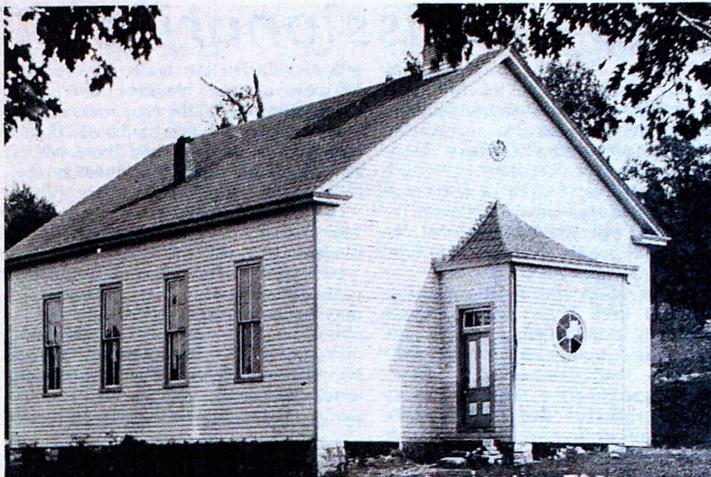
Virginian James Whitsett founded the church after beginning congregations at Mill Creek Baptist Church (later known as Gethsemene Hall or Gethsemene Church), Concord Baptist Church, and Whitsett Chapel Baptist Church.

Oneyville welcomed the addition of a Baptist church and later changed its name to Antioch to match the name of the church.

The first building to house Antioch's congregation was a log structure which was also the site of one of Davidson County's first public schools.

A portion of the land the church was built on had been donated by Charles Hays, who owned 2,500 acres of land in Antioch. Hays also built the oldest house on record in Davidson County (the Hays-Kiser home built in 1796) and donated acreage for a school and for a men's temperance society. The other portion of the church's land was part of a Revolutionary War land grant awarded James Whitsett's father.

A two-story brick church building was constructed sometime before the Civil War by slaves, who were paid for their services. According to Lowery, the measurements of the 40 feet by 60 feet brick structure were thought at the time to copy Noah's Ark. Unfortunately, the builders measured cubits incorrectly, thinking them to be about a foot long. This church building is also thought to have had a balcony where the slaves, who were baptized into the church as full members, sat during the services.



**CHURCH AT ANTIOCH** — This photograph, taken between 1920 and 1930, is the oldest known photograph of First Baptist Church, Antioch. The door on the side of the vestibule was later moved to the front because of the difficulty in maneuvering caskets around the corner during funerals.

The brick church building was used as a hospital during the Civil War. Records show that the federal government also paid the church \$200 for damages incurred during the war. The money was used to build a white frame church building, which was constructed in 1887. An educational unit was later added, before the congregation moved to another church building across the street, which was erected in 1979.

Thomas B. Baker, the grandfather of two of the church's present members, Mrs. Ruth Gauden and Mrs. Frances Dale, was the overseer of the construction of the white church building, and also served as the church's first organist. Baker's brother, Charles, and his wife contributed the church's first organ through funds collected at their 10th wedding anniversary celebration, during which they asked guests to donate 10 cents for the organ in lieu of gifts.

Another generation of the Gauden family, descendants of the Bakers, now attend Antioch First Baptist Church. Mrs. Gauden's son, Tom, and his family are members, which makes at least four generations of family members who

have worshiped in the same church. Gauden summed up the feelings of his family during the homecoming celebration when he said, "I feel as though I am standing in the shadows of my forefathers."

Commenting on future challenges and goals of the church and reading from a history of the church he is currently writing, Lowery told the Homecoming 1985 crowd, "We are challenged to become new pioneers of faith in an area of modern development. We are not unaccustomed to this calling. Our heritage of 175 years demonstrates we are capable of accomplishing with Christ any task."

"Whatever spiritual needs the future demands, our matured faith will provide. Where there is sorrow, we will give a bouquet of comfort. Where there is joy, we will bring a banquet of celebration. Where there is war, we will bring the bounty of peace. Where there is sickness, we will provide the bandage of help. Where there is loneliness, we will come with the basket of love. Where there is fear, we will give the blanket of assurance. Where there is sin, we will answer as the Body of Christ."

## '54, '85 campaigns hold roles in life of church in California

by Frank Wm. White

ONTARIO, Calif. — A church that was started during the "Million More In '54" Sunday School enrollment campaign is being revitalized with the "8.5 by '85" enrollment emphasis.

Calvary Baptist Church in Ontario suffered severe attendance declines during the 1970s, said Laura A. Webb, 71-year-old Sunday School director and widow of the church's first pastor.

Although she has spent half her life as "a missionary" to California, the Tennessee native will be returning to Nashville next month to be near relatives.

She regrets leaving Calvary Baptist Church now because Sunday School enrollment has climbed to more than 100 and the church was hoping to have an attendance of 75 on Celebration Sunday, Sept. 29.

That is far from the 12 enrolled in Sunday School in 1980 when she took the job as director, Webb said.

A Sunday School attendance of 61 on Sept. 15 was the highest attendance in 15 years. The Sunday School had an attendance goal of 71 for Webb's birthday on Sept. 22.

Participation in the Southern California Metro Enrollment/Training Clinic in February, "Reach 5 in '85," and "From Here to Victory" have been key elements in the church's growth, Webb said.

Webb has been a member of the church since she and her husband, John, helped start it in 1954. The Webbs had moved to Southern California four years earlier "to be as missionary as we could be" after serving churches in South Carolina, Alabama, and Virginia.

Her husband retired from the church in 1961. He died in 1979.

At the time of his retirement in 1961, the Sunday School enrollment was 130 but declined during the '70s as the area around the church became commercial. Nearby apartments and other residential areas may be the key to the church's revitalization, Webb said.

The Sunday School lacks almost 50 reaching its goal of 150 enrolled in Sunday School by Celebration Sunday.

The last few weeks of "From Here to Victory" have been a concentrated effort by Sunday School workers to reach the goal, Webb explained.

Enrollment totals from Calvary Baptist Church were tallied along with others as churches reported their enrollment totals on Celebration Sunday.

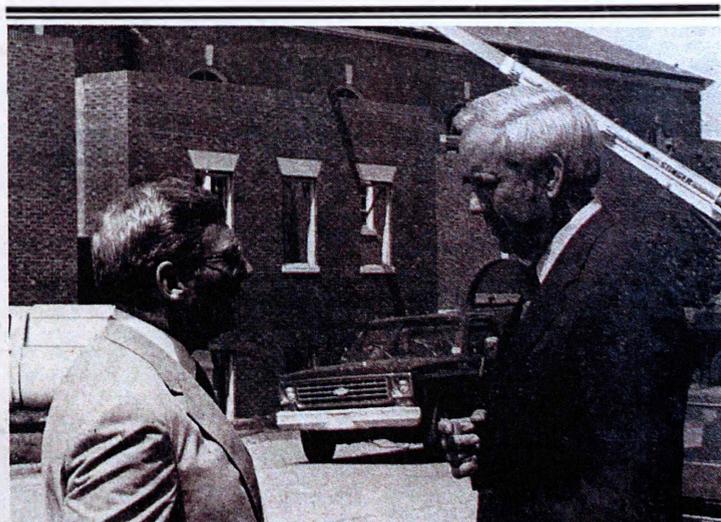
## SBTS intern chooses C-N campus ministry

JEFFERSON CITY — Steve Roper, a ministerial student at Southern Baptist Theological Seminary in Louisville, Ky., has chosen to serve a year of internship in campus ministries at Carson-Newman College for the academic year 1985-86.

"I'd like to go into campus ministries," said Roper. "That's why I'm here."

