

Baptist and Reflector

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Baptist church in Knoxville hosts athletes from Russia

KNOXVILLE — While others were picketing and protesting the presence of a group of athletes from the Soviet Union in Knoxville, members of the Island Home Baptist Church here took them on a tour of the church and informally shared with them the plan of salvation.

The Russians were in Knoxville for a Soviet Sports Exhibit to promote the 1980 Olympics and the opportunity for Americans to tour Russia as they attend the Olympic games there.

Protests came when the exhibit was scheduled for the newly-opened City-County building in Knoxville. Local officials and the news media received many phone calls objecting to the Soviet flag being flown over the building along with the American and Tennessee flags, according to David G. Peach, pastor of the Island Home Baptist Church.

He said a local Jewish group called for the release of Jewish prisoners and for permission for the migration of Jews from the U.S.S.R. Also, he said, a Christian group called for the release of all religious prisoners and for religious freedom in Russia.

In the midst of negative reaction, Peach seized an opportunity for a positive impact in international understanding by inviting the Russians to the church for an informal ex-

change of ideas about beliefs and philosophies.

"I discovered the Russians to be very friendly and open," said Peach after visiting the exhibit. "They have a great curiosity about our people and our way of life."

Peach arranged for the Russians to visit the church on a weekday so there would be adequate time to talk and exchange ideas.

Nine of the Russians visited the church and met with several church members and the pastor. Peach talked with them about the church, the denomination and Baptist beliefs.

"But most exciting of all, I was able to share the message of salvation," Peach said. "As I explained about Christ and God's plan for man, they displayed a genuine interest. They offered many sincere questions and a discussion ensued.

"They told of their beliefs and made an honest effort to understand ours," Peach continued. "It was a time of openness and sharing. No converts were made, but it is our prayer that the seed has been planted. They had never before heard the plan of salvation ... Their response was one of interest and curiosity."

Following a tour of the building and lunch prepared by women of the church, a conversational setting was arranged for the Russians and church members to talk informally.

Peach said they were able to discuss religious freedom in the U.S.S.R., and that the Russians knew about Georgi Vins and other Russian Baptists who have been persecuted.

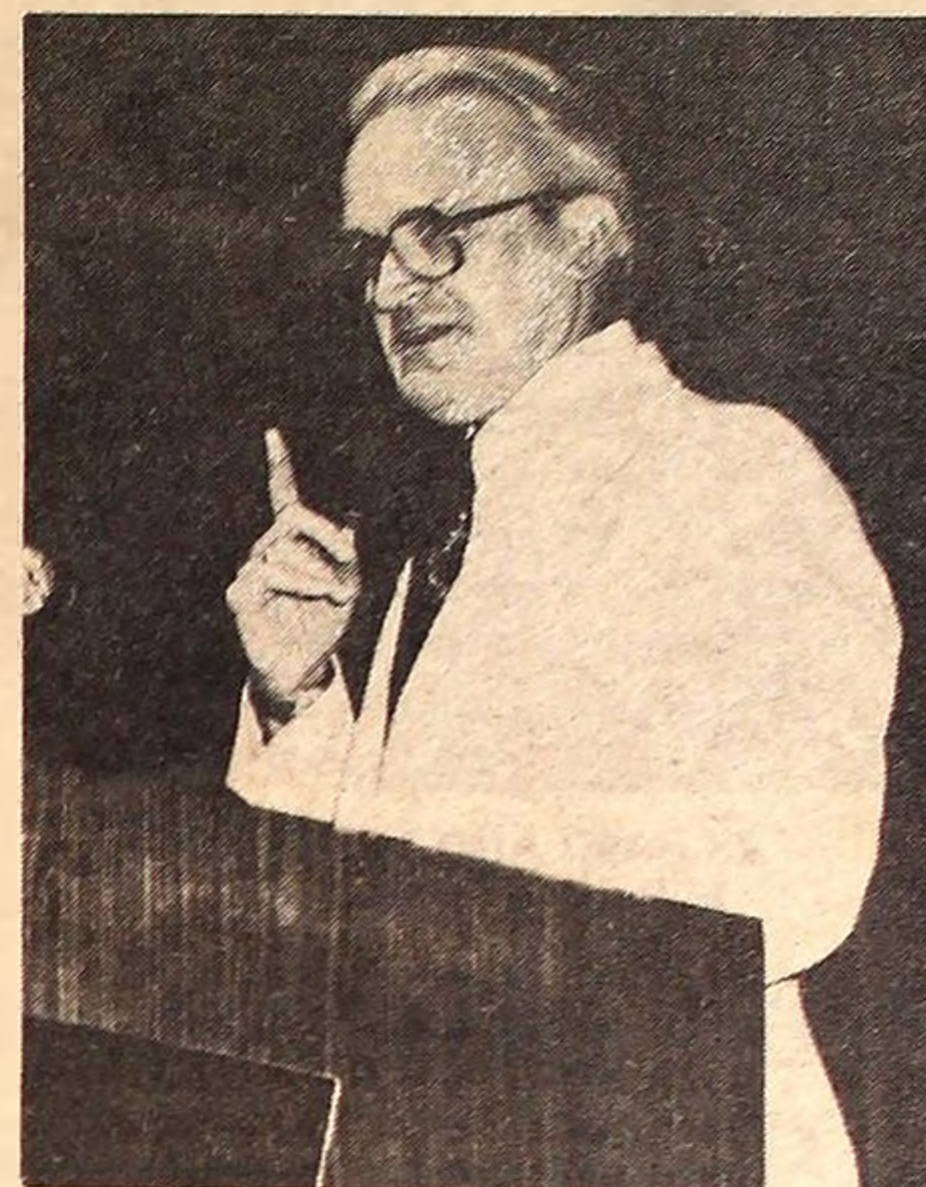
"It proved to be a great experience," Peach said, "perhaps one of the greatest of my life. It was our concern that we leave them with a positive impression of people who call themselves Christians, and that we present the message of Christ to those who might not again hear it.

"We have come to understand the Russian people a little better and perhaps to overcome some of our fears in regard to our differences. We have helped them to understand us better and to accept the fact that we practice our belief in God," Peach concluded.

"Now we have experienced Bold Missions first-hand at home."



DEVOTIONALS ON SERVICE—Mrs. Woodson Armes, author and lecturer, brought the devotions at the WMU house party. She challenged participants to commit themselves to a life of service.



PREACHING ON MISSIONS—Charles Bryan, the Foreign Mission Board Secretary for Middle America and the Caribbean, delivered the major messages during the WMU house party.

Missions speakers highlight Tennessee WMU House Party

NASHVILLE—Tennessee missionary Rebekah Lambert told women at the 1979 state Woman's Missionary Union house party that prayer has been the predominant and stabilizing force of Christians in South Korea.

A medical technologist at Wallace Memorial Baptist Hospital in Pusan, Miss Lambert said that "prayer is the most important factor to the Christians in that country. Only prayer has kept South Korea from being invaded by Communist forces," she stressed.

She urged the Tennessee women to make prayer the dominant force in their lives, along with Bible study. She explained that studying God's word had become a recent emphasis for Christians in Korea.

The Lewisburg native, who is a graduate of the University of Tennessee at Memphis and

Baylor University at Waco, Tex., joined several leaders in mission work at the house party held at Belmont College last week-end.

Mary Jane Nethery, director-treasurer, Tennessee Woman's Missionary Union, said that the house party is planned each year to give WMU leadership and members quality leader training, missionary information, inspiration, and motivation that will send them back to their churches prepared to lead out in mission work.

Bringing meditations at each of the sessions was Mrs. Woodson Armes, Stephenville, Tex. Mrs. Armes has appeared at several house parties in Tennessee and numerous other states. She is an author and lecturer.

Emphasizing the theme, "Stir thy church, O God," Mrs. Armes focused her remarks on a renewal of commitment, the church as a living witness, compassion, and awareness of purpose.

She urged the women to avoid becoming engrossed in material things to the neglect of their spiritual lives. "We have to come to the conclusion that religiosity without spirituality is to no avail. When we become obsessed in material things, God's kingdom will suffer."

She warned against frantic effort with no time taken for calling upon God's power and strength. She suggested that two ways to renewal of commitment are: confession of sin and restoration of the alters of prayer. "Don't let the commonplace steal the glory of our calling," she reminded.

In another session, she said that Christians must witness by their lives, by their deeds, and by their testimonies. "In the great commission, the word 'go' has all of the urgency of the gospel in it," she said. "The word 'ye' is a personal word. We have not chosen Christ, but Christ has chosen us."

A call to faithfulness and consistency also came from Charles Bryan, secretary for Middle America and the Caribbean for the

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Bolivia honors Tennessean

PUERTO SUAREZ, Bolivia — In its 32nd annual meeting, the Baptist Convention of Eastern Bolivia named its first Southern Baptist missionaries Lamar and Betsy Tribble and their daughter Dianne, honorary messengers to the convention.

Also the convention expressed gratitude to the Foreign Mission Board for the \$10,000 it allocated in March to provide food and supplies for flood victims in this country. A six-week boat trip is still in progress as eight Bolivian Baptists travel 400 kilometers down the Mamore River to distribute the food, clothing, and other items to needy families. The group is carrying on daily witnessing and worship services along the river.

Positive steps were taken to establish sound working relationships between the Bolivian convention, the Foreign Mission Board, and the Brazilian Baptist foreign mission board. The Brazilian board maintains five couples working with the Bolivian convention.

The 97 messengers from 14 of the convention's 15 churches, voted to enter a three-year program of evangelism using the theme "Bolivia for Christ."

Tribble who transferred from Chile this year was appointed program coordinator. The first-year emphasis will be to strengthen the present churches in doctrine and stewardship; second year, extension of the gospel through evangelistic witnessing and preaching; and third year, multiplication of churches throughout the country.

Tribble is a native of Chattanooga. Both he and his wife are graduates of Carson-Newman College, Jefferson City. During 1954-1955, he was assistant pastor at Central Baptist Church, Chattanooga.

'Skyboxes' banned at future SBCs

NASHVILLE (BP)—Provisions will be made at future meetings of the Southern Baptist Convention to avoid the hassle which erupted following the use of the controversial "skyboxes" at the 1979 SBC in the Summit in Houston, Texas.

Charges were made at the Houston SBC that the privately owned or leased suites at the top of the Summit were used in violation of convention bylaws for political causes in the campaign to elect a president committed to Biblical inerrancy as an issue.

"Whether those charges were correct or not, we want to take steps to prevent a similar disagreement in the future," said Tim Hedquist of Nashville, convention manager. "The use of such skyboxes or similar facilities will be specifically excluded in future contracts for convention sites."

Hedquist, director of financial planning and assistant to the treasurer of the SBC Executive Committee, also said he will recommend that the SBC begin alternating its annual meeting mainly among four cities—Dallas, Atlanta, New Orleans, and Kansas City.

"I don't mean to suggest that we never meet in another city," said Hedquist. "Six other locations meet our specifications, and we may want to hold the SBC occasionally in one of them." The six places are St. Louis (site of the 1980 SBC), Los Angeles (site of the 1981 SBC), Pittsburg (site of the 1983 SBC), New York, Detroit, and a new facility under construction at Rosemont, Ill. (O'Hara Airport).

Citing the growing size and expense of SBC meetings, Hedquist said the four cities are best suited to handle the SBC. "They have strong Baptist work to assist in local arrangements," he said. "They also are centrally located—a factor which will save the financial resources of messengers, SBC agencies and the convention operating budget and will also conserve gasoline for people traveling to the convention city."

FMB appoints Tennesseans missionaries

Three couples with Tennessee backgrounds were among the 34 persons named as missionaries by the Southern Baptist Foreign Mission Board during its August meeting at

Glorieta Baptist Conference Center, Glorieta, N.M.

Mr. and Mrs. Richard A. Fox will serve in Indonesia where he will be a missionary

physician and she will be a home and church worker. The Foxes are students at New Orleans Baptist Theological Seminary, New Orleans, La.

Fox was born in Knoxville, and grew up in Lewisburg and Shelbyville. He is a graduate of the University of Tennessee, Knoxville, and Vanderbilt University School of Medicine, Nashville. He was a resident at University Hospital, Jackson, Miss.

Mrs. Fox, the former Joan Storrs, is a native of Nashville and graduate from St. Thomas Hospital School of Nursing, Nashville. She is also a graduate of Blue Mountain College, Blue Mountain, Miss., where she served as campus nurse. Other experience came as a nurse at St. Thomas Hospital, Nashville, and as nursing instructor at the University of Tennessee, Nashville.

Fox met his wife when they were both members of Nashville's Belmont Heights Baptist Church. Earlier, he had been a member of First Baptist Church, Shelbyville and she had been a member of Lockeland Baptist Church, Nashville. The Fox family includes a five-year-old son, Martin Lee.

Mr. and Mrs. Ronald P. Gustman will serve in Zambia, where he will be a student worker, and she will be a church and home worker.

