

Baptist and Reflector

August 16, 1995

VOL. 161 ■ NO. 32

STATEWIDE EDITION

■ **this
week's
news**

global —

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- Baptists celebrate unity at 17th annual Baptist World Congress. — Page 8
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state —

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MOVING? Cut out and mail address label and new address to *Baptist and Reflector*, P.O. Box 728, Brentwood, Tenn., 37024

*900-00410-0127
*HISTORICAL COMMISSION
*901 COMMERCE ST SUITE 400
*NASHVILLE TN 37203

A free press is precious, requires responsibility

To strive, seek, find, and not to yield

By Wm. Fletcher Allen
Baptist and Reflector

Freedom of speech in print is freedom of the press. It is one of the freedoms that is hotly debated, especially when something is printed that you don't like.

Responsibility is the key word. Newspapers must be held accountable for telling the truth with honesty and integrity in all things, and with pure motives.

Baptist newspapers in Tennessee date back to a period almost 200 years ago.

Some lasted, some did not.

The *Baptist and Reflector*, sole survivor and descendant of papers with a dozen names, is the official newsjournal of the Tennessee Baptist Convention and as such is supported partially with Cooperative Program funds.

While it was a distinctive of Baptist papers of a hundred years ago for the editor's views to be freely expounded politically and theologically, that is not the case today.

It was not unusual for the editor to challenge and chastise leaders of other denominations on doctrinal matters, not always in a friendly tone.

But for many years now, the paper has been the official voice for Tennessee Baptists. Under the guidance of the convention's executive committee, the paper has responsible editorial freedom.

This paper belongs to Tennessee Baptists, all Tennessee Baptists. The letters page is a forum for your views. So we have a healthy give and take.

Sometimes the papers provoked, sometimes they prodded. Sometimes we have been the conscience for Tennessee

Baptists.

But always, it seems, the goal has been to do as Alfred, Lord Tennyson, wrote in *Ulysses*, "To strive, to seek, to find, and not to yield."

Truth is the object of the striving, seeking. Once found, there can be no yielding.

This edition of the *Baptist and Reflector* carries a special emphasis on the heritage of the paper, the history of former editors, some things they wrote about and published — with a view toward celebrating the future of the newsjournal.

Of the 39 Southern Baptist state papers, the *Baptist and Reflector* is exceeded in age by four: Georgia's *The Christian Index*, 1822; Kentucky's *Western Recorder*, 1826; Virginia's *The Religious Herald*, 1828, and North Carolina's *Biblical Recorder*, 1833. The *Alabama Baptist* also began in 1835. □

Celebrate Baptist and Reflector Day with news of present and a splash of heritage

This week's issue of the *Baptist and Reflector* is serving two special purposes.

The staff encourages Tennessee Baptists to observe *Baptist and Reflector* Day during the morning church hour, on Sunday, Aug. 20.

More than 100 churches ordered 7,193 copies of this issue for use this Sunday.

Since this is the 160th year for the publication of the paper and its "ancestors," some of the paper's history and heritage is included.

Churches already subscribing to the paper can call attention to the history and heritage by using a few minutes on Aug. 20. Since the paper will already be in the hands of the people, mention of the purpose of the paper is worthwhile.

On *Baptist and Reflector* Day especially, prayer is as important as any public mention for the paper and its staff.

Throughout the rest of this year, there will be a continuing effort to tell the story of the newspaper's involvement with Tennessee Baptists since its beginning.

The paper is, of course, older than the Tennessee Baptist

Convention itself, but there already was a Baptist presence in the state when the paper was first published.

The strong ties of Baptist newspapers and active Baptist work have helped in the growth and development of the convention.

Be sure to read these special articles and opinions — a real look into the past.

This special emphasis for the paper is planned with readers in mind. Even those without a penchant for history will be interested in some of the information concerning the heritage.

The *Baptist and Reflector* staff is pleased to celebrate with Tennessee Baptists a rich heritage. The paper was founded in Nashville, 1835, by R. B. C. Howell, who at that time was pastor of First Church, Nashville.

He had been there just a few short years — but his dream even before he came southwest from Richmond, Va., was to begin a Baptist paper that would help Baptists in a pioneer area and strengthen them as they began to move west from the "gateway," city

Come readers, join the informed Baptist family

Who makes up the family of *Baptist and Reflector* readers?

While the family is large, there is ample room for expansion.

There are almost 3,000 Southern Baptist churches in Tennessee, and 860 receive the paper for their members.

In addition to those churches, 2,475 readers subscribe individually — willing to pay a dollar more than those on church lists.

Of course most of those subscribers are Tennessee Baptists.

But the paper also is mailed without charge to all Southern Baptist foreign missionaries who are Tennesseans.

The paper is sent weekly as well to Tennessee Baptists who are enrolled in Baptist colleges and Southern Baptist seminaries with the expressed goal of preparing for fulltime Baptist ministry.

Letters from longtime readers inform us of habitual reading of the paper, some telling about *learning* to read with the aid of the news in the *Baptist and Reflector*.

Subscription information can be found on page 2. It's easy to make reading the paper a family matter. □



Baptist and Reflector in its 160th year

Donna Wagers, Baptist and Reflector production assistant, displays copies of the paper from previous years — showing a number of changes in size, design, and names.

- Wm. Fletcher Allen, editor
- **Subscribe to the *Baptist and Reflector*** for one year and receive 50 copies. Family or individual subscription - \$7.50, clubs of 10 or more subscriptions - \$7.25, church (more than 50 percent of families) - \$6.50. Send check/money order to address below.
- **To contribute a news item**, call or write Editor Wm. Fletcher Allen; or either Lonnie Wilkey, associate editor; or Connie Davis, assistant editor.
- **To advertise** - Lonnie Wilkey, associate editor or editor.
- **For billing and subscription list questions** - Betty Williams, bookkeeper
- **For information about trial subscription plan** for church or association edition - Editor Allen, Lonnie Wilkey, Connie Davis, or Susie Edwards, administrative secretary
- **For information about local church edition** - The Editor, or Mary Nimmo, church pages coordinator
- **For production answers** - Donna M. Wagers, news and production assistant
- **Publisher** - Tennessee Baptist Convention Executive Board
- **Board of directors:** Dean Haun, chairman; Gary Gerhardt, vice chairman; Charles Anderson, Christine Bess, Russ Dunham, David George, Frank Hawkins, Diane Jordan, Pat Landrum, Joe Littlefield, Paul Moody, Bill Northcott, Charles Parker, Richard Patton, Mike Thrower, Conyer Walker, Gary Watkins, and Laurann Whetham
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Printed on recycled paper

Howell, Graves giants among editors



E. E. FOLK

By Wm. Fletcher Allen
Baptist and Reflector

Editors often play a leading role in shaping the character and style of any publication.

In this 160th year of publication for the official voice of the Tennessee Baptist Convention just prior to *Baptist and Reflector* Day on Aug. 20, a look back at a few of these editors is in order.

Robert Boyte Crawford Howell: Howell was the founder of *The Baptist*, forerunner of the *Baptist and Reflector*. A native of Wayne County, N. C., he became known as a speaker, writer, pastor, and Baptist leader.

He accepted appointment as a missionary to the West from the American Baptist Home Mission Society and as pastor of Nashville's First Church in January 1835. The church had lost nearly all its members to Campbellism. Howell began *The Baptist* that month, and soon led the church to recovery. He restored respect and honor for the Baptist name, ac-



J.R. GRAVES

ording to historical sources. Howell's biography reveals many facets of a real leader.

He helped organize societies for education and ministerial improvement, Bible distribution and publication, colportage, Sunday School work, the Baptist General Association of Tennessee and North Alabama, a theological seminary (Southern), and the Southern Baptist Convention.

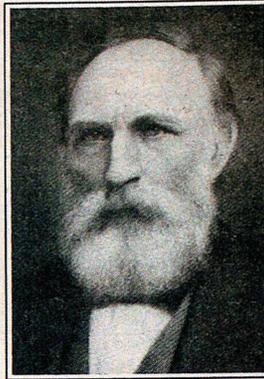
Howell was the second president of the SBC, and served four two-year terms and served on several boards.

The author of several books, he held many important denominational positions.

He served two months in prison during the Civil War because he refused to take an oath of allegiance to the Federal Government.

James Robinson Graves: Graves was born in Vermont and burst onto the Baptist scene as associate editor and later as editor of *The Baptist*, working with R. B. C. Howell.

When Howell returned to Richmond in 1848, Graves suc-



R.B.C. HOWELL

ceeded him as editor. He edited the paper, either as *The Baptist* or as the *Tennessee Baptist* until 1889 when it became the *Baptist and Reflector*.

For many years he owned a publishing company which competed diligently with Southern Baptist materials.

He espoused Landmarkism, which he led from its beginning in 1851, through the pages of the paper and in his printed materials. He sought to make it dominant in Southern Baptist life. He and Howell fought bitterly for many years and the controversy spread across the SBC. Howell believed in cooperation within the convention.

Edgar Estes Folk: A native of Haywood County, Folk was a pastor before editing the *Baptist and Reflector*.

He was editor from 1888 until his death in 1917. Folk was present at the first meeting of the Sunday School Board and later served as president of its trustees. In early years of the board, he provided space in his office for J. M. Frost, the



RICHARD OWEN

board's first secretary.

Folk was the founder of the Southern Baptist Press Association in 1895, an association for Baptist state papers, which is now 100 years old.

Editor Folk was president of the Tennessee Anti-Saloon League, being an ardent opponent of alcoholic drink. He was author of several books.

Richard N. Owen: A Tennessean, Owen served 18 years as editor, 1950-68, one of the longest tenures. He served as pastor of First churches in Milan, Elizabethton, Paris, and Clarksville.

He was president of the TBC and held many posts in the convention. Owen had several places of service in the Southern Baptist Convention.

As a longtime editor, he built circulation majoring on unity within convention ministries.

These four editors are noted for particular accomplishments, though all of the long line of editors have served ably in different circumstances. We salute every one of them. □

It wasn't easy for Howell to become an editor

Why did R.B.C. Howell want to be an editor?

He didn't. He already had enough to do. He was fulltime pastor of a church (First, Nashville) that needed most of his time and energy.

He was concerned with the Baptist influence moving westward with pioneers as well, and he wanted to help Baptists in the South form their own convention.

He saw a Baptist paper as a

How we did it

In preparing this special issue of the paper, the staff used several outside helps.

We are grateful for assistance from the SBC Historical Commission library for use of photos and old issues of the paper.

We used our own bound volumes, and found the *Encyclopedia of Southern Baptists*, Broadman Press, 1958, most helpful. □

method to help all those causes, so he started *The Baptist* in January 1835.

