

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Baptists can now contribute to specific relief projects

RICHMOND — In response to grass roots Baptists who want to know exactly how the money they give to world hunger and relief ministries is being spent, the Southern Baptist Foreign Mission Board has initiated a plan that allows groups, churches, or individuals to choose which relief project they wish to support.

MANNA (Ministering Aid to Needy Nations Abroad) is a program which divides current hunger relief and general relief projects into "bite-size" pieces, according to John R. Cheyne, the board's associate consultant for relief ministries.

Cheyne said the MANNA program will make response to hunger and relief needs more personal. It gives a sponsoring or donating group the choice of financing all or any portion of the project. It also allows an individual to select a specific project to which he wants to contribute. Although funds may have been appropriated to initiate these projects, designated gifts will be credited to the projects, allowing the boards to use the funds previously appropriated for more urgent relief needs.

"In March, state student directors (Baptist Student Union) met at the board in Richmond to discuss ways college students could plug into missions," said Charles Beckett of the board staff. "The Bangladesh Hunger Project, in which students raised \$150,000, has

been completed and directors were interested in personalizing future goals and getting campuses more directly involved," he said.

As a result of the meeting, the board created MANNA and divided current projects into the smaller segments to allow a campus to sponsor any portion of project during a school year.

Any MANNA project not selected by a college campus by early October will be made available for churches, organizations, or individuals to undertake, a board spokesman said. Students will get first crack at new MANNA projects each year between July and October.

Personal participation and limited solicitation are unique aspects of the program, Cheyne said. "It should be understood that a sponsoring group will not solicit funds outside its own organization."

Cheyne said once a project has been selected the missionary in charge will be notified and the group or church may communicate with him directly.

Thirteen countries and 50 projects, ranging from \$100 to \$55,000 to buy equipment, food, land, and many other needs, are available for campuses and other Baptists to choose and sponsor.

Examples of the projects include training programs for children in Brazil and an agricultural project in Uganda that uses oxen. One Brazilian child can be helped for \$27.90 and a total of \$33,480 is needed to help 1,200 children. In the Uganda project, 50 oxen are needed at a price of \$106 each or \$5,300 for all 50.

"Tennessee Baptist students have participated vigorously in hunger relief programs during the past three years," said Glenn Yarbrough, director of student work for the Tennessee Baptist Convention. "Most Baptist Student Unions have made individual hunger relief contributions in addition to the funds included in the summer missions program of Tennessee BSUs."

"A committee will meet in Brentwood to consider the 1980 MANNA projects and will recommend a selection of these projects to the meeting of the Campus President's Council, Sept. 14-15," Yarbrough said.

NBC to interview Rogers, Bennett

FORT WORTH, Texas (BP) — Adrian Rogers, president of the Southern Baptist Convention, and Harold C. Bennett, new executive secretary-treasurer of the SBC Executive Committee, will appear on NBC-TV Sept. 23.

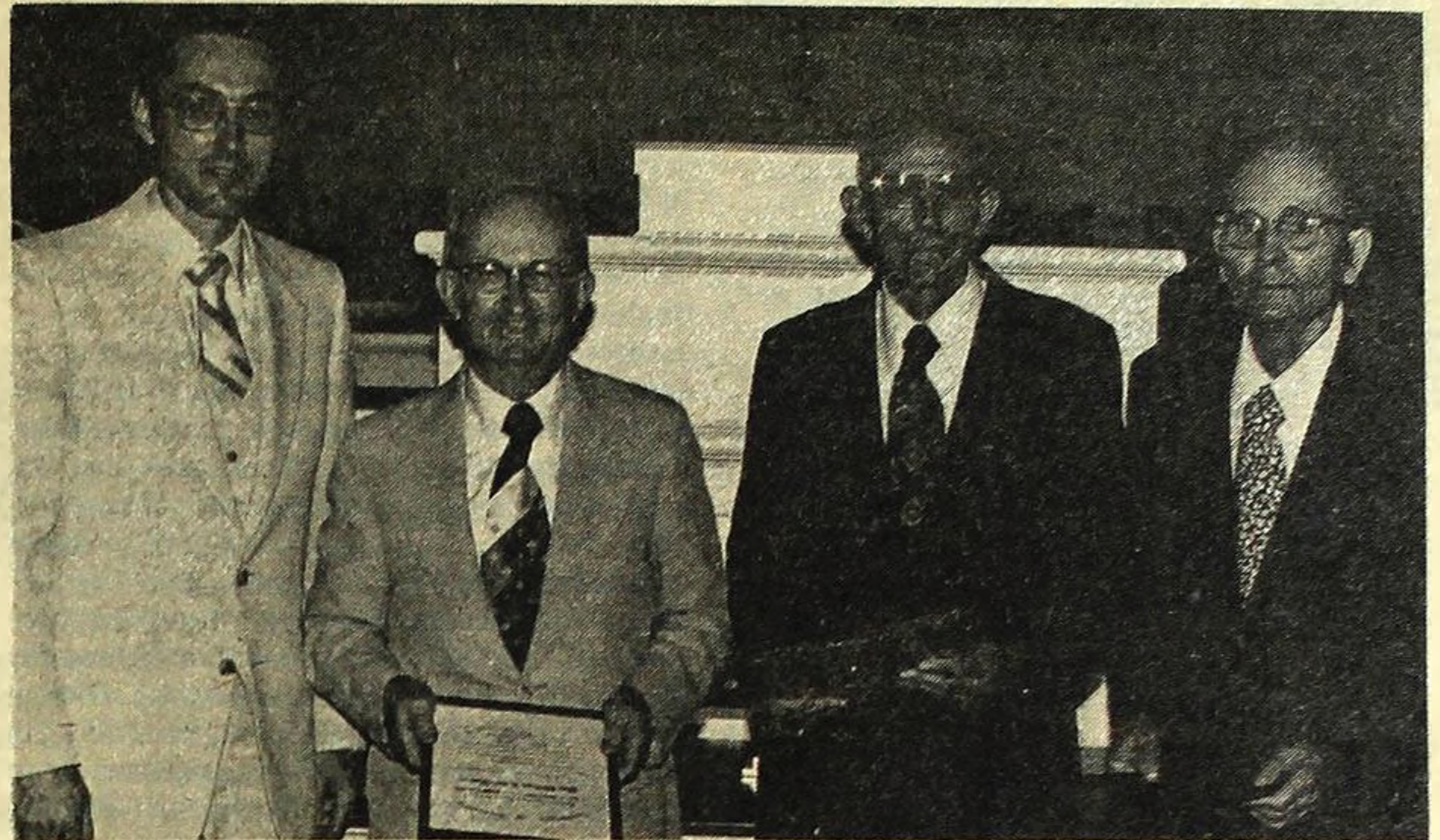
The program, "The Thrust Toward 2000," will be produced by NBC in cooperation with the Southern Baptist Radio and Television Commission. Rogers and Bennett will be presented in an hour long conversation moderated by NBC's Russell Barber. It will begin at 5 p.m., Eastern Standard Time, although air time may vary in different areas.

Barber is expected to ask about the denomination's Bold Mission Thrust to reach everyone in the world with the Christian message by the year 2000, and the inerrancy discussion (whether the Bible is the inspired, inerrant, infallible word of God) taking place among many Baptists today.

Rogers, pastor of Bellevue Baptist Church, Memphis, was elected president of the Southern Baptist Convention at its Houston meeting last June. Bennett succeeded the recently retired Porter Routh, Aug. 1, 1979, as chief executive of the Nashville-based Executive Committee.

"These men are two of our denomination's newest leaders, and when NBC approached the Radio and Television Commission about interviewing them, we felt it would provide the nation with additional insights into our denomination," said Robert B. Taylor, head of the Radio and Television Commission's broadcast division.

Taylor said the program would be taped in New York Sept. 21.



150 YEARS OF MINISTRY—W.L. Baker, Joseph Hall Grimes, and Hoyte C. Huddleston were honored recently at First Baptist Church in Lebanon. The three men were ordained to the gospel ministry in that church in 1929 and have marked 50 years each in the ministry. Pictured with them is Ray F. Cleek, pastor.

Missionary returns to Nicaragua

MANAGUA, Nicaragua (BP) — Southern Baptist missionary Stanley D. Stamps has returned to his work in politically-troubled Nicaragua after being out of the country nearly three months.

At his request, the Southern Baptist Foreign Mission Board is sending a representative to examine refugee resettlement needs in the country, which has been torn by internal conflict for more than a year.

Stamps and his wife had been in Honduras since the end of May when they took a vacation outside of Nicaragua. He reported the Baptist Book Store in Managua is operating at full capacity.

The only other Southern Baptist missionaries in the country, missionary journeymen Stephen and Paula Baumgardner, evacuated from Nicaragua about two weeks later as fighting escalated between national guard forces of former president Anastasio Somoza Jr. and the Sandinista National Liberation Front.

John R. Cheyne, associate consultant for the board's relief ministries, planned to fly to Nicaragua to survey the needs of refugees who are returning to their homeland. Many will have to rebuild homes destroyed in the

fighting. Refugees who fled to Honduras and Guatemala have been encouraged to return by the new government and most are expected to move home within the next 15 days, according to Charles W. Bryan, board secretary for Middle America and the Caribbean.

Plans for refugee work in Honduras, which Stamps would have coordinated, have been canceled in light of these developments, Bryan said.

Bomb diffused near First church

First Baptist Church at Seventh Ave. and Broad in Nashville, would have been leveled last Thursday (Aug. 30) if a 300-pound bomb, which was planted less than a block from the facility, had detonated.