Roper said it was his choice to do a one-year internship at Carson-Newman, "for the experience I want to get."

A native of Franklin, N.C., Roper will assist campus minister Jim Wilson in his duties.



**TENNESSEE TRUSTEE** — Calvin Metcalf (right), pastor of Central Baptist Church of Fountain City, Knoxville, talks with Southeastern seminary president Randall Lolley about the seminary's new student center now under construction. Metcalf, elected to fill an unexpired term on the seminary board of trustees, was on the campus for trustee orientation.

## Uganda's unrest affects lives of missionaries

KAMPALA, Uganda (BP)— Continued unrest in the wake of a July 27 coup in Uganda is keeping seven Southern Baptist missionaries in neighboring Kenya, but nine others have been able to resume work in the country.

The missionaries were at a mission meeting in Kenya when the coup occurred and remained there until the situation in Uganda seemed to stabilize, within weeks after the coup.

However, Rob and Mickie Norman again left their home in a Kampala suburb in mid-September after the neighborhood was occupied by soldiers seeking to fend off attacks from guerrillas camped nearby. They are staying at Brackenhurst Baptist Conference Center, Limuru, Kenya.

Missionary George Berry reported from Kampala Sept. 22 that the Normans' neighborhood was calm again, but five army roadblocks were set up between their home and the city.

Berry said the capital was quiet, but another military roadblock in front of the Baptist bookstore was keeping customers away. His children and those of Rick and Susan Goodgame were able to continue attending school.

Missionaries Jimmie and Peggy Hooten and Journeyman John Dina were still at their home in Jinja at last report although the road outside Jinja also had been the scene of fighting between government and guerrilla soldiers.

The National Resistance Army, one of the four groups which fought deposed President Milton Obote, has refused to join the other three in the new government and has continued fighting while demanding at least half the seats on the ruling military council.

On Sept. 22, the resistance group seized a bridge near Jinja atop the dam that supplies the nation's hydroelectric power and cut off the main route from the capital to Indian Ocean ports. Guerrillas also cut off roads to farm areas in the southwest, halting food shipments and creating food shortages in Kampala.

At least two other missionary couples are staying in Kenya. Walter and Billie Allen, whose home in Lira was destroyed in the coup, are in Kitale, Kenya, and David and Darlene Sorley, who are stationed in Mbale, and their children are at Brackenhurst center.

The Allens had returned to their home, next door to that of Obote, and found little left to salvage except a damaged freezer and washing machine and a few books and papers.

When they checked the home of Missionaries Paul and Kay Eaton in the nearby village of Agwata, they found even less. All that was left of the double-wide mobile home and its contents was the floor. The Eatons, scheduled to begin furlough a few days after the coup, returned to the United States before learning the fate of their home.

"Things become unimportant in these events," said Allen, "but we're still trying to find out about people, church members, friends, and students who we were working with." Although they have learned of many who escaped safely, he said, several remain unaccounted for. The town of Lira and the surrounding territory was a "ghost town" when he visited and may remain that way for some time, he said.

In Mbale, four hours away from Lira, the Sorleys found all their friends were safe and only one church member's home had been looted. The two men

guarding the Sorleys' house were robbed of their clothes, blankets, and mattresses the night of the coup, but nothing was taken from inside the house. Ugandan friends there advised them not to stay in Mbale until the situation stabilized.

One couple that has been on furlough, Larry and Sharon Pumpelly, left Sept. 23 to return to their work in Kampala.

In light of continuing unrest in some parts of the country, some missionaries may be given temporary assignments in other countries until the situation stabilizes, said Davis Saunders, the Foreign Mission Board's director for eastern and southern Africa.

## 14 young adults reach youth in sister-state of Michigan

A group of 14 college and career young adults from First Baptist Church in Powell went to Emmanuel Baptist Church in Belleville, Mich., in August because of the sister relationship of the Baptists in the two states.

After the Tennessee church contacted the Michigan church about a youth mission trip, the church discovered needs and resources that better complimented each other. The Tennessee church was not going to be able to do the youth mission trip and the Michigan church really needed a group to reach just youth. The Tennessee church's young adults were just the group needed.

The youth roundup began on a Thursday and concluded with the Sunday morning service. The Tennessee workers canvassed the community in search of teens. In the afternoons and evenings they led in activities like volleyball, football, games with a seven-foot ball, and water balloon bombardments with what must be the world's largest slingshot, shared David Lyle, pastor of Emmanuel Baptist Church. The young adults also

## 100 'raise' church in day in Sweetwater association

A new building for the Towee Falls Baptist Church, Tellico Plains, was built in just one day. The church has about 50 in attendance but they have friends.

More than 100 people from 19 churches in three associations gathered on Saturday, Aug. 31, at the church in southwest Monroe County after learning from Sweetwater Baptist Association's missions committee of the need.

The present one-room church building of Towee Falls Baptist Church was built in 1947 and some of the classes were meeting outside. Although the church had plans to build and did not request help, explained Bennie Creel, associational director of missions, the people in other

churches responded by giving money above their Cooperative Program funds for materials, by donating materials, and their labor.

Cecil Presley, chairman of the missions committee and owner of a construction company, led the work which actually began on the previous Saturday when a crew of professional masons built the basement.

The next Saturday at 7:30 a.m., the people began by unloading a truck of materials and finished at 8 p.m. by nailing the last shingle on the roof of the 50-by-30-foot building. It has a 100-seat auditorium and four classrooms.

"Several of the people who are helping with this are carpenters," said Creel. "They have sacrificed a busy workday in order to help. They have shown a lot of concern. Several businesses have also helped by giving us lumber and nails and different materials.

"This is the purpose of the association," continued Creel. "We try to do things together that people can't do themselves."

Leon Butler has pastored the church for the past eight years and exclaimed, "I just thank God for all the help He's sent to glorify His name. The top on our church was swagging and we needed more room. ... A body just can't outgive God."

## Leadership trains for Brotherhood

At the annual Brotherhood Leadership Conference held Sept. 13-14 at Forest Hills Baptist Church, Nashville, associational and church leaders were trained to lead Baptist Men, Royal Ambassadors, lay renewal, and disaster relief. They also learned about the partnership of Tennessee and Venezuela Baptists beginning in November 1985 to November 1988, and the continuing relationship with Michigan Baptists.

Officers for the state Brotherhood organization were elected for the next year. Tom Brown, who was vice-president last year, was elected as president. Brown is a member of First Baptist Church in Murfreesboro and a lay renewal worker who is now working through the Home Mission Board's Mission Service Corps program.

Re-elected were vice-president Jack Knox of Germantown Baptist Church, Germantown; vice-president of Royal Ambassadors Charles Brooks of Beech Grove Baptist Church in Louisville; vice-president of lay evangelism Gene Williams of Oak Grove Baptist Church in Mt. Carmel; vice-president of mission study and mission activity Richard Lorah of Colonial Heights Baptist Church in Kingsport; pastor advisor Bob Johnson of LaGuarda Baptist Church in Lebanon; and secretary Harvey Wyatt of Calvary Baptist Church in Jackson.

The conference was directed by Archie King, Brotherhood department director of the Tennessee Baptist Convention.



Brown

## Baptist educator questions bills on proposed 'Grove City' law

WASHINGTON (BP)— Two bills before the U.S. Senate could force private colleges into a quasi-public status, a Southern Baptist college president testified during a recent Senate hearing.

Lewis Nobles, president of Mississippi College, appeared before the Senate Labor and Human Resources Committee during a hearing on the impact of so-called Grove City legislation upon private education.