Baptists of today are blessed to have on record his words of that first issue. From the front page, the words of R. B. C. Howell:

"We confess that we do not, without many fears, and misgivings, enter the editorial field. The peculiarly disordered state of the church, throughout a large portion of this commonwealth, and many other parts of the great valley of the west, growing, as we believe, out of the prevalence of intestine dissensions, the conflict of opinion, on doctrinal, as well as practical religion, and the operation of, perhaps, many other causes equally disturbing ... will make the task arduous."

He said he was not inclined "to sit upon the whirlwind and manage the storm which now rages in the moral world." He said he trembled at his inex-

perience. The field was white he said, ready to harvest. Other papers were far away, he said, and could not know how to write for Tennessee Baptists.

Howell vowed to make the

paper a tool of blessing in order to boost cooperation among churches and people, that "we may aid in quieting the jarring elements of discord...and bind hearts to Jesus." He did that. □

— Wm. Fletcher Allen

There have been many names, but BAPTIST has been steady

New subscribers or other interested persons often inquire about the name of the paper. "Why is it *Baptist and Reflector*?" they ask, with heavy emphasis on "and."

Then comes the explanation that the paper came from two papers that merged — and each of those papers had more than one name at one time or another.

Let's do a name check, to determine who the parents are, but also who are the relatives in this newsjournal's family tree. We will give dates when possible:

The Baptist, 1835, merged with *The Banner and Western Pioneer*, 1839; *The Baptist* again, 1844; *Tennessee Baptist*, 1847; *The Baptist*, 1867; *Tennessee Baptist*, 1882; *The Baptist*, 1887, after *Tennessee Baptist* and *Baptist Gleaner* combined. *The Baptist* combined with the *American Baptist Reflector*, 1889, to become the *Baptist and Reflector*, finally! To add to this, a 1921 issue referred to a *Baptist Builder*. □

From pages of the past, news, opinions

By Wm. Fletcher Allen
Baptist and Reflector

From the pages of the past it is easy to see that the *Baptist and Reflector* has never lacked for news, nor have editors been paltry in sharing opinions.

The first 160 years of the paper have been tumultuous at best, and news pages tell about those times.

Events and affairs of the churches also gave editors opportunity, as today, to interpret, involve readers, and share opinions.

On this page is a reduced copy of the first page of the first issue of *The Baptist*, published in January, 1835.

Exhaustive research through the archives and library of the SBC Historical Commission library reveals many interesting news items and editorial thoughts.

Because of space limitations, it was necessary to choose only a few of the old papers to glean from. Later this year other historical items will be used in the *Baptist and Reflector*.

Elsewhere in this issue there are quotes from R. B. C. Howell, the founding editor. Now, from some selected pages of the past:

J. R. Graves was editor of *The Tennessee Baptist* in 1849. Under the banner on page 1, Aug. 9, was this slogan: "A family newspaper devoted to religion, science, literature, commercial and general intelligence." There was a second line, from the Bible: One Lord, one faith, one baptism.

The editor stated terms for subscriptions on the front page also. The weekly publication cost \$2, in advance. "Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions."

Another note of interest read, "The courts have decided that refusing to take a newspaper or periodical from the post office, removing and leaving it uncalled for, until all arrearages are paid, is *prima facie* evidence of intentional fraud."

Graves assailed pedobaptists (infant baptism) continuously, and did so on page 1 of the Aug. 9, 1849 issue.

Appearing in the same issue was an item called Family Adviser, How to make water cold for summer. The article said, "Wrap a jar of water loosely with several folds of coarse cotton, kept constantly wet. The evaporation of the water will carry off the heat from the inside and reduce it to a freezing point." There was no guarantee.

In the same issue as Graves told of plans for the paper in 1850, he called it "The oldest and cheapest paper in the whole South, and Southwest."

Graves developed a thriving publication company, seeking to supply Southern Baptists with all literature needs. He also sold braces for the back.

For anyone sending 20 new subscriptions, Graves would give "the entire set of Fuller's works for \$9."

In a later 1849 issue, Graves asked, "Now brethren once more, one and all, who are friends of the *Tennessee Baptist*, will not each of you add from one to five new names to our list... We still have further and desirable improve-

ments to make, so soon as the increase of our subscription list will allow."

He did not hesitate to attack leaders in other denominations when they disagreed with Baptist doctrine. He, in one case, accused Methodists of religious intolerance.

By 1853, J. R. Graves had changed the banner to a more elaborate design, including a small engraving of an open Bible and the slogan, "The Bible, the Bible alone, the creed for Baptists."

In the March 5 issue there was a front page article on Welch history. A pastor had written from Philadelphia, Pa., stating, "The Baptists are not a branch of the Protestant Reformation." The pastor claimed "they have been preserved pure, hid throughout the dark ages in the mountains of Wales."

Another article by W. C. Buck is called "An Appeal to Baptists of the Southern States."

Buck made an appeal for home mis-

sionaries in "every destitute area of the nation." He claimed that the publications and boards could never reach such areas, only missionaries would do.

In that issue also, another article stated that "the Methodist form of church government is so oppressive to the laity, that, every now and then, complaints are heard; can there not be a change?"

In the issue of April 7, 1860, notice is given of a missionary meeting, set for Murfreesboro on April 24.

"At the regular monthly meeting of the State Mission Board of the General Association of Tennessee and Northern Alabama," there was a resolution to call such a meeting, for the purpose of "adopting measures to secure the more hearty cooperation of the churches in the great work of Home Missions."

When Graves published *The Tennessee Baptist* in 1861, the nation was plunged into war — South against

North. The paper was forced to cease publication soon thereafter.

On page 1, Dec. 14, 1861, Graves printed six doctrines in an article called "Baptist Principles, Polity and Practice." He included:

1. One Lord, one faith, one immersion.

2. The grace of God, the only foundation of hope and faith in Christ, the only medium of justification.

3. The Word of God the instrument and the Spirit of God the agent in the regeneration of adults.

4. Each visible church of Christ is a company of scripturally immersed believers only...

5. The Lord's Supper is a positive and commemorative ordinance to be observed only by a church of Christ...

6. Christian baptism is immersion in water by a qualified administrator...

— More on page 7

THE BAPTIST.

"And the gospel of the kingdom shall be preached in all the world, for a witness unto all nations."

Published Monthly. }

R. B. C. Howell, Editor,

{ One Dollar a Year,
paid in advance.

VOL. I.

NASHVILLE, TENNESSEE...JANUARY, 1835.

NO. 1.

EDITORIAL.

OUR PAPER.

The January number of the Baptist was issued in the form proposed in our prospectus. We have not learned what our friends thought of it, but for ourselves, we were not pleased with its appearance. We had several objections, the principal one, however, was the stunted size of the margin, which was entirely too small to allow of binding. On consultation, we resolved to change the form, and determined, in order to make our first volume uniform, to reprint, in its present shape, the January number, which will be sent, immediately, to all our subscribers. The additional expense of this measure will not be inconsiderable, and will make it more necessary, and probably, more agreeable, for our patrons to be prompt in their remittances. Be that as it may, we conceived our pledge to the public that ours shall be equal, in every respect, to any similar work in the western country, required the sacrifice.

We have in our present form, sixteen, instead of thirty-two pages, but they are double their former size. And the blank spaces necessary in the other, being occupied in this, enables us to insert a larger amount of matter, and, at the same time, secure an ample margin. We think the change was every way desirable, and will add materially to the value of our work, especially as it is designed, for preservation, as a permanent record of passing events. We anticipate with confidence the entire approbation, in this respect, of all our readers.

The first number of THE BAPTIST, we have, at length, laid before our readers. We confess that we do not, without many fears, and misgivings, enter the Editorial field. The peculiarly disordered state of the Church,

throughout a large portion of this commonwealth, and many other parts of the great valley of the west, growing, as we believe, out of the prevalence of intestine dissensions, the conflict of opinion, on doctrinal, as well as practical religion, and the operation of, perhaps, many other causes equally disturbing, and deleterious, will, we apprehend, render the task of conducting a religious periodical, at the present crisis, extremely arduous. Under the most favorable circumstances, the skill we might bring to the work, would be sufficiently limited. And inexperienced, as we are, in editorial tactics, and perhaps, in other respects, not so well calculated as many others of our brethren, to sit upon the whirlwind and manage the storm, which now rages in the moral world, we tremble lest we should not be able to accomplish all the good which it is desirable the Baptist should effect. Could the services of any faithful, and competent brother have been obtained, to conduct the work, most gladly should we have remained silent, and thus have avoided a responsibility which we have assumed with so much reluctance. The Pastorship of the Church, and congregation, in this City, was, of itself, enough to occupy all our powers, and fill up every moment of our time, and we should have rejoiced could we have been left free to devote to it our undivided attention. To assume an additional office, and especially one so difficult, and important, we did, by no means desire. But having, under a sense of solemn duty to God, and the church, whose servant we are, consented to do so, our best exertions shall not be wanting to make this paper an agreeable, and edifying visitor in the families, and by the fireside of our beloved brethren and friends.

The field before us is, indeed large, and white unto the harvest. For wisdom, and strength to cast in the sickle and reap, our confidence is in the Lord God of Hosts. Cheered by his countenance and blessing, and governed by the directions of his Holy Spirit,

we shall not, we trust, labor in vain. As to pecuniary advantage, we derive none. We labor without money, and without price. The only reward to which we look, is the hope that through these means, by the blessing of the Lord, we may aid in quieting the jarring elements of discord, and bind to the cross of Jesus the hearts and affections of a larger number of immortal spirits. We are aware that many faithful, pious and talented laborers are already engaged in the same work with ourselves, and the necessity of our publications may, therefore, be questioned. Let it, however, be kept in mind, that all those laborers are at a distance from us. The interest which is felt in a paper conducted in the midst of our own community, is not attached to the works to which we allude. They are not, consequently, patronized to any desirable extent. Not, by any means, because they are not worthy of patronage, but because they cannot, in the nature of things, possess and embody the local information required. Many facts and providences, rich in mercy and blessings of divine grace, which are constantly occurring around us, and which otherwise would never find a record, will make their way into the Baptist, and will readily and immediately interest all those in whose neighborhood they have transpired. Thus many would be induced to read, who would not otherwise receive a religious paper of any kind. The boundary of their vision enlarged, the children of God will see more of the goodness of his grace; they will have occasion to observe more of the wants of his church, and of the world; and will consequently feel a deeper anxiety for the salvation of sinners. Many, thousands, by these means, perhaps, will find cause for gratitude, and prayer, and effort, who might, under other circumstances, have continued to slumber on, undisturbed. These and similar considerations encourage us to enter upon our work; and the more cheerfully, in the hope that, by the blessing of heaven upon this instrumentality, our Zion

The front page, first issue of The Baptist

■ about letters to the editor

- Make it concise, no more than 250 words. Letters may be edited for length.
- Name may be withheld for sufficient reason. Include address and phone number.
- Avoid personal attacks on the character or integrity of anyone.
- Send original copy. Form letters and "open" letters will not be published.
- Only one letter in a three-months period per writer will be published.
- If letter does not conform, it will be returned.
- Opinions and ideas expressed in letters are not necessarily shared by the *Baptist and Reflector* and its staff. □

Baptist news source

It has been my privilege to serve as chairman of the board of directors for the *Baptist and Reflector* 1994-95.