Metropolitan tactical officers disarmed the dynamite and plastic explosive 20 minutes before it was scheduled to explode at 3:15 p.m. Paul Uselton, assistant chief of police, said the bomb was the largest ever found and disarmed by the Metro bomb squad.

It was found in a parked car at the Classic Cat II night club near Sixth Ave. and Broad, and was wired to a timing device.

Uselton said if the bomb had exploded, buildings within three blocks of the location would have been destroyed. The Baptist Sunday School Board is located about four blocks away and could have received minor damage.

Franklin Paschall, pastor of First Baptist Church, said that about 20 staff members were working at the church at the time the bomb was being diffused, and there were about 15 other persons gathered in the building. The staff was not aware of the danger in time to evacuate the facilities.

The property value of all of the buildings and facilities at First Baptist amounts to between \$7-8-million, Paschall said. The oldest building on the property dates back to 1927, but has recently undergone extensive remodeling.

The pastor said that the tactical officers did a magnificent job of diffusing the explosive. "It was a terribly close call—too close," he said.

The experience led to a sermon topic for Paschall: "Twenty minutes until death."

Scratch that church conference 'I'll never go back again!'

GLORIETA, N.M. — Baptist pastor Bill Fox says he'll never attend the small church conference at Glorieta Baptist Conference Center again.

Fox made his declaration after attending the Small Sunday School Leadership Conference sponsored by the Sunday School department of the Southern Baptist Sunday School Board. The annual five-day conference is designed for workers in churches with a membership of 150 or less.

The Sunday School enrollment at First Southern Baptist Church, Yreka, Calif., where Fox is pastor, has soared from 20 to 100 since November 1976, "through a lot of hard work and a lot of love," Fox said.

From an attitude that their church would always be small, Fox said members have developed an "I can" belief. They've outgrown their facilities and now have a new educational building.

Through an ACTION enrollment campaign, three teams of members in one week got into 500 homes in the logging town of 6,000 and enrolled 20 people in Sunday School.

"This was meaningful for members to see people could be reached by going door to door," Fox said.

So why isn't Fox going to attend future small church conferences?

"We're not going to be a small church anymore," he said.

Sponsorship of 'boat people' slow among Tennessee Baptists

By Bobbie Durham

You cannot avoid the headlines. You see them in newspaper articles almost daily, and they are contained in feature stories in nearly every national news magazine.

"Sole Survivor Says Boat Rammed, 133 Refugees Drowned," "Better to Die at Sea Than Live Under Communists," "Vietnamese Flight: Latest Tragedy of 20th Century."

Pleas for help for these "boat people" come from the federal government, religious organizations, and the countries where they huddle in refugee camps. In our own denomination, appeals from the Home and Foreign Mission Boards indicate that Christians also cannot avoid the moral and spiritual obligations involved in offering a new life to people who have experienced unbelievable conditions in their effort to gain freedom.

Yet, despite these circumstances which no Tennessee Baptist will probably ever face, we

The need

- * 330,000 Indochinese refugees are now in camps in Southeast Asia.
- * 75,000 refugees await resettlement in Malaysia
- * At sea, there is less than a 50/50 chance of survival.
- * Boats are poorly constructed and in constant danger of sinking.
- * There is little water or food, and no privacy.
- * Hundreds of refugees at sea have been murdered, robbed, and raped.

have failed as individuals and as churches to reach out to these people — the boat people — who cry out for help and for sponsorship to begin a new life. We have not answered the call.

Thousands drowned at sea

An embarrassingly few number of Tennessee Baptist churches have voted to adopt a refugee family from Vietnam, Laos, or Cambodia. Since 1975, over 400,000 refugees have escaped their homeland and communism. About 175,000 have settled in the United States.

Southern Baptist have sponsored 5,000 of them. United States officials estimate that between 30,000 and 50,000 have drowned at sea each month since May 1979.

No where have the conditions been worse than in Cambodia (now Kampuchea). Hundreds of thousands of people have died there. President Jimmy Carter called the deaths in Cambodia "the world's greatest violation of human rights."

The crisis has occurred because there are

many more refugees than there are people willing to sponsor them. No refugee is allowed to enter the United States without a sponsor.

The descriptions of tragedy and suffering which we read should lead every Southern Baptist church in the nation to sponsor an Indochinese refugee family, James L. Pleitz told attendees at Home Missions Week in Ridgecrest Baptist Conference Center earlier this month.

Call for sponsors

Pleitz, pastor of Park Cities Baptist Church in Dallas, Tex., described the conditions and said that "sponsorship is something we can do to help, and if we don't do it in a hurry, we ought to be ashamed of ourselves."

Gene Tunnell, consultant on refugee sponsorship at the Home Mission Board in Atlanta, told Baptist and Reflector that month-by-month throughout 1979, Tennessee has not ranked in the top 10 of the number of sponsorships. In July, the largest number of refugees since 1975 were processed through his office: 53 cases, involving 260 people. None had sponsors in Tennessee. He is sure that figures for the month of August will surpass July. During August's first 10 days, 39 cases, involving 216 persons were processed. Again, none came to Tennessee. He said that throughout 1979, the most receptive states have been Washington, Oklahoma, Texas, Florida, Arkansas, and Georgia.

William G. Tanner, executive director-treasurer of the Home Mission Board, issued a challenge that each association provide at least one sponsor for a refugee family. One thousand new sponsors are needed desperately by Nov. 1.

"We need help and more response from some of our stronger states," Tunnell said. He expressed appreciation for the interest which is being actively shown by states in the convention's "pioneer" areas.

A few churches in Tennessee did respond to the call for sponsors earlier this year.

Three families helped in Knoxville

Wallace Memorial Baptist Church in Knoxville undertook the sponsorship of three Vietnamese families — a total of 19 persons.

Church member Gene McPherson said the church members found three apartments and had them mostly furnished. The three men have obtained employment at a boat company, and the wives are attending school in order to learn English.

Attempting to express their gratitude to the church members, one of the refugee families named its newly arrived baby daughter Betty Ruth Ann — a combination of three of the sponsors' names in the church. "This experience has gotten a lot of people together," McPherson said.

First Baptist Church in Greeneville voted over a year ago to sponsor a refugee family.

In April of this year, their "mission field" arrived in the form of eight family members — a mother, father, and six children.

The family, who escaped from Laos, had spent 18 months in a refugee camp in Thailand. Their quarters consisted of one room. While in the refugee camp, the father Sangvone and two of the older daughters learned English. They were also given Bibles written in the Thai language.

Sangvone had been a member of the military in Laos and had escaped that country before the rest of his family. Eventually, he was able to pay someone to get his family members out of the country.

Sponsorship not complicated

Mrs. Steve Felts, a member of the refugee family committee at Greeneville First, said that sponsorship of a refugee family is not complicated. The church members worked through the Home Mission Board and through the Catholic Service Centers in Knoxville.

Not wanting to sound simplistic, Mrs. Felts said, "It is as simple as brotherly love. These people (the refugees) are sweet and responsive, especially having come from a time of suffering and possessing nothing."

She feels that some of the problem with churches not wanting to sponsor refugees may lie in being afraid of trying to communicate. "And other people just don't want to do anything for anybody," she lamented.

Initially, the Greenville congregation raised between \$200 and \$300 for clothing and food for the family. Then, Sangvone found a job at a tire recapping center within a few days after his arrival. His income, plus the small amount of money the family received from the federal government upon their arrival, has maintained the eight members.

The family is attending church regularly at First Baptist. They have not made professions of faith, but are learning scripture and are interested in what they are hearing at church, Mrs. Felts said.

C. F. Howell, chairman of the refugee committee, admitted that "we had to sell our church on the idea." The impetus was focused on putting a family in a house owned by the church.

He explained that if any church has a little extra money in its mission budget, they should easily be able to sponsor a refugee family. They don't ask for much, and the care they need involves a few Christians willing to give some time, he added. A dentist in the congregation offered his services to the family, as did a physician who is a member.

Howell offered to answer questions from any church in the state which might be interested in sponsoring a refugee family. "The experience has been new and different, but it has been great," he concluded.

First, Cookeville, votes sponsorship

Bob Netherton, a member of First Baptist Church in Cookeville, said that his church voted last month to sponsor a refugee family. "Our church is very mission minded, and our members have been concerned about the suffering of the refugees for some time."

Netherton called Gene Tunnell at the Home Mission Board, and two days later the church received all the necessary information to enable them to proceed with sponsorship. They expect their "family" to arrive in about two or three months.

East Tennessee Baptist Association members will consider sponsorship of a refugee family at its September executive committee meeting, according to J. Hulett Stogner, director of missions.

Missionary writes ... 'mammoth tragedy'

The situation is so tragic that our Southern Baptist missionaries feel compelled to speak out. In a letter to a Mississippi pastor from Glenn Morris, missionary in Bangkok, Thailand, we read "The situation ... is indeed tragic. We keep thinking it can't get any worse, but it deteriorates daily. It is a mammoth, unbelievable tragedy. Tens of thousands of ethnic Chinese are fleeing or be-



WAITING—Small children at a refugee camp peer through a fence unaware of what may lie ahead for them if they do not receive sponsorship from Christians in the United States.

ing forced to leave Indochina, and not half of them survive. What we are able to do to help is so small as to be almost nothing, compared to the great need."

Why do we hesitate as churches and as Christians in moving toward sponsorship of these peoples?

Tunnell offered some observations.

He feels that possibly Baptists in Tennessee, and in other states that are not active as sponsors, are not aware of the magnitude of need and the opportunity for helping. He mainly reasons, however, that Baptists hold to many stereotypes and misconceptions such as "We can't afford it;" "They will take jobs away from our own American people;" "We won't be able to communicate with them—they are foreigners."