Gustman is a native of Washington and a graduate of the University of Washington, Seattle, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Mrs. Gustman, the former Shirley Mohundro of Memphis, grew up in Southmoor Baptist, Memphis. She attended Memphis State University and is a graduate of Blue Mountain College, Blue Mountain, Miss. and Texas Woman's University, Denton, Tex. She is a registered nurse.

While living in Memphis, she was a counselor at an interdenominational Christian camp and a secondary teacher at Southmoor Baptist Christian School.

Mr. and Mrs. Emmett E. Powers will work in



EMMETT AND VIRGINIA POWERS
Missionaries to Argentina

Argentina where he will be a general evangelist and she will be a home and church worker.

Born in Memphis, Powers grew up in West Memphis, Ark. He is currently pastor of Cord (Ark.) Baptist Church and held previous pastorates in several churches in Arkansas and Kentucky. He is a graduate of Ouachita Baptist University, Arkadelphia, Ark. and Southern Baptist Theological Seminary, Louisville, Ky.

Mrs. Powers, the former Virginia Morris, was born in Washington, D.C., and also lived in Virginia, Texas, California and Arkansas. She is also a graduate of Ouachita Baptist University. The Powers have a son, Justin Nathaniel, born in 1978.

All three couples will go to Pine Mountain, Ga., in September for a 14-week orientation before leaving for their respective mission fields.



RICHARD AND JOAN FOX
Indonesia missionaries



RON AND SHIRLEY GUSTMAN
Missionaries to Zambia

Iran missionaries uncertain of future when summer ends

BANGALORE, India (BP) — The Henry E. Turlingtons, who had planned to return to their ministry in Iran after completing a summer teaching assignment in India, now face an uncertain future.

Turlington is not sure now if he and his wife, Helen, will ever be able to live and minister in Iran again. New reports of continuing turmoil in the Islamic republic and the loss of all but a few church members lead the Turlingtons to believe their September return to the country will only be a business trip to arrange for the final closing of their church in Iran.

The Turlingtons, the only Southern Baptist missionaries currently assigned to Iran, had worked there for more than a year when the Muslim-controlled revolutionary forces began their move to overthrow the shah. In February, when the conflict became critical, the Turlingtons left Iran, along with most other Americans and many of the members of their English-language congregation.

When the Turlingtons returned to Iran for April and May after the successful takeover of Ayatollah Ruhallah Khomeini, they found that they were the only Americans left in their congregation and among the few Americans left in the country.

"From what we hear, our church is down to one Iranian, one Nigerian embassy family, and possibly one British woman," Turlington said. "News of Iran here in India is very sketchy, but nothing we read encourages us to think we can go back in September and resume a ministry through that church. We have no idea there will ever come another time when Americans will be in Iran in anything like the previous numbers."

Turlington believes that other Christian groups and minority religions may be affected by the strict Muslim government.

"Khomeini and others have strongly asserted that there will be, under their planned Islamic republic, complete freedom from Iran's religious minorities," Turlington said. "It is difficult to believe that this will be much more than simple tolerance and that only as long as these groups do not threaten Islam."

Turlington told of a priest from another Christian group who was murdered by two Muslim men the priest had recently baptized. Turlington believes the men were under an great amount of pressure from their peer group. This priest's father had also been killed because of his faith.

The Christian hospital in a nearby town has been taken over by Iranians and Christian

medical staff was denied entrance to the grounds.

The church where Turlington served as pastor continued to meet each Friday morning when the Turlingtons were there, with almost 100 percent attendance of those members still in the country.

"We chose to meet in our home rather than the Persian Evangelical Church where we had been meeting regularly for several years," Turlington said. "Our group was quite small and we did not wish to create any problems for the Iranian Christians whose church building it was. We were in no way threatened nor did they appear to be."

Another Christian church building in Tehran was occupied by Iranians in February with some desecration of crosses and looting. But this was justified by the Iranians on the grounds that the property was a part of the American military establishment and really belonged to the Iranian people. The membership had been mostly American.

"On the other hand," Turlington said, "when I went to Ahwaz to see about property there, the person who was the most helpful to me was the archbishop of the Chaldean Catholic Church. He seemed to be both well-known and well-respected in that city."

The Turlingtons emphasized that many of the people of Iran were still friendly, some even so than before. "We were invited into more Iranian homes to eat than we had been during the 20 months we were in Tehran previously," Turlington said.

Some Iranians wanted to know why the Turlingtons were leaving Iran, assuring them they were welcome. But Turlington said they did not always feel welcome when they were out on the streets.

"To go shopping in our own neighborhood where there had once been so many Americans and other expatriates and to see no one except Iranians was sometimes a lonely experience," Turlington said. "But at no time did we personally experience anything other than stares that we interpreted as hostile."

Anti-American feeling was strong, increasingly so at the end of May when people reacted negatively to the U.S. Senate's censure of the executions and certain other methods being used by the revolutionary government, Turlington said. "The last weekend we were there we saw anti-American demonstrations all over Iran, especially in Tehran. Needless to say, we kept a low profile and did nothing to further antagonize anyone."

Student mission conference to premier new mission film

NASHVILLE — "On The Threshold," a new motion picture from the Foreign Mission Board, will be premiered during the Student Conference on World Missions, Dec. 27-31, here at the Opryland Hotel and Grand Ole Opry House.

The film is a view of Rob and Janie Sellers as they stand on the "threshold" of their careers as Southern Baptist missionaries in Jakarta, Indonesia, where they are involved in student ministries.

The film portrays the lives of the Sellers and their infant son, Tyler, in their adopted home and reflects the realities, purposes, difficulties and rewards they continually encounter, said Ken Lawson, film production consultant, Foreign Mission Board, Richmond, Va.

The adjustment to another culture is not completely new to the Sellers who served as missionary journeymen, Rob in Indonesia and Janie in Columbia, South America. Although most journeymen (college graduates, 26 years of age and under, who serve overseas for two years alongside career missionaries) continue careers in the states after their term overseas, the Sellers felt a definite calling to commit themselves to career involvement in missions.

"Our reason for coming and our purposes for being here takes us back to many significant milestones along the way in our own lives. To experiences we learned from parents, brothers and sisters, friends, teachers—from all those people who helped us to be more than we were," Rob said.

To Janie her commitment to missions is a combined act of giving and receiving. "Something that I have always believed very strongly and now believe even more is that as a missionary I have to learn the lesson of listening love. After I have listened and established a trust relationship with an individual, then I have earned the right to be

heard."

The Sellers will be joined by more than 100 home and foreign missionaries and denominational leaders also participating in the student conference.

Some of the speakers include: Jimmy Allen, pastor of First Baptist Church, San Antonio, Texas, and immediate past president of the Southern Baptist Convention; Ed Seabough, director of public relations and special events at the Home Mission Board, Atlanta, Ga.; and Carolyn Weatherford, executive director of Woman's Missionary Union, Birmingham, Ala.

Registration is made through National Student Ministries at the Southern Baptist Sunday School Board.

To obtain more information write to: Student Conference on World Missions, MSN 153, 127 Ninth Avenue, North, Nashville, TN 37234.

Missions speakers...

(Continued from page 1)

Foreign Mission Board.

Bryan told the attenders that when difficulties exist and when problems arise in various countries, it creates even more of a challenge to the people of God to bring hope to the world. "There is a resurgence of desire on the part of the people of the world to hear the gospel and to see what it means to their lives," he stated.

Christians, he said, are all priests functioning individually before God, are all servants in the church, and are all witnesses to the world.

Ruben Canas, director of language and interfaith witness, TBC, told the group of work in Tennessee with internationals.

Conferences were offered throughout the week-end on enlistment, mission study, mission support, mission action, and work with various age groups in the WMU program.

Plane crash victims recovering in Texas

ABILENE, Texas (BP)—Pastor Riley Fugitt, who remained in critical condition for days following a plane crash in the Virgin Islands, is improving at Hendrick Medical Center, as are his wife, Vonceil, and Caleb Watson, also injured in the crash.

Fugitt, the most seriously injured among the seven survivors of the July 24 accident that killed five Texas Baptists, suffered a broken right hip and pelvis, broken sternum and collar bone, broken ribs and a collapsed lung. He had remained more than two weeks at the U.S. Navy Hospital in Puerto Rico before transfer to Abilene. He is pastor of First Baptist Church, Clyde, Texas, where four of the five victims were members.

Mrs. Fugitt is in "good" condition recovering from a broken collar bone, broken right arm and ribs, and a cracked pelvis. Watson, 15, has had several operations to correct his injuries which include a collapsed lung.

The Fugitts' son, Mickey, an evangelist, was also on the plane carrying the 12 Baptists and nine others toward St. Kitts where the Baptists were to help Antioch Baptist Church in Bible schools and construction. His main injuries were compression fractures of the spine. He is wearing a brace and plans to resume his revival schedule in late August.

Other survivors have been released from Hendrick Medical Center.

The Federal Aviation Administration and the National Transportation Safety Board are investigating the causes of the plane crash. Final reports may not be released for several months. Newspapers have reported that Prinair Flight 610, which carried the 21 passengers, was 1,300 pounds overloaded.

Charles Earl leads Loudon congregation

Charles Earl, former pastor of Lyons Creek Baptist Church in Knox County, is serving as pastor of First Baptist Church in Loudon. He led the Lyons Creek congregation for nearly seven years.

A member of the Executive Board of the Tennessee Baptist Convention, Earl serves on the program committee and is vice-chairman of the administrative committee of the board.

In addition to the Lyons Creek pastorate in Strawberry Plains, Earl has served as pastor of First Baptist Church in New Tazewell and in Bluff City, and Blue Springs Baptist Church in Rutledge. He is a graduate of Carson-Newman College in Jefferson City and earned the master of theology degree from Southern Baptist Theological Seminary in Louisville. He also earned the doctor of ministries degree from Luther Rice Seminary in Jacksonville, Fla.

The Loudon church had been without a pastor for about nine months. Former pastor Charles Dennis is serving at Grandview Baptist Church in Nashville.

East Ridge, Chattanooga, names Lovorn as pastor

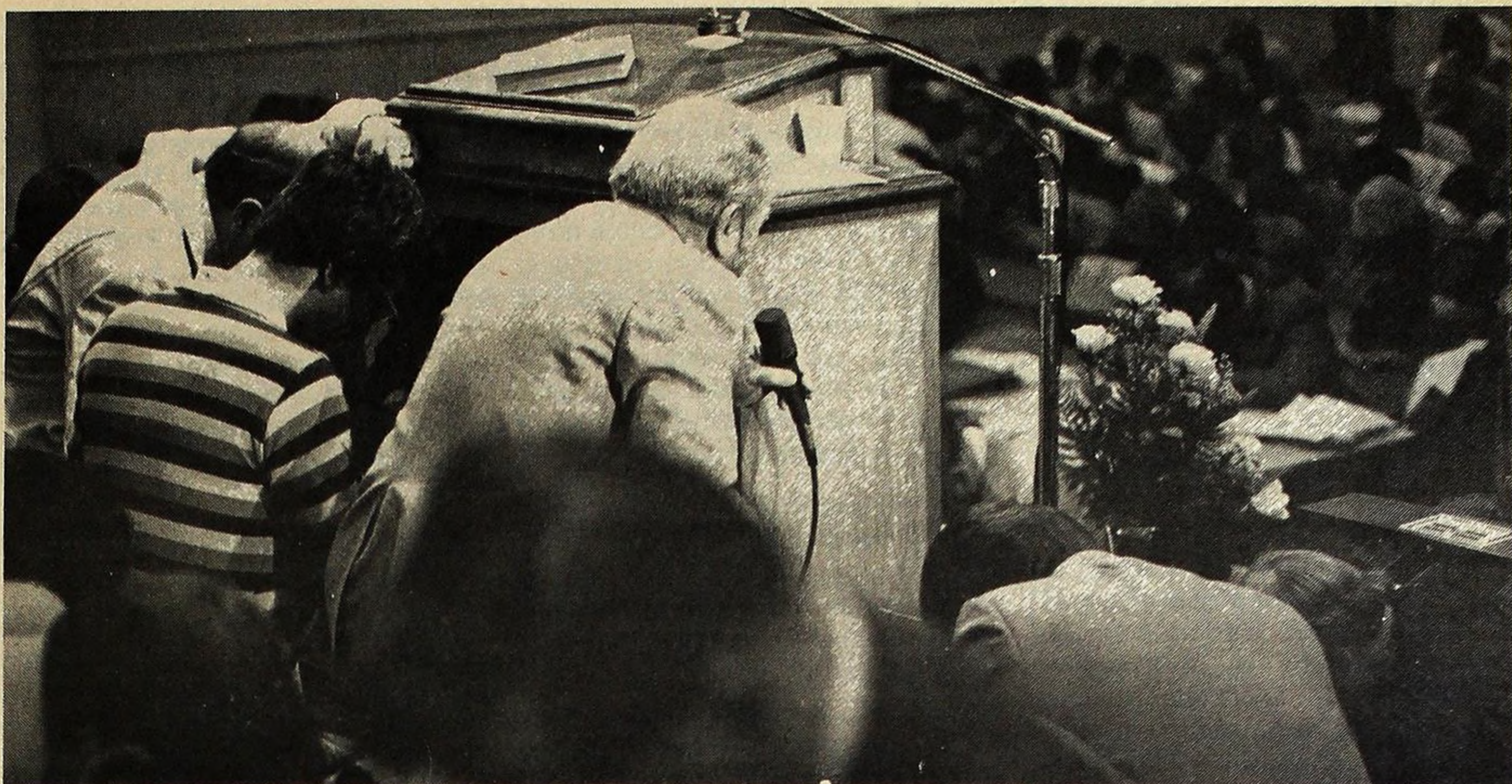
Thomas Eugene Lovorn has been elected pastor of East Ridge Baptist Church in Chattanooga.