I congratulate the paper as its 160th anniversary is celebrated this year — as our chief source of Baptist news across Tennessee and the Southern Baptist Convention.

From its beginnings with R.B.C. Howell to the current leadership of Editor Fletcher Allen, the paper was and continues to be our greatest link for nearly 3,000 Tennessee Baptist churches. Allen, along with his dedicated staff, continues to do an outstanding job covering the news that impacts our people and our churches.

Thank you, *Baptist and Reflector* staff, for a rich heritage and an inspirational future.

Dean Haun, pastor
Hermitage Hills Church
Hermitage, 37076
Chairman,
Executive Committee, TBC

Started young

Congratulations to our state paper and staff as you celebrate 160 years of service! I remember as a small boy in elementary school reading articles and learning about our churches across the state. And I want to personally thank you and all your staff for the fine, professional work you do each week. We are fortunate in this state to have a paper which fairly and with integrity covers

Baptist news.

Our church family all receive a copy every week through our budget plan. As soon as a new person or family joins our congregation, we place that name on our subscription list. Keep up the good work, servants of God!

Paul S. Moody, pastor
Erin Church, Erin
President, TBC Executive
Board

Vital channel

Congratulations for your faithful and outstanding service to Tennessee Baptists since 1835! You pre-date the Southern Baptist Convention and have been a vital communication channel in two centuries marked by wars, change, and challenge.

As we approach a new century, I prayerfully hope for you and all who serve with you, a bright and God-blessed future. May your next 160 years be marked by the strength of integrity in news-sharing and effectiveness in rallying Tennessee Baptists to be a Great Commission people of faith, courage, and compassion.

Frank Hawkins, pastor
First Church, Kingsport
President, Tennessee
Baptist Convention

Long relationships

In 1965, as a freshman at Carson-Newman College in Jefferson City, I began receiving the *Baptist and Reflector* on a courtesy subscription to ministerial students. This subscription continued through college and the years at Southeastern Seminary. You have been thanked before but here is another one... "thank you!"

After graduation, Pam and I subscribed while serving in another state, so that the *Baptist and Reflector* would come every week. We looked forward to reading news from "our Tennessee home" and keeping up with friends and churches.

Ten years ago, the move to Cookeville allowed for a church subscription to the *Baptist and Reflector* that continues this day. All members of First Baptist Church, Cookeville, receive the *Baptist and Reflector*. In 1988, an excellent relationship began with the newspaper staff to print this church's newsletter, *The Tidings*, in the *Baptist and Reflector* each week. The arrangement has been a real blessing in many ways and is recommended for other churches to try.

So happy 160th anniversary, *Baptist and Reflector*, (and my 30th with you). It's been a good trip and I am, of course, trusting for many good years ahead.

Ken Altom, pastor
First Church
Cookeville, 38501

Thank you

We're thankful for the privilege of having the *Baptist and Reflector* in our home for 62 years.

Our editors have been very informative and Christian through the years.

During the late 1940s and early 1950s I had the joy of being the Middle Tennessee news editor for the *Baptist and Reflector*.

May the Lord bless the writers as they gather news for Baptists of Tennessee.

Homer Cate
Knoxville, 37921

Precious memory

I thought you might be interested in seeing this receipt for the *Baptist and Reflector*. My father was A.H. Fronabarger and this was his 1897 receipt for payment. He passed away in 1935. I am 85 years old and I still get the *Baptist and Reflector* through my church, Wildersville Baptist Church.

Mrs. John Gibson
Lexington, 38351

Special features

Ever since I was a girl in GAs I remember my parents getting the *Baptist and Reflector*. I looked forward to reading Aunt Polly's page.

Now I appreciate special features from different writers and "One Word More" by editor Wm. Fletcher Allen sharing insights and wisdom. The paper keeps us abreast of missions — home and foreign.

Thanks for the encouragement. We must keep telling the old, old story of Jesus and his love.

Elizabeth Vantrease
Watertown, 37184

Eager readers

I was just thinking about when I was young, growing up at home, many years ago.

How eager we were to get the *Baptist and Reflector*.

We wouldn't have been able to get it had it not been for my mothers dear cousin, O.W. Taylor, who was editor at that time and sent it to us. We were so glad to get it.

My church sends it to me now and I still enjoy it.

Nancy (Hutchens) Sheeley
Paris, 38242

Lord's work

Please send some copies of the *Baptist and Reflector* so I may distribute them among our members and let them see for themselves how great "The Lord's Work paper" is that they may consider ordering subscriptions in the future.

Congratulations on 160 years of ministry and I pray if the Lord doesn't come before

then, that it has another 160 years just as informative and successful as these past 160 have been. Keep up the good work.

Patsy Hurd, WMU director,
Holston Valley Association
Big Creek Church
Rogersville, 37857

Prized possession

Congratulations for 160 years of "Special News" from "Special People!" Thank you for being informative and inspirational!

I consider the *Baptist and Reflector* my prized possession; having a keepsake copy dated Sept. 17, 1970.

Mildred L. Mullins
Corryton, 37721

Many years

The Clarion Sunday School Class of Clearview Church, Franklin, congratulates *Baptist and Reflector* on 160 years of ministry.

Our class members have been reading the *Baptist and Reflector* for many years. Our senior member is 95 years old.

We feel a special kinship with the paper because Fletcher Allen, present editor, serves as faithful co-teacher of our class.

The Clarion Class
Clearview Church
Franklin, 37064

Missions minded

Congratulations are in order for such a good state paper. I enjoy reading about things other churches are doing, the mission work that is being done, our Baptist schools and colleges, articles on the state missions, Lottie Moon and Annie Armstrong special offerings.

Thank you for keeping the Baptist people informed of what is going on.

I especially enjoy the Sunday School Lesson Commentaries.

Keep up the good work.

Cherry Artis
Newcomb Church
Newcomb, 37819

All the news

For 160 years Tennessee Baptists have been inspired, informed, instructed, introduced to, and involved in the "goings on" of Baptist work in Tennessee and around the world. The thousands of readers from all over attest to the effectiveness of this newsjournal of Tennessee Baptists, the *Baptist and Reflector*.

A giant "thank you" to all six staff members and Editor-in-Chief Fletcher Allen, who will celebrate his eighth anniversary on Sept. 1.

The editor's churchmanship is par excellent. He practices what he writes.

As one of the newer congregations in Middle Tennessee, we appreciate all you've done and will continue to do to keep us in touch with each other and the world.

Robert Norman, pastor
Clearview Church
Franklin, 37064

Prayer support

There was something missing in my life the first of July! Without my *Baptist and Reflector* I even had problems knowing the day of the week (I'm used to reading it every Wednesday!)

We are truly blessed to have such an excellent state paper staff. I thank God for the many ways you share with us the news about how God and his people are working to share the Good News.

Enclosed are copies of our Prayer Calendars for July and August. We at First Baptist, Paris have been praying for you and will continue to keep you in our prayers — especially as you compile the 160th anniversary edition.

Emily Daniel Cox
Prayer Ministry
Coordinator, FBC
Paris, 38242

Keeping in touch

Congratulations on your 160th Birthday! As a native of Elizabethton, a graduate of Carson-Newman, and a former staff member of Thorn Grove Church (Knox Co.), the *Baptist and Reflector* is a great way for me to "keep in touch." Thanks for a timely and outstanding publication!

Joe Greene, pastor
Preston Oaks Church
Roanoke, VA 24012

Grateful for staff

We are grateful for our *Baptist and Reflector* and for her staff! Your coverage is exceptional.

We encourage you always to "lift up Christ Jesus!" God bless you in your outreach for the unreached for Jesus sake.

Marion and Patsie Smith
Nashville, 37216

Source of information

The *Baptist and Reflector* has always been a great source for information about Southern Baptists and especially Tennessee Baptists. We have been reading the paper for 47 years and look forward to receiving it each week.

Taylor Smith,
interim pastor
Meadow View Church
Knoxville, 37920

For additional letters
— see page 6.

Taking up the banner for truth and right

One hundred and sixty years ago, in the frontier riverside town of Nashville, a newspaper was born.

It was a product of prayer, concern, and need. Settlers from the east were coming across the mountains in growing numbers. Some stayed in Tennessee, many moved westward.

Robert Boyte Crawford (R. B. C.) Howell, says author Joe W. Burton, in 1834 was already convinced that "the Southwest was the strategic arena for kingdom conquest."

He was also convinced of his personal involvement. He was young and willing. Pastor of Cumberland Street Church in Norfolk, Va., he made the tedious journey to Nashville to listen to the appeal of "a little band of dispirited Baptists" in Nashville who needed a pastor.

He knew in his heart that he had come to the Kingdom for such a time as this. Traveling back to Norfolk to prepare for his new pastorate in the gateway city on the Cumberland River, he held fast to the blueprint of the Baptist newspaper that he would use to help take the Southwest for Christ.

So *The Baptist* was born in January 1835, Volume I, Number 1. As he told his readers of the first attempt, he was not satisfied, so he improved that one and went to press with the official issue.

"We conceived our pledge to the public," he wrote, "that ours shall be equal in every respect, to any similar work in

the western country, required the sacrifice."

He did not lack courage. Howell confessed to some fears, but had faith that fledgling readers would become steady readers — and that the number would grow. He wrote about the growth toward "the green valley of the west," and expressed that the task was arduous but the need was extremely urgent.

R. B. C. Howell's "west" began with Tennessee. East included all of the nation east of the mountain ranges. He was right, Nashville was the gateway.

The Great Valley, as the area was called, comprised half of the young nation.

Howell was a dominant force in those early days of Baptist life in Tennessee. His concern was that the Great Commission would be sown throughout the area. While in Virginia he had read in Baptist papers of the need for Baptist influence among the settlers.

Howell was not prepared to edit a newspaper, but his insight was flawless. He perceived the proper place of a newspaper in building up Baptist work. Produced monthly, it cost "one dollar a year, paid in advance."

Robert Boyte Crawford Howell paved the way with *The Baptist*. Others followed and are mentioned elsewhere in this special issue.

But let's make some assessments of the role of the *Baptist and Reflector* in 1995. Howell's paper has survived cul-

tural changes in the homeland, at least seven wars, depressions, and spurts into the future that sometimes seem to put us in a time warp.

The convention that Howell helped inaugurate is now 150 years old. It is huge, almost cumbersome, sometimes unwieldy — but full of promise and bent toward missions and evangelism as it always has been.