The U.S. Supreme Court ruled in February 1984 that Grove City (Pa.) College — and in essence all private colleges and universities — must indicate compliance with federal anti-sex discrimination laws or lose indirect, as well as direct, federal aid. The court stated financial grants to students — such as Guaranteed Student Loans — amount to subsidies of a college, placing that school under federal anti-sex discrimination laws and regulations.

The Supreme Court added, however, that the college must show anti-sex discrimination compliance only in the specific programs receiving federal assistance rather than in all of its programs.

led group worship, campfire devotions, sharing times, individual counseling times, and group spiritual studies.

The high attendance one evening was 22 teen-agers with an average of 17 every night. On Sunday morning over 30 visitors attended. The Tennesseans led the service.

"The ministry was a huge success," reported Lyle. "Several young people came to know the Lord as their Saviour, and many others committed their lives to the lordship of Christ."

Lyle added that they had five first-time visitors from the roundup contacts on Sunday and four the next Sunday.

Gene Wood, minister of education and youth at the First Baptist Church in Powell, said that he was especially proud of the group because they had planned to go to Canada on Saturday but they decided not to so they could visit and be with the kids more.

"Tennessee Baptists can be proud of your representatives in the young adults of First Baptist Church, Powell," exclaimed Lyle.

Two current Senate bills propose to overturn the high court's Grove City decision.

Nobles testified the Civil Rights Restoration Act "invents, attempts to legitimate, and threatens to impose an unprecedented and pervasive regulatory scheme upon private institutions on grounds that they have been extended 'federal financial assistance.'"

He also suggested that a broadened religious exemption is needed. He said the proposed phrase "institution which is controlled by a religious organization" should be amended to encompass any educational institution "which is an integral part of the religious mission of a church, or which ... is religious in purpose and character."

Addressing the issue of "sex discrimination" in the special context of religious institutions, Nobles said: "The observance of a religious tenet or conviction commanding sexual differentiation is a matter of fundamental religious liberty."

During his testimony, Nobles submitted resolutions adopted by the Southern Baptist Convention and Association of Southern Baptist Colleges and Schools.

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# FMB office develops plans for SBC projects in China

RICHMOND, Va. (BP) — Almost 30 potential projects and assignments involving Southern Baptists in China, ranging from nutrition training to ceramics engineering, are on the drawing board.

Lewis Myers, director of Southern Baptists' Cooperative Services International office, reported that progress when he returned in mid-September from a three-week survey trip to China. Cooperative Services International was formed in April by the denomination's Foreign Mission Board to respond to the rapidly expanding professional and social service opportunities in China and

other countries where missionary service is not possible.

Myers and several Southern Baptist colleagues met with leaders of the Three Self Patriotic Movement (China's Protestant movement), the China Christian Council, and the Amity Foundation, the new Chinese Christian social service foundation. They also met Christians, academic and institutional leaders, and government officials in Beijing, Nanjing, Shanghai, Xian, and several areas of Shandong and Henan provinces.

"What we do in China is limited only by our vision, energy, and commit-

ment," Myers said. While acknowledging China's firm and ongoing policy against missionaries or outside interference in religious affairs, he expressed surprise at the open attitudes he found nearly everywhere he went. "The opportunities are there. I sure hope we don't default because of a lack of vision."

Myers and his colleagues returned with a list of nearly 30 possible projects calling for Southern Baptist personnel or resources. Some of these are:

- Provide a Southern Baptist nutritionist and 30 scholarships for Chinese students in a model child nutrition project sponsored by the Amity Foundation.

- Enlist English teachers for universities in the Nanjing area, the Foreign Language Institute in Xian, Henan University, Yantai University, and the Yu Huang Ding Hospital in Yantai, Shandong Province.

- Provide theological reference books for graduates of the Christian seminary in Nanjing and some 300 library books for the new seminary in Shanghai.

- Help establish partnerships between several Chinese universities and Southern Baptist schools in the United States (including a Southern Baptist nursing school to assist Henan Medical University as it establishes a new nursing school).

- Enlist a Southern Baptist hospital to establish a partnership with Third Hospital in Zhengzhou, Henan, and locate an orthopedic surgeon and eye surgeon for short terms at the Yu Huang Ding Hospital in Yantai.

- Provide a ceramics engineer to be placed by the petroleum and coal section of the government energy ministry.

Opportunities like these are not new. Southern Baptist China observers are aware of as many as 50 individual Southern Baptists who have already joined the growing ranks of "foreign experts" teaching and working in Chinese education and industry. Several Southern Baptist schools, including Baylor University in Texas and Wake Forest University in North Carolina, have established a variety of academic partnerships with Chinese institutions.

Cooperative Services International is a vehicle for encouraging and facilitating increased Southern Baptist involvement, Myers said. The office will focus on three priorities: (1) projects which enhance leadership training at all levels of socie-

ty; (2) "people intensive" projects which provide opportunities for personal interaction and relationships; and (3) involvements which support Chinese Christians and their ministries.

Two events during the journey especially moved Myers and his group. The first was a visit to the former Monument Street Baptist Church building in Penglai, Shandong Province. Now used as a warehouse, the church once played a role in the ministry of legendary Southern Baptist Missionary Lottie Moon, who died in 1912.

In a corner of the church courtyard, under a pile of debris and trash, a small stone monument to Moon had been found, dusted off, and moved back into the open. The Southern Baptists joined hands around it and sang a hymn, attracting a crowd of curious onlookers.

Myers is working with local officials investigating possible restoration of the church building, which could then be used for worship by Christians in Penglai. "Cooperative Services International is committed to looking into the possibility of restoring this 'Lottie Moon' building to mark an important point in our Baptist history and to make a contribution to further the growth of the Christian church in China today," he said.

The second event was a short visit in rural Henan Province with a group of Christians who numbered 18 at the end of the difficult years of the Cultural Revolution. Now they count about 4,000 believers in 12 meeting places. Two ordained pastors and numerous lay leaders guide these Christians, many of whom, though illiterate, memorize large blocks of Scripture by rote.

Myers said healings and other miracles, reportedly substantiated by independent authorities, were said to have occurred among these congregations. Similar accounts frequently emerge from populous Henan, where whole counties reportedly have become heavily Christian.

Fellowship with Christians there, said Myers, was "absolutely glorious."

# Crusades in Venezuela reap 2,780 professions of faith

RICHMOND, Va. (BP) — What began as a game of dominoes ended as a time for decision. Four Venezuelans stopped their game to hear what several American visitors had to say about Jesus.

The four adults prayed for salvation, as did more than 2,700 other Venezuelans during a partnership evangelism campaign in late August.

"Before the campaign, I felt that I was making a sacrifice of time and money," said Zane Brown of Moncks Corner, S.C., one of 132 Southern Baptist participants from several states. "Now I feel that I sacrificed nothing."

The three largest groups of pastors and laypersons included 46 from the Santee Baptist Association in the Sumter, S.C., area, 45 from the Kansas-Nebraska Convention of Southern Baptists, and 29 channeled through the Angus Acres Baptist Church, Sand Spring, Okla.

They divided into teams and worked in 33 churches, participating with Venezuelan Baptists in Sunday-through-Sunday services and home visitation.

It was the third Foreign Mission Board-sponsored campaign in Venezuela in a year. In August last year, 85 Southern Baptists witnessed 1,815 professions of faith during a partnership evangelism campaign. In February of this year, a group of 72 saw 1,278 professions of faith.

The Tennessee Baptist Convention, working through the Foreign Mission Board, has established a partnership relationship with Venezuela. In the months ahead, Tennessee Baptist volunteers will be participating in evangelistic efforts similar to those conducted by other Southern Baptist volunteers. In addition, Tennesseans will be involved in other kinds of mission projects.