Lovorn received his education at Mississippi College, Clinton, Miss.; New Orleans Baptist Theological Seminary, New Orleans, La.; and Luther Rice Seminary (Fla.).

For the past 11 years he has been pastor of First Baptist Church in Cheraw, S.C. He is the author of several pamphlets, articles, and lesson materials used in Baptist programs. He serves as a member of the board of directors and trustee for the Caribbean Christian Center for the Deaf, in Jamaica, West Indies.



Lovorn



COMMITMENT TO REACH PEOPLE—W.A. Criswell (center), pastor of First Baptist Church, Dallas, Tex., kneels with about 500 Southern Baptist pastors, many with tears in their eyes, as they commit themselves and

their churches to reaching people for Jesus Christ during the Heart of America Bible Conference. Criswell, co-sponsor of the conference, closed out the three-day meeting in St. Louis with the commitment service.

Criswell/Robison conference urges revival

By Robert O'Brien

ST. LOUIS, Mo. (BP) — The much-publicized Heart of America Bible Conference started out in a blaze of expository biblical preaching by a battery of speakers at Tower Grove Baptist Church and ended up as an old-fashioned prayer meeting for spiritual revival.

Kneeling Southern Baptist pastors, many in tears, filled the aisle, the front of the church and the pulpit platform during the conference's final session. W. A. Criswell, pastor of First Baptist Church, Dallas, knelt in their midst praying that each would commit himself and his church to take the message of Jesus Christ to each person in his community.

Criswell, co-sponsor of the conference with evangelist James Robison, closed the three-day meeting with a stirring sermon on the apostle Paul's dedication to evangelism. Then he told the conferees from nine states that his church had recently dedicated itself to taking the gospel directly to every person in Dallas.

"We have already knocked on the doors of 35,000 homes and found 5,000 people whose hearts are open and we have just begun," he said. "Already I can feel a new caring, a new intercession, a new spirit of outreach," he said of his 20,000-member church, the largest in the Southern Baptist Convention. "God is blessing us more than at any time in my 35 years as pastor."

The conference drew much advance publicity as the first of projected series of 20 across the nation to "affirm the authority of the Word of God, to strengthen pastors and churches through evangelism, and bring about revival."

It attracted an official registration of 1,000 persons from nine states and had a top attendance at evening sessions of 2,300 in the auditorium and overflow areas serviced by closed-circuit television.

At a news conference on the opening day, conference sponsors stoutly denied that the conference, referred to in an advance letter to the press from the host church as an "inerrancy conference," was part of the political struggle which erupted during the Southern Baptist Convention in Houston in June. The issue involved biblical inerrancy (without error), amid charges of "liberalism" in Southern Baptist educational institutions.

Although a number of speakers referred to the folly of "liberalism" and urged support for an "infallible and inerrant" Bible, they mainly devoted themselves to expository Biblical preaching and avoided launching attacks against "liberals" in Southern Baptist colleges and seminaries.

In an address before the closing session, Criswell, a former SBC president, did speak

pointedly about a modern-day attack on the Bible and of "professors in the academic world that scoff at and ridicule the infallibility of the Holy Scriptures." But he made no direct reference to Southern Baptist professors.

The only presentation devoted entirely to biblical authority came from Paige Patterson, president of the Criswell Center for Biblical Studies, Dallas, who gave a two-part address on the subject.

Not only did speakers avoid attacks on Southern Baptist institutions but two expressed direct affirmation for Southern Baptist higher education.

"I am thankful for training at a Baptist seminary and college," declared Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla., as two SBC seminary presidents listened from the audience. "We know they have problems, but if you were president," he told the audience, "you'd have the same problems. Let's pray for these men."

Larry Lewis, conference co-chairman and host church pastor, spoke of the beneficial impact that Southwestern Baptist Theological Seminary, Fort Worth, has had on his life and the lives of other alumni.

Before calling Russell Dilday, Southwestern Seminary president, to the platform to pray, he declared that in a discussion in Dilday's office recently, Dilday pointed to his Bible and described it as "the infallible, inerrant Word of God." The audience applauded.

Another seminary president at the conference, Milton Ferguson of Midwestern Baptist Theological Seminary, Kansas City, was also asked to close a session with prayer.

Criswell, Robison, and SBC President Adrian Rogers, recently elected in Houston, said at the news conference that the series of meetings, which will convene next at Southern Baptist Theological Seminary in November, were planned long before the Houston SBC to start spiritual revival to counteract the growing tide of secularism in America.

Rogers, pastor of Bellevue Baptist Church, Memphis, declared during the opening session, "My aim as president of the Southern Baptist Convention is revival — real revival — heaven-sent, God-breathed, Holy Ghost, mountain-moving, earth-shaking, Devil-defying revival. That's what I want in my heart, in my family, in my church, in my denomination, in my country. That's what I'm praying for."

"I want something to happen," Rogers continued, "that cannot be explained by personalities, propaganda, and promotion. I

want something real that the very ears of those who hear about it will tingle, and they'll have to say this is nothing less than the work of God."

"I want to tell you with all my heart that neither our convention or any convention is going to be changed with the banging of a gavel," Rogers said. "I believe that we need for the cleansing tide of Calvary and the winds of Pentecost to blow through our lives. That's what I'm praying for, that's what I'm believing God for. And I'll tell you something else, God has already told me it's going to happen."

"Right hard on the heels of that, I'm praying that the leadership God has placed in my hands as president of the Southern Baptist Convention will end in an upturn in baptisms, and I'm praying in the next several years we will baptize more souls than we have ever baptized in the history of our Southern Baptist Convention," he declared.

"I believe that the conference we are having (in St. Louis) is but a harbinger of that."

Conference planners and speakers — in presentations, in private conversation and in the news conference — made reference repeatedly to the need for revival to permeate individuals, churches and denominational institutions.

Although they repeatedly emphasized they weren't castigating the colleges and seminaries and that the Bible conference series is aimed at revival across the board, Criswell, Robison and Rogers indicated in the news conference that a spirit of "flaming evangelism" needs to invade students and professors. "We're producing too many academicians, philosophers, speculators, humanists, counselors — not the flaming evangelists there used to be," Criswell said.

"I know that many are blessed by our professors," said Robison. "I have been. It would be foolish to lay all the blame on any institution or educator. I believe there may be and are some (professors) who have discredited the word of God, who have brought about a skeptical attitude toward evangelism which our denomination is trying to emphasize. But we're not here to point the finger at them. We've got to trace our problems back through the family, through emphasis on material things. Let's see mothers and dads revived, pastors revived, music directors revived and evangelists revived," Robison said.

BAPTIST AND REFLECTOR

brings you news first

EDITORIAL

Questions about Belmont Plaza, Service Corporation

By Al Shackleford

This week I would like to use this space to deal with a number of questions which I am being asked about the Tennessee Baptist Service Corporation and Belmont Plaza. I must state here that some of these answers are my interpretation of the facts and events which surround the problem.

Who actually owns Belmont Plaza today?

That is a rather involved question. Technically, the facility is "owned" by the Health and Education Facilities Board of Metropolitan Nashville and Davidson County. This board issued \$5-million in bonds which were purchased by investors. The Tennessee Baptist Service Corporation has signed a leasehold agreement, which states that the TBSC will lease the facility, make all principal and interest payments, and will own Belmont Plaza in A.D. 2004 when the bonds are paid off.

Weren't we told when the Tennessee Baptist Service Corporation was being organized that the Tennessee Baptist Convention would not be liable for the indebtedness of the TBSC?

This what convention leaders believed at the time. The charter of the TBSC was so drawn and approved, with these provisions.

Then, why are we now told the convention is liable for the \$5-million debt on Belmont Plaza?

Of course, this is a legal question which cannot be answered completely unless the matter were taken to court. However, similar cases in recent years have indicated that the courts might rule that the TBC is liable for the debts of the TBSC — and probably any other TBC institu-

tions. Remember, that the charter of the Tennessee Baptist Service Corporation was approved by the state convention; the state convention elects the TBSC Board of Directors; and the TBC has provided funds in its budget for the TBSC. And, apart from the possible legal liability, there is the moral obligation to fulfill any liabilities made in the name of Tennessee Baptists.

We were told that the Tennessee Baptist Service Corporation would be self-supporting. Why are they included in the TBC budget and how much Cooperative Program money has gone to the TBSC?

The self-supporting aspect is an ideal. After the TBSC becomes fully operative, this might happen. In its first annual report to the convention (1975 Annual, page 167), the TBSC stated, "However, until such time as projects are established and in operation, it will be necessary for the Cooperative Program to provide operating funds for a state office and administrative staff." In December 1974 the TBC Executive Board voted to transfer \$46,699 in the 1974-75 state convention budget from the office of assistant to the executive secretary (Gene Kerr) to the Tennessee Baptist Service Corporation (1975 Annual, page 108). Since that time, the TBC budget has included \$67,188 (1975-76 budget); \$72,563 (1976-77 budget); \$89,696 (1977-78 budget); \$98,015 (1978-79 budget). In addition, the TBC Executive Board has allocated \$25,000 from 1976-77 budget overage and \$10,000 from 1977-78 overage.

Couldn't the problem with Belmont Plaza have been solved by the TBSC without interference of the Executive Board?

The Service Corporation re-

quested a \$1.5-million letter of credit and the assurance of \$100,000 per year from the state convention budget. The Executive Board could not grant this request, because the 1976 TBC had set the debt limit on the Service Corporation at \$5-million and the TBSC was \$5-million in debt. The Executive Board voted to call a special TBC, which was held April 5, to consider the TBSC request and other options.

Are there two Belmont Plaza committees? What is the difference?

On Feb. 22, the Executive Board authorized the Executive Board president, Gerald Stow, to appoint a committee to study and bring alternatives (to the TBSC request) to the April 5 called TBC. This committee included seven appointed members, plus the Executive Board president and the TBC president as ex officio members, and was called the special Belmont Plaza Study Committee. That committee ceased on April 5.

The called TBC authorized TBC president W. Fred Kendall II to appoint a committee to sell or to transfer Belmont Plaza, at the discretion of the Executive Board. This Belmont Plaza Committee has 11 appointed members, plus the Executive Board president and TBC president as ex officio members.

No doubt some confusion comes because all seven appointed members of the former committee were appointed among the 11 appointed members of the latter committee. Also, Bill Coles was named chairman of both committees.

Was it a good idea to name the total Special Belmont Plaza Study Committee to the Belmont Plaza Committee?

I feel it was a good move. Obviously, the seven members on the first committee had spent six weeks of intensive study into the possible options of the Belmont Plaza problem. This background was needed on the second committee.

Is it true that the Special Belmont Plaza Study Committee favored selling Belmont Plaza outright, rather than keeping it or transferring it to another group?

Yes, the committee's recommendation to the April 5 TBC was to sell. The "to transfer" was an amendment by Lee Prince of Memphis, which was approved by the messengers.

Weren't we told by the Special Belmont Plaza Study Committee on April 5 that the facility could be sold without financial loss?

No, on the contrary. Bill Coles told the April 5 TBC that the total loss could be between \$500,000 and \$2-million (See Baptist and Reflector, April 11).

If the first committee (which constitutes a majority of the present

committee) favored selling Belmont Plaza, why did they recommend to the Executive Board on Aug. 9 that the facility be transferred to Consolidated Resources Corporation and Retirement Centers of America?

The present committee feels a stewardship to lose as little mission money as possible. The only offer of an outright sell — and it was not official — was for \$2.5-million. The proposal from CRC would hold the possibility of Tennessee Baptists eventually recovering our continuing investment.

It should be noted that the committee's recommendation did contain an "unrecommended" option of selling the facility outright.

Is it true that if we took the CRC proposal or the substitute (letting a committee named by the Executive Board operate it) that the TBSC would still be liable for the \$5-million indebtedness?

In either case, the bonds — with the TBSC's name on them — would still be in place. Under the CRC proposal, that group would stand between the bondholders and the TBSC for \$3.5-million of the debt. Technically, Tennessee Baptists would still be ultimately liable for the total debt.

What was all that discussion about at the April 5 TBC that no religious services could be held in Belmont Plaza?

The lease which the TBSC signed with the Health and Education Board clearly states: "Section 8.10. Restriction Against Certain Religious Activities. (a) The Lessee hereby agrees that throughout the Lease Term no part of the project shall be used for sectarian instruction or as a place of religious worship or in connection with any part of a program of a school or department of divinity of any religious denomination."