The state convention has had more than one birth. It embraces almost 3,000 churches and a million people. He would be amazed.

It is likely that Howell would say, "Yes, even today there is a need for the Baptist paper, perhaps more than ever." He would realize that the vast resources of people of the Spirit, skills, and financial means are more than sufficient to meet burgeoning needs.

He would see that the Baptist paper, even the descendant of his *The Baptist* is precisely the tool needed to bring together the needs and the resources in a cooperative spirit.

So in 1995, our 160th year, we must be judged by the challenges we define for ourselves, rather than by the conflicts we avoid. The paper must be an instrument to help chart the path of understanding. There is a basic unity out there for Baptists. We must find it.

It is no false claim that today's *Baptist and Reflector* is the only authentic voice for Tennessee Baptists. We must always provide that forum for the pursuit of truth and right. □

■ one word more
By Wm. Fletcher Allen
editor

Does it matter?

A. J. Cronin, physician and masterful story-teller, in one of his books tells of some experiences of his first practice.

He had gone to be an assistant to an elderly doctor in Tannochbrae, Scotland.

Just a few hours after arriving, the doctor, tired from a long day's work, sent him out on a call.

Young Cronin's new bag, yet to be used, sat on the sofa.

As he reached for the bag, the oldtimer reminded him, "That's a braw wee black bag ye've got; ay, I see it on the sofa, brand-new and shiny, with your stethoscope and all the new contrivances inside, bonny and complete."

"No wonder ye're fair itchin' to use it. All right. Ye can go. But let me warn you, my lad, in a practice like mine it's not the bag that matters — it's the man!"

The *Baptist and Reflector* has had many editors in its long years of publishing news. We come from a patchwork of backgrounds, places, experiences. Will it matter who we are? Does it?

Each editor has had his own character, style, interests. Each has been unique in some ways, alike in others.

James Herriott's story of the faithful farm dog is appropriate. When the watchdog grew too old to bear up under the freezing weather, a younger one moved into the straw-filled barrel, tilted on its side, to a place of service.

It was, Herriott noted, a place of honor.

So it is here. This editorship is a place of honor, an opportunity to be busy in God's vineyard.

They have marched through more than a century and a half of history, my antecedents. They have shaped words and lives, they have acted as servants. Some were always writers; some were pastors. A scattered few were from the laity.

Howell, Graves, Folk, Freeman, Taylor, Owen, Shackelford — it was always the man that mattered, not the tools.

This is a place of honor, a sacred trust. This is a solemn but rewarding duty. This is opportunity without bounds, and it matters how we do it. ■



ALLEN

■ just for today
By Fred Wood
pastor emeritus
Eudora Church, Memphis

More on sleep disturbances

Last week we began a discussion of sleep disturbances in preschool children; now let's look at further aspects.

Remember that these disturbances often are caused by stress and trauma in the life of the preschooler.

We cannot prevent all stress and trauma in our children's lives.

I mention this to help parents understand that sleep disturbances can be expected to follow these events.

We looked at night time temper tantrums and nightmares last week; now let us follow up with a look at night terrors, sleep walking, and sleep talking.

Night terrors are different from nightmares. In night terrors the child usually awakens suddenly from a deep sleep in a state of panic, screaming, and staring ahead without seeing.

This is understandably very frightening and upsetting for parents as well.

The child usually can be calmed down and helped to go back to sleep with a little reassurance that the parents are there.

It is not uncommon for the

■ families matter
By Paul Barkley, counselor and professor

child to have no memory of the entire event the next morning. As frightening and upsetting as night terrors are to the parent, they are not usually serious to the child and go away quickly just as they started.

Sleep walking is another fairly common problem for preschoolers.

Some people find it hard to believe but the child really walks while asleep. The eyes may be open or closed.

This is usually harmless and little cause for alarm.

The parents would want to make sure that children are protected from obstacles that could be potential.

If the child's bedroom is upstairs, parents could install a gate on the stairway, for example.

This sleep disturbance is usually outgrown.

Probably the most common sleep disturbance and the least harmful is sleep talking.

Most of the time the child does not even awaken and is

unaware of the occurrence the next day.

It usually is more entertaining for the family than a problem for the person.

Like sleep walking, sleep talking usually requires no corrective action and is outgrown as the child grows.

The problem of sleep disturbance in the preschool child is fairly common and usually presents little cause for alarm for parents.

Bed time tantrums are the types of sleep disturbances that require the most attention from the parents.

And here it will be vitally important that the parents are firm and consistent with the boundaries that they set for the problems.

Nightmares do not need to cause alarm unless they become frequent and are remembered and talked about during the child's waking hours.

Night terrors, sleep walking, and sleep talking will all usually subside on their own and do not usually require any intervention by the parents. □

— Barkley is a licensed psychologist, based in Memphis.



BARKLEY

Start with a smile

Tourist to bus station attendant: "How's the bus to Nashville?" Clerk: "30 minutes late." Tourist: "I need very much to be there on time." Clerk: "No problem." Tourist: "Why not?" Clerk: "We have a bus running every half hour, and they're all 30 minutes late."

Take this truth

Even if everybody's wrong, you are not automatically right if you're as wrong as they are. Life doesn't work that way. We need to do the right thing even if everybody else is compromising with sin. You are responsible for yourself, not someone else. God sets the standard for right and wrong, not the environment or our associates.

Memorize this Scripture

"Lead a life that is worthy of the Gospel of Christ" (Philippians 1:27 Moffatt). □

Pray this prayer

Lord, help me to live for you always responsibly. □

an occasional word

By Lonnie Wilkey, associate editor

Promising cures

It has been fun reading through old copies of the *Baptist and Reflector* in helping to prepare this issue commemorating the 160th anniversary of our state paper.

Because one of my responsibilities is advertising I thoroughly have enjoyed looking at what the paper advertised, especially in the 1850s and 1860s.

Evidently the paper then didn't have to worry about "truth in advertising" and guidelines from the post office as we do today.

Ads were done differently then. Most were just typed, without any art and not even separated by a box.

Here's one of my favorites, from the Aug. 20, 1859 issue of *The Tennessee Baptist*:

"Cancers Can Be Cured. I know this is denied by physicians generally. They have treated it with the knife, and it always proves fatal. ... The Vegetable Kingdom furnished safe and painless specifics for the certain cure of this dread disease. ..." The ad goes on to challenge medical schools to send him patients and he will cure them of their cancer.

Unfortunately, the "Vegetable Kingdom" must not have totally been the answer since cancer is still a "dread" disease more than 100 years later.

As one whose hairline is rapidly receding, I was especially interested in this ad in the April 7, 1860 issue of *The Tennessee Baptist*:

"Mrs. S. A. Allen's World Hair Restorer and Zylobalsamum, the only reliable remedy for restoring Grey Hair to its original youthful color without injuring the scalp. ..." The ad goes on to mention it is also good for people who are bald or have "diseases of the scalp." It even gave endorsements from people who used the product, including "Late President J.H. Eaton" of Union University, when the school was located in Murfreesboro. He noted "the falling off of my hair ceased, and my grey looks were restored to their original color."

While it may have kept his hair from falling out, I can't help but wonder if using it is what made him "late."

Other ads from that time advertised more conventional things such as schools and books. All in all, it was fun reading. □

Proud heritage

Please accept my congratulations and those of the entire Sunday School Board staff on the 160th anniversary of the *Baptist and Reflector*. That is a heritage to be proud of.

The *Baptist and Reflector* has played a significant role in the development and growth of the Southern Baptist Convention, particularly the Sunday School Board.

E.E. Folk was editor in 1891 when messengers to the Southern Baptist Convention meeting in Birmingham, voted to establish the Sunday School Board to be located in Nashville. Folk was elected as one of 40 trustees. Only 10, including Folk, attended the first board meeting on May 26 in the study of Dr. W.R.L. Smith, pastor of First Baptist Church

of Nashville. Two men were nominated that day to serve as corresponding secretary of the new board — Lansing Burrows, pastor of First Baptist Church, Augusta, Ga., and J.M. Frost, pastor of Leigh Street Baptist Church in Richmond, Va., the man who had led efforts to establish the board. The vote was a tie. Folk, remembering Frost's appeal at the convention that he not be asked to lead the Sunday School Board, switched his vote from Frost, and Burrows was elected. However, Burrows refused to serve. At the second meeting, on June 12, Frost was elected unanimously.

Frost assumed his new position on July 1, 1891. He described his first Sunday in Nashville as "the most lonesome day of my life." However, the days that followed were

made much warmer as E.E. Folk offered Frost a small office, rent free, at the *Baptist and Reflector*. And so the Tennessee state paper became the Board's first home!

The 104 years since 1891 have been characterized by a close relationship between the Baptist Sunday School Board and the *Baptist and Reflector*. May this continue to the year 2000 and beyond.

James T. Draper, president
Sunday School Board
Nashville, 37234

Read the paper

Let me congratulate the staff of the *Baptist and Reflector* in the celebration of the 160th anniversary of this important publication.

Although many things have changed since its beginnings in 1835, many have remained

constant. One, for sure, has been the importance of the *Baptist and Reflector* to Tennessee Baptists. It continues to be the most vital communication link between the local churches and their many Southern Baptist partners in ministry.

There is no better compliment than the one I've heard time and time again: "In Tennessee, if you want to know what's happening with Baptists, you have to read the *Baptist and Reflector*!"

May the years ahead continue to be dynamic and fruitful for the *Baptist and Reflector*. May God continue to bless your ministry in this most critical of times.

Herb Hollinger,
Vice President for Convention News (Baptist Press)
SBC Executive Committee
Nashville, 37203

The purpose of the *Baptist and Reflector*

Editor's Note: The following is adapted from an editorial written by then Baptist and Reflector Editor Alvin C. Shackleford in August 1985 prior to the annual Baptist and Reflector Day observance.

Next Sunday is observed as "Baptist and Reflector Day" on the calendar of the Tennessee Baptist Convention. On that day many churches across our state will note the ministry of the newsjournal of the Tennessee Baptist Convention.

The *Baptist and Reflector* is unique among the ministries of the state convention. We do not have an institution or program to promote — as is true of TBC programs. Rather, our task is to report the total ministries of the Tennessee Baptist Convention and the Southern Baptist Convention.

Perhaps the best official definition of the paper's purpose is contained in the convention-adopted program statement for the publication, which states: "To unite Tennessee Baptists in advancing the cause of Christ by providing news, inspirational material, features, and information concerning the ministries of the Tennessee and Southern Baptist conventions and to inform, inspire, promote, and enlist the interests of Tennessee Baptists in these ministries."

Another aspect of its work is contained in the position description of the editor, which was approved by the Executive Board: "(the editor) studies and appraises (1) all phases of Baptist work, both state and conventionwide, (2) matters concerning other denominations, and (3) general state, national, and worldwide trends, interprets them as they affect Christian life by expressing his position and ideas in editorials and other types of editorial content."