"We should not worry about them taking our jobs," he explained. Employers want the Indochinese to work because in most cases they will accept a job that most Americans won't take. Churches do not have to worry about month after month of expenses and supporting the families. The husbands try eagerly and quickly to find work. "They want to work," Tunnell emphasized.

Transportation arranged

Explaining specifically the cost of such a program, the Home Mission Board consultant said that in most cases it takes less than \$1,000 to resettle a family. The sponsor has no responsibility for transportation cost to this country. Transportation from the refugee camps to the airport nearest the sponsor is arranged by the Intergovernmental Committee on European Migration. The committee provides a longterm, no-interest loan to the refugee for their air fare. The loan is repayable by the family in monthly amounts as low as \$10.

An initial transitional allowance of \$100 per family member is provided by Church World Service, New York. This check is sent shortly after arrival, made out to the refugee and sponsor. If emergency situations develop which cannot be covered locally, the Home Mission board, in cooperation with the Church World Service, will seek to provide assistance.

Questions on sponsorship may be answered by writing to Tunnell at 2715 Peachtree Rd. NE in Atlanta, Ga., 30305.

Another place to receive answers or information is the Tennessee Baptist missions department in Brentwood. Ruben Canas directs this phase of work for Tennessee Baptists.

Need to move quickly

"Our churches need to take some initiative, seek out these people, and offer them the best we can," Canas urged. He said that his office had answered questions from several individuals and one or two churches, but "we need to move more quickly," he said. "These people are dying at sea or in camps because we haven't shown the commitment of love that we should."

He also suggested that a church does not have to be big to sponsor a refugee family.

(Continued on page 3)



TRYING TO MAKE A HOME—Boys put tarp on the roof of a hut where they are living in a refugee camp in Thailand. Like thousands of others, they await news of sponsorship from the United States and other countries.

(Continued from page 2)

classes, departments, or groups within a fellowship can carry out the project.

The Tennessee Immigration and Naturalization Office in Memphis told the state Baptist paper that after a refugee has lived in the state for two years, he or she can apply to change their status to permanent resident.

From all indications and research, the most active group of sponsors in Tennessee and in many other states has been the Catholic Church. The Catholic Conference, centered in Nashville, works throughout about two-thirds of Tennessee. Sponsors have consisted of churches and families. Their latest statistics show that about 230 sponsors (churches and/or families) have resettled 1,800 refugees.

One Tennessee Baptist couple prayed and felt the Lord's leadership to sponsor the family on their own.

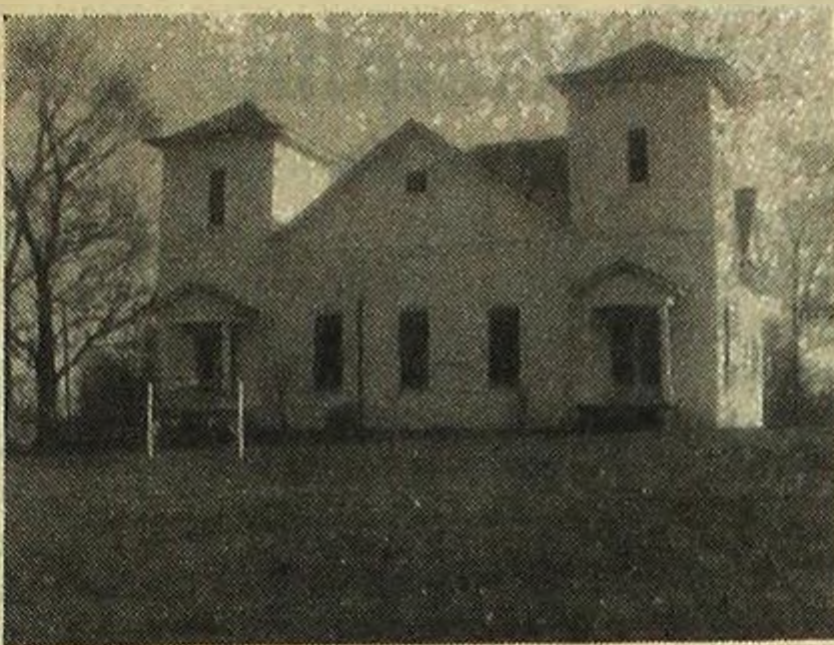
The brother and sister arrived early last month, have already been settled, and are both working.

When the sponsor asked the two why they wanted to leave Vietnam, the reply was simple: "No freedom." They said people in Vietnam are always hungry, there is no money, and no jobs.

He also related that if you are caught smuggling food, you go to jail. If you don't have an occupation, you are forced to dig canals.

The couple sponsoring the brother and sister said that several couples in their church asked to help and have provided furniture, food, and time.

William Tanner summed up the responsibility of Southern Baptists in the area of refugee sponsorship when he said, "We are our brother's keeper. We may not keep our brother, but we are our brother's keeper." We shall be held accountable.



NEVER TOO LATE—145-year-old Bethlehem Baptist Church in Rutherford has gone to holding full-time services for the first time.

145-year-old church begins full schedule

After 145 years of existence, Old Bethlehem Baptist Church in Rutherford, announced that it has gone to a full-time program of services. The new schedule includes Sunday School, morning and evening worship services, Wednesday night Bible study, and prayer meeting.

In December 1978, the membership called Robert E. Johnson as pastor. When he moved on to the field in January 1979, it marked the first time for the church to have a pastor living on the field. Johnson's wife Jone, a youth educational director, led the church in its first Vacation Bible School in 19 years.

Johnson expressed a belief that "this is only a beginning for the church membership. The Lord has given us a work, and if we make ourselves willing servants, His work will be accomplished."

Small Ill. church helps 16 refugees

SCHAUMBURG, Ill. (BP) — Shortly before midnight Jeff Clark, pastor of the Grace Community Baptist Chapel, received a call telling him to meet 16 Vietnamese refugees at O'Hare Field in Chicago within five hours.

What do you do with 16 Vietnamese boat people, ranging in age from two years to 67, only one of whom speaks failing English?

"Right now they're in my family room," Clark sleepily told the Illinois Baptist newspaper.

"We knew our application was approved, but didn't know exactly when they would arrive," said Clark, who had been up all night. "So we hadn't rented a house or anything."

The 16 refugees are relatives of another family, already settled in Braidwood, Ill., by the Main Street Baptist Church there. Clark read about their plight in the Illinois Baptist. "My first thought was about all the big churches in Illinois that could help," said Clark, whose new congregation numbers only six families. "Then I realized this was something we should do."

And his small congregation agreed with him. They voted to sponsor the family, made application, and exactly 54 days later, met them at O'Hare Field.

"We took four cars to the airport, and when we got there, a photographer was also present from the Chicago Tribune," Clark explained. "He photographed them in the baggage area, but their baggage was pitifully small. I think all told, the 16 of them had five little flight bags and three or four cardboard boxes held together by tape. They'd been enroute 48 hours, direct from a refugee camp in Malaysia."

The new refugees are related to the Ngo Kim Thanh family in Braidwood, and apparently escaped from Vietnam with them on the same boat which was at sea for seven days and eight nights. "It was only a 36-foot fishing boat," Ngo Kim Thanh said. "It had sprung a leak, and we were in danger of sinking, when a Japanese boat picked us up and took us to Malaysia."

"When we brought them to our home early Monday morning, we were at a loss what to do, since they were tired and apprehensive, and we could barely communicate," Clark explained. "But within a few minutes, my son, Randy, who is 10, brought out some of his toys. Soon we were all playing games, throwing balls, doing little magic tricks. It seemed to break the tension. We laughed and communicated, like little children, even though we were total strangers."

All 16 have Catholic backgrounds. Still in a refugee camp in Malaysia are seven more relatives of the same family. They are Buddhists.

Although Clark and his tiny congregation have their hands full with 16, they look forward to the arrival of the remaining seven. "But we'd like a little more than five hours notice the next time!" he said.

Don Randolph called to Washington Pike

After nearly a year as associate pastor at Bell Avenue Baptist Church in Knoxville, Don Randolph was called as pastor of Washington Pike Baptist Church in that city. He is already on the new field of service.

A native of Kentucky, he led the congregation of Green Acres Baptist Church in Louisville for 23 years and was pastor of Immanuel Baptist Church in Monticello for three years. While in Kentucky, he was active in denominational and civic work. He was a member of the Executive Board of the Kentucky Baptist Convention on two occasions and was a member of several of its boards and committees. He served a four-year term on the Board of Education for Jefferson County and was appointed chairman of that board on one occasion by the governor of the state.

Randolph is a graduate of Bob Jones University in Greenville, S.C., Lancaster School of Theology in Lancaster, Penn., and Southern Baptist Theological Seminary, Louisville.



TOOTING JOT'S HORN—JOT fan Chris Tucknies is ready to blow his horn for the animated dot's eight new TV episodes. Produced by the Southern Baptist Radio and Television Commission, the new JOT segments join 19 others that teach children moral values. JOT is seen by about a half-million viewers each week on 46 stations.

John Stevens leaves Radio-TV Commission

FORT WORTH, Texas (BP) — John C. Stevens, a 17-year veteran of the Southern Baptist Radio and Television Commission, has resigned effective Sept. 6.

The son of Paul M. Stevens, who stepped down earlier this year as commission chief executive, John Stevens said his job at the commission gave him creative freedom and solid experience. But he said he felt it was time for him to take a different direction than the commission is taking.

He will begin his own film writing and production business, American Enterprise Co., and is also writing a book about former Texas Christian University athlete Kent Waldrep.