This could present an obvious problem if the H&E Board were pressured to force the TBSC to tell a Baptist church or Belmont College that they could not use Belmont Plaza for religious activities.

Isn't it true that all three TBC colleges have the same restriction on their buildings?

The presidents of Carson-Newman College and Union University have told me that there is no such agreement on any of their facilities. Belmont College does have this stipulation on two of their classroom buildings which were financed through the H&E Board.

Who is at fault for the financial problems of Belmont Plaza? How do we know it won't happen again with other TBSC projects?

The Executive Board on May 8

(Continued on page 5)

CIRCULATION THIS ISSUE—77,673

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Tom Madden, Executive Secretary-Treasurer

BOARD OF DIRECTORS: Gayle Alexander, chairman; Charles D. Earl, vice-chairman; James Austin, Stanley Brumfield, Robert Campbell, E.E. Carrier, Paul Clark, William E. Crook, John Daley, Mrs. Robert Gay, Hayward Highfill, Fred Kendall II, Howard Kolb, Pat Landrum, Paul Shell, Gerald L. Stow, Miss Osta Underwood, and Herschel Woodburn.

Questions...

(Continued from Page 4)

authorized a TBSC Study Committee to consider the relationships and liabilities of the TBSC and to report to the Executive Board. Let's wait until that committee completes its thorough study. Perhaps the best statement on Belmont Plaza was made by Bill Coles on April 5 to the TBC; (1) since the TBSC had no assets, it was at the mercy of various lending institutions, (2) we had asked non-experts to negotiate the construction and financing of a project which requires very technical expertise, (3) the bond prospectus, the bond indenture, and the feasibility study were not reconciled, so that the demands of one of these were not possible under another document (Baptist and Reflector, April 11).

Hasn't the TBSC lost money on other projects?

The Service Corporation has been involved — at least to the point of obligating money — in three other projects: Holly Oaks Retirement Center near Dandridge which resulted in a \$111,191.99 debt, which was written off in 1977; Old Hickory Towers, Nashville, which resulted in \$12,000 in unrecovered debts, which was written off in 1977; Baptist Health Care Center, Lenoir City, in which the TBSC has the sub-lease, is apparently a financial success, and is being examined by the TBSC Study Committee. The TBSC is "sponsor" of Deer Lake Retirement Village, Nashville, and will assume ownership and management of the common facilities when the project is completed, perhaps within two years.

If the TBSC was organized to provide a ministry for senior adults, why is it spending all its time in facilities?

The program statement, which was approved by the 1974 TBC, (See Baptist and Reflector, March 7), actually deals with facilities. The TBSC has been trying to fulfill its convention-assigned task. A program of ministry to senior adults was approved by the 1978 TBC, and was later assigned by the Executive Board to the church training department.

Why didn't (or doesn't) the Executive Board or somebody step in and stop the TBSC?

The Service Corporation — as is true with all our TBC institutions — is not under the Executive Board. Each of these institutions is operated by its own Board of Directors or Board of Trustees, which is elected by the convention and is responsible directly to the convention. The Executive Board became involved in Belmont Plaza when the TBSC came to it with its financial problems.

How much money has the Executive Board spent this year to

Letters to the Editor...

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

Dislikes board secrecy

Dear editor:

My faith in Christianity was strengthened immeasurably on March 3, when I was verbally thrown out of a public meeting of the Tennessee chapter of Atheists by America's number one no-God advocate, Madalyn Murray O'Hair. (I attended that meeting as an interested observer and a newspaper columnist.)

However, my faith in the Executive Board of the Tennessee Baptist Convention was badly shaken on Aug. 9 when I was refused the privilege to speak at a called, public meeting of the board. Then immediately I, along with other Baptist pastors, TBC staff employees, and members of the press were officially excluded from the meeting so the board could "secretly" discuss a financial appraisal of Belmont Plaza.

That surprising action by the board added to the feeling that Tennessee Baptists have been uninformed, misinformed, misled, put down, and finally, left with a white elephant — Belmont Plaza — which continues to divide and disillusion us and erode confidence in our leaders.

When we "non-members of the club" were permitted to return, we were informed that Belmont Plaza's appraisal figures "run between \$3-million and \$5-million" and that "this is a confidential figure." The "confidential figure" was published the next day in Nashville's morning newspaper!

Apparently the "Sunshine Law" does not apply to public meetings of the TBC Executive Board which also refuses to hear a fellow Tennessee Baptist unless he is a member of the board.

I wonder if the board is capable and/or willing to carry out the eight-point directive concerning Belmont Plaza, given by the convention in called session on April 5, in the best interests of Tennessee Baptists. Therefore, I strongly suggest that further action concerning Belmont Plaza be deferred until the annual meeting of the TBC in Memphis, Nov. 13-15.

Ralph Duncan
Box 394, Old Hickory Blvd.
Antioch, TN 37013

I feel that Bill Coles, chairman of the Belmont Plaza Committee, gave an adequate explanation of the reason why the many facets of the appraisal should not be discussed publicly and published — any interested purchaser would obviously make an offer that is considerably less than the appraised value. (editor)

Academic freedom

Dear editor:

In the Aug. 8 Baptist and Reflector ("Seminary presidents feel convention affirmed schools"), one reads, "Academic freedom is rooted in the structures of the Southern Baptist Convention and not in what one person says."

Academic freedom has often been announced in various universities. One assumes that students as well as teachers should benefit from academic freedom — the

keep Belmont Plaza from going into default?

Tom Madden, TBC executive secretary-treasurer told the Executive Board on Aug. 9 that since the Feb. 22 Executive Board meeting \$216,708.02 has been allocated for principal and interest payments, insurance, utilities, security, etc.

right to differ intellectually and mannerly.

One wonders how long a student would last in a seminary if such one pressed to learn how James 5:14 became so nearly cancelled denominationwide.

A woman 73-years-of-age, a member of Baptist churches all her adult life, said to me before she died, "If my church would do as James 5:14, I'd be the first down the aisle." She had asked deacons, and they had only looked "sheepish."

It would seem love for people and the compelling desire to minister healing would cause some pastors to depart from the denominational pattern. There is some anti-freedom where so many people seem mimeographed copies of each other.

Clout seems to have crowded out the power of God promised. "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me..."

In I Corinthians 2:4, Paul says, "My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Pentecostal power to witness is available today.

Seminaries, please handle the question, "What shall we do that we might work the works of God?" (James 6:28).

Jesus answered, "Believe."

James said it also for then and now, "Ask in faith, nothing wavering."

Would you like to see people saved as at Pentecost?

"The fields are white unto harvest." Let us believe and receive anointing for witnessing. See Acts 10:38.

Carl Chapman
205 Lancaster Ave.
Chattanooga, TN 37415

Please don't confuse academic freedom in educational institutions with a church's complete freedom to set its own activities, autonomy of the local church. (editor)

Satan would divide

Dear editor:

Let me commend you on the July 18 editorial, "Inerrancy questions need answers."

This question needs to be answered quickly, and we need to get on with our Bold Mission Thrust. It seems just as our Bold Mission Thrust is getting off the ground and moving forward, Satan opens his bag of tricks to disrupt, detour, and hopefully destroy the zeal of this great program. We need something to keep us united and not to divide us.

There is nothing Satan will not do. There is no one he will not try to influence. I pray that Satan will not divide or destroy the great efforts that have gone into our evangelistic Bold Mission Thrust among Southern Baptists.

I believe and preach God's Holy Word, and I also believe that 99 percent plus of our Southern Baptist pastors, denominational

Personal perspective

BY TOM MADDEN
TBC executive secretary

Our splendid director of the Brotherhood department, Archie King, told me of a recent conversation he had with Webster Carroll, one of our foreign missionaries now located in Uganda. Carroll said one of the things Idi Amin did during his eight long "terrible" years of rule was to stop up the wells of the Ugandans. These wells, built at regular intervals across the country, were invaluable to the people. Their wreckage brought tremendous hardship upon the already tortured people.



Madden

I immediately reflected that this was not a new technique but was used by the Philistines. "Isaac dug again the wells of water which had been dug in the days of his father Abraham, for the Philistines had stopped them..." (Gen. 26:18)

I further reflected that one of Satan's most fruitful strategies is to stop up the spiritual wells of God's people. God wants us to be a channel for the water of life, and if Satan can fill those wells with material debris, he will inflict great damage to each of us and irreparable hurt to God's Kingdom.

It might be well if you and I checked our spiritual wells. It could be that, like Isaac, we need to dig again those wells which have been dug in days gone by, but gradually have become stopped.

leaders, and professors believe and teach the true Word of God.

It has been my privilege to finish at four of our Southern Baptist schools, and I thank God for them.

Elmer J. Foust
1637 Pearson Ave. S.W.
Birmingham, AL 35211

Enough, enough, etc.

Dear editor:

The "letters to the editor" section was a refreshing breath of trust when it first started. Unfortunately, it has some stale, redundant air blowing now.

The issue of the Bible is never going to be settled, but the battle gives the appearance of Southern Baptists being locked in heated and hateful conflict. We are the most unified mission organization in the world.

So, please — ENOUGH, ENOUGH, ENOUGH, ENOUGH, ad finitum — up to 300 words!

Joseph R. Crichton
1607 La Paloma Dr.
Knoxville, TN 37919

Pulpit To Pew

By Jim N. Griffith

A physician has written a book on the healing power of humor, stating that laughter prolongs life.

The writer of Proverbs said the same thing a long time ago: "A merry heart doeth good like a medicine."

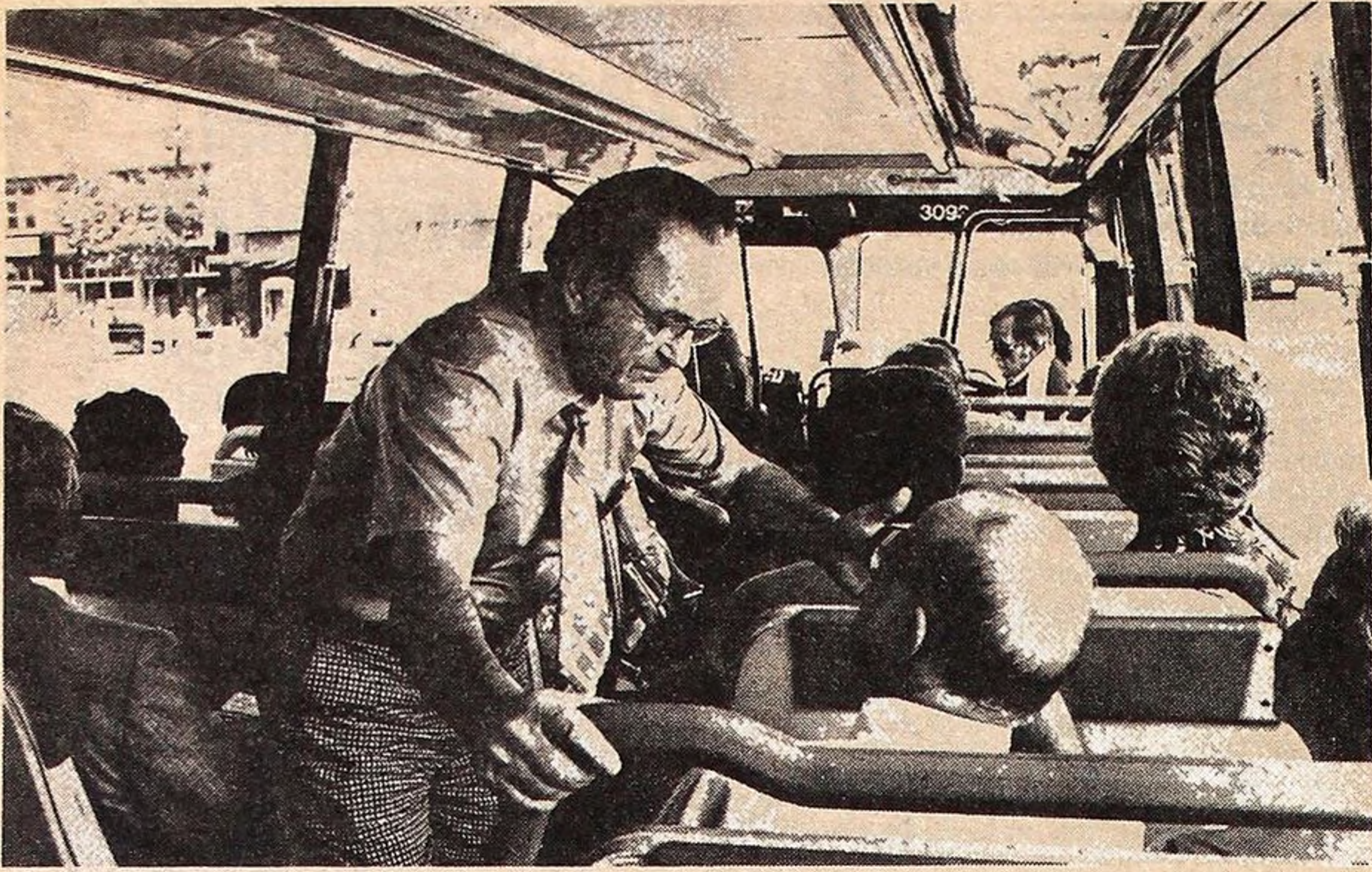
And Carl Sandburg said, "laughter was medicine to weary bones" which only serves to emphasize that one laugh is better than 100 groans.