Billy Peacock, FMB consultant for partnership evangelism, pointed to the work of the National Baptist Convention of Venezuela, the Zulia Baptist Association in the Maracaibo area, and missionaries in the country as vital to the successful campaign in late August. "The churches were ready for us," he said.

Among those making professions of faith were a fire department official, a recent widow whose daughter had committed suicide two weeks before, a man who had been involved in witchcraft but recently had had a vision that God would give him a chance to purify his life, a man whose wife had prayed 19 years for his salvation, and an elderly man facing serious surgery.

In one open-air service, a Catholic church in the village supplied electricity for the public address system and organ. Among those professing faith were a senior citizen, his daughter, and her teenage child.

A man who had been drinking disrupted the outset of one evangelistic service but was among those who later responded to the invitation.

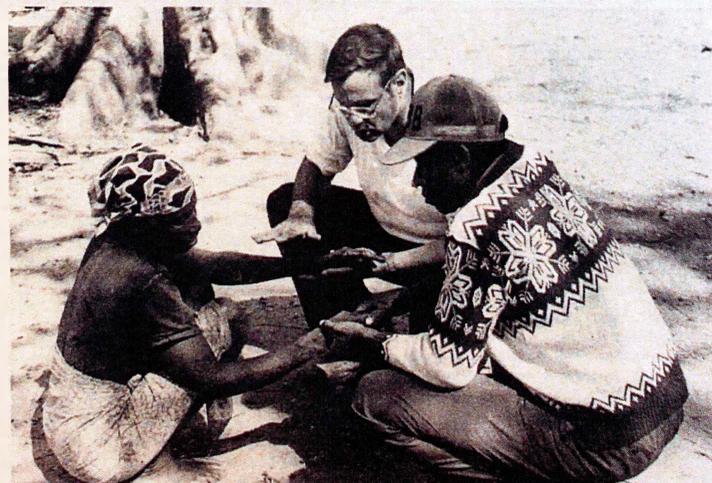
One pastor fluent in Chinese, Donald Gardner of Overland Park, Kan., shared his faith with a Cantonese man who had moved to Venezuela from Hong Kong last year. "He immediately knew his need and accepted Christ as Saviour and Lord," the preacher recounted. "All this man needed was someone who could communicate the gospel in his language."

A woman who stayed in the hotel one day with a sick co-volunteer led four maids in making professions of faith.

Four youth prayed for salvation in one home visit, as did their mother who was listening in from another room. A father, his son, and two of his son's friends made professions of faith in another visit and the father offered his home for a weekly Bible study.

"As we visited each home, God would literally bring us more and more people to witness to," Lucinda Swartzell of Great Bend, Kan., reported. "One person would run to get his brother or sister. Friends would drop by. A neighbor would come to see what was going on. Soon there would be a crowd and four or five people would accept Christ."

Said Roger Steenrod of Junction City, Kan., "I have never seen new Christians so excited about sharing Christ, nor have I seen people who do not know Christ so responsive to the gospel message."



**WITNESSING IN TANZANIA** — Bob Allen (center), pastor of West Bradenton (Fla.) Baptist Church, witnesses with a translator's help to a woman in Tanzania. Allen was among 21 Southern Baptist volunteers who worked in recent crusades in Tanzania during which more than 12,000 people made professions of faith in Jesus Christ.

# Church in Prague notes 100th year

PRAGUE, Czechoslovakia (BP) — Baptists throughout Czechoslovakia helped the First Baptist Church of Prague prepare for its 100th anniversary celebration.

A two-year renovation by the first Baptist congregation in what is now Czechoslovakia has included an expansion of its auditorium from 240 to 400 seats and addition of closed-circuit video equipment for adjacent rooms.

Volunteer teams from the 26 churches and 76 missions of the Baptist Union of Czechoslovakia helped renovate the Prague church, which was built from 1913 to 1915 under then-renowned architect Bonumir Kozak. The teams tallied more than 15,000 work hours. Special offerings for the renovation also were taken in the union's churches and missions.

Preceding the congregation's anniversary celebration Sept. 21-22 was a seminar at the church on "The History and Mission of the Baptists in the World," sponsored by the Baptist Union of Czechoslovakia. The annual meetings of the European Baptist Federation Council were scheduled to be held at the church Sept. 25-29.

The congregation began in 1885 in a house at Nelahozevec, now a suburb of Prague, in what was then the nation of Bohemia.

## West Virginia meets qualifications for representation on SBC boards

NASHVILLE (BP) — The West Virginia Convention of Southern Baptists has become the 27th state convention to qualify for representation on the boards and commissions of the Southern Baptist Convention.

The 10 conventions not allocated spots on the boards are pushing for new guidelines which would make them eligible for positions on the decision-making bodies of the agencies of the 14.4-million-member SBC.

The matter is being studied, for the fourth time, by a workgroup of the SBC Executive Committee. A seven-member committee will report in February 1986.

Under present guidelines a convention affiliated with the SBC must have 25,000 members before applying for representation.

That rule, which West Virginia met by having 25,665 members by mid-1984, has been a longtime irritant to the smaller conventions which contribute to the national unified budget, the Cooperative Program, and send messengers to vote on business matters at the annual meeting of the SBC, but are not allowed to sit as agency trustees or even serve as tellers or on the Resolutions Committee during the SBC meetings.

Older conventions are wary of changes which could weaken the national representation of the hundreds of thousands (in some cases millions) of members in their states.

The study committee includes two executive directors from the "unrepresented" conventions (James H. Currin of New England and Ernest B. Myers of Nevada); two executives from older conventions (Rheubin L. South of Missouri and Dan C. Stringer of Florida); two Executive Committee members (John Sullivan, pastor from Shreveport, La.; and

Darrell Robinson, pastor from Mobile, Ala.); and the president of the Executive Committee, Harold C. Bennett.

Non-represented states are: Alaska, Hawaii, Minnesota-Wisconsin, Nevada, New England, New York, Northern Plains, Penn.-South Jersey, and Utah-Idaho.

The 10 states also have asked the Executive Committee to look at the discrepancy between its standard and standards used by the Home Mission Board and the Baptist Sunday School Board which recognize state conventions when they have 12,000 members and 80 churches.

While the 10 conventions work and wait, West Virginia will apparently see its first members seated on committees and boards next June when the SBC meets in Atlanta. Convention messengers will be asked to officially recognize West Virginia. Later in the same meeting, the Committee on Boards, Commissions, and Standing Committees will present nominations which will include West Virginians if the state has been officially recognized.

All votes in the Committee on Boards (which nominates trustees to all the SBC national agencies and the Executive Committee) will be recorded with and without the West Virginia votes in the remote possibility messengers refuse recognition.

Each state has a church related and a non-church related representative on the Committee on Boards. Three pastors were nominated for the first slot and two laymen for the second. Elected were Ron Dillon, pastor of Grace Baptist Church in Parkersburg, W. Va., and four-time president of the West Virginia convention; and Fred Morgan, a lab technician at a chemical plant and a member of Fairlawn Baptist Church in Parkersburg (which he started in his home).



**CRIEWOOD BREAKS GROUND** — Crieewood Baptist Church, Nashville, recently held a ground-breaking ceremony for their new activities building. Those looking on as pastor of the church, Dwayne Cole, shovels out the first piece of ground are: (left to right) Ron Carr; Larry Williams; John Rogers, Gene Partee; John Wolfe; the pastor; and John Morris, associate pastor of the church.

## 'Baptist and Reflector' selects Wood, Woodford as writers

Two new lesson writers have been selected to write Sunday School lesson commentaries for the Baptist and Reflector, beginning in this issue.

