



## **-- BAPTIST PRESS**

News Service of the Southern Baptist Convention

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81-40

Deacon Resigns Business  
Over Sale of Beer, Wine

By Fletcher Allen

GREENVILLE, S.C. (BP)--Harold Kelly, 50, a deacon at Eastlan Baptist Church, has resigned as president of Bi-Lo Inc., over a decision by the grocery chain's executive committee to sell beer and wine in its six Charlotte, N.C., stores.

Kelly, president of the 120-store supermarket chain, which last year had sales in excess of \$617 million, said: "I'm not saying their choice is wrong. I'm not saying that the stores are wrong. I am not a judge. But as for Harold Kelly, I can't have a part in it."

He added: "I have committed too many sins to set myself as an example. But I hope this action will be a witness for the Lord."

Bi-Lo, according to Kelly, has been a family-type store. "I am concerned that families, particularly children, would see beer and wine in Bi-Lo's stores. I am concerned with the easy availability of beer and wine, especially to new drinkers. Of the people who start drinking, many become alcoholics. I cannot be a part of that. I could not live with myself knowing I was a part of it."

Kelly joined Bi-Lo in 1956 as office manager after having been a partner in an Anderson, S.C., public accounting firm for 11 years, joining the chain at the invitation of the late Frank Outlaw, founder and former president of the grocery chain.

Kelly served as comptroller and then secretary-treasurer, becoming president in 1975 when Outlaw died.

"Mr. Outlaw would have understood my decision," says Kelly. "He did not believe in selling beer and wine."

He went on to say that Outlaw, widely known for his Christian integrity and business acumen, was "one in a million. Many people have God-given talents but some don't use them. I believe Mr. Outlaw did. God intended for him to be a groceryman and he did it to the best of his ability. That's why Bi-Lo has been successful. It was a blessing to work for him."

Kelly was quick to express concern for the company he left. "I have all the concern as if I were still there. I wish them nothing but success." He said that while it is not certain that the Charlotte action will be duplicated in South Carolina stores and elsewhere, in other companies that has often been true. He added Bi-Lo is one of the last chains to begin selling beer and wine.

Kelly's future plans are uncertain, but he said he has just about ruled out the possibility of the supermarket business, since most of those now sell alcoholic beverages.

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He added the future, however, is not uncertain. "We know the Lord has a place for us. He led us to Bi-Lo and he will lead us now."

Kelly's pastor, Stewart Simms Jr., said "he is a man with very deep principles and operates on a complete commitment to God."

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(Allen is associate editor of the Baptist Courier, journal of the South Carolina Baptist Convention.)

High Court Lets Stand  
'Church' Tax Revocation

By Stan Hasteley

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WASHINGTON (BP)--Individuals who try to avoid paying income taxes under the guise of establishing their own "churches" received a legal blow when the U.S. Supreme Court rejected the appeal of an Illinois man whose tax exempt status was revoked by the Internal Revenue Service.

S. Dean Slough, who organized what he called the "Western Catholic Church" in 1971, reached the end of his legal appeals when the high court unanimously and without comment let stand lower court rulings upholding the revocation.

Slough, who along with his wife and daughter formed the church's board of directors, requested and received tax exempt status several months after establishing his "church." According to the incorporation papers, the purpose of the church was "to embrace persons of all faiths, colors, and creeds, to join for a common cause the betterment of man, by helping God in spreading the Gospel."

In addition, Slough's application for tax exemption declared that the new church proposed to build churches, colleges, nursing homes and a hospital.

By 1978, however, Internal Revenue Service officials became suspicious, launched an investigation into the church's progress and eventually revoked the tax exemption, retroactive to the date of founding.

Both the U.S. Tax Court in Washington, D.C. and the Seventh Circuit Court of Appeals in Chicago agreed with IRS that because Slough's church had no place of worship and conducted no public religious services, the tax exemption should have been revoked.

Other reasons cited in a lengthy opinion by the tax court were that the church's only activities aside from making investments were some one-to-one ministries and distribution of a few money grants to needy individuals chosen by Slough. The court also found that the church's capital came primarily from Slough, his wife and daughter, and that the organization's primary activity was investment of its funds.

Although mainline church leaders have repeatedly expressed concern in recent years over IRS's growing tendency to define what constitutes a church, especially in its application of the "integrated auxiliary" rule, they have insisted that the powerful taxing agency ought to approach questionable exemptions on a case-by-case basis.

No quarrel is expected from such leaders with IRS in the Slough case.

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Housing Still Available  
For Los Angeles Meeting

LOS ANGELES (BP)--Some rooms remain for the 1981 meeting of the Southern Baptist Convention at the Los Angeles Convention Center although 95 percent are reserved.

"There are a few rooms available, mostly through cancellations," said Tim Hedquist, associate executive secretary and director of financial planning for the SBC Executive Committee.

Hedquist, however, warned that most of the rooms still available are higher priced rooms.

Persons still needing reservations should obtain forms from their state convention offices or use the form in the September 1980 issue of Baptist Program.

"Even when the block of rooms reserved through the Los Angeles Housing Bureau are gone, there are still plenty of rooms. There are some 11,000 rooms in downtown Los Angeles, and we (the SBC) are using about half of them," Hedquist said.

"Persons wishing to do so may negotiate directly with hotels the city's housing bureau is not using for our convention," he added, saying most of them are not within walking distance, but are "within a five-mile radius of the convention center."

Persons wishing to obtain the names of other hotels in Los Angeles may telephone the housing bureau at (213) 488-0211.

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Teleconference Course  
Spans Long Distances

By Lee Hollaway

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3/10/81

NEW YORK CITY (BP)--Nine persons braved a snowstorm to attend the first session of a class, even though they knew the professor and part of the class wouldn't be there.