There are many who know that laughter is a corrective force that prevents us from becoming cranks and it may be that the most completely lost of all days is the one in which we have not laughed.

Certainly it would be said that what this tense old world needs is a mirthquake.

What's more, we now have it on good medical authority that we would be wise to heed the excellent advice: "Smile and the world smiles with you and lives longer."

If, as the doctor claims, laughter prolongs life we should remember: "He who laughs, lasts."



BUS RIDE—Harry Chalk, director of missions for the Lexington Association in Lexington, S.C., shares comments with a fellow passenger on a 'two-bit' tour of Atlanta during a seminar at the Home Mission Board.

S.C. directors of missions look first-hand at inner city

By Dan Martin

ATLANTA (BP)—South Carolina directors of missions got a first-hand look at problems in metropolitan areas when they were treated to a "two-bit" tour of Atlanta.

The directors participated in the tour as part of a metropolitan awareness seminar at the Southern Baptist Home Mission Board.

"Transportation is a fact of life in the metropolitan areas," Don Hammer, director of the department of metropolitan missions at the Home Mission Board. "The day of the big, gas-guzzling car is nearly gone. More and more, we will have to depend on mass transportation in the urban areas."

The role of cities in American life was spelled out by John Havlik, director of evangelism education and writing: "We are living with urbanization. Constantly and continually, we will live in the cities. Nothing is going to change that, except for nuclear war, and then those few who are left will go to the caves."

Havlik added that God is calling Southern Baptists and other Christians to make a commitment to live, work and evangelize in the city. "There is much concern in our country today for the plight of the boat people, but there are people in Atlanta who are naked and hungry, too," he said.

In order for the directors and their wives to get a first-hand look at the city, Hammer gave each person 25 cents and turned them loose to ride public transportation through the heart of Atlanta.

"This is the 'two-bit' tour," Hammer said. "It costs a quarter to ride from downtown Atlanta to the outskirts on MARTA (Metropolitan Atlanta Rapid Transit Authority). We'll give you the first quarter, but if you lose it or forget to get a transfer, the second quarter is on you."

To make the tour, directors rode two buses and one of the new MARTA trains to the station on Atlanta's east side. They had to transfer twice.

The bus tour took them through the heart of Atlanta, a city receiving wide publicity because of high crime rates and a zooming number of murders. By mid-August, more than 150 murders had been committed there this year.

Directors, however, rode the mass transit system at a "safe," though busy, time. They caught the buses and train in the midst of the rush hour, riding the 11-mile from 4:35 to 5:30 p.m. on Friday afternoon.

"Pay attention to the people around you. Talk to them. See what is going on," Hammer urged the directors.

As the "tourists" caught Bus 23 on West Peachtree, they scampered aboard three or four buses, grabbing seats and standing space as it was available.

Enroute downtown, they went through a

panorama of metro scenes: buildings being built and demolished; spanking new steel-glass-concrete office buildings standing side by side with deteriorating turn-of-the-century grimy brick buildings; exclusive condominium dwellings standing cheek-and-jaw with junk-strewn, ramshackle frame dwellings.

There were beautiful, new, expensive hotels and run-down flophouses, storefront churches and elegant cathedrals with locked front doors and screened-off stained glass windows, nude "Las Vegas" bars and reservations-only restaurants.

As the bus wove through traffic on Peachtree Street—Atlanta's most famous thoroughfare—directors and their wives spotted several flashily dressed—black and white—prostitutes plying their trade even at that early hour.

One woman tour member saw two men lying in a little park near the downtown area. "Don't think nothing about it, honey," said a black woman security guard sitting nearby. "They're just drunks. They're there all the time."

As directors looked around the buses, they spotted people from all segments of life sitting on the blue and white seats.

As the directors and their wives were "debriefed" at a dinner, James Nelson, director of the associational missions divisions, called on them to "commit ourselves anew to being on mission for God. Being on mission personally is the best thing that could happen to any of us."



WAITING ON MARTA—South Carolina directors of missions and their wives stand in line at the Georgia State station of the MARTA train during a 'two-bit' tour of Atlanta. The missionaries and their wives took their places in line with the regular riders during rush hour.

More Baptist students said preparing for church work

NASHVILLE—The number of Southern Baptist students preparing for church vocations surged by 3,378 last year 17,157, a Baptist Sunday School Board survey for the year ending April 30 revealed.

"It appears that Southern Baptists' commitment and support to the Bold Mission Thrust emphasis is having its effect on college students," said Charles Roselle, National Student Ministries secretary.

An increase in mission support was also seen as the number of students involved in Baptist Student Union missions increased by 769 to a total of 5,064 this year.

The summer mission participation breakdown was—409 students involved in Home Mission Board areas; 105, Foreign Mission Board areas; and 4,868, state projects.

Despite the growth in mission outreach and preparation for church vocational careers, student ministries experienced losses or standstills in student baptisms, the number of campuses with student ministries and the total number of students involved in campus programs.

There were 5,292 students baptized in Southern Baptist churches, a decline of 636 and a loss of 20 campuses with student ministries. The number of students involved in campus programs was 134,246, a gain of 22 compared to the jump of 7,000 students in the 1977 survey.

"I am afraid the decline in baptisms is a reflection of the entire Southern Baptist Convention," Roselle said.

Roselle said that the losses of campuses with student ministries occurred mainly in the newer convention areas where there is a heavy dependence on volunteer student directors. "There has also been a large turn-over of state directors of student work throughout the convention and during these transitions volunteer leadership is often lost."

Roselle expects growth to return to every facet of student work and believes that the increase of directors of student ministries during the past year will be a contributing factor.

Last year 906 persons served as directors—411, full-time; 96, part-time; and 399 volunteers.

"Directors are the lifeblood of student ministries as they organize and coordinate the work on local campuses," Roselle said. "As more persons fill leadership roles new ministries are started and more students reached."

Roselle said that decline of student work in many key areas was a disappointment following 10 years of record-growth but he is not pessimistic.

"Due to some changes during the past months we are anticipating 1979 to be a banner year for student work," he said.

These changes include: the establishment

of new and aggressive leadership in state offices; the formulation of a new convention in Nevada and establishing the position of a state student director; the selection of a worker to supervise the rapidly growing work in western Canada; and the crystallization of Bold Mission Thrust goals for student work in every state and the launching of actions to meet these goals.

Tennessee's portion of the report indicates there are 36 campuses with a Baptist Student Union, with 14 others listed as "possibilities." There were 16 full-time, 12 part-time, and 5 volunteer directors.

The report shows there are 31,434 Baptist or Baptists preference students on Tennessee campuses, with 3,844 involved in BSU programs. There were 102 students baptized in local Baptist churches during last year.

Approximately 560 Tennessee college students are preparing for church-related vocations.

The survey reports that 304 Tennessee students are involved in BSU missions—66 with the Home Mission Board, 18 with the Foreign Mission Board, and 221 in state mission projects.

On Matters of

Family Living

By B. David Edens

Director, Marriage and Family Program
Stephens College, Columbia, MO 65201

When a baby dies, don't think of a "replacement"

A baby should always be an addition, never a replacement, reminds psychologist Simon Rubin. When a child dies, parents should allow themselves ample time to mourn, time to work through the layers of hurt created by this most terrible of human experiences, before thinking of having another baby.

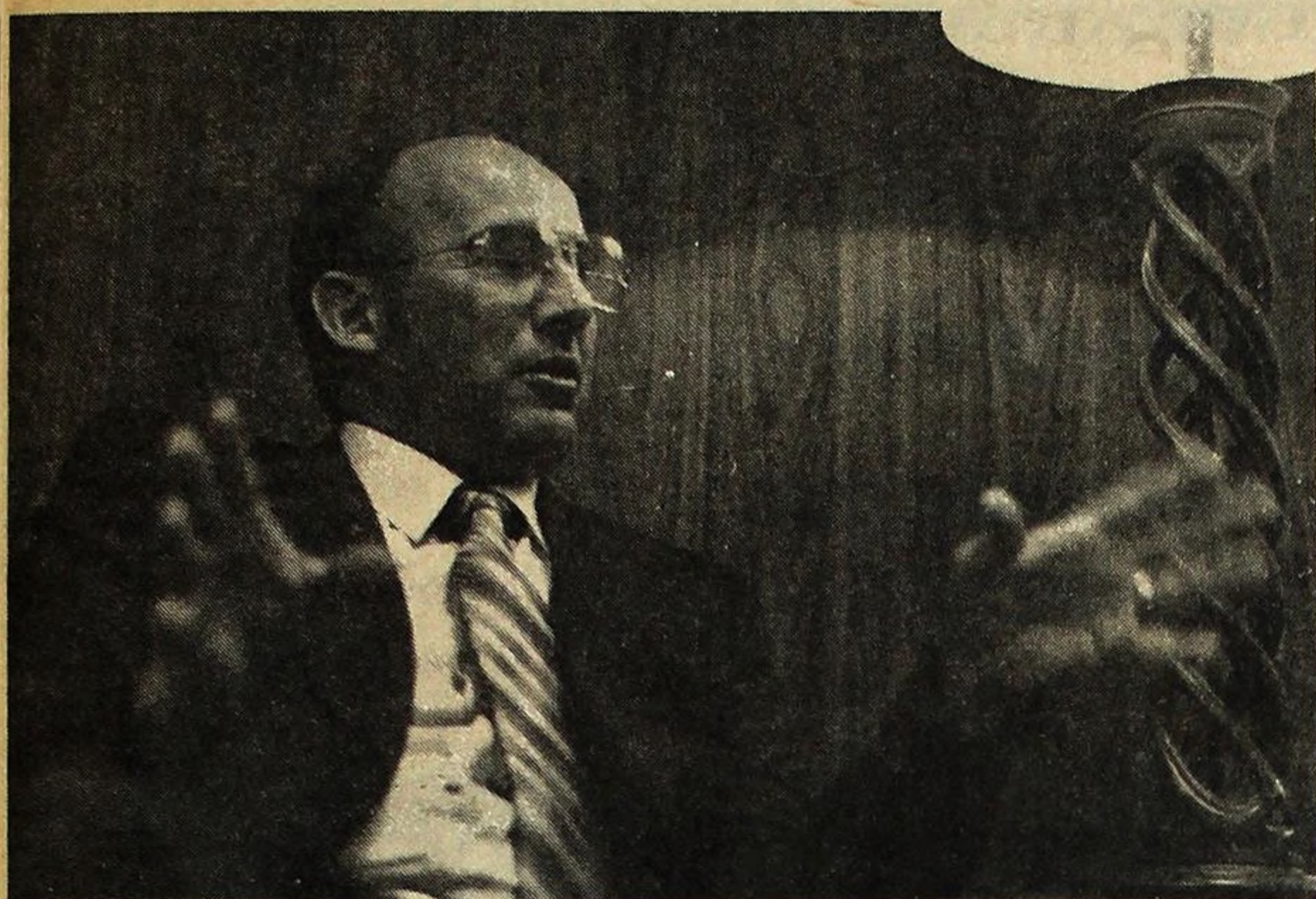
Instead, many parents who lose a baby through crib death immediately have another child to fill the void and ease the pain. A study of 30 mothers who had "replacement babies" suggests that it's wise to resist the urge.

Some of the mothers became haunted hoverers, standing guard over the newborn day and night lest "it" happen a second time. Rubin reports in the Michael Reese Hospital News. Others drew back from emotional involvement with the newcomer, fearful of loving again.

A University of Nebraska follow-up of another 32 families who had lost children to the sudden infant death syndrome showed that at least nine months had to pass before the households resumed anything resembling normal function, and parents did not approach the level of well-being enjoyed before the tragedy for at least 16 months.

Researchers John DeFrain and Linda Ernst consider it significant that only 32 of the 63 families whose babies had died in this manner were available, and these agreed to answer only written questions because "they didn't think they could take an interview." Thirteen families stricken with Sudden Infant Death Syndrome had moved, a high percentage in a state marked by low mobility.

The only factor that seemed to affect the length of parents' recovery period was income, Ernst and DeFrain observed in Human Behavior. Grief healed faster when there was money to spend. Religious affiliation, the number of friends the couple had, prior awareness of SIDS, whether or not an autopsy was performed—none of these seemed to be associated with recovery time.



JOHN MCGUCKIN—Speaking for the Cooperative Program.

Argentina missionary spends rewarding year in Tennessee

BRENTWOOD—It took a real ham to convince an Oklahoman-born Southern Baptist foreign missionary to spend his year of furlough from Argentina in Tennessee working with the Tennessee Baptist Convention.

But for the past year, Missionary John McGuckin has done just that—serving as missionary in residence for the TBC Cooperative Program and Stewardship department.