Fred M. Wood, full-time author, preacher, and teacher, will write the Bible Book Series commentary and Paul W. Woodford, pastor of First Baptist Church, Lewisburg, will write the Life and Work Series comments.

Wood, a Memphis native, was pastor of Memphis' Eudora Baptist Church for almost 13 years before resigning in January 1983 to devote full time to writing, speaking, and leading conferences.

Active in Tennessee Baptist life, Wood was president of the Tennessee Baptist Convention in 1972-73 and has served on the TBC Executive Board, Union University trustees, and Tennessee Baptist Children's Homes trustees.

A graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky., Wood is the author of 12 books in addition to numerous articles and curriculum for Baptist publications.

Woodford, a native of Savannah, has been pastor of the Lewisburg church since 1982. Before that he was pastor of First Baptist Church, Ripley, for 10 years. Earlier pastorates include First Baptist Church, Newbern; Zion Hill Baptist Church, Friendship; and churches in Louisiana and Mississippi. He also taught speech at Union University.

Currently, Woodford serves on the TBC Committee on Boards. He has also served on the TBC Executive Board and the TBC Committee on Committees. He has been president of the West Tennessee Baptist Pastors' Conference and moderator of the Big Hatchie Baptist Association.

Woodford is a graduate of Union University, New Orleans (La.) Baptist Theological Seminary, and the University of Southern Mississippi, Hattiesburg.

### Citizen's Corner

By Jerry Self  
Public Affairs and  
Christian Life  
Consultant



There has been considerable uncertainty recently about whether a church can express opinions on moral issues in a political arena.

This uncertainty stems from a court case involving churches in Jackson which were active in a liquor election. If your church were to take similar action in a liquor election or another moral concern issue, would you be required to file as a Political Campaign Committee or would you be in danger in losing your tax exempt status?

When a judgment is rendered in the Jackson case, that decision will be appealed by one side or the other. Therefore, it may be a very long time before any judicial decision is final on this issue.

In the meantime, Tennessee churches will continue to hold opinions about liquor elections, gambling issues, apartheid, abortion, or a variety of other moral and political concerns.

One sure means of resolving the question would be not to spend more than \$250 on political advertising during any calendar quarter. Even that answer is subject to some interpretation. But, if your church has any hesitation or concern about taking action on a public question, this is a good rule of thumb.

Remember "do not spend more than \$250 on political ads during any calendar quarter" as a general guide for a church wanting to express itself in moral/political activities.

## Midland holds association meet

The annual meeting of Midland Association of Baptists was held Sept. 16-17 at Bells Campground Baptist Church in Powell.

Vincent Jones, pastor of New Liberty Baptist Church in Corryton, was re-elected as moderator. As vice-moderator he replaced moderator Paul Haney, who moved during the year. Charles Lynch, pastor of Highland Baptist Church in Knoxville, who assumed the vice-moderator position during the year, was re-elected to that position. Bob Mynatt, member of Union Baptist Church in Knoxville, was re-elected as treasurer. Jean Miller, member of Mt. Zion Baptist Church in Knoxville, was re-elected as clerk. Lynn Brock, member of Texas Valley Baptist Church in Knoxville, was re-elected as assistant treasurer, and J. T. Miller, pastor of Mt. Zion Baptist Church in Knoxville, was re-elected as assistant clerk.

A special recognition was held for Walter W. Hill, former director of missions, who is still working in the association.

Grace Baptist Church in Knoxville, of which Elbert Kitts is pastor, and New Hope Baptist Church in Knoxville, of which Ralph Waggoner is pastor, were voted into membership of the association.

The next meeting will be Sept. 15-16, 1986, at Ruggles Ferry Baptist Church in Strawberry Plains.

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# Tennessee

## PEOPLE . . .

Paul Durham, pastor of Radnor Baptist Church, Nashville, served as guest chaplain of the U.S. Senate Sept. 26. The Nashville minister received the invitation to give the opening prayer for the Senate at the request of Sen. Albert Gore.

Ardmore Baptist Church in Memphis ordained Dan Bowen, Ezra Wilmoth, and Keith Inman as deacons on Sept. 22. The pastor of the church is Norris Smith.

Art Dickerson, John Long, and Wayne McCombs were ordained as deacons at First Baptist Church, Chattanooga, on Sept. 22. Wallace E. Parham is associate pastor of the church.

The New Home Baptist Church of Baxter recently ordained James M. Maynard, and Virgle Y. Brown Jr. as deacons. The pastor of the church is Mont E. Hooper.

Second Baptist Church, Memphis, held an ordination service for Linda Williams Serino on Sept. 15. She recently graduated from Memphis Theological Seminary

## Expert on hunger speaks at C-N

After observing starving people in the streets of Calcutta, Patsy Ayers came to two convictions. She felt she had no choice but to remain open and vulnerable to the hurt which others were experiencing. She also was convinced she must get a handle on how to respond personally to hunger in the world.

Ayers, vice-chairman of the National Bread for the World organization and Tennessee coordinator for the group, described this experience in a speech to students and faculty at Carson-Newman College, Jefferson City.

Stating that one in five Tennesseans lives below the poverty line and one out of 10 people in the United States is now at or below the poverty line, she emphasized that each starving person in the world is God's creation.

Ayers contrasted the remarkable growth in Southern Baptist giving to hunger issues with the role of the government.

Last year Southern Baptists gave \$7-million to the Foreign Mission Board for hunger relief and will probably double that during this year.

Yet at the same time, Tennessee Sen. Jim Sasser has a position on a committee which will take a critical vote on African relief very soon. The House has passed a bill which would provide \$650-million for African relief. However, the Senate may vote to raise that to \$900-million, depending on the committee vote.

That vote would increase United States foreign aid for hunger relief in Africa by an amount that is 18 times what Southern Baptists will give during this calendar year.

Ayers pointed out that Christians have not completed their ministry tasks in the area of hunger if they ignore public policy.

The Carson-Newman program which featured Ayers was sponsored by the Baptist Student Union at Carson-Newman and the public affairs and Christian life office of the Tennessee Baptist Convention.

in Memphis and is presently serving on the Second Baptist Church staff as ministerial fellow. James Hatley is pastor of the Memphis church.

## CHURCHES . . .

First Baptist Church, Niota, held its centennial celebration on Aug. 4. The featured speaker was Harold C. Bennett, president of the Southern Baptist Convention Executive Committee. Former pastors returned for the special occasion at the church where Anderson McCulley is now pastor.

First Baptist Church, Dyersburg, broke ground Sept. 29 for a new educational building. Raymond Boston is pastor.

## REVIVALS . . .

First Baptist Church, Livingston, recently held revival services and there were 39 professions of faith and 36 other decisions. Dennis Baw, pastor of Glenview Baptist Church, Fort Worth, Tex., was evangelist for the week. Jerry Eggenberger is pastor of the Livingston church.

Revival services were held Sept. 15-18 at Old Friendship Baptist Church, Finger. Chris Campbell was the evangelist and Tom Macgee directed the music. There were five professions of faith and several other decisions at the church where John H. Hutcherson is pastor.

Whitehaven Baptist Church in Memphis was led in revival Sept. 22-26 by Ray Gilder, pastor of Speedway Terrace Baptist Church in Memphis. Pat Van Dyke, minister of music at the Whitehaven church led the music for the revival that resulted in one profession of faith and several other decisions. Jim Meredith is the church's pastor.

## REVIVAL PRAYER REQUESTS . . .

Oakland Baptist Church, Springfield, will host a weekend revival Oct. 4-6. Larry Baker, from First Baptist Church in Greenbrier is the evangelist. Jerry Stone, also from Greenbrier is leading the music. Charles Gallaher is pastor of the Springfield church.