During his tenure at the commission, Stevens has produced, written, and/or directed about 150 films, many of them top award winners.

Radio-TV Commission enlarges committee

FORT WORTH, Texas (BP) — Three more trustees have been added to the original five-member search committee seeking a president for the Radio-Television Commission to succeed Paul M. Stevens.

Stewart R. McChesney Jr., of Arvada, Colo., Tommy Joe Payne of Greenville, N.C., and Richard H. Rogers of Lansing, Mich., have joined the committee, according to Fred W. Isaacs of Cosby, Tenn., chairman of the trustees and the now eight-member search committee.

"This action will give us input from a broader based cross section of our denomination," Isaacs said, "and these three men will be available to lend needed administrative follow-through as we narrow the list of candidates."

The three join Isaacs, John E. Hughes of Independence, Mo., George Miller of Oklahoma City, Okla., Jess P. Odom of Little Rock, Ark., and Franklin A. Terry of Laurel, Md., on the committee.

Isaacs noted that the three new members will provide a "fairer division of laymen and pastors on the committee. Miller, Odom, Payne, and I are laymen," he said. "The others are pastors of churches."

Isaacs said the search committee had narrowed an original list of candidates from 48 to 14. "But that doesn't mean that new candidates can't be submitted or considered. They can be," said Isaacs, who commented earlier that the committee hopes to have a person by the time of the Southern Baptist Convention meeting in June 1980 in St. Louis.

The answer Commitment to sponsor refugees

(Please circle the appropriate designation.)

I, our group, our church have (has) agreed to serve as a sponsor for the refugees listed below. We will welcome them and assist them in becoming established in our community.

(NOTE: Sponsorship by individuals requires a letter of recommendation from the pastor in addition to other appropriate forms.)

Signed _____

Date _____

NAME OF SPONSOR:

Name _____

Address _____

City, State, Zip _____

Pastor _____

Telephone Nos. _____

(area code)

(home)

(area code)

(church)

Additional Information

Contact person (if other than pastor) _____

Address _____

City, State, Zip _____ Telephone Nos. _____

(area code)

(work)

Types of available employment _____

(area code)

(work)

Other information _____

Please return this form to your state refugee coordinator or to:

Office of Immigration & Refugee Service
Home Mission Board, S.B.C.
2715 Peachtree Rd. NE
Atlanta, Georgia 30305
404-873-4041

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.

Editor's note: This letter was originally written to members of Immanuel Baptist Church in Nashville where Ms. Bleicher was a member. It has been edited, with her permission, to fulfill our 300-word limit.

Appreciates love, support

Dear Christian Friends:

It is a joy to report on my two rewarding and exciting years at Yale Law School.

One of the channels of God's blessing on me and my children has been the Trinity Baptist Church in North Haven, Conn. This church is supported almost entirely by the Home Mission Board, which is supported by your Annie Armstrong gifts.

Thank you for looking after us while we are away. It is a very special expression of Christian love.

Thank you for providing seed money. Trinity, begun by Southern Baptists, was a hard

church to plant because the student population keeps moving.

Thank you for providing rent money. Trinity now shares a ballet studio on New Haven's busiest central street.

Thank you for providing money for Baptist hymnals, quarterlies, and magazines. Good tools make all the difference.

Thank you for providing money for pastoral expenses. You supplement the very meager salaries we are able to pay a pastor (Jackie Ammerman, a Southern seminary graduate of uncommon gifts; thank you for training him well), a campus minister (Charlie Scalise, a Yale chaplain; New England student ministries director), and a music assistant. They are truly doing God's work in New England.

Thank you for providing teachers who can minister to very smart students.

Thank you for providing a place for these in need. Members include a 45-year-old ex-convict who just learned to read, a family of six from South America, and Catholics who are drawn to this church by its spirit of love. when I had emergency surgery last year, I discovered the sense of community is very strong.

Thank you for blessing us, 1,100 miles away. At least part of your Annie Armstrong offering this year will go to New Haven, where there is a small but very important church and at least one very happy lady.

Patricia G. Bleicher
1694 Hartford Turnpike
North Haven, Conn 06473

TREND REVERSED — "Youth involvement in alcohol-related car crashes is a major reason for raising the minimum drinking age. After the U.S. Constitution was amended in 1971 to grant 18-year-olds the right to vote, many states similarly reduced their minimum drinking age. Now, eight have reversed themselves and raised it. In Iowa, Minnesota, Montana, and Tennessee, 19 is the minimum age; in Maine, Massachusetts, and New Hampshire, it's 20; and in Michigan, it's 21. Proposals to raise minimum drinking ages are pending in the state legislatures of Alabama, Florida, Georgia, Hawaii, Illinois, Nebraska, New Jersey, New York, Oklahoma, Rhode Island, Vermont, and Wisconsin."

(Parade, July 22, 1979)

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Alvin C. Shackelford, Editor

Charlie Warren
Associate Editor

Bobbie Durham
Editorial Assistant

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Devotional

Discipline

By Betty Woodford

Not many of us are born into the world with a sufficient supply of self control. We need assistance from parents, teachers, and others around us to help us gain the necessary discipline needed to live in our complex world. In Exodus 20:12, children are commanded to honor their parents. Honor begins with respect for adult authority. Without this respect, we cannot be effective in training our children.

Any child of any age needs limits and guidelines. Then he needs fair and consistent discipline to stay within these limits. Discipline is such a difficult task. What method should we use? How much? How often? Each child is an individual, and our discipline will be "trial and error" until we find what works best with each child.

Listen to our children as they talk about their parents, teachers, coaches, etc. They laugh behind our backs if we are push overs. They think of us as weaklings if they can out maneuver us. Then listen as they talk about Mr. Smith who is tough and expects too much, but they respect him and can depend on him to be fair and honest with them.

I remember spanking a kindergarten child on his first day of school. He had tried me in every way and was determined to find my limits. I have learned since never to promise a spanking 'if they do one more thing' unless I intend to fulfill that promise. Of course, he did 'one more thing' and I carried out my promise. I was ashamed of myself for the moment, but in a few minutes he came up to me with a twinkle in his eye and said, "Miss Betty, I love you." He is now a fifth grader, and he still comes running to see me every chance he gets.

Our children are begging us to be strong, fair, and loving in our discipline and training. In Proverbs 22:6 we find the command for parents, "Train up a child in the way he should go." Then in Ephesians 6, we find words of direction for both: Children, obey your parents in the Lord, and parents provoke not your children to wrath but bring them up in the nurture and admonition of the Lord.

Mrs. Woodford is the wife of Paul W. Woodford, pastor of First Baptist Church, Ripley.

Foundation

Jesus gets the glory

By Jonas L. Stewart
executive secretary-treasurer

I was really shaken recently during a church business meeting. A prolonged discussion was in progress dealing with the necessary structural and financial aspects of a proposed building project. A well-dressed young man leaned over from the seat behind me and asked "What does all of this have to do with the Lord? I am new in town and came here thinking I was going to hear something about Jesus." He promptly arose and left the meeting. It was obvious that he had missed the purpose of the project under discussion and was not familiar with the format of a Baptist business meeting.

This incident caused me to wonder how often we get bogged down in the technical aspects of our programs until people can't see Jesus in what we do. The front of a booklet prepared by our office reveals objectives toward which we aim all of our activities: "The ultimate purpose of all we do is to bring men to God through Jesus Christ." Our prayer is that we may never lose sight of this as we get involved in the details of legal and financial matters. In it all Jesus must get the glory.

With this as our goal we do not hesitate to invite people to share their assets in life or their estate at death with the Lord. An insurance policy that you no longer need, money, or other assets that are surplus, or a will, can be used to bring people to Jesus until He returns to claim His own. For information about preparing a Christian will or establishing a living trust, write: Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, Box 347, Brentwood, Tennessee 37027.

Citizen's Corner

By Jerry M. Self

Public affairs and Christian life consultant

Christian families, including pastoral families, are in trouble.

What are some of the signs that stress is taking its toll on a family? Chronic depression, avoiding the family or the church, avoiding certain friends or activities, unfocused anger, being super sensitive, frequent illnesses, excessive crying — any of these could be clues that the family has problems.



Self

What help is there available for such couples or families? One help, if you will use it, is the Bible. Rediscover in God's word the concepts of grace and forgiveness. Second, a support group is especially important in times of stress. Discover sympathetic, helpful friends. Third, take time out to refresh yourself. This is good advice for the individual, the couple, or the family. Fourth, learn to share both the good and the bad, paying special attention to how you feel about what is going on in your life.

These suggestions may not be sufficient for you, however. If not, then be willing to seek help. Find a listener/advisor who is caring and competent. That may mean a good friend or it may be that you ought to pay for professional help.

These tips are equally valuable for the preacher and his family; however, ministers seem quite unwilling to admit problems or to confide in others. Ministerial wives often feel there is no other person to whom they can safely go for help.

Most professional Baptists — those of us who are paid to do something Baptist — are men. Quite often it is more helpful for a woman, particularly a preacher's wife, to confide in another woman. She may not want to share problems with a church member for obvious reasons. And she may be hesitant to go to another pastor's wife for various subtle reasons. But it is important to find someone with whom you can share both your hurts and your hallelujahs.

A few suggestions to the preacher's wife, if I may: Do what you do best in church and not necessarily what the preacher's wife has "always done." Write yourself into your husband's schedule. Listen to your feelings and be honest with yourself about what you feel.

Once you are sensitive to personal and family pain you may want to see what you can do about providing help for others. Learn to listen more carefully to what people say. Start a support group for hurting neighbors. Lead your church in establishing a counseling center.