McGuckin, a music missionary in Argentina for 10 years, had already made plans to spend his furlough near his wife's home, living in missionary residence provided by a Baptist church in Decatur, Ala., when a ham radio operator contacted him on behalf of the Tennessee Baptist Convention, inviting him to work with them.

"We already had a home and our plans were made, but I said, 'You send us the information and we'll pray about it and see,'" McGuckin explained.

He learned that his assignment would be to travel all across Tennessee, speaking in churches, telling about his work in Argentina and promoting the Cooperative Program, the Southern Baptist Convention's unified budget plan for financing its various ministries.

"I would have been doing it anyway because that (the Cooperative Program) is where we receive the funds to work with," McGuckin said. "I felt this would be a good way of getting into the churches and being able to share what the Lord is doing in Argentina."

McGuckin is the first missionary ever invited to work with the Tennessee Baptist Convention while home on furlough. Several other state conventions have used furloughing missionaries in recent years, especially to promote stewardship and Cooperation Program giving.

The convention furnished him with a residence, an automobile and \$200 a month salary. The Foreign Mission Board provided his regular missionary salary while on furlough and lowered the usual requirements for speaking in World Missions Conferences and camps in order to free him to work with the state convention.

"We actually did more by far than what's required of furloughing missionaries," McGuckin explained. "They met us at the airport with a new car, and we hit the ground running."

He estimates he spoke more than 150 times during the year, in churches of all sizes, but primarily in small churches.

"The idea was for me to get in churches that wouldn't otherwise be able to have a missionary," he continued. "I've been in churches ranging from a big city church of 5,000 with a televised service to 22 people gathered at a small rural church in the middle of a snowstorm."

"Most of the churches I was in were hungry

for this sort of thing. They weren't having something all the time, so they were appreciative of having a missionary come and talk."

The arrangement to live and work in the Nashville area also turned out to be rewarding for McGuckin's wife, Mary Lou. She has a master's degree in education and wanted an opportunity to teach while on furlough. A week after they arrived, Nashville's Belmont College found out about her and invited her to teach English.

McGuckin said they have enjoyed living in Tennessee and getting to know Tennessee Baptists.

"I have found Tennessee Baptists to be thoroughly committed to missions," McGuckin said. "The churches as a whole are mission-minded."

He has found, however, that most Baptists don't understand the Cooperative Program and aren't aware of their own church's involvement in it.

"I've been amazed at the churches I've been in," he said. "When you ask, 'how many of you can tell me what your church is giving to the Cooperative Program,' invariably it's less than 10 percent of the people present that have any idea."

For that reason, as McGuckin has gone into churches this year, he has thanked the people for making his ministry possible, for providing his family with a house, transportation and education for his children, and then has told some of the things that have happened as a result of his being a missionary overseas.

"Then I say, 'Okay, when we receive our rewards in heaven for all that happened there, who's going to get the reward? Me? No, it's you folks right here who had a big part in it. If you hadn't given and your church hadn't supported it, we couldn't have done this,'" McGuckin told them.

He also tied Cooperative Program giving to the Bold Mission Thrust goal of giving every person in the world the opportunity to hear and respond to the gospel by A.D. 2000.

"Whether we reach the goal of Bold Mission Thrust is going to be based on whether we give," McGuckin said. "It's imperative that the churches realize the need to double Cooperative Program giving by 1982. If they don't do it, the Foreign Mission Board will have to cut back. They will not be bold. Growth will come only as the churches increase their giving. Right now, the Foreign Mission Board is not keeping up with inflation. To double the Cooperative Program is really just to keep even, not to increase."

Citing examples of the economic difficulties missionaries face, McGuckin told of a car missionaries in Argentina could buy five years ago for about \$4,000. It now sells for \$15,000. During the same five years he estimated the cost of gasoline to have

Stockton assumes Chattanooga post

William Stockton, pastor of Homestead Baptist Church in Crossville for the past five years, has been called as pastor of Spring Creek Road Baptist Church in Chattanooga. He assumed his new leadership post Aug. 20.

The east Tennessee preacher is a graduate of Tennessee Tech University in Cookeville, where he earned the bachelor of science and master of arts degree. Additionally, he earned the master of divinity degree from New Orleans Baptist Theological Seminary, New Orleans, La.

He has been a member of the Tennessee Commission for Children and Youth and was a chaplain at the Taft Youth Center in Pikeville. Earlier in his career, he was pastor of First Baptist Church in Mt. Juliet.

Powell congregation calls NY minister

Members of First Baptist Church in Powell voted recently to call Syracuse, N.Y. pastor Dean Buchanan as their minister. He is already on the field, coming from a nine-year tenure at Northside Baptist Church in the Liverpool community near Syracuse.

Buchanan told the Baptist and Reflector that the New York church was constituted in 1968. He explained that the Baptist Convention of New York includes New York State, northern New Jersey, and western Connecticut. There are about 28-million persons living in the convention area and 212 Southern Baptist churches and chapels serving the population. He estimated that 20,000 Southern Baptists live in the convention. His congregation consisted of about 150 persons, 60 percent of whom are natives of the New York area. His work was through the Home Mission Board of the Southern Baptist Convention.

While serving in the north, Buchanan was a member of the Executive Board, chairman of the evangelism committee, a member of the administrative committee, and first vice-president of the convention.

He holds degrees from Carson-Newman College in Jefferson City and Southern Baptist Theological Seminary, Louisville. While he was a seminary student, he served pastorates around Scottsburg, Ind. Tennessee pastorates include New Hopewell Baptist Church in south Knoxville, First Baptist Church in Lake City, and Pleasant View Baptist Church in Clinton Association.

multiplied five or six times and the cost of housing to have quadrupled. The cost of renting has also skyrocketed, he said, with apartments in Buenos Aires that rented for \$200 a month five years ago now renting for \$800 a month.

"There's no way missionaries can buy houses in Buenos Aires," he said. "The only solution I see is for missionaries, in a place where they have existing property now, to build condominiums."

McGuckin said he believes many of the churches in which he spoke will increase their Cooperative Program giving. Many church people told him they just weren't aware of what the needs are or how their money was being used.

Now that McGuckin's year with the Tennessee Baptist Convention has ended, he is somewhat uncertain about his future. For personal reasons, he is taking a leave of absence from the Foreign Mission Board temporarily. He plans to return to the mission field, but may consider reassignment to another country.

In the meantime, the Oklahoman has decided to stay in Tennessee. He will be living in a missionary residence provided by First Baptist Church, Donelson.

"We won't be working with the convention, but if churches want a mission program, I'd be happy for the opportunity to do the same thing I've been doing all year," he said. "Churches can still contact me through the TBC Cooperative Program and stewardship department."

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

We are citizens of many worlds. The most basic of these worlds is the home. This article along with some others to follow will consider some of our citizenship of home concerns.

Violence in the home receives increasing attention by the media. Child abuse is the leading cause of infant mortality in our nation. During this year there will be 60,000 to 100,000 children victimized by sexual abuse. These are ugly pieces of information but they are necessary considerations for us all. Child abuse is no respecter of persons. It is found at all levels of our society.



Self

Child abuse comes in six basic forms: First, of course, is physical abuse or physical neglect. Then there is emotional abuse or emotional deprivation. Finally, there are the two extremes of verbal assault and sexual abuse. People who are higher on the social and economic ladder tend toward the psychological abuses rather than the physical, but abuse comes at all levels.

At some point every parent can remember treating a child with an unnecessary roughness. That does not make you a child abuser. Child abuse is more of a pattern than a specific action. It would be easy to suggest that what most of us experience is normal human behavior. But that suggests that child abusers are not human. In fact, a common attitude is that they are beasts. But these are God's children, too — with somewhat more hurt inside than most.

What are the ingredients of child abuse? Essentially, three factors come together: the potential of the parent for abuse, a special child, and a crisis.

A parent is a potential abuser when he or she has a poor self-image, was abused as a child, feels lonely, isolated, and distrustful of others, can't cope with stress, and has unrealistic expectations of children.

Add to such a parent or parents a child which is seen as being different — whether the difference is real or imagined matters little — and you have a ticking time bomb. The bomb is set off by a crisis which may be either physical or personal. A physical crisis could be lack of food, having the utilities shut off, or a lost shipment of goods. Death, illness, or separation are examples of personal crises.

What can be done to help? Programs that teach trust and improving one's self-image are both good therapy and a healthy preventative. Activities such as the seminars for adolescents which aim to prepare youth for adulthood which have been sponsored by the First Baptist Church of Jefferson City illustrate one approach that can be taken. A major goal of the seminars is the creation of good self-images so that child abuse, among other things, will be prevented.

Be encouraged by the fact that 75 percent of those who seek help show considerable improvement within a year.

Be warned by the fact that failure to report child abuse is a misdemeanor punishable by a \$50 fine and/or three months in jail.

Edward Marbury assumes leadership at Clifton

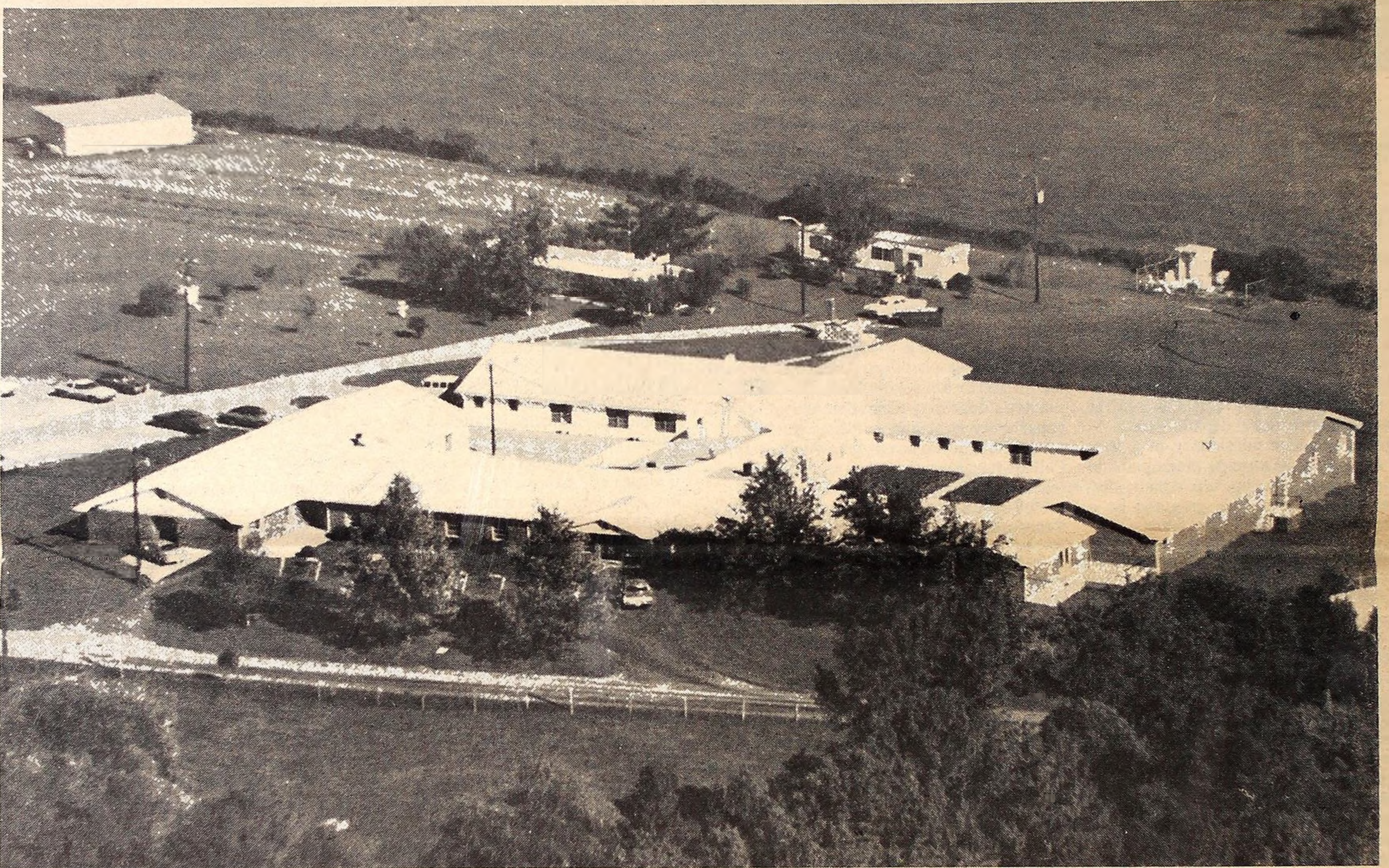
Brownsville native Edward Marbury is the new pastor at First Baptist Church in Clifton.

Marbury came to the post from the Fellowship Baptist Church in Milan, which he helped begin about five years ago. Previous pastorates include Mt. Pisgah Baptist Church in Bradford; Maranatha Baptist Church in Humboldt; and Goldust Baptist Church near Ripley.

Marbury has been active in the work of his association and has attended classes at Union University in Jackson.