Grandview Baptist Church in Nashville will have a revival Oct. 6-9. H. Franklin Paschall, retired pastor of First Baptist Church, Nashville, and former Southern Baptist Convention president, will lead the services. Music for the revival will be led by Rick Sims, minister of music at Eastland Baptist Church in Nashville. Jess Love is the pastor.

## LEADERSHIP . . .

Richard Suggs, a student at Belmont College, has been called as director of music at Glenwood Baptist Church, both in Nashville. Ray B. McCall is the pastor.

First Baptist Church, Knoxville, has added to its staff Lance Howerton as minister to students. A native of Springfield, Mo., he is a graduate of Campbellsville (Ky.) College and Southern Baptist Theological Seminary, Louisville, Ky. The pastor is Doug Watterson.

Robert A. Shaver was called as minister of music at First Baptist Church, Jackson. His ministry began Oct. 1. A native of Morristown, he is a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He comes to the Jackson church, where R. Trevis Otey is pastor, from Curtis Baptist Church in Augusta, Ga.

Manley Baptist Church, Morristown, has extended a call to Alan Duncan to serve as part-time minister to single adults. Richard Emmert is the pastor.

Don Olive, professor at Carson-Newman College, Jefferson City, is serving as interim pastor of Robertsville Baptist Church in Oak Ridge.

First Baptist Church in Clinton has called Terry Baker as minister of education. He will begin his ministry in October at the church where Sam Dean is pastor.

Mike Headrick is serving as interim minister of youth/activities at Haywood Hills Baptist Church, Nashville, effective Sept. 1. He is a student at Belmont College in Nashville. The pastor of the church is Roger Shelton.

Bill Skelton joined the staff of Bellevue Baptist Church, Memphis, as director of missions/neighborhood fellowships. He is a graduate of Arizona State University, Tempe, Ariz. Adrian Rogers is the pastor.

Phil Newberry has joined the staff at Bellevue Baptist Church, Memphis, as minister of youth. He comes from First Baptist Church, Dallas, Tex., where he served as minister of teens. He is a graduate of Arkansas Technological University, Russellville, Ark., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He has served in churches in Texas and Arkansas for the past 13 years. Adrian Rogers is pastor of the Bellevue church.

Southland Baptist Church, Memphis, is being led in its music and youth ministry by Rusty Eason. He comes to Memphis from Mt. Zion Baptist Church in Independence, Miss. He is a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Judson Baptist Church, Nashville, has extended a call to Fred Neyland to serve as minister of education. He will begin his ministry with the church where Raymond Langlois is pastor in October. He comes to the Nashville church from Fort Worth, Tex., where he has been working with the Southern Baptist Radio and Television Commission.

J. William Harbin is serving as interim pastor at Fairview Baptist Church in Paris. He is director of church-ministers information for the Tennessee Baptist Convention.

Briarcrest Baptist Church, Memphis, has had Bob Lane join the staff as program administrator. He previously served as minister of education/administration at Audubon Park Baptist Church, Memphis. A graduate of Union University, Lane also attended Southwestern Baptist Theological Seminary, Fort Worth, Tex. He is active in Shelby County Baptist Association where he is church training director. He also serves on the camp, associational strategy planning, and reorganizational committees. Wayne Allen is pastor of Briarcrest Baptist Church.

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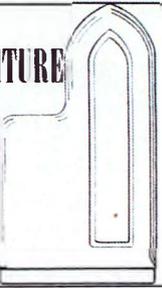
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BIBLE BOOK SERIES  
Lesson for Oct. 6

# Ezekiel's call

By Fred M. Wood  
full-time author, preacher, teacher  
Memphis

Basic Passage: Ezekiel 1:1 to 5:17  
Focal Passages: Ezekiel 2:2-6; 3:17-19; 4:1-3

No preacher ever enjoys telling his audience that punishment is on the way. At least no one should!

Sometimes, however, conditions demand such a word. Ezekiel was a prophet sent by God to deliver a distasteful message. He, therefore, needed strong assurance that God had thrust him into the ministry and would be with him during the difficult days ahead.

In the first three verses, the prophet is located in time and place — 592 B.C. in Babylonian captivity, by the river Chebar. The vision in 1:4-28 has never been adequately described by commentators so as to give us a viable picture. The lesson to Ezekiel was that God is not limited in mobility or knowledge and has resources for any contingency.

God's charge to the prophet (2:2-6)  
Often, God must humble us before we are ready to hear His call. Overwhelmed by the vision, Ezekiel fell to his feet, but God caused him to arise and spoke to him.

A great lesson emerges. God does not want us to serve Him because of fear nor should we forever cringe before Him in terror. He wants His servants to stand erect before Him. We must never lose our humility, but we must realize our dignity and worth as a transformed child of God. Since our strength is in the God Who created us, no room exists for pride. We must, however, accept responsibility and discharge it as people standing and girded for action.

Although the definite article is not in the Hebrew text before "spirit," we are fully justified in interpreting "spirit" to mean the vital life-giving principle that comes from God.

Ezekiel spoke of this divine impulse from God in connection with many of His actions. When the Spirit that comes from God enters a person, an occasion for divine revelation exists. The New Testament doctrine is implicit; though not fully explicit, in this passage.

God made it clear to Ezekiel that he would have not only a non-responsive audience but one that would militantly reject him personally. He used such words as "rebellious," "impudent," and "stiff-hearted" to describe them. Ezekiel, God insisted, must not fear them nor should he regard as a priority whether they followed his advice. His chief concern was to deliver the message in such a way that they would recognize that God had spoken to them through him.

The prophet as watchman (3:17-19)  
Following a symbolic message where God gave Ezekiel a roll to eat containing messages from Him, the prophet was carried by the spirit to Tel-a-bib where the captives lived by the river Chebar. He lived with them for seven days, amazed at the things they had to endure.

God then spoke again, comparing Ezekiel's prophetic mission as similar to that of a watchman who acted as a sentinel to see and warn of approaching danger. The analogy was that Ezekiel, like the watchman, was responsible only for delivering the warning. The response was up to the person who heard the message.

God then sent him to the Plain of Shinar and once more gave him a symbolic message. He was to shut himself in a house and would be bound with cords by the rebellious people. God would then make him unable to speak until a later time.

Picture of Jerusalem's siege (4:1-3)  
Ezekiel, during the first part of his ministry as recorded in chapters 1-24, had one message for the exiles. They would not return to their home but rather their friends in Jerusalem would shortly join them in captivity. In 4:1 to 5:3, he gave them four symbolic messages showing the ruin that would come to the city because of the people's sins. The remainder of chapter five explains the meaning of the dramatic parables.

In the first parable (4:1-3), God commanded the prophet to take a mud brick and make on it a map of a city. He was to carry out a miniature siege of the city, setting up a mound, camps, and battering rams. Putting an iron plate between him and the city, he was to set his face toward it and act as though a siege was in progress.

This was to serve as an object lesson that what God had told them would occur. The exile would not be a short one. The people had sinned and must pay the consequences of their wrongdoing!

We, too, must suffer when we defy God and violate His laws!



Wood



Irby

UNIFORM LESSON SERIES  
Lesson for Oct. 6

# A divided church

By David J. Irby, chairman  
department of religion and philosophy  
Union University, Jackson

Basic Passage: 1 Corinthians 1:10 to 4:21  
Focal Passages: 1 Corinthians 1:10-15; 3:5-15

This lesson begins a new unit, "Problems in the body of Christ," which runs through October. The lessons are taken from Paul's letters to the Corinthians.

The church at Corinth (Acts 18:1-18)  
Corinth was an ancient Greek city that had been rebuilt as a Roman colony in 46 B.C. It rapidly became a thriving seaport and cosmopolitan city, the commercial center of Greece. Various philosophies and religions were represented in the city and it developed the reputation as a center for vice and debauchery.