Help may include career planning, providing legal services, listening sympathetically, establishing a mother's day out program, organizing a parents group, or an endless list of other suggestions.

Bible Book Series shows gain in sales

NASHVILLE — After four quarters of sales, the Sunday School Board's third line of Sunday School curriculum for youth and adults, the Bible Book Series, has garnered 16 percent of total sales to these two age groups.

The Life and Work Series totals about 45 percent and the Convention Uniform Series, 38 percent. The addition of the Bible Book Series has cut almost equally into the sales of the other two series.

As of October 1979, youth and adult resource kits will be available for the new series. A quarterly Bible Book Study Commentary was begun in April, and a supplementary study guide will be added in April 1980. And a large-print edition of the adult member's quarterly will be introduced in October 1980.

On Matters of

Family Living

By B. David Edens

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

"Hurried" children

David Elkind of Tufts University calls them "hurried" children — kids who are whisked through childhood by adults with little patience for the erratic and demanding rhythms of human development. These children have problems and resentments very unlike the ones the "spoiled" children of yesteryear carried in their emotional kitbags, he points out.

Many of the "spoiled" middle-class children of the 40s and early 50s were "handed a power over adults that they did not want, did not need, and could not handle," Elkind observes in *Psychology Today*. "They were willful, domineering, given to temper tantrums, and were, on the whole, abominable... At bottom, they were trying to divest themselves of power."

In contrast, today's "hurried" children are so burdened with the responsibility to produce that they are trying to divest themselves of the fear and consequences of failure, he believes. Early drug use, early pregnancy, escape into cults, the epidemic of violent acts, and the ultimate rebellion — suicide — are all youngsters' messages that too much has been expected and, perhaps, too little given.

If "spoiled" children were babied too long, "hurried" children are hustled through childhood too fast, expected to exhibit intellectual, social, and sexual maturity before they are developmentally able to do so.

Adults' efforts to force growth begin early, reminds the director of the Eliot Pearson Dept. of Child Study. The pressure for intellectual attainment puts the squeeze on toddlers. First-grade work has moved down to kindergarten level, and the kindergarten experience has moved down to nursery school.

Children's clothes a tip-off

Elkind sees the way children are dressed as external evidence of the campaign to erase childhood. A few decades ago, "their clothing clearly set children apart, signaling adults that these people were to be treated differently, perhaps indulgently. Clothing used to make it easier for children to act as children. Today, it is easier for us to treat children as small adults."

As things are, members of both generations dress alike, have similar hairdos, share many of the same activity patterns, and behave in much the same manner. The largest difference between them is invisible but significant: children are expected to excel in every area, whereas adults tend to rationalize away the soft spots in their own performance.

Too easy to blame TV

The "social precocity" of today's youngsters is usually attributed to TV's influence and "peer pressure," Elkind points out, but really reflects changes in child-rearing practices which, in turn, mirror parents' responses to "profound changes in society."

For example, middle-class mothering is taking on new forms as more mothers choose to go out to work, a lifestyle that may leave young children in charge of their own meals, clothing, hygiene, and activities.

As more parents divorce, "their children encounter a number of additional experiences that encourage them to grow up fast," reminds Elkind. "They must reject the childhood fantasy of parental harmony, learn at an early age that society's most cherished ideals are often mere fictions."

While early independence can be a positive and maturing experience for youngsters, too many demands for maturity in too many areas can be too much for youngsters to handle. It is an era when adults expect, even rely on, understanding from children, a role reversal that can be hard for kids to take.

It's too easy to place all the blame for children's precocity on society, Elkind suggests. "Social developments do not operate directly upon children, leaving parents and teachers helpless."



NOT YOUR TYPICAL FAMILY GET-TOGETHER—When (from left) Jack and Mary Green and Jackie and Jimmy Simpkins met each other in Richmond, Va., recently, it wasn't just a family get-together. The Greens had come not only to see their daughter and son-in-law appointed as missionaries, but to be appointed themselves.

Mother, daughter respond to similar mission calls

By Mary Jane Welch

RICHMOND, Va. — The old saying, "like mother, like daughter," got a new twist recently when both Mary Green and her daughter Jackie Simpkins became Southern Baptist missionaries in the same appointment service.

They even took the same assignment — home and church work — but Mary was headed for Korea, and Jackie was going to Argentina.

They weren't going alone, however. Jackie's father, Jack Green, will be an English-language pastor in Korea and her husband, Jimmy Simpkins, will be a general evangelist in Argentina.

Being the first parent-child foursome ever appointed in the same service by the Foreign Mission Board wasn't their original plan. Each couple had applied for mission service with no knowledge of the other's decision. Three days after the Simpkins mailed their medical forms for career missions from their home in Virgilina, Va., the Greens called from Indialantic, Fla., to say they were applying to be missionary associates.

"I nearly dropped the phone," said Jackie. "I never dreamed that's what the Lord would call them to do." The two families had not even discussed their separate decisions.

When the couples were approved, they worked toward the same appointment date, leading to simultaneous furlough dates in the future. That would mean Shane Simpkins, now six years old, could see his grandparents every four years.

Jackie says her parents never pushed her toward missionary service, but since her father was a pastor, she was in church every time the doors were open, and she heard many missionary speakers. When listening, she sometimes wondered if she would ever be a missionary.

She wasn't the only person influenced by the mission emphasis in her parents' church. Jack Green says he's seen more than 50 people go into full-time Christian service from First Baptist Church, Indialantic, during his 13 years as pastor.

In fact, Jack and Mary had applied for foreign mission service in 1956. When they failed the physical, they took it as a sign that God had a different place for them in his world evangelism plan.

Today they cite two benefits of their unsuccessful application. Their interest in missionary service lured them from a successful pastorate to get valuable seminary training and their response to the foreign missions call authenticated their urging others to follow

God's will.

"Having answered God's call and been refused gives you a great deal of freedom in recruiting others," says Jack. "You've got to deal with it yourself before you can recruit people."

Jimmy Simpkins is one former church member who credits Jack with guiding his spiritual growth. When the Greens moved to Camden, Ala., for Jack to be pastor of Camden Baptist Church, Jimmy's father helped him unload and eventually became his hunting and fishing buddy.

Meanwhile, Jimmy got acquainted with Jackie at school and church. They were married the same month her parents moved to Indialantic. At that time, neither couple was considering foreign mission service. The Greens were helping a young church grow, and the Simpkins were pursuing teaching careers.

When the Simpkins did feel the call to full-time Christian service, they attended her parent's alma mater, Southeastern Baptist Theological Seminary, Wake Forest, N.C. There they felt the call to missions — at the same time her parents were feeling that call in their church.

In September the two couples and Shane will go to Pine Mountain, Ga., for missionary orientation — 14 last weeks together before departing for separate places of service on opposite sides of the world.



FAMILY FRIEND—Jackie Simpkins (left) and her mother, Mary Green, both newly-appointed missionaries, greet a family friend at their appointment service in Richmond, Va.

Personal perspective

BY TOM MADDEN
TBC executive secretary

One of my preacher friends says quite often that if he had just one sermon to preach, he would use as his subject "The Kingdom of God." His emphasis has greatly influenced my thinking, and just recently I studied again the light of the Scriptures, the Kingdom of God.

I found that Jesus gave great emphasis to it. In the sermon on the Mount, He said, "Seek ye first the Kingdom of God." All the way through His public ministry He spoke of it. "After the resurrection He spoke to them of things, concerning the Kingdom of God."



Madden

One becomes a member of the Kingdom by being born into it. Jesus said to Nicodemus, "Except a man be born again, he cannot see the Kingdom."

The Kingdom of God is of supreme value. In one of His parables, Jesus likens it to the pearl of great price.

We are to be concerned about enlarging His Kingdom. When our Lord prayed, "Thy Kingdom Come," I do not believe He meant for us to sit on the sidelines as spectators and watch it come, but we are to be active in striving to bring it to fruition.

Grant that the Kingdom of this world become the Kingdoms of our Lord and His Christ, and He shall reign forever and ever.

Dying pastor claims victory

COLORADO SPRINGS, Colo. (BP) — Facing death on a deadline can be a victorious experience for Christians, says a man who's probably celebrated his last Christmas.

Doctors predict that cancer of the colon and liver will claim the life of Norman Blake, pastor of Hermitage Baptist Church, Colorado Springs, Colo., before the end of the year.

Blake, 44, says the knowledge of his impending death has given him a better understanding of life, of what's important, and what's not important.

"The average person lives doing what he has to do and doesn't make many conscious decisions," he told the *Rocky Mountain Baptist*, newspaper for Colorado Baptists. "Now the problems of life seem so unimportant and insignificant. The fusses and battles people have are so unnecessary."

Blake's wife and four teen-age children show "no great signs of frustration, anger, or resentment" over his imminent death, he said. His most difficult times come when he realizes he will not be able "to see my kids grow up and knowing that although I'm better off, it's going to be tough on my wife."

Blake said he hasn't changed his lifestyle or sermon messages, but he tries to have more of an influence in his day-to-day relationships with people. "I would like to feel that every Christian does face up to death, and as a result, lives a more enjoyable, effective, meaningful life," he said.

Many people have an unrealistic view of life, he said, and don't realize that death is part of the life process.

"Most people just never do come down to the business of admitting they're going to die some day," he said.

"This kind of experience can be a very victorious experience for the Christian," Blake said. "Most Christians in situations like this find a strength beyond themselves and are able to handle it using God as a resource."



ON MANEUVERS—Chaplain Roberts (right) explains disposition of combat units to Pvt. Willie Rhodes (left), Gen. Paul Williams, and an aide.