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RETIRING TRUSTEES—Union University, Jackson, recently honored retiring trustees by presenting plaques noting their service to the Tennessee Baptist college. From left are John McRee, Memphis; Waymon Jones, Memphis; Mack Forrester, Ridgely; Don Stephenson, Jackson; and E.E. Deusner, Lexington. Also rotating off the Board of Trustees in November is Bob Carpenter, Memphis.

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Union budget ends 12th year in black

Union University has completed its 12th consecutive year with a balanced budget, college president Robert E. Craig has announced.

The balanced budget report was revealed in the annual audit the college received recently. During the 12 years Craig has served as president, Union's operating budget has increased from \$1.4-million in 1967 to \$4.1-million in 1979. The college's current budget, which went into effect June 1, is \$4.6-million.

"We are greatly indebted to God's providence in helping us complete another year in the black," Craig said. "We are also grateful to the great number of churches, alumni, and area businesses who have unselfishly given to enable us to operate. And we are grateful for the generous support by Tennessee Baptists through the Cooperative Program."

The president stressed that since Union continues to operate without grants from the federal government it can implement its own academic offerings free from governmental interference.

In making the budget announcement, the president reminded the college's contributors of the institution's \$3.4-million debt and of the need to liquidate it as soon as financially possible.

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Uniform Lesson Series Lesson for Sunday, August 26

Why nations crumble

by Ben Curtis
professor, religion department
Belmont College, Nashville

Basic Passages: 2 Kings 17; Hosea 13
Focal Passages: 2 Kings 17: 5-14

Here is a summary of the history of the fall of Israel which finally occurred in 722 B.C. In 727 Tiglath-Pileser, one of the mightiest kings of Assyria, died. He was succeeded by Shalmaneser V.

Meanwhile, Hoshea, the king in Israel, saw this transition in Assyria as a time of possible weakness, so he ran the risk of withholding tribute from Assyria. He assumed that the new king would be too busy with other matters to respond with vigor. He was mistaken. Shalmaneser quickly attacked Samaria, initiating a three-year siege of the capital city. In the midst of the siege, Shalmaneser died, being succeeded by Sargon II. In 721, Samaria finally fell and according to Sargon's own records he carried off 27,290 Israelites into the region of Persia. He then repopulated Israel with colonists from Syria, Elam, and Babylonia. A new word was introduced into the experience of Israel: EXILE.

Here is a summary of a later theological interpretation of the fall of Israel: "Forsaking every commandment of the Lord their God, they made themselves images of cast metal, two calves, and also a sacred pole; they prostrated themselves to all the host of heaven and worshipped the Baal, and they made their sons and daughters pass through the fire. They practiced augury and divination; they sold themselves to do what was wrong in the eyes of the Lord and so provoked his anger" (II Kings 17:16, 17 NEB). In other words, the fall of Israel is attributed to an accumulation of years of forsaking covenant requirements, culminating in the worship of foreign deities and child sacrifice. So Israel fell due to an erosion of values, not a deficiency in military prowess.

Here is a summary of the response of God to the general breakdown of promise-keeping in Israel: "I have destroyed you, O Israel, who is there to help you? Where now is your king that he may save you, or the rulers in all your cities for whom you asked me, begging for king and princes? I gave a king in my anger, and in my fury took him away." (Hosea 13:9-11, NEB). In the image of God bringing a lawsuit against Israel that ends in a judicial conviction of guilt, the sentence is pronounced and officially recorded.

Since Hosea 13 is one of our passages under study, I want to take the first verse as a suggestion of what went wrong. This verse is very hard to interpret since in the earliest manuscripts the Hebrew is almost unintelligible, but some translations read something like "when the Israelites stumbled at their prayers" (13:1). The image is of a child, inept and awkward yet quite earnest. What seems to have happened is that Israel lost the in-

nocence of a child who still knows that he is far from being self-sufficient. Instead of seeing themselves as transient lumps of clay who begin and end their breath at the pleasure of God, Israelites started seeing themselves under the deception of powerful, permanent roles: rich, smart, righteous, etc. This is what Jesus seemed to mean when he spoke of the necessity of becoming as a child in order to enter the kingdom. Children are not always nice and humble, but they usually retain the sense that they are children in need of the "big people." The ultimate sin in the Biblical perspective is to be so deceived by an adult age and status that we actually feel self-contained and permanent, not recognizing that we are always grounded in God.

So what are the lessons that we can learn from the tragedy of the fall of Israel? I am going to suggest three lessons. (1) Good beginnings do not necessarily guarantee good endings. Israel at Mt. Sinai does not square with Israel besieged by Assyria. But a lot of injustice and lack of faith lay in between. Relationships, including family and friends, have to be kept up-to-date or they can be lost. (2) there is a law of consequences that cannot be altered. Humans can make choices that amount to happiness or failure but by the time one is in middle-adulthood there is a pattern of growth or escapism to our choices and not even God can undo the effects of a life-pattern of choices. (3) God is redemptive in nature, meaning that suffering is the soil for soul-making. There are many good Israelites who had to suffer the corporate effects of a bad nation. In continuing to work with them to bring meaning out of their suffering, God offered them the model of a "suffering servant" who willingly participates in the anguish of his world. This is the model for ministry that Jesus adopted and it certainly runs counter to an executive-statistics-institutional model. It is the one way to remain as wise as a serpent in understanding the world but as harmless as a dove in ministering to persons.

Southern seminary gets Brown grant

LOUISVILLE, Ky. (BP) — Southern Baptist Theological Seminary has received a \$100,000 grant from the J. Graham Brown Foundation of Louisville which will be used to begin development of multi-media, visual communication and television laboratories.

The funds will also help Southern seminary participate in a new television system which will link the six higher education institutions in the Louisville and southern Indiana area which comprise the Kentuckiana Metroversity.

The grant was made in response to a joint proposal by Southern Baptist and Louisville Presbyterian seminaries. The Brown Foundation has provided substantial support for Kentucky's four-year colleges, but this marks the first time grants have been made to Louisville's two graduate-professional theological schools.

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LIFE AND WORK SERIES
Lesson for Sunday, August 26

Concentrating on cities

By Ray E. Fowler, Pastor
White Oak Baptist Church, Chattanooga

Basic Passage: Acts 18:1-19:40
Focal Passages: Acts 18:1-4, 7-11; 19:8-10

Paul basically took the big city approach, ministering to strategic population centers that provided access to many nearby towns and villages. Converts in the main population centers took the gospel to the surrounding areas. Many renowned evangelists have taken this same approach.

This lesson deals with two of the largest cities where Paul spent his longest ministry. From Corinth, where he spent eighteen months, the gospel spread throughout the province of Achaia (II Cor. 1:1). The three years Paul spent in Ephesus resulted in the spread of the gospel throughout Asia (Acts 19:10).



Fowler

Beginnings at Corinth (Acts 18:1-4)

Corinth was destroyed by the Roman General Mummius in 146 B.C., rebuilt by Julius Caesar in 46 B.C., designated as capitol of Achaia (Greece) in 27 B.C., noted as a great naval and commercial center. Its worship of Aphrodite and its 1,000 temple prostitutes evidenced the gross immorality Paul encountered in Corinth.

Beginning in any place is difficult. But Paul's beginnings in Corinth were made easier through meeting Aquila and Priscilla, two Jewish Christians. Tent-makers by trade, they had come from Pontus by way of Rome. Since Paul was of the same trade he joined them in their work and was invited to live in their home (18:2-3).

Paul worked at his trade during the week and every Sabbath reasoned with the Jews and "God-fearers" in the synagogue (18:4). Silas and Timothy arrived from Macedonia with an offering for Paul from friends in Philippi (II Cor. 11:8f.; Phil. 4:15). Apparently, Paul was relieved of the necessity of supporting himself by tent-making. Now he was able to concentrate fully on the preaching of the gospel. Intense opposition from the Jews caused Paul to turn his efforts from them to the Gentiles (18:5-6).

Developments in Corinth (Acts 18:7-11)

After the Jews rejected Paul's witness, he opened his Gentile center in the home of the Roman proselyte, Justus, next door to the synagogue. (18:7). Crispus, chief-ruler of the synagogue and many "God-fearers" were converted to Christianity (18:8).

Such success of Paul's ministry intensified the hatred of the Jews. For the first time, fear strikes the emotions of Paul. He well remembers the price he had paid for success in other places — beatings, imprisonments, and rejections.

God sustained Paul. Through a night vision (18:9-10) God reassured His messenger. Paul likely remembered the former reassurance God gave him in a vision at Jerusalem (Acts 22:17-21).

As a result of the vision God calmed the fears of Paul, gave him confidence to continue on working, promised him His protecting providence, and assured him that his ministry in Corinth would be honored with converts. God was saying to Paul if you look at Corinth through My eyes and not your own, you will see people and not problems. How we need that insight today!

Paul continued his ministry in Corinth without fear, but not without problems. The enraged Jews did their best to enlist the aid of Gallio, the newly appointed governor, in their crusade against Paul (18:12-17). Under the influence of God's protective care, Gallio refused to be a "patsy to their prejudices."

So, whether in the furnace of affliction and persecution, or whether in the sheltering mercies of God, Paul preached the gospel, won

converts, and built the church in Corinth.

Turning to Ephesus (Acts 19:8-10)

Paul, Aquila, and Priscilla traveled from Corinth to Ephesus, the leading city of Asia. Located on the east-west trade route, Ephesus was noted as a great commercial religious center and boasted of a population of nearly 500,000. The city rivaled Corinth in moral corruption because of its worship of Artemis, its superstition, sorcery, spiritualism, and star-worship.

After a brief ministry to the Jews and promise to return, Paul moved on to Jerusalem, to Antioch, and then revisited the churches he previously established in Galatia and Phrygia. He left his co-workers, Aquila and Priscilla, in Ephesus to carry on the work (18:18-23).

Upon his return to Ephesus (19:1), Paul encountered a less receptive spirit on the part of the Jews. Previously, on his brief visit, they had begged him to stay longer (18:20). Not so now. For three months, after his return, Paul reasoned with them concerning the kingdom of God. They hardened their hearts and refused to believe and devoted themselves to berating Paul and speaking evil of "The Way". Thus, Paul broke with the synagogue, took the believers with him, and began meeting in the school or lecture hall of Tyrannus (19:8-9).

Though painful was the separation, Paul continued to preach boldly in Ephesus for the space of two years. The power of his message produced hundreds of converts (19:10). Ephesus became the hub from which the gospel spread to both Jews and Gentiles throughout the Province of Asia. John's letters to the seven churches (Rev. 2 and 3) witness the effectiveness of Paul's ministry in this great population center of Ephesus.

Concentrating on the cities, the great population centers, was essential to Paul's ministry and to the spread of the gospel.

Bophuthatswana service crosses racial lines

MAFEKING, Bophuthatswana — Shortly after beginning Baptist worship services in the coloured township of Danville, Bophuthatswana, Southern Baptist missionaries Joann and Gary R. Tallman saw not only coloureds (persons of mixed racial descent) but also whites, blacks, and an Asian worshipping together.

Before the Tallmans began the Sunday evening services in the Catholic hall there was no active Christian witness in the township, says Mrs. Tallman, missionary press representative.



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Eastern European churches said 'alive, doing well'

GLORIETA, N.M. (BP) — "God is alive and doing well in eastern Europe," according to John David Hopper, Southern Baptist Foreign Mission Board fraternal representative to that area of the world.

He brought news of 1,000 baptisms in one local church association and average attendance of 100 percent of membership in his report during Foreign Missions Week at Glorieta (N.M.) Baptist Conference Center. He said in some countries worshippers fill the seats and aisles and stand outside looking through the windows for three-hour services.

Some of the services use brass bands and stringed instruments and most of them have a high amount of congregational participation. In some services, 50 to 60 percent of the congregation participates in the service through special music, recitations, and speeches.

Hooper said he went into one home and found some Christians and their neighbors learning the Lord's Prayer and a hymn.

He left that home and went to another one nearby and found the same thing.

In the third home which he visited, he found a woman "on fire for God" whose husband was not a believer. He said this woman ran after him when he left and asked that he pray for her husband.

"God's spirit is moving. Churches are growing," Hopper said.

Christians in these countries have freedom within limits. Bibles are available in some countries, but sell so fast they are sometimes hard to obtain. Churches sometimes wait for building permits for years and in other areas, churches are torn down for urban renewal, according to Hopper. In some countries, educational opportunities for Christians are limited, and some Christians have been jailed for their beliefs. But these limitations vary from country to country.

Southern Baptists have been involved in work in eastern Europe since 1920 and have been well received by believers. Assistance from the Foreign Mission Board has been available for construction of church buildings and for church development projects.

Currently two Baptist programs are broadcast weekly from Monte Carlo in cooperation with Polish Baptists. Radio programs are broadcast in Yugoslavia and Romania eight times weekly. Listeners to these broadcasts write in regularly for more information.

Seminaries in eastern Europe offer

theological education, which is available by extension in Yugoslavia. Some theological students from these countries study at the Baptist Seminary, Ruschlikon, Switzerland.