To assist the editor in this work, the Executive Committee of the Executive Board "serves

as board of directors for the *Baptist and Reflector*, developing policies for and directing the editor in the management of the *Baptist and Reflector*, safeguarding the editorial freedom of the editor."

The *Baptist and Reflector* can trace its roots back directly to the beginning of *The Baptist*, which first appeared in January 1835 under the editorship of R.B.C. Howell, then pastor of Nashville's First Church. Howell's emphasis was cooperation with organized Baptist work.

In 1846 Howell gave the publication to the Baptist General Association of Tennessee and North Alabama. Howell continued as editor, but the association named J.R. Graves as associate editor — beginning Graves' 47-year relationship with *The Baptist* and its successors.

Graves was named editor in 1848 when Howell took a Richmond, Va., pastorate. Graves chose to emphasize the supremacy of the local church and challenged the influence of national cooperative Baptist organizations. This led to the beginning of the Landmark movement, which — if Graves was not the founder — he certainly was its most outstanding leader.

Howell returned to the pastorate of Nashville's First Church in 1857 — inaugurating a bitter Howell-Graves controversy which dominated our denomination for decades.

Graves changed the name of the publication to *The Tennessee Baptist*, and it continued to be published in Nashville until that city was captured by the Union Army in 1862. The publi-

cation reappeared Feb. 1, 1867, as *The Baptist* with offices in Memphis.

In 1882 the name was again changed to *The Tennessee Baptist*, but when it merged with the *Baptist Gleaner*, edited by J.B. Moody, in 1887, the name again became *The Baptist*.

Meanwhile, *The Baptist Reflector* was founded in 1874 in Morristown. After undergoing several ownerships and locale changes, this publication was moved to Chattanooga in 1881 and combined with *The American Baptist* of that city and with the *Baptist Sun of Rome, Ga.*, and was called *The American Baptist Reflector*.

Edgar E. Folk became editor in 1888 and the following year, *The American Baptist Reflector* was combined with *The Baptist*. The first issue of the new *Baptist and Reflector* appeared Aug. 29, 1889, with Folk, Graves, and Moody all listed as editors.

O.L. Hailey, Graves' son-in-law, bought out Moody and served with Folk for two years as co-editor. Graves gave his share to Hailey because of declining health. In 1891 Folk bought out Hailey and served as sole editor and owner until his death in 1917. After several short-term editors and owners, the *Baptist and Reflector* was purchased by the Tennessee Baptist Convention in 1921. Directed by a convention-elected board, the Tennessee Baptist Press operated the publication until 1959 when during a TBC reorganization it was put under the Executive Board.

Editors since the 1921 purchase have been: J. D. Moore (1921-25); John D. Freeman (1925-33); O.W. Taylor (1933-50); Richard N. Owen, (1950-68); James A. Lester (1968-73); Eura R. Lannom (acting editor, 1973-76); Alvin C. Shackleford (1976-1987); and Wm. Fletcher Allen (1987-present). □



SHACKLEFORD

Baptist beliefs

By Herschel Hobbs
Baptist theologian

Heaven (1)

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." — Revelation 21:2

Revelation 21-22 presents two pictures of heaven: a city and a garden. This "belief" deals with the former.

It will be a "city" without sorrow, death, or pain (v. 4). For protection it will have high walls with firm foundations (v. 12). It will have 12 gates, three on each side (vv. 12-14). Many ancient cities had only one gate. If one was on the back side away from the gate, he could fall victim to an approaching enemy. The 12 (a perfect number) gates assured one of safety. Each gate is a large pearl (v. 21). The streets are paved with transparent gold.

The measurement of the city will be the equivalent of 1,500 miles long, high, and wide — a cube (v. 16). The Holy of Holies in the Jerusalem temple where God dwelt in mercy with his people was a cube. So the eternal presence of God with his people.

The wall of the city will be of "jasper," or a diamond, and the city will be transparent gold (v. 18). The foundations of the walls will be precious stones (vv. 12-20). Heaven will be constant daylight (vv. 23, 25).

Of course, all this is symbolic. Heaven will be more glorious than words can describe! Someone asked me where heaven is. I said, "I don't know. It is where Jesus is, and that is heaven enough for me." □

From pages of the past, more Baptist news

Editor's note: News items and editorial comments from years past began on page 3, as the 160th anniversary of the *Baptist and Reflector* is observed.

The *Tennessee Baptist* of Dec. 14, 1861, discussed "Our Present Distress," an obvious reference to the Civil War.

A Presbyterian editor wrote: "It would be difficult to find any family, or an individual, in these Confederate States suffering for want of the substantially comforts of life.

"Many find it necessary to forego the luxuries and unrestrained indulgence of their tastes and fancies to which they have been accustomed, and there is in most parts of the country, a great scarcity of money.

"We regret, however, to find some inclined to indulge in the language of lamentation and complaint over the privations and self-denials they have to endure."

Later in the article, the editor reminded his readers, "We have placed our Confederacy under His protection. He has wonderfully blessed and prospered our cause beyond what any wise and thoughtful man hoped for. The language of gratitude and thanksgiving ought to be heard from every tongue."

Another contributor wrote, "We must be ready to endure the hour of affliction. Before the rights of the South shall be admitted and our independence acknowledged, we shall lay many young and noble youths on the altar of our country. This is a sad task and a great trial to Christian faith..."

Still in the Dec. 14, 1861 issue, *The Adviser* tells how to make newspaper blankets. He took "four full-sized newspapers and pasted them together at the edges, making one large sheet the size of a blanket." He placed them between the bed blanket and sheet.

"The result," he said, "was a comfortable night's sleep, without any feeling of cold."

Another good reason to subscribe to the paper, no doubt!

The same issue explained a campaign of the newspaper to print and distribute Bibles to Confederate soldiers, and also notes that everything sold, including subscriptions, would be on a strictly cash basis.

A news item from Bowling Green, Ky., noted that "a small body of Federals crossed Green River at Woodsonville on Dec. 11, and Terry's Texas Rangers drove them back, back, killing one. Four thousand Lincolnites were at Munfordsville, preparing to cross."

Other war news stated, "Many Unionists from South Western Missouri are in St. Louis in a deplorable condition, they say caused by Price's Army." Another account said Gen. Halleck said he would shoot rebels captured as spies.

In the Dec. 23, 1876 issue of *The Baptist* Graves writes, "The outlook of the present [for the nation] is sufficient to fill us with the gravest apprehen-

sions for the long continuance of natural peace and safety. There are two governors in South Carolina, and the prospect is that there will be two presidents inaugurated the fourth of next March..."

He also extolled his own company, the Southern Baptist Publication Society, which eventually caused him to fight against any Southern Baptist attempt at publishing educational materials.

An important historical item is in this same issue:

"Bro. Pope, editor of the *Baptist Reflector*, East Tennessee, has secured the services of Bro. Huff, of Middle Tennessee, as assistant editor, and they now modestly propose to make the East Tennessee paper the organ of Middle Tennessee." (This effort would become the "other parent" of the *Baptist and Reflector*.)

From *The Baptist*, Jan. 13, 1877: J. R. Graves was still editor, and the paper's name had changed.

The editor of the *Battle Flag* of Missouri, wrote to Graves: We have just received a copy of *The Baptist* issued from Nashville, Nov. 21, 1846, by R. B. C. Howell and J. R. Graves as editors. This shows that it has been thirty years since Bro. Graves began his career as an editor. He is still in the prime and vigor of mind and body. May God long spare *The Baptist* [Graves' paper] with its editor to speak the truth in love."

Graves had several letters in that issue relating to the original paper and to the 1877 version.

Graves received news from writers across the South, depending on them for secular and religious items.

In a January 1877 issue, Graves editorialized against "revivalists" such as Moody, Sankey, and Bliss.

E. E. Folk became editor before the turn of the 19th century. Among other accomplishments, he was the founder of the Southern Baptist Press Association,

an organization for state Baptist papers. He wrote about the annual meetings in the *Baptist and Reflector*.

In the March 18, 1897, paper, he told of the recent meeting in Tampa, Fla. He listed in attendance paper from Arkansas, Tennessee (including Sunday School Board leader J. M. Frost), Louisiana, Virginia, South Carolina, North Carolina, and gave the names of wives who attended.

At that time, several states had

more than one paper, and membership was not strictly limited to state papers or editors.

He described the train ride, the hospitality of the Baptists of the city, and about the business discussed, such as the power of the press, the province of Southern Baptist papers, editorial fraternity, costs, and postal problems. (Nothing has changed since then).

In the same issue of the paper, an item related that "Rev. Martin Ball of

cles would be illustrated by maps and "will be very informing and helpful to Bible students."

"The other special feature is a continued story to be published on page 10, called 'Mary Christopher,'" wrote Folk.

He promised to continue articles on doctrinal and practical subjects, news letters, information about denominational work such as missions, the Orphans' Home, Ministerial relief, the Baptist schools, etc.



BAPTIST AND REFLECTOR staffer Susie Edwards displays a 1853 issue of the *Tennessee Baptist*, one of the predecessors of the *Baptist and Reflector*.

the *Baptist Beacon* has bought out the *Baptist Reaper* of Martin, Tenn., from Bro. T. F. Moore, and will move it to Paris soon. Bro. Ball is a good editor and excellent preacher, and a clever Christian Gentleman."

Folk, in the March 14, 1901, issue had several reminders to subscribers. He suggested that readers pay for one old and one new subscriptions for \$3, and urged readers to send the paper to friends and neighbors.

In a personal note, he wrote, "We stated before that an old bachelor had suggested that the ladies should be given the privilege of making matrimonial propositions before a tax should be placed on old bachelors for the purpose of supporting old maids.

"We are not sure whether the young ladies read this paragraph or not, but a club of young women in New York has the avowed purpose of taking the initiative in love making, and overthrowing the proposing precedents of the past. They are going to put women on an equal footing with men."

His conclusion was to send them names of old bachelors if they would write for them!

Folk announced in the Dec. 26, 1912, issue some features for the next year.

"One is a series of articles entitled 'A Journey Through Palestine,'" he wrote, by Rev. Jesse Lyman Hurlbut. The arti-

He noted a special report that listed Baptist pastors' salaries as lowest of all denominations, or \$333. Unitarians were tops with \$1,653.

A news item expounded the *Baptist and Reflector* Piano Club. The reader had to write for information.

Editor J. D. Moore wrote in the July 7, 1921 issue about pastors' salaries.

"There will never be a strike among the preachers," he wrote. "There may be some who will quit, but there will never be any organized movement among them for a certain percent raise by a given time with unconditional resignation attached to the demand."

He added that there was a growing conviction among the people that the laborer is worthy of his hire. The time is not far away, he said, when Baptist preachers will be as well paid as "any other body of servants."