Paul came to Corinth during his second missionary journey. The city became his base of operations for 18 months. As a result of his (and others') work, a very large and influential Christian congregation was established there.

During the next three years of his ministry, Paul was headquartered at Ephesus, but he maintained contact with the church at Corinth through his visits, visits by his associates, and correspondence.

Our New Testament contains two letters that Paul wrote to them. In addition, there were at least two others, one written by Paul (1 Corinthians 5:9), and one written by them to Paul (1 Corinthians 7:1). These letters indicate that the church had serious problems. The letters were written to help them — and us — resolve the problems in the church.

Division over church leaders (1:10-15)

Paul quickly identified the problem at Corinth as divisions (cliques, parties) within the church. The four parties named seem to represent divisions over church leaders. One group claimed allegiance to Paul who had founded the church. Another claimed Apollos, who succeeded Paul as a leader in the church. Although there is no Biblical evidence that Peter ministered in Corinth, the Cephas (Peter) group may have represented a Jewish-Christian element in the church that identified with the strict elements of Judaism and its emphasis upon circumcision and the law. It is difficult to identify the "Christ" group. It may represent a group of the spiritually elite who were puffed up with a sense of superiority and rejected all human leaders, maintaining allegiance only to "Christ."

The role of church leaders (3:5-15; 4:1-27)

Since the divisions in the church revolved around its leaders, Paul dealt

with the problem by focusing upon the proper role of church leaders. Note the following points that he made.

(1) Church leaders are ministers (3:5) and servants (4:1). The word "ministers" is the word "deacons" in Greek and represents a wider meaning of the word. It indicates that ministers, like deacons, are to serve the needs of the church. The word "servants" in 4:1 refers to a "galley slave" who pulled the oars in a boat. Paul taught that humility should characterize the Lord's ministers. They should not become the focal points of division within the church.

(2) Church leaders are God's ministers. Paul stated in 3:9 that ministers are "labourers together with God" (KJV), or "fellow laborers for God" (RSV). The Greek reads: "God's fellow workers" and denotes the idea of possession. They belong to God; the church does not "own" them. The same point is made in 4:1 where they are called "servants of Christ," or "Christ's servants." Paul further noted that these ministers received their "assignments" (RSV) from God (3:5).

(3) Church leaders perform various roles. Paul used the figure of workers in a field in 3:6 to point out that one minister "planted" while another "watered" (cultivated) the crop. He then switched to the figure of a building to indicate that one laid the foundation while another erected the structure.

Does this refer to different leadership needs that a church has at different times in its life or to ongoing needs for different kinds of leadership? Whichever it may be, Paul teaches that church leaders do not work in isolation from each other. They build upon the work done by others. They must work "together" if division is to be avoided.

(4) Church leaders are accountable to God. The work of the Lord's ministers will be tested, not by the church but by the Lord — by fire — at the last day (3:12-15). As God's stewards, they are accountable to God (4:1-2). The one criterion by which they will be tested is whether or not they will be found, at the end, to be "trustworthy." Will they prove to have been worthy of the trust that God placed in them when He called them to be His ministers?

## George Elmore accepts call to Slate Springs

Slate Springs Baptist Church of Crossville called George E. Elmore Jr. as pastor. He began his ministry there on Sept. 1.

Coming from Lantana Road Baptist Church, Crossville, Elmore was licensed by the church October 1984.

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**LIFE AND WORK SERIES**  
Lesson for Oct. 6

# Recognizing God's reliability

By Paul Woodford, pastor  
First Baptist Church, Lewisburg

Basic Passage: Genesis 8:1 to 9:19  
Focal Passages: Genesis 8:20-22; 9:11-16

This week we begin a unit of study entitled "God's People in a Changing World." For four Sundays we will be studying topics such as "Recognizing God's Reliability," "Believing God's Promises," "Praising God for My Salvation," and "Choosing to Obey God."

In any age, there are world and personal circumstances and conditions which make these principles and concepts appealing. But our present age, which has been compared by some as being "as in the days of Noah," deems the study particularly pertinent for us.



Woodford

Recognizing God's reliability is a necessity, yet in the midst of problems, it is often a difficult task. Certainly circumstances were not ideal for Noah to do so, yet he was able to affirm God's reliability as symbolized in one thought of God, one leaf of vegetation, and one bow of light in the sky.

The basic Scripture passage takes up the action after the great flood which destroyed the people of the world, except for Noah and his family. The action began with Noah and his entourage drifting aimlessly upon the water for days on end. Surely he had some reason to doubt God's reliability. But he found God's reliability affirmed in one thought of God toward him, one leaf of vegetation, and one bow of light in the sky.

One thought of God affirmed (8:20-22)

One of the first, if not the first, things that Noah did when he embarked from the ark was to build an altar and to make an offering to God. Surely this was the response of gratitude for affirmation of God's reliability. Genesis 8:1 says, "and God remembered Noah." Now Noah thanks God for His thought toward him.

This does not mean that all-knowing God had forgotten Noah. Yet the human Noah must certainly have begun to wonder as we do when caught in a strait of less than favorable circumstances. Have

we not all from time to time had fleeting doubts of the love for us by family member or friend, then some thoughtful word or act reminds us of the reliability of their care.

A great Christian wrote once to a friend who was undergoing tragic suffering: "Trust God now in the dark, when it means something." The floods of danger, delay, and disappointment may seem dismaying, but "There's a wideness in God's mercy, like the wideness of the sea."

The reason for such faith may not be apparent when dark times are upon us, but even then our hearts have an intuition that God is there because He promised to never forget us or leave us.

One leaf of vegetation gives hope (8:20-22)

Genesis 8:11 reports: "And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth."

A leaf is such a small thing and seemingly so unimportant. But under the proper circumstances and met with faith, it can give hope. The failure of the raven and the dove's first trip to sight land may have filled Noah and his entourage of fellow humans with despair. Surely Noah may have wondered about the purpose of all the stress to survive by building an ark if all his days were to be spent riding aimlessly around the lake of the world. But one leaf of vegetation in the dove's mouth must have sent his heart racing and his voice praising and his being filled with hope in God, Who is reliable.

One bow of light in the sky (9:11-16)

God is not only the God of gaps and moments but His reliability is eternal, thus continuous. God affirmed a new

covenant with Noah and his descendants, which includes us, that He will never destroy the earth by water again. He also assures us of the reliability of the seasons and all the blessings they bring.

The sign of the covenant God gives, the rainbow, is given a specific spiritual meaning. Nature becomes a symbol of spiritual truth. Every dark and dismal and drenching time is followed by the appearance of the bow. Even when conditions are such as to blot out its appearance to some, those who can rise above the clouds will see it reflected in the sunshine of God's enduring love.

Symbols must never become substitutes for the reality they represent. They must only point to the person of God and His faithfulness and reliability in all time and eternity. May we point out people to God by these abstract and concrete examples of His love, grace, power, and faithfulness: His thought toward all, His provision in nature for all, and His reflected glory in the appearance of the rainbow.

Look for God's rainbow today!



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# Ethiopia's elderly reveal rugged history

By Robert O'Brien

RABEL, Ethiopia (BP) — Craggy and rutted as the parched Ethiopian highlands which once supported him, ancient Byllene surveyed the remnants of his once-proud existence.

He sat on a rock near the Southern Baptist feeding and health care center at remote Rabel and spoke with quiet grace and dignity — gifts age gives as it takes away youth.

"I have nothing," he said. "Without you I would have died." Those words were difficult for a proud, old man in a land of proud, independent-minded people to utter to a white-faced "feringe" (foreigner).