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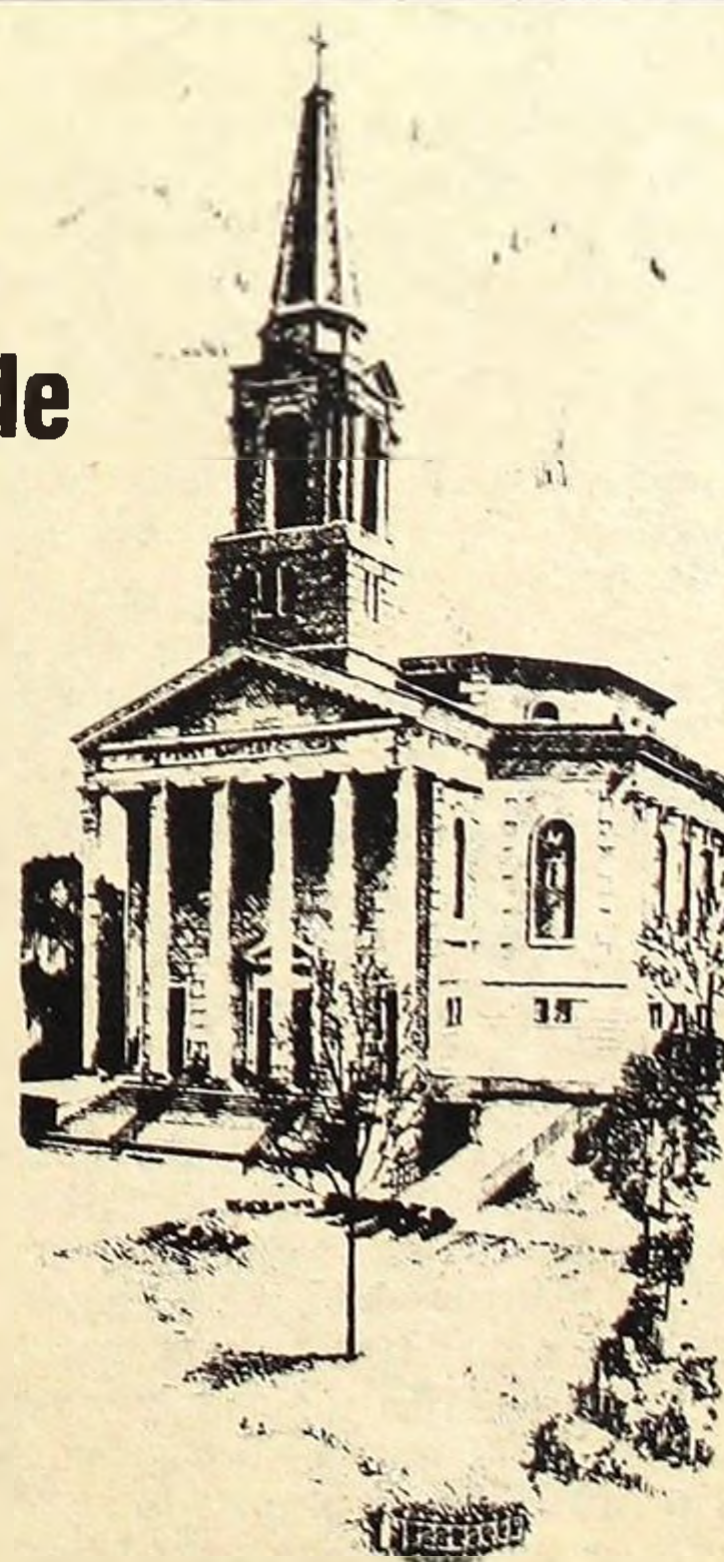
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Missionaries, pastors say revival in Korea 'strong'

SEOUL, Korea — Most Korean pastors and seminary students say the revival atmosphere in their country is still strong, but some pastors and missionaries say the approach will have to change.

Some claim the revival spirit is still very evident and "will continue until Jesus comes." But Southern Baptist missionary Billie F. Fudge, stationed in Seoul, said, "I don't feel Korea is as responsive as it once was. The pastors are going to have to change their approach. I'm searching for a different approach, too."

A Korean pastor agreed that the response is less now than it was a few years ago, but he thinks it's easier to witness now than then.

"We are seeing some change within some

subgroups," said Southern Baptist missionary Robert T. McEachern. "For example, the affluent are becoming increasingly self-satisfied and therefore increasingly difficult to reach."

"We are having to approach evangelism differently than we have before," said one pastor. "But the point is we are doing it so we are still reaping a great harvest in Korea and probably will continue to for some time."

Three factors are involved in this Korean revival. First, is the significant growth in the number of churches themselves. There are presently, according to convention officials, 620 churches and approximately 80 mission points in the Korean Baptist Convention. This is a growth of about 50 churches in the last two years.

Second, 90 percent of these churches are started by students right out of seminary. In Korea most new seminary graduates do not go to work in an already established church but begin their own church. And most of these new churches take root and grow. "It is almost impossible to kill a church once it gets started," remarked one missionary.

Third is the tremendous response to the gospel itself. The Student Evangelism Department of the Korea Baptist Mission last year registered more than 1,500 first-time decisions for Christ. And within six months 70 percent of those making first-time decisions are united with local Baptist churches.

Another evangelistic thrust which illustrates the continuing response to the gospel in Korea is the work of the Military Evangelism Department. In 1977 and part of 1978 the department registered more than 16,000 decisions of various kinds and baptised more than 1,000 men.

Similar results can be found in the work of the film evangelism ministry which registered more than 1,700 decisions last year.

Also showing significant results is the combined Korean-American crusades such as the one planned for 1980 which is being coordinated with the Florida Baptist Convention. "It depends," said one pastor who has had several such meetings in his church, "on how well the church is prepared. If they have prospects lined up and witnessing teams spiritually prepared, then they can't help but reap large, long range results."

Physical and financial growth is also evident among most Baptist churches in Korea today. As missionary Daniel B. Ray pointed out, "All the churches in my association are in the midst of either building or rebuilding."

One example is Kwang Shi Baptist Church. A country church first founded in 1909, it remains the only church in the village of Kwang Shi. Presently it has a membership of about 150 but the budget for 1978 was more than \$10,000, which missionary Ray explained is certainly a "new day in Korea." The church has plans to rebuild and has started four missions in the last 20 years.



A TASTY TREAT—Hot tamales, once seen only in southwestern states, are eaten today from Maine to Montana. Their pervasiveness symbolizes the nationwide growth and movement of Hispanic peoples across the United States.

Religious educators elect new officers

FORT WORTH — Dennis Parrott of Tyler, Texas, was elected president of the Southwestern Baptist Religious Education Association August 16 during the group's 30th annual meeting in Fort Worth.

The organization, meeting on the campus of Southwestern Baptist Theological Seminary, explored educational opportunities for the church during the 1980's.

Parrott is minister of education at Green Acres Baptist Church in Tyler.

Other officers include Hazel Morris, assistant professor of childhood education at Southwestern Seminary, vice president for educational institutions; Bob Fuston, in the Sunday School Division of the Baptist General Convention of Texas, vice president for denominational agencies; Zack Pannell, minister of adult education and outreach at First Baptist Church, Tulsa, Oklahoma, vice president for church staff relations; Ruby Homod, minister of children's education at Travis Avenue Baptist Church, Fort Worth, Texas, membership secretary; Jeroline Baker, assistant professor of childhood education at Southwestern Seminary, secretary-treasurer; and Howard Foshee, director of the Christian Development Division of the Baptist Sunday School Board, president elect.

New building dedicated at Olive Branch, Ripley

Members of Olive Branch Baptist Church in Ripley gathered earlier this month to dedicate new facilities and celebrate homecoming activities.

Dedication of a new auditorium, which seats 200 persons, highlighted the day's activities, according to Pastor Roger Criner. The pastor explained that the men of the church did the construction work at a cost of \$51,000.

Educational space was remodeled, and the old auditorium will be used for a fellowship hall and classroom. A new breezeway joins the two facilities.

Annuity Board's Variable Fund reaches record high in June

DALLAS, Texas — The Variable Fund offered by the Annuity Board reached a record high in June, according to Darold H. Morgan, board president.

At the end of June, the per unit value stood at \$2.1712, the highest level since the Variable Fund was launched in 1960.

Morgan said the previous unit high was \$2.1382, a mark set Dec. 31, 1972.

"Investment experience in the Variable Fund has been strong throughout 1979," Morgan said. "We're pleased to be able to report a record performance in the month of June."

According to Morgan, the Variable Fund is one of three funds available to ministers and church and denominational employees.

Participation in either the Balanced or

Fixed Funds is required before a member may join the Variable Fund, Morgan explained.

All of the funds may be used by participants to build benefits.

Morgan said money paid in the Variable Fund is invested in common stocks. Returns depend upon the values of stocks held.

"Participants in the Variable Fund buy units similar to shares in a mutual fund," Morgan said. "The value of these units is determined by the value of stocks held in the fund on the last day of the preceding month."

At the end of May, the Variable Fund's per unit value was \$2.0728. Unit values for other months this year included \$2.1163 on April 30; \$2.1126 on March 31; \$1.9752 on Feb. 28; and \$2.0541 on Jan. 31.

Hispanic population growth challenges Baptist agencies

ATLANTA (BP)—By 1985, if current trends continue, Hispanics will become America's largest ethnic minority. They already comprise 12.5 percent of the population and with an annual growth rate of 1.8 percent, should account for one-fifth of the U.S. population about halfway through the next decade.

Ministry in 1,200 Hispanic Southern Baptist churches, missions and preaching points today touches 10,000 persons across the nation. But that's only one-half of one percent of the official Hispanic population. Estimates place 3 to 5 million more in the country illegally.

The Southern Baptist Home Mission Board is giving increasing attention to the mass of Hispanic unchurched. The board supports 1,300 language missionaries—the vast majority of which are Hispanic—in 77 language groups.

The Baptist Sunday School Board has just named a consultant to work primarily with SBC Hispanic churches through the board's ethnic liaison unit. Alcides Guajardo, a graduate of the University of Corpus Christi and Southwestern Baptist Theological Seminary, will interpret materials and services available from the board.

Baptists who work with Hispanics list some barriers which must be overcome: traditional adherence to cultural Catholicism, language problems, shortage of leaders, misunderstanding by Anglo brothers.

Although the influence of the Roman Catholic Church is hard to measure, few Hispanics are untouched by it, according to Hispanic Southern Baptist leaders.

"People saved in our church have asked if it is all right to have godfathers for their children," reported Bob Sena of Dallas First Mexican Baptist Church. "One young lady who made a profession of faith wanted to go back to Mexico to her saint and pray."

"In my church," said Mark Azard, pastor of Iglesia Bautista Bethania in Baytown, Texas, "with any who come from Catholicism, I teach them the Bible—what salvation and baptism mean. The Anglo has a background of hearing these things. The Spanish-speaking person, especially those from Mexico, has none of this."

But the religion barrier falls when "you understand them, live with them, know the culture, the way they feel, gain their trust," he said.

The key to this, say most Hispanic Baptists, is through the language.

"Always his language has been integral to the Hispanic's understanding of himself," explained Oscar Romo, director of the Home Mission Board's language department. "Today it is common for Spanish-speaking Americans who have been here many generations to retain the language, despite all of the pressures to become Anglicized. How many

other ethnic groups can say that?"

Finding leaders who speak Spanish as their native tongue, however, remains a problem. "I am convinced that each ethnic group, because of linguistic, cultural and sociological peculiarities, is the best communicator of the gospel to its people," said Sena.

Adequate response to the limitless challenge of reaching Hispanics requires action on several levels, claimed Jimmy Allen, immediate past president of the SBC and pastor of First Baptist Church, San Antonio, Texas.

A vital step is ending the "peon-patron" relationship that keeps a mission on a mission basis instead of freeing it to achieve church status, Allen said.

"But the style of work I am most interested in is the house church idea now used in South America," he said. "Small groups led by laymen meet during the week, then gather together once a week under the preaching of one dynamic pastor."

Historically Hispanic work in the U.S. began in this manner, Romo pointed out. Then success converted "house churches" into "regular church structures." By the 1950s, the house-church movement had been replaced by more traditional mission building approaches.

Consequently, albeit unintentionally, Hispanics were locked into missions as Baptists "followed a model of working with the Spanish population that produces smallness," Allen explained.

To free Hispanics from this syndrome and instigate growth "will take Mexican churches, bi-lingual churches, Anglo churches," asserted Leobardo Estrada, head of the Texas Baptist language program.

Additionally, "more of our agencies need to understand Hispanics are not a separate entity in Southern Baptist life, but are Southern Baptists who speak a different language," Whittaker noted.

"Our responsibility will be to find a way to respond to them and their needs—to help develop leaders," Romo concluded. "But our efforts will be pointless if we do not operate within their structures, rather than make them conform to ours."

57 receive degrees from Carson-Newman

JEFFERSON CITY — Fifty-seven students received their undergraduate degrees at Carson-Newman College's summer commencement ceremonies Aug. 17 at the 8:00 p.m. graduation held in Gentry Auditorium.

Dillard A. Mynatt, pastor of First Baptist Church, Oak Ridge, Tenn., delivered the commencement address.