Baptist chaplain plays 'war,' restores peace among troops

FORT HOOD, Texas — Heavy artillery bombarded fighting units stationed across 339 square miles of rolling central Texas hill country. Scores of "casualties" depleted the ranks.

Chaplain Jimmie Roberts crouched beside a "dead" soldier who asked what would happen if he really died. He expressed concern about the possibility of falling in a real battle, not just "simulated" war.

They talked about death and the young man's relationship to God. Then, in the midst of real-seeming mock war, the sensitive chaplain helped a new life to begin, leading the soldier to Christ.

Roberts had welcomed the war games. Brave Shield, the Army called them.

"In the office, I see a different group — those with problems. I feel like a social worker," he confided. "In the field, I get

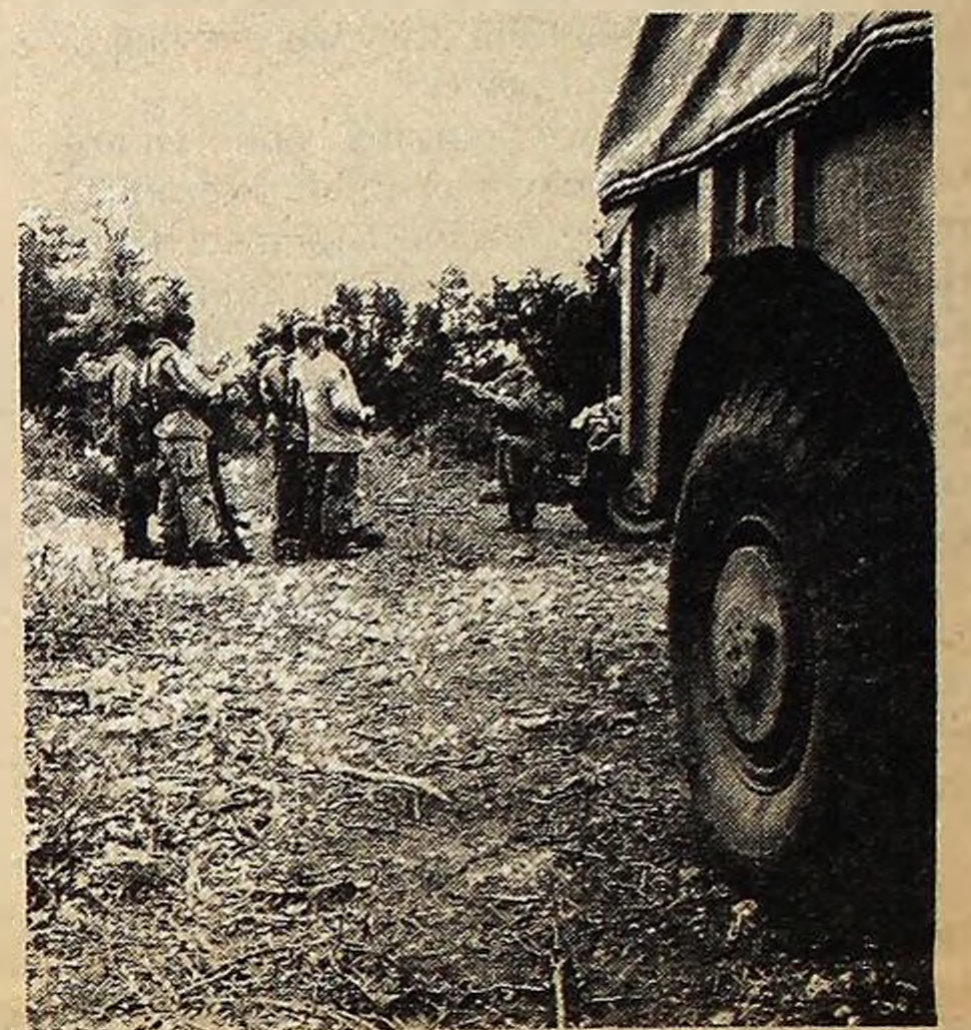
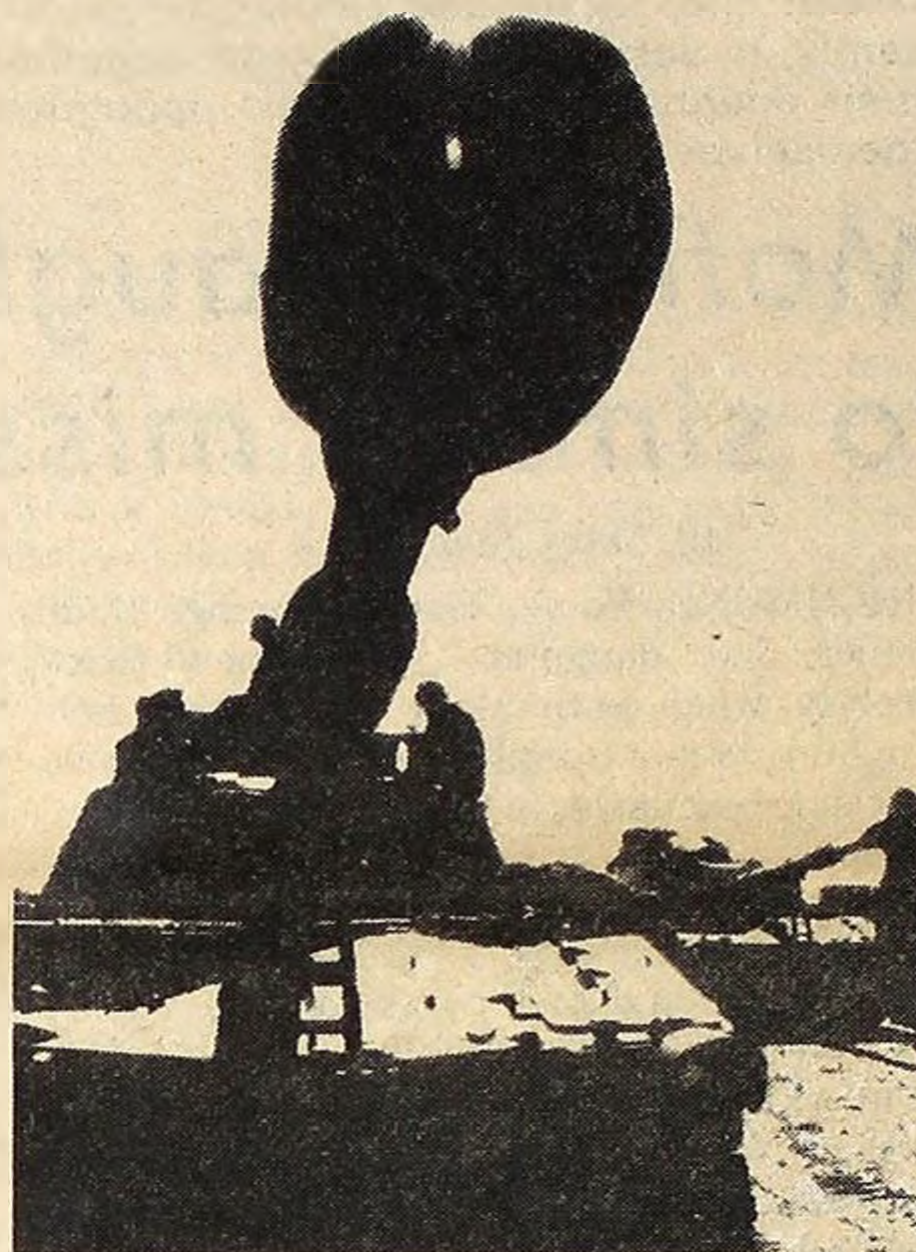
religious questions. I have my deepest spiritual ministry out here with the troops."

A short, compact man, Roberts was born in Houston, educated at Hardin-Simmons University in Abilene and at Southwestern Baptist Theological Seminary in Fort Worth.

He served as pastor for 12 years before volunteering for Army chaplaincy more than four-and-a-half years ago. He is accredited through the Southern Baptist Home Mission Board.

His training and experience served him well during four days of simulated combat. Roberts prayed with men who contemplated the implications of real battle. He consoled those accidentally injured in the clamor. Using the hood of his jeep as an altar, he explained the significance of Christ's resurrection.

And, at opportune times, he introduced soldiers to Christ.



Yesterday a fighter; today a peacemaker

SAN JOSE, Costa Rica (BP)—War. Conflict. Unrest. However it's labeled, strife connotes negative aspects of life. And for Nicaraguan Julio Meza, things were no different.

As a high school student in Nicaragua, Meza was thrust into strikes and demonstrations, bomb throwing and protests. "I lived hating," he says of his teen years.

Because of his involvements, Meza's family was forced to move to Honduras. He remembers, "They left in fear of repercussions...I was almost a wanted man in Nicaragua."

As fighting continued between Nicaraguan government troops and guerrillas of the Sandinista National Liberation Front, Meza went to neighboring Costa Rica, searching for a group with the idea of returning to fight.

He found his way to the Baptist refugee camp set up just outside San Jose where he met Luis Carlos Ramtrey, a young medical student who told Meza about his faith in Jesus Christ.

"To me it was like a light that lighted up my eyes with a few words," Meza says. "He spoke of my ideals, of all that I had inside of me, just as if he could see it. He told me that only by changing the heart of man could there be peace and happiness on this earth; that nothing was gained by fighting, with spilling the blood of your fellowman; that it was better to search for God."

It was at the Baptist camp that Julio Meza a new man, accepted Jesus Christ as Savior.

"God changed my life," he says. "I did things that were not good in the eyes of God—much less in obedience to the commandment left to Christ—the one that says 'love one another as I have loved you.'"