Drought and famine have decimated people, animals, and earth in vast stretches of Ethiopia but not Ethiopians' proud heritage, desire for life, or tenacity. Earlier this year, even before rain came to give some hope for crops by December, gaunt farmers tried to plow worthless soil with gaunt oxen.

A farmer, who paused during a long trek to talk, typified that spirit. He had walked miles to find thistles to grind to feed his starving oxen. They usually will not eat them but little else green was left.

"What will you do when you can't find thistles?" Missionary Lynn Groce asked.

"The oxen will die," the man replied, sadly lifting the thistles, bundled in a skin, back onto his head.

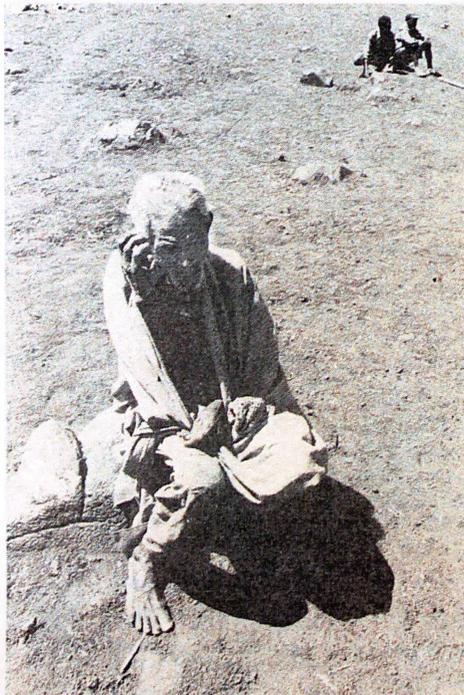
Death is a daily reality in Ethiopia. People resist it but expect it. The people and the land face a long period of recovery, despite the recent rain.

"It's been five years since much of Ethiopia has had a good crop," Groce said. "These people always, even under the best conditions, live one crop failure away from hunger."

Ethiopians cling to a fragile lifeline, depending on the "short rains" and the "big rains" each year to sustain crops. The lifeline has strained to the breaking point before, but probably not like this in nearly 100 years.

Groce, agriculturist and self-taught student of Ethiopia's 3,000 years of recorded history, believes history shows major droughts in Ethiopia — and likely much of Africa — come roughly in 100-year cycles. That does not count smaller ones. The last great drought of the proportions of the current one, Groce said, raged between 1893 and 1896.

He believes such droughts will come despite efforts to prevent them. Modern Africa faces a variety of problems, such as denuding of land, population pressures, and economic and political problems. Those and other things, Groce said, make drought worse but are not the ultimate cause of it.



**VISIONS OF BYGONE DAYS** — Byllene, born sometime after 1890, recalls the great African drought that raged between 1893 and 1896.

Byllene, born sometime after 1890, sat on his rock at Rabel and contemplated drought. He recalled the great one of the 1890s, dating it, as Africans often do, by an event — when King Menelik defeated the Italians in the Battle of Adowa in 1896.

Mind still sharp and eyes flashing with visions of bygone days, Byllene described the desolation then and traced his life through his times as a soldier, farmer, husband, and father — surviving through good and bad conditions. Now, wife and children dead, he sat alone in Rabel, reflecting on the sweep of history.

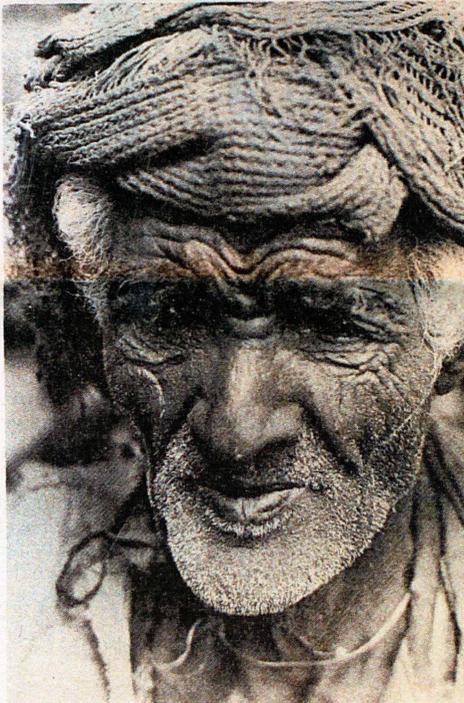
He remembered other droughts but not one, even the great one, as bad as now. "I don't have words to explain this one," he said.

Words fail anyone who tries to describe Ethiopia's hunger area, where famine hits children and old people hardest.

Many youth-oriented people in the Western world have downplayed the needs of old people, believing younger people, especially children, are the hope for the future.

That influence affects some on-the-scene relief efforts, but not of Southern Baptists and most others. Old and young have found help at Rabel and will continue to as missionaries and volunteers open new centers.

What else can you do when frail Waldargia, who struggled through 10,000-foot highlands to find sanc-



**A PLACE FOR LIFE** — Eyes which have seen decades of life in Ethiopia's highlands convey the pain of the current drought. The man calls the Southern Baptist feeding center in Rabel "a place you save your life." Photos by Don Rutledge.

tuary at Rabel, tells of a blind, 65-year-old wife alone back home?

"Help her," he begs. "She's dying. All she has to eat are dirt and ashes she scoops up and licks."

Ethiopians have increased respect for Southern Baptists because they take good care of old people. Like most Africans, Ethiopians revere gray hair, which signals wisdom, leadership, and a storehouse of indispensable knowledge on a continent where stark conditions work against long life even in the best of times. Especially in the bush, the elderly serve as the children's main link to their heritage.

Children cling to the beginning of life and old people to the close of it. The two ages have natural affinity for each other and need what the other can provide.

If compassion prevails, people of the world will not blind themselves to the needs of the weak of any age. They'll join those who sing, "We are the world. We are the children . . ." and keep trying to save the children. But they will not forget the children's grandparents in the process.

Once, they were the children — the hope for Africa's future. Now, along with the children, they are still part of that hope.

—Adapted from the September issue of *The Commission, magazine of the Southern Baptist Foreign Mission Board.*



**YOUNG AND OLD** — A child watches with respect as an elderly man and his wife painfully pick their way across the Southern Baptist feeding and health care center at Rabel, Ethiopia, clutching bags of food the center has provided.

## New Baptist feeding stations open

GUNDO MESKEL, Ethiopia (BP) — Southern Baptists opened the first of four feeding stations in the Merhabete District of Ethiopia and noted good results at a similar station in the Menz-Gishe District in mid-September.

Missionaries and volunteers began distributing food at Gundo Meskel in the Merhabete District Sept. 19 and expected to begin distribution at Rana, Meranya, and Shil Afaf early the next week, said Davis Saunders, the Southern Baptist Foreign Mission Board's director for eastern and southern Africa.

Because roads in the mountainous district are often no more than donkey trails, all food probably will have to be delivered by air drop, Saunders said.

Meanwhile, staff members at the Southern Baptist feeding shelter in Rabel noted that only a handful of the people there were from the Menz-Gishe District

where the shelter is located. Most of the local people had recovered their health and returned home.

"They've straightened out their malnutrition and all the kids and all the old people have walked home, which to me is beautiful," said Saunders.

Most of the people now at the Rabel center come from Welo Province to the north, he said. The people have come from areas with no feeding programs and are worse off than those from the Menz-Gishe area were, he said.

But Southern Baptists plan to continue feeding them and hope to offer developmental ministries to the people of the Menz-Gishe District.

In recent weeks, seven volunteer nurses and a veterinarian have arrived to help with relief and developmental programs in the country.