Moore also editorialized against "the appalling frequency" of the breaking of marriage vows. "We have no single greater evil," he wrote.

Moore noted in the same issue that *Baptist and Reflector* subscribers were \$10,000 overdue in payments.

We hope all readers appreciate the human and historical aspects of looking back at the events and people that shaped the state paper and the convention. We have given a brief glimpse into just a few of those events and lives. □

Celebrating 160 years of Baptist newspapers for Tennessee Baptists

**Cuban youth sign
'True Love' Waits
commitment cards**
Baptist Press

BUENOS AIRES, Argentina — Baptist youth from around the world, including 2,000 from communist-controlled Cuba, have pledged to remain sexually pure until marriage as messengers from numerous countries brought their "True Love Waits" commitment cards to the Baptist World Congress here.

Richard Ross, spokesman for the campaign in America, told a Baptist World Congress youth rally Aug. 4 that True Love Waits events are now being sponsored by churches all over the world. He said the worldwide effort signifies to him the campaign is a "supernatural movement of God" that goes beyond human explanation.

Commitment cards have been collected since March from Baptist youth in Cameroon, Angola, Uganda, Nigeria, Philippines, Jamaica, Slovakia, Hong Kong, Romania, Germany, Canada, Argentina, Chile, and Cuba, Ross said.

The cards from Cuba were brought by Victor Gonzalez, vice president of the Baptist Youth of the Western Baptist Convention of Cuba. Gonzalez said True Love Waits materials were distributed to about 130 churches in Cuba. He said he encountered no obstacles from the nation's communist government in collecting the cards.

The cards were added to the 210,000 cards collected at the Washington True Love Waits rally in July 1994, bringing the commitment total to 220,000 worldwide. □ — Kay Moore

World Baptists find common bond in Argentina

By Robert O'Brien
For Baptist Press

BUENOS AIRES, Argentina — Icy temperatures chilled 8,000 world Baptists in a barely heated convention center, but the joy in their hearts warmed and bonded them into a multi-colored family.

They came in from the cold of a world fractured by many problems to celebrate unity in Jesus Christ at the 17th Baptist World Congress in Buenos Aires, Aug. 1-6. Some wore national garb; others wore minks and finely tailored attire. Some were refugees; others had recently broken free of the tyranny of communism. Some live in countries with religious freedom. Some do not.

The congress, held every five years, forged a necessary link for many, providing the love and support to remind them they belong to a larger family. For example, Eleazer Ziherambere, a refugee in Kenya, said the congress broke isolation he felt after fleeing for his life from war-torn

Rwanda. "Taking part in this congress is somehow another opportunity to allow us to indeed realize that we are human beings," said Ziherambere, now regional secretary for the All Africa Baptist Fellowship of the Baptist World Alliance.

Indeed, the congress became a meeting place — a family reunion — for Baptists divided by racial and political gulfs, such as Serbs and Croats and blacks and whites from South Africa.

"We have longed to be somewhere we can meet with one another," said Branco Lovrec, president of the Baptist Union of Croatia, as he put his arm around Dane Vidovic, a pastor in Belgrade, Serbia.

Although Serb and Croatian Baptists clearly disagree on many issues regarding causes of the civil war there, they agree strongly with a central theme which wove itself like a golden thread through the congress.

That theme emphasized Jesus Christ as the only hope for

the world; only he can truly transcend race and hue and mold humanity into a unified rainbow with himself as the primary color; and only Jesus can create the unity in diversity which transcends theology, ecclesiology, politics, language, and culture.

That unity even seems on the horizon for black and white South African Baptists who found themselves in a family confrontation during the congress.

Pain over apartheid spilled over after a congress workshop on racism, when a black South African Baptist leader charged a white Baptist leader from the country had failed to acknowledge the white community had "tacitly supported this brutal system of oppression."

BWA officials announced preliminary plans to send a "friendship" delegation to South Africa later this year to help build bridges in the Baptist community. The plan emerged from a meeting of BWA leaders with the white and black South African

groups. Both sides agreed they must rely on their common bond in Jesus Christ to heal their pain and division.

"We have a way to go, but with the power of God, we will walk together," said one South African leader. "We will show the world how races can stand together as one. With hope for the future and the Holy Spirit, we can move to reconciliation and then forgiveness."

Meanwhile, congress participants from 124 countries, spanning six continents, focused on such issues as evangelism, social action, human rights, justice, peace, religious liberty, human need, and church development.

The BWA presented former President Jimmy Carter with its first human rights award at the congress and approved a resolution of appreciation for evangelist Billy Graham.

Nelson Fanini of Brazil was elected as BWA president to succeed Knud Wumpelmann of Denmark. □ — Art Toalston and Pam Parry contributed to this story.

Tennessee natives plant church in South Africa

By Kim Davis
For Baptist and Reflector

EDENVALE, South Africa — About 80 people attended the first service of Waterfall Baptist Church, a new church planted in South Africa by Tennessee natives Dennis and Cindy Jones.

The church is located in an area where there is no other Baptist work.

Jones was a pastoral intern with Germantown Church, Germantown. The couple also have ties to Northview Church, Memphis, where Mrs. Jones, the former Cindy York, attended and where Jones was saved and licensed to preach.

They have been Southern



DENNIS & CINDY JONES
Baptist missionaries since 1994.

The dream of beginning a church in the Waterfall area of South Africa began in prayer almost a year ago. The Joneses

were asked to begin leading a Bible study in Waterfall in the home of a deacon. They taught *Experiencing God* and had 12 people attend on a regular basis. This formed the core group.

"After much prayer and planning it was decided that a Vacation Bible School should be conducted in the Waterfall area," Jones said, noting they held it in the Scout Hall which they were able to rent for only \$1.50 per service.

Flyers were distributed to children at a local elementary school to advertise the VBS and by the end of the week 40

children had attended. The Gospel was shared with the older children and eight of them accepted Christ as Savior.

With the successful VBS behind them, 16 to 20 children from the week were among those in attendance at the first service. About half of those were with their parents.

"After seeing the way the Lord has led us, we all believe that God is truly at work around us and we have adjusted our lives to follow him." □ — Davis is a southern Africa press representative for the Foreign Mission Board.

Long-time pastor Mark Scarbrough dies

Mark A. Scarbrough, 87, died July 12. Sixty-two years of his life were spent as a pastor, interim pastor, or deacon in Southern Baptist churches.

For 16 years he was the clerk of Big Emory Association. Scarbrough's home church was Emory Heights in Harriman, where he served as a deacon and answered God's call to preach.

He held numerous pastorates including the following in Big Emory: Piney; First Church, Oakdale; First Church, Sunbright; First Church, Deer Lodge; and Child's Memorial, as well as interim pastor of Dyllis

Church. He also was a retired railroad and postal service worker.

He is survived by his wife, Delta, and four children. □

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TenneScene ■ the people, their work

■ the work

■ A mission team from **First Church, Clarksville**, worked with Immanuel Church, Pinckney, Mich., Aug. 5-12 conducting sports clinics as an outreach in that community. Also, **Roger Freeman**, pastor of the church, served at Bow Valley Church, Cochrane, Alberta, Canada, to support the Canada/Tennessee Baptist Partnership.

■ A team of 16 directed by **Western District Association** worked in Crooksville, Ohio, in July. They did construction work and led Backyard Bible Clubs. As a result of the clubs four youth were saved. Workers included Bill Smith, director of missions; Tony Crossnoe, pastor, West Paris Church, Paris; Thomas Winchester, pastor, Union Friendship Church, Como; Lester Jenkins, pastor, Cottage Grove Church, Cottage Grove; Betty Smith; Jim and Edith Barnett; Leanne and Michelle Starkey; James Frensley; Art Collum; Kay and Amanda Wimberley; Chuck Carver; Al Bush; Angela Conger; Sam and Linda Wynn; and Joe and Louise Little.

■ On July 14-23, 21 youth from **Bethel View Church, Bristol**, worked in Hammon, Okla. They repaired the church and led a Vacation Bible School. An average of 50 children attended and five made professions of faith. They helped Hammon Cheyenne Indian Church hold a revival. The group also gave away clothing and stocked the kitchen with canned goods, kitchenware, and a refrigerator.

■ **Robin R. Roach**, wife of **Jeff Roach**, associate minister of youth and recreation for

Second Church, Memphis, has won a Fulbright grant to work in Belize, Central America, for four months. Robin, director of the didactic program in dietetics at the University of Memphis, will lecture at the Belize School of Nursing and do training at the Belize City Hospital. **Jeff Roach** will be developing missions opportunities for Second Church.

■ the leaders

■ **Bobby Pruiett** of Newbern has been called as minister of youth and music at **First Church, Sparta**, effective Aug. 27.

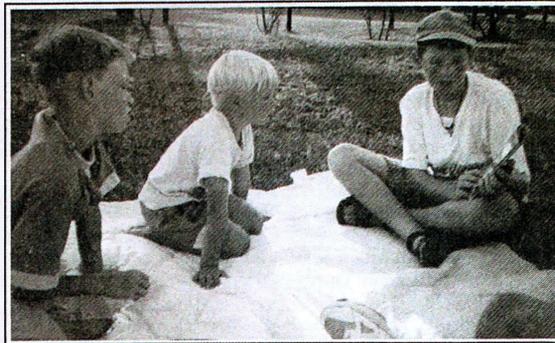
■ **Dennis Hilton**, pastor of **Howe's Chapel Church, Rogersville**, earned his biblical studies certificate from Harrison-Chilhowee Baptist Academy, Seymour.

■ **Grady M. Byrd**, pastor of **Cedar Bluff Church, Atkins, Va.**, has been called as pastor of **East Rogersville Church, Rogersville**, effective Sept. 3. **Hugh Lee Simmons** of Morristown is serving as interim pastor.

■ **Riddleton Church, Riddleton**, has called **Michael Blankenship**, a student at Belmont University, Nashville, and Trinity Theological Seminary, as pastor. He began July 26.

■ **William Truman** has been called as pastor of **Bass Chapel Church, Surgoinsville**.

■ **Jean Peoples**, minister of music, **Emmanuel Church, Jefferson City**, for six years, and **Mary Jane**, his wife who has assisted him, will be honored Aug. 27 by the church on their retirement. **Jean Peoples** also has served as minister of music for 17 years at First



ZEB PALMER, 13, right, leads children in a Backyard Bible Club in Manchester, Iowa, through the PRAXIS program of the Home Mission Board. His parents, who also worked, are **Mike and Michelle Palmer**. Mike is a student at New Orleans (La.) Baptist Theological Seminary from Red Bank Church, Chattanooga.

Church, **Jefferson City, 12 years** at **Grace Church, Sumter, S.C.**, and he is an author.

■ **Scott Link** has been called as minister of youth at **Baker's Grove Church, Mt. Juliet**, effective Aug. 6. He is a student at Middle Tennessee State University, Murfreesboro.