"Here I am seeing what God is doing in my life. He is totally changing my way of being and thinking. Today I'm beginning to feel peace and happiness and love for my fellowman and I pray to God it will go on."



SHOWING CONCERN—Caplain Roberts (hands on knees) watches medics help a tankman immobilized by stomach cramps.



VISITING THE SICK — When he isn't on maneuvers, Chaplain Roberts visits soldiers in the post hospital.

Our People and Our Churches . . .

LEADERSHIP...

Charles Fiorello resigned as pastor of Frawley Baptist Church, Hamilton County Association. He is available for pulpit supply or interim work.

In order to enter evangelism on a full-time basis, Charles Hyder resigned as pastor of Woodland Park Baptist Church, Hamilton County. Hyder has served as chairman of evangelism for the association.

Westwood Baptist Church, Nashville, called Travis Ford, a member of that church, as interim youth director. James Gregg is pastor.

Harry W. Hargrove resigned as interim pastor at Beech Grove Baptist Church, Madison-Chester Association.

Hyran E. Barefoot, Union University in Jackson, was called as interim pastor of Westover Baptist Church, Madison-Chester Association.

Ralph Norton resigned as minister of special ministries at Brainerd Baptist Church in Chattanooga. Norton is retired as executive secretary-treasurer of the Tennessee Baptist Convention. Winford Hendrix is pastor of the Brainerd congregation.

In Grainger County Association, Blue Springs Baptist Church called Dan Taylor of Carson-Newman College, Jefferson City, as interim pastor. The former pastor at Blue Springs, Maurice Quillion, resigned in order to accept the call of Bowmantown Baptist Church in Holston Valley Association.

Danny Champion has accepted the call as interim pastor of Lyons Creek Baptist Church in Strawberry Plains. He is a professor at Carson-Newman College in Jefferson City.

Lanny Johnson resigned as assistant pastor/minister of music at First Baptist Church, Tullahoma. James Porch is pastor.

In Holston Association, Brent and Renee Leach were called as youth directors at Skyline Heights Baptist Church. Both are from Johnson City and are graduates of East Tennessee State University. Kenneth Gaskin is pastor.

Snow Memorial Baptist Church, Holston Association, called Timothy J. Mutter as youth director. He attended East Tennessee State University. Ron Pelfrey is pastor.

Temple Baptist Church in Old Hickory called two new staff members. They are Gordon Hawkins, minister of education and Don Sharp, minister of music.

Poplar Avenue Baptist Church in Memphis called James Hefley as youth director. Hefley is from Knoxville and is a student at Mid-America Baptist Theological Seminary in Memphis. J. Wayne Morrow is pastor of the Poplar Avenue congregation.

Charles Buckner is the new music director at Cherokee Baptist Church in Memphis.

Members of East Athens Baptist Church in Athens voted to call Jeff Brooks as interim pastor.

Charles Gallaher resigned as pastor of Lenox Baptist Church, Dyer Association.

In Stone Association, Eastwood Baptist Church called Charles Walker as associate and youth pastor, effective Sept. 16. Raymond White is pastor.

R.B. Owens, interim pastor of New Concord Baptist Church, Beulah Association, was called as pastor of that church.

James Ronald Summers, former staff member at several Tennessee Baptist

churches, has accepted a call as pastor of Northwest Baptist Church in Miami, Fla. He is scheduled to begin there Sept. 9. He is a former minister of music at Park Avenue Baptist Church in Nashville; minister of music and youth at Trinity Baptist Church in Memphis; and minister of music and youth at East Ridge Baptist Church in Chattanooga. He has been serving as pastorate near Chicago.

Retired Tennessee pastor Fred O. Ponton was invited and has accepted the call as minister to senior adults at Calvary Baptist Church in Alcoa. He served as pastor at Calvary for about seven years before his retirement in 1977. William J. Small is pastor.

Piedmont Baptist Church, Dandridge, called Stan Vespie as minister of music and youth. He is a student at Carson-Newman College in Jefferson City. Bob Coates is pastor.

Mike Nason, a recent graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex., accepted the call of Southland Baptist Church in Memphis, where he will serve as minister to youth. He is already on the field. Charles Sullivan is pastor of Southland.

Hugh Cater, Central Baptist Church in Waycross, Ga., has accepted the call of First Baptist Church in Mt. Juliet to serve as minister of education. He is a graduate of the University of Florida at Gainesville and Southern Baptist Theological Seminary, Louisville. He is a former faculty member at South Georgia College, Douglas, where he was professor, director of housing, dean of men, and assistant dean of students. Bille Friel is pastor of the Mt. Juliet church.

PEOPLE...

Mr. and Mrs. Walter Parsons celebrated their 63rd wedding anniversary at Lockeland Baptist Church in Nashville last month. They have been members of that congregation for 73 years. Herbert Higdon is pastor.

First Baptist Church, Alcoa, ordained Michael Leon Moore to the gospel ministry in August. Doug Sager is pastor.

Piney Grove Baptist Church, Maryville, ordained David Deane to the gospel ministry. He is the son of Mr. and Mrs. James Deane Jr. A graduate of the University of Tennessee, Knoxville, and Southwestern Baptist Theological Seminary, Fort Worth, he has been called as pastor at Laager Baptist Church in Laager, Tenn. A.J. Rowland is pastor at Piney Grove.

Friendship Baptist Church in Beech Bluff ordained Ronnie Sells to the gospel ministry.

Englewood Baptist Church, Jackson, ordained Tommy Parchman to the gospel ministry earlier this month. He is serving as associate pastor with special emphasis on youth at East Laurel Baptist Church in that city. Paul Williams is pastor of the Englewood church.

First Baptist Church in Counce ordained Terry Sims to the gospel ministry recently.

Mr. and Mrs. Roy L. Mynatt celebrated their golden wedding anniversary recently. They are charter members of First Baptist Church, Harrogate.

Mr. and Mrs. William Welty, First Baptist Church, Lebanon, observed their 60th wedding anniversary recently. Ray Cleek is their pastor.

Southside Baptist Church, Savannah, ordained Steve Bain to the gospel ministry recently. Pastor B. C. Willcutt served as moderator. George Weaver, interim pastor at Southside Baptist Church in Shiloh Association, gave the charge to the candidate and to

the church. The ordination sermon was preached by Lamar Ball, pastor of Crump Baptist church, in Crump. Shirley DeBell, director of missions for Shiloh Association, led the questioning. Bain is serving as pastor of Olive Hill Baptist Church in Hardin County.

A 50th wedding anniversary was observed earlier this month in Chattanooga by Mr. and Mrs. Grandy Mullenix. They are members of Red Bank Baptist Church in that city, where Fred Steelman is pastor.

Mr. and Mrs. N. Burl Adams were honored with a reception at Wears Valley Baptist church earlier this month in appreciation for their 50 years of service as choir director and pianist at the church.

Clear Branch Baptist Church, Erwin, ordained Wayne Tilson as a deacon earlier this summer. Pastor Jack Holland delivered the ordination charge to the deacon, and Floyd Ishee brought the charge to the church.

C. W. Hill, Jimmy Dickey, and Franklin Martin were ordained as deacons earlier this month at West Shiloh Baptist Church, Stantonville.

Kenneth W. Jordan, who recently completed work for a master of divinity degree at Southeastern Baptist Theological Seminary, Wake Forest, N.C., was honored by members of Oak Street Baptist Church in Elizabethton. He is the first member of that church to have been ordained to the gospel ministry. He is scheduled to serve as pastor of Stoney Creek Baptist Church, Elizabethton.

Frank and Edith McIndoo, members of Crieviewood Baptist Church, Nashville, celebrated their 60th wedding anniversary earlier this month.

CHURCHES...

New Salem Baptist Church, Daisy, observed its 45th homecoming on Aug. 26. Several former members and pastors were scheduled to attend. J. Ted Painter is pastor.

Wildwood Baptist Church, Maryville, held a note burning service making the educational building debt free. Members of the church witnessed the burning, which was performed by chairman of the deacons Paul Wilson and chairman of the building committee Dale Wagner.

Members of Parkview Baptist Church, Madison-Chester Association, purchased almost 14 acres for a future church site. The land is located on Christmasville Rd. Alvin Gilliant is pastor.

Hopewell Baptist Church, Chilhowee Association, completed work on a new fellowship hall. Floyd Havens is pastor.

REVIVALS...

El Bethel Baptist Church, New Duck River Association, reported that 14 persons were baptized at the conclusion of its revival recently. Donald Owens of Lebanon was the evangelist; and Tom Sumners, Parkview Baptist Church, Lewisburg, led the music. Carl Bond is pastor.

In Beulah Association, Mt. Moriah Baptist Church was led in revival by Jim Yarbboro. According to Pastor David Bartholomew, every deacon was present for every service. The revival concluded with a baptismal service at Reelfoot Lake. There are five professions of faith and many rededications.

First Baptist Church of Cornersville conducted revival services recently with Joe McGehee, pastor of first Baptist Church in Lewisburg, serving as evangelist. There were 12 additions by baptism, two by letter, and seven rededications. The pastor is Emery O. Farmer.

Revival services were held recently at Ew-

ing Baptist Church in Nashville. Jim Lindsay, full-time evangelist from Elizabethton, was the preacher. Bill Anderson, Baptist Sunday School Board, led the music. There were commitments of several types. O. M. Dangeau is interim pastor.

Cleveland State names BSU leader

John D. Cooke, associate pastor of Cloverleaf Baptist Church in Houston, Tex., has been named Baptist Student Union director for Cleveland State Community College, Cleveland, Tenn.

He is returning to the Volunteer State after a three-year absence.

From 1975-77, Cooke was BSU director for the mid region area in Nashville, serving Belmont College, Cumberland College, and Volunteer State Community College.

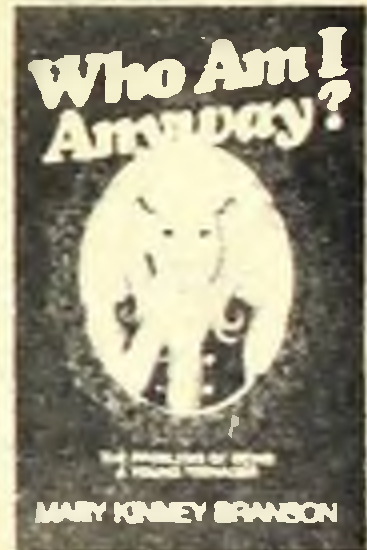
A native Texan, the new BSU director is a graduate of East Texas Baptist College in Marshall. He has done graduate work at the University of Houston and Southwestern Baptist Theological Seminary, Fort Worth.

The student work in Cleveland is a joint program of Bradley County Baptist Association and the Tennessee Baptist Convention. Raleigh Brady is director of missions in that association.



Cooke

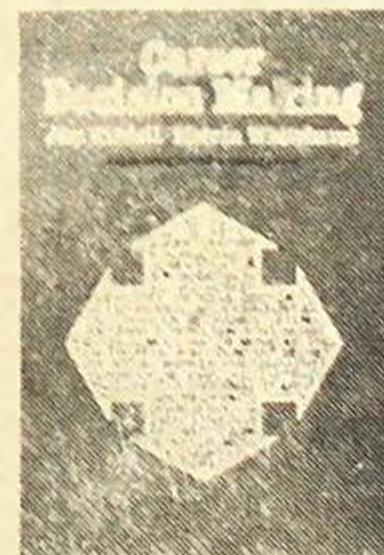
BEING GROWN-UP IS GREAT, BUT GETTING THERE CAN SOMETIMES BE ROUGH!



WHO AM I ANYWAY?

This is a book to help older children and younger teenagers through the difficult happy frustrating silly awful wonderful teen years. It focuses on the physical, emotional, and spiritual changes that occur normally during these years.

Mary Kinney Branson, a homemaker and writer from Madisonville, is also the author of Broadman's *The Basics of Babysitting* paper, \$3.25.



CAREER DECISION MAKING

This action-oriented book gives basic information and a series of work experiences to help young adults work their way through the confusion and doubt involved in choosing a career.

Jim Riddell, co-author, is a campus minister and BSU director for three colleges in the Midland-Odessa areas.

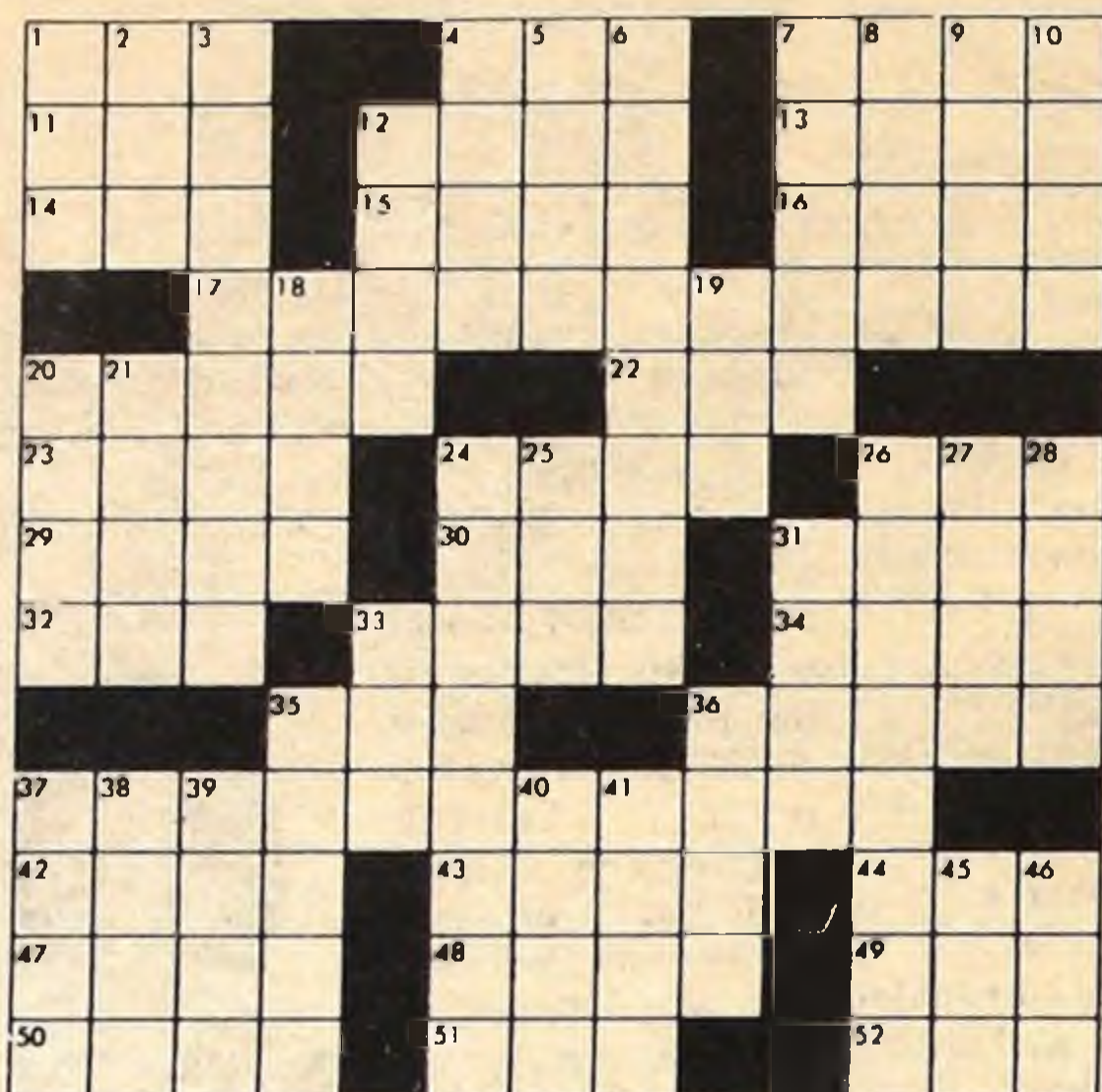
Melvin Whitehurst, co-author, is director of counseling and professor of personal development at Odessa College. paper, \$3.95.

At your Baptist Book Store

BROADMAN

Bible Puzzle

Answers on page 10



ACROSS

- 1 "Go to the —" (Prov. 6)
 4 Commandments (Matt. 22:40)
 7 Pull it out (Luke 6:42)
 11 O.T. book: abbr.
 12 Heavenly body
 13 Tower (Gen. 35:21)
 14 River in Scotland
 15 Concerning
 16 Sesames
 17 "there is a —" (Heb. 10)
 20 Where Titus was (Tit. 1:5)
 22 Islam, for one: abbr.
 23 Warmth
 24 Word of God (Luke 8:11)
- 26 Urial
 29 Kind of soul (Prov. 19:15)
 30 Arab garment
 31 Morning or evening
 32 Case, of a kind: abbr.
 33 Dull fellow
 34 Roof part
 35 Feline
 36 Sea eagles
 37 "shalt be — at the resurrection" (Luke 14)
 42 Resembling wings
 43 Fenced city (Josh. 19:38)
 44 Snake
 47 Winter vehicle
 48 Fork part

CRYPTOVERSE

LXQ YRUF UQVBTQLX XQ VA PYRLXQF

MVLX DCNQALE

Today's Cryptoverse clue: A equals S

- 49 Herb (Luke 11:42)
 50 Alaskan people: pl.
 51 Observe
 52 Moisture

DOWN

- 1 Conjunction
 2 Born
 3 "against — — of Grecia" (Dan. 11)
 4 Color
 5 It dieth not (Mark 9:44)
 6 "partakers of that — —" (1 Cor. 10)
 7 Gold or silver
 8 Old Norse god
 9 Mica
 10 Irish Gaelic
 12 Action without words
 18 After oct or major
 19 Sky color (Matt. 16:2)
 20 Face part
 21 Restyle
 24 "nettles, and —" (Zeph. 2)
 25 Nigerian people
 26 "Set up the —" (Jer. 4)
 27 "In whom we — redemption" (Eph. 1)
 28 Land measures
 31 Dried up
 33 Machine part
 35 "scourge of small —" (John 2)
 36 Serf
 37 "Be not —" (Eccl. 5)
 38 Feminine name
 39 Normandy city
 40 Canal or city
 41 Those who do good (Rom. 3:12)
 45 Girl of song
 46 Church seat

Pulpit To Pew

By Jim N. Griffith

In these perplexing times, man is as confused as a termite in a yo-yo. Perhaps, this explains why in this day and age the ministry can be the most precarious position known to man.

The average congregation is composed of a church full of truly great Christians plus a handful of grouchy neurotics.

And as it often happens, if one neurotic really gets it in for the pastor, the congregation, strangely enough, will side with the sick antagonist.

Then, the pastor "feels led" to another field of service. It is either fight or flight.

The one hope of ever correcting this type of situation is for the pastor to stand firm and the congregation stand with the pastor.

In the Scripture, the Apostle Paul said it well: "...and having done all, to stand."

Interpretation

Signature and address

By Herschel H. Hobbs

"Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ" 1 Thessalonians 1