The professor, in fact, was in Louisville, Ky. Half the class was stalled by the March 5 snowstorm and another block of students wasn't even in the same state.

The course is a 12-week pilot project developed by the Seminary Extension Department of the six Southern Baptist seminaries.

Larry L. McSwain, associate professor of church and community at Southern Baptist Theological Seminary, teaches the class--The Urban Church Ministering to Its Community--from his office in Louisville. The students are gathered simultaneously in New York City and Atlanta.

The structured portion of the presentation for each session is made by a video or audiotape prepared in advance, followed immediately by a telephone conference call linking all three locations allowing McSwain to respond to questions from students "live" and to expand on significant points in the earlier presentation.

When the thirty-minute telephone conference is over, "learning facilitators" lead the classes in discussions based on questions prepared by McSwain. Quinn Pugh, director of missions for the Metropolitan New York Baptist Association, works with the New York group, while Ken Lyle, pastor of Tabernacle Baptist Church in Atlanta, leads the class there.

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"We see this course as opening up exciting possibilities for the future," says Raymond M. Rigdon, director of the Seminary Extension Department. "Seminary faculty members have been limited up to this point by the time and expense required for them to share their knowledge beyond their campuses. Now we are beginning to see some ways in which they can participate in a teaching-learning experience with students in many remote locations while both they and the students remain relatively close to home."

Seminary Extension combined ideas developed by several programs of higher education in designing the new course. Andrew Rawls, director of audiovisuals for Southern Seminary, worked with McSwain to prepare slides, tapes, and other visual aids. In addition to the media portions of the course, students have two textbooks and a looseleaf study guide.

The department of metropolitan missions at the Southern Baptist Home Mission Board is providing the funding for the telephone connections.

"Those students who made it to the first session really enjoyed the experience," said Pugh. "Nine others were kept away by the snow. With a little cooperation from the weather for the remaining 11 weeks, we hope to give this new approach a really good trial run."

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Doctor Renewed  
In Servanthood

By David Wilkinson

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3/10/81

BALTIMORE (BP)—Bill Dorman has witnessed the miraculous event of human birth about 9,000 times during his career. But it still awes him.

"You'd have to be pretty stupid not to wonder and marvel at what was going on before your very eyes," explains the retired obstetrician. "Just imagine, nine months ago, that baby was only a single cell."

It was this undeniable evidence of a divine hand in the creation of human life, coupled with a frightening experience of human inadequacy, which triggered the questions that led Dorman to a personal, spiritual "rebirth" more than four decades ago. As a first-year intern in obstetrics at City of Baltimore Hospital, Dorman delivered the baby of an unmarried woman who told him she planned to commit suicide. "I didn't have anything to say to her," Dorman recalls. "I had no idea what to do."

The experience still haunted him several years later when, as a Navy doctor in the Pacific during World War II, a Lutheran chaplain introduced him to Jesus Christ.

After returning to Baltimore, the new Christian and his wife, Martha, joined a Southern Baptist church. For the next 35 years the Southern Baptist layman practiced what one grateful patient dubbed "Christian family childbirth." Consistently focusing on the total needs of the mother-to-be, as well as the health of the yet unborn infant, Dorman often deviated from the routine practice of his colleagues.

In the 1950s, when most obstetricians prescribed heavy drug dosages to help patients through labor, Dorman emphasized as little reliance on drugs as possible—a practice much more popular today. Dorman's rationale was simple: "I would tell my patients, 'If you use little or no drugs, when you're lying on the table and I hold that baby up, you'll be able to see God's latest miracle on the face of the earth.'"

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Dorman's unorthodox practice often included special instruction in self-hypnosis to help patients relax and cope with pain. Many times he used group therapy, utilizing previous patients to help alleviate the anxiety of expectant mothers. He moved an easy chair into his office and spent numerous hours counseling emotionally troubled patients or patients who had difficulty with previous births. On many occasions, the counseling session concluded in prayer.

During a recent drive through the campus of his alma mater, Johns Hopkins University, the retired doctor was halted four times by former patients. One woman explained that she had had three consecutive miscarriages before she went to see Dorman. After finding nothing "structurally wrong," Dorman suggested that she follow the same course as before, but that she add a period of daily prayer to her schedule. The result: three healthy babies—all weighing more than nine pounds at birth—and a new outlook on life.

"Dr. Dorman," adds another former patient, "has the God-given gift of making every patient feel like she was special. I never felt like he was too busy to talk."

Despite 35 rewarding years of private practice in Baltimore, Dorman has one regret about his medical career. Although he honestly tried "to love people to the Lord" through his person-centered practice, Dorman admits that he never "really got a grip on what it means to be a Christian" until 1973 when he attended a lay renewal conference.

The conference opened new dimensions to Dorman's Christian life. One evidence is his approach to retirement. While he and his wife have the means and the time for leisure and travel, he has not abandoned his commitment to medicine and to people.

He serves at the Church Home Hospice, this time as a volunteer rather than a professional. He spends time with the dying as they try to find meaning to their lives during their final days, and counsels family members as they deal with the imminent death of a loved one. But he also serves them in more tangible ways.

He bathes them. He washes their bodies and shaves their faces. He cuts their toenails and helps them to the bathroom. Bill Dorman has learned what it means to be a servant, to flesh-out the Kingdom of God.

"I just hate to think there are so many people who didn't know any better until so late in life, like I did," says the Baptist deacon. "They just don't know what they're missing."

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Adapted from the May issue of World Mission Journal.

(BP) photo mailed separately to state Baptist newspapers by Memphis bureau of Baptist Press.

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