■ the churches

■ **First Church, Troy** will hold a tent revival Aug. 27-31. **Brady Weldon** will be speaking and **Sam McElroy** will be leading the music.

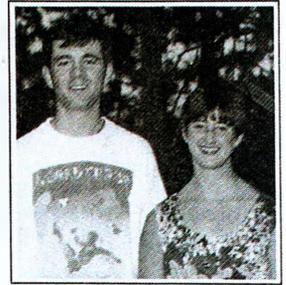
■ **Bethel Church, Henderson**, will hold revival Aug. 20-23. **Jerry Eggenberger**, pastor, **Highland Park Church, Jackson**, and **John Norvell**, minister of music, **First Church, Bemis**, will lead it.

■ **Sunday, Aug. 20**, is **Vision Day at Hermitage Hills Church, Hermitage**. **Jim Henry**, president of the Southern Baptist Convention, will speak at 7 p.m. **Henry**, who also is pastor of **First Church,**

Orlando, Fla., will baptize his daughter-in-law, **Tammy Henry**. In the morning service, the church's **Vision 2000 Committee** will report.

■ the schools

■ **Ian and Sherri Buntain** will serve as missionaries-in-residence for the 1995-96 school year of **Union University, Jackson**. The Buntains, who serve as church planters among the Chinese minority of Malaysia, also will be available to speak to churches, schools,



SERVING AS SUMMER MISSIONARIES were **Hunter Elam** and **Jennifer Partin**, members of **Oak Grove Church, Covington**. Elam worked through the Foreign Mission Board in Senegal, Africa, leading a basketball camp. Partin worked with **Teen Missions in Pakistan** doing construction work.

and community groups about missions.

■ death

■ **Barbara Ann Oliver**, 38, a native of **Elizabethton**, died Aug. 3 of leukemia. She was associate pastor for childhood and adult education, **Northminister Church, Jackson, Miss.** She had served churches in **Alabama, Kentucky, and Georgia.**



THIS NINE MEMBER MISSIONS TEAM prepares to leave from **First Church, Whiteville**, to work at **First Church, Mount Leonard, Mo.** The group led **Backyard Bible Clubs**, worked at the church, and led worship services.

Tennessee Sampler ■ views, insights

Growing old

By Tom Holliday, pastor
Grassland Heights Church, Franklin

Have you ever thought you were, maybe, beginning to grow old? I have, not that I am worried about hair loss or hardening of arteries. No, I am more concerned about hardening of the attitudes. I am afraid of getting old in my Christianity.

You know how exciting it is to watch a new convert get involved in the church and start working at all the duties of the faith. They may have become so "old hat," to many of us. A new convert is so excited about prayer and witnessing. They are full of faith and ready to try anything for God. They respond so quickly to the preaching; and

weeping for joy over lost souls seems to come so easily to them.

I sometimes miss the joy of discovering the newness of it all. What concerns me most is the fear that I will become like some, so called, "mature saints," who have not only lost the joy of discovery, but the joy, period! They have atrophied the area of faith, and reject out of hand any plan that is new or requires a step into the unknown.

Lord, keep us from getting so experienced that we can't have a new experience with you. Lord, keep us from being so practical that we have no room left for, "leaps of faith." Please, dear Lord, keep us from wearying others with our past attempts for You, when we could be leading the way in opening new ministries for your kingdom. Let us, together, say when it comes to our

faith, and walk for the Lord, we will never want to grow up! □

Don't miss the point

By Michael S. Lester, pastor
North Etowah Church, Etowah

"How many points should a sermon have?" a young ministerial student asked his professor. After pondering the question for a moment, the professor replied, "Hopefully, at least one!"

In the parables of Jesus there is always a "point." He didn't tell stories in order to be entertaining, but to teach spiritual truths about the kingdom of God.

One of the most familiar is the story of the prodigal son. We often focus our

attention on the wayward son who leaves home and eventually finds himself in the quagmire of sin. And while it does illustrate the consequences often experienced by those who choose a life apart from God's will, that's not the point of the story.

Jesus told the story as a response to criticism leveled at him by some pious religious leaders. They complained of his association with notorious sinners who came to hear him teach. Jesus' story showed his critics they were like the elder son who stubbornly refused to celebrate his brother's return. The kingdom of God is one which welcomes prodigals back home with joy...regardless of how far they have strayed. Remember, God's grace extends to prodigals like us.

Let's not miss the "point"! □

Rescue of kidnapped missionaries 'a miracle,' search pilot says

By Mark Kelly and Marty Croll
For Baptist Press

IRINGA, Tanzania — A missionary pilot pled for God's help Aug. 6 and scarcely 10 minutes later flew over a remote spot where five Southern Baptist kidnap victims had been left drugged in Tanzania the day before.

Kidnapped were Foreign Mission Board missionaries Sandra Harrington, Newport News, Va., and David and Mildred Moreland of Monroe, La., along with Harrington's 10-year-old daughter, Christine, and 10-year-old Joanna Giddens, daughter of missionaries Ed and Nancy Giddens of Sepulveda, Calif.

The pilot arranged a rescue from the ground after spotting the abductees — missing since

an Aug. 5 carjacking — at the edge of a wild game park outside Morogoro, Tanzania. The five were in good health and recovering at the home of a missionary friend Aug. 7.

"That was a miracle. That was just the Lord. He just guided the plane," the missionary pilot, Mike Cannata, told Baptist Press in an Aug. 7 telephone interview from Tanzania.

The kidnap victims had been taking a rest stop along the main dirt road through the Mikumi National Park Aug. 5 when three armed men approached them. Harrington's husband, Bill, had walked away from the car and was returning when he saw bandits beating David Moreland and forcing others into the car.

One of the attackers com-

mandered the missionaries' vehicle while the other two followed in another car, said James Westmoreland, associate director of FMB work in eastern and southern Africa.

Harrington lay low until they had left, then flagged another vehicle and followed the kidnapers. They abandoned the chase, however, after it appeared the assailants realized

they were being followed and doubled back into more remote areas of the park. Harrington returned to Morogoro where he notified police and an all-out search for the missing missionaries was launched.

Meanwhile the bandits had driven their five hostages out into the bush where the thieves robbed them and forced them to ingest a powdered

drug to make them sleep. The assailants then drove off into the bush, leaving the five to fend for themselves with night rapidly falling.

The attackers had roughed up the missionaries and repeatedly threatened their lives, Westmoreland said, adding the threats ended when they learned three of the hostages were missionaries. □

Dean Search

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**Life and Work Series
for August 20
Focal Passage:
Colossians 4:7-18**

Living with God's people

By C. William Palmiter

At first glance, it is not particularly thrilling to look at a list of names. If we take a moment to get behind the names and discover the drama behind them, the list becomes dynamic. Paul realized that his letter did not contain all the information needed to allay the anxiety of the Colossians about his imprisonment in Rome. He sends two trusted messengers, Tychicus and Onesimus, to "make known unto you all things which are done here" (v. 9). The titles that Paul employs for these messengers show the respect he has for them. Both are called "brother" (vv. 7, 9) which represents Paul's closeness to them because of their common faith in Christ. Tychicus is described as a minister which is literally "deacon." Here the reference is not to the office of deacon, but simply to assist the work of Christ. Fellow-servant indicates he saw himself as a slave of his master, Jesus Christ, and totally under his authority. It was customary in Paul's time to close a letter with personal words. Paul's greetings were much more than merely being polite; these words represent his personal care and concern for his Christian friends.

Paul describes Onesimus as one of you (v. 9) since he was a native of Colossae. He was a runaway slave who belonged to Philemon and had been won to faith in Christ through Paul's ministry in Rome. Paul sent Onesimus back to his master with a letter asking Philemon to forgive him and receive him back. Onesimus had been a believer only a short time, yet he had already proved himself to be faithful and beloved.

Aristarchus knew Paul since the founding of the church at Thessalonica (Acts 17:1-9). In Acts 20:4, he was one of the representatives who accompanied Paul to Jerusalem. He also accompanied Paul to Rome (Acts 27:2) where he is described as a fellow prisoner. Be assured he is a prisoner because of his loyalty to Jesus.

Mark, the writer of the Gospel, is mentioned several times in the New Testament. In Jerusalem, his mother's house was a gathering place for the believers (Acts 12:12). He set out with Paul and Barnabas, Mark's cousin, on the preaching campaign described in Acts 13-14 where he abandoned his companions. In the past Paul had refused to work with Mark, but now he is with Paul as a fellow worker.

At the beginning of this study we met Epaphras as the one who founded the church at Colossae (Colossians 1:7-8). He also seems to be responsible for the churches in Laodicea and Hierapolis (v. 13).

Luke was chosen by God to write the Gospel of Luke and the Book of Acts which suggests that he was very interested in Christian teaching and witnessing. He is the only Gentile writer of any book of the Bible. Only here in Colossians is he described as a physician dearly loved by Paul. In some passages of Acts the person changes from "they" to "we" (16:10). This implies that the author, Luke, is present with Paul on these occasions which include Paul's journey and arrival in Rome (Acts 27:1 - 28:16).

Paul closes the letter the way he began, by focusing on the term "grace" which captures the heart of the Gospel. If Paul could be supported by God's grace in prison, then no matter what the trouble, God's grace is available to them and to us. □ — William Palmiter is pastor of Bethel Church, Greenbrier.

Judgment comes on Israel

By Jerry Barker

In our study this week, we want to seek to identify the sins that brought judgment on Israel and to search out the present to see which of these sins are practiced today.

Remember that although Isaiah addressed himself to the Southern kingdom, some of his messages dealt also with the sins of the Northern kingdom. The purpose of the warnings was to get the attention of Judah and to call Judah to repentance. The warnings in Isaiah 9:8 - 10:4 is one such case. Then in some prophecies, Isaiah's message applied to the children of Israel in both Israel and Judah. This is the case in chapter 5.

God's outstretched arm of judgment — ch. 9:8-10:4
Notice that in Isaiah 9:8-10:4, there are 4 sections and each section ends with the words, "For his anger is not turned away, but his hand is stretched out still" (ch. 9:12, 17, 21; ch. 10:4).

In each section God's wrath is spelled out against specific sins. These sins are the following: arrogant pride (vv. 8-12), sinful leaders (vv. 13-17), chaotic strife (vv. 18-21), injustice and exploitation (ch. 10:1-4).

Song of the vineyard — ch. 5:1-7

In this well known passage, Isaiah puts a parable into the form of a song. He sang about a friend who had given great care to his vineyard but it turned out to bear wild and bitter grapes. Then the friend quit taking care of the vineyard and weeds took it over. The singer then poses the question to listeners asking them if this was the right action. Not until the end of the song do we find out that God was the vineyard owner and Israel the vineyard.

Woes and judgment — vv. 8-30

Next comes a series of six woes with the words of

Messages of restoration

By Clay Austin

The desperate spiritual condition of the exiled nation of Israel is nowhere more vividly portrayed than in chapter 37. God gave the prophet his perspective of the nation. God saw them as a collection of "dry bones." Surely the messenger quickly understood that the dry, lifeless, and scattered bones represented Israel's appearance to God. God asked Ezekiel a critical question, "... can these bones live?" (v. 3). Ezekiel was probably tempted to answer with a resounding "no." After all, the current events of the nation were showing little evidence that these people were seeing the error of their ways. Furthermore, the history of this nation suggested that they wanted the gifts of God without a relationship with God. There was absolutely no reason for the prophet to be optimistic. This scene appeared to be God's benediction on his people. Nowhere does Ezekiel show greater wisdom than in his answer to God. He responded by stating that only God knew the answer to the question. In making that statement, Ezekiel embraces God's intervention as the only possible solution to a dismal situation.

God affirmed that he would cause breath to enter those lifeless bones. The nation now had to depend on God for their spiritual resuscitation and resurrection. From the creation stories forward, the Hebrews thought of "life" as a gift from God given through the "breath" of God. God affirms that he will create new

**Convention Uniform Series
for August 20
Focal Passages:
Isaiah 5:8-12, 18-23**

judgment interspersed among the woes. The woes deal with the following: greedy landgrabbers (vv. 8-10), drunken carousers (vv. 11-12), guilty mockers of God (vv. 18-19), the morally depraved (v. 20), the self-sufficient (v. 21),

drunken exploiters (vv. 22-23). The words of judgment are expressed in vv. 13-17 and 24-30.

"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" (v. 8).

Israel was an agricultural society and land was a valued possession. The law of God was designed to help keep the land with each family. However greed grabbed the heart of some who evidently could not quench their thirst for possessions.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (v. 11).

Be assured, the Bible takes a strong consistent stand against drunkenness. Two out of six woes in chapter 5 deal with this sin.

Other sins mentioned in chapter 5 are the guilty mockers of God, the morally depraved, the self-sufficient and drunken exploiters.

In the opening paragraph, I mentioned that we want to study the sins of Israel, but also we want to see which of these sins are practiced today. The answer is all of the above. Think about these sins and see if modern day America does not fit this picture. Take one more glance as a warning to all of us: pride, sinful leaders, injustice and exploitation, greedy landgrabbers, drunken carousers, mockers of God, morally depraved, self-sufficient and drunken exploiters. □ — Jerry Barker is pastor of First Church, Alamo.

**Bible Book Series for August 20
Focal Passages: Ezekiel 37:1, 4-7,
11-14, 26-28**

life where no life existed. In spite of thousands of years of technological, psychological, and physiological knowledge, we still must acknowledge that life and the creation of life belongs to God. Also, the transformation from spiritual and physical death to life belongs to God.

We may be too quick to declare an individual or church spiritually dead. From outward appearances Israel was dead, yet God restored life to dry bones. Many of Jesus' followers were unattractive candidates for discipleship, yet Jesus saw spiritual life in them. If God does not give up on difficult cases, why should we? The church or individual that is a spiritual "valley of dry bones" needs only to respond to the freshness of the Spirit of God to know the joy of new life.

Before the prophets eyes the impossible has happened, the bones began to come together! Useless bones became a great army. Imagine the excitement in Ezekiel's heart as he witnessed this miracle. The people he loved and ministered to were going to live. The miracle of new life is always exhilarating to behold.

God explained to Ezekiel what the vision meant. God had resurrected Israel from the graveyard of civilizations. He promised that he would put his Spirit within them

and that they would be restored to their land. Those who characterize the Old Testament story as one depicting only the wrath of God, miss the bold story of hope in the face of the impossible that is woven throughout Ezekiel. In spite of their past deliberate mistakes and significant failures, God still worked for his people. His miraculous power was demonstrated even though Israel had done nothing that would merit such a display of God's grace and power.

In the closing verses of chapter 37, God promised to establish a "covenant of peace" and a "sanctuary" in their midst. Some have taken this as a reference to a literal temple in Jerusalem and others see these promises as symbolic. Regardless of which interpretation you choose, the fact remains that God promised to continually love and care for a stubborn and rebellious people.

I believe these promises extend to the church today. One of the greatest joys I know is to see people come to a new life in Jesus Christ. God is still in the business of bringing "dry bones" to life. His power still brings life eternal and life abundant to human hearts and lives where previously only certain death could be detected. □ — Clay Austin is pastor of First Church, Blountville.

Negotiations about ACTS at impasse

Baptist Press

FORT WORTH, Texas — Negotiations with the "Faith and Values" channel regarding ACTS programming have not worked out as hoped, according to Jack Johnson, president of the Southern Baptist Radio and Television Commission.

American Christian Television System is the cable television service operated by the RTVC.

"We think negotiations are at an impasse," Johnson said, noting an Aug. 11 special called meeting of the trustees had to be cancelled.

An arrangement in 1992 where ACTS programming would be carried on the "Faith and Values" channel was terminated June 30.

Johnson said the agency would look at its options and apprise its constituency following the regularly scheduled trustees' meeting Sept. 11. He said any decision that is made will be made by the trustees, then released to the public. □

Annuity Board assets show 9.4 percent gain

Baptist Press

COLORADO SPRINGS, Colo. — Net earnings of \$416 million in six months pushed total assets of the Annuity Board of the Southern Baptist Convention to \$4.797 billion, a 9.4 percent increase over June 30, 1994.

The large increase in earnings, an 18.4 percent increase in benefits paid, and notice of an anonymous gift to endowment exceeding \$1 million were highlights of reports to Annuity Board trustees in their summer meeting here.

The earnings reflected dramatically improved stock and bond markets in 1995.

Annuity Board President Paul W. Powell told trustees, "God has given to you and me one of the most fulfilling ministries imaginable: to ensure and insure protection, comfort, security, and dignity for the people he has called in churches and institutions affiliated with Southern Baptist state conventions and the SBC." He noted total assets of the board grew at a rate of \$2.18 million a day since Jan. 1, 1995. □

Confronting racism an individual action, says daughter of M.L. King

Baptist Press

BUENOS AIRES, Argentina — Confronting racism must be each Christian individual's obligation, Bernice King said during a Baptist World Alliance workshop Aug. 2.

"Jesus did not send anybody else to handle his personal responsibility," said King, daughter of slain civil rights leader Martin Luther King Jr. "He did not call together a commission to study the problem. He opened the dialogue himself," she said, referring to Jesus' encounter with the Samaritan woman at the well.

Differences between people are inevitable, but they should not be used to justify ethnic cleansing, excessive police force, or exploitation, King said.

"We will speak different languages, we will be born into different races, we will be raised in different cultural backgrounds. But we can change the way we react. We need a major overhaul in our attitude toward our differences. "It is not the differences we are against but the divisiveness."

To change attitudes, King said, "we must set aside our personal hang-ups and embrace the example Jesus set. ... Jesus was courageous, bold, and daring. He challenged the legal, social, and economic systems of his time, when it was unpopular to do so.

King and other workshop participants stressed a relationship with Christ is necessary for racial reconciliation. □

Death row interview impacts prisoners

Baptist Press

FORT WORTH, Texas — The filmed interview with Texas death row inmate Stephen Nethery just prior to his execution was dramatic, intense, and moving, but Rosser McDonald had no idea it would have such a far-reaching effect on America's prison population.

McDonald, a producer for the Southern Baptist Radio and Television Commission, interviewed Nethery for a 30-minute TV special, "Rejoice Always," approximately 37 hours prior to his receiving a lethal injection May 25, 1994. The special was shown recently on ACTS and FamilyNet.

Jerry Spicer, who operates a



WMU hosts girls

Woman's Missionary Union hosted 21 girls during its 1995 'Bring Your Girl to Work Day.' The annual summer event provides an opportunity for WMU employees to bring their daughters, granddaughters, and nieces to work with them. Here, girls help prepare tour packets for visitors who visit the WMU building each year.

prison ministry out of Altamonte Springs, Fla., said he has used the video version of "Rejoice Always" extensively and that it is one of the most "phenomenal" tools for ministry he has ever used.

"It's the profound reality of what is about to happen," Spicer said, "and the way Stephen Nethery is handling it because of his relationship with Christ. It has been shown in prisons throughout Florida and it has given guys what they needed to hear about Christ.

"It has been shown on death row. It's a strong witness, very real. Here's a guy who knew he was going to die, that there was no way out, so he comes across as honest and sincere.

Spicer said he has shown the video in prison prior to preaching and never had the opportunity to deliver his sermon "because after seeing the video guys would be on their knees crying and giving their hearts to Christ," he said. □

Lightning kills Honduras pastor

Foreign Mission Board

PUERTO LEMPIRA, Honduras — Honduran Baptist pastor Mario Santiago Lemus and 17 others died when lightning struck a tin-roofed shelter for spectators during a soccer game earlier this summer.

Lemus is survived by his wife and five children. Southern Baptist missionary Stanley Stamps urged Baptists to pray for the Lemus family and others affected by the tragedy. □

Video released

Baptist Press

NASHVILLE — A second segment of the CBS television series, "Christy," will be released in September by Broadman & Holman Publishers of the Baptist Sunday School Board. The first segment sold more than 200,000 copies. □

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Reunion highlights World Meeting of Baptist Women

Baptist Press

BUENOS AIRES, Argentina — Celebration was the dominate mood of the World Meeting of Baptist Women, July 28-Aug. 1 here.

The leadership conference, sponsored by the Baptist World Alliance Women's Department, drew 390 delegates from 90 countries and geographic regions.



ALLEN

In a business session, Mercy Jeyaraja Rao of India was elected president, succeeding

Catherine Allen of Birmingham, Ala. Irene Haase of Germany was elected secretary-treasurer, succeeding Aduke Akinola of Ibadan, Nigeria.

In keeping with its theme, "In Christ We Celebrate Life," the meeting's 10 sessions celebrated the relationship women have with Christ and each other through worship, testimonies, Bible study, and prayer.

The climax of the women's season of celebration occurred when 3,000 guests joined delegates for the World Reunion of Baptist Women at Buenos Aires' Grand Rex Theatre.

The reunion featured a pageant of colorful, spectacular folklore from around the

world. Along with cultural presentations by delegates from the Women's Department's six continental regions, other guest performers included musicians, singers, and dancers from Argentina and Brazil; a Christian troupe of Indonesian dancers; an 11-member women's choir from Korea; and a quartet of musicians and singers from Moldova.

During earlier sessions of the meeting, the delegates heard highlights of work being done by women around the world. Among other highlights of the meeting were two Bible study periods led by William E. Hull, provost at Samford University in Birmingham, Ala. □ — Teresa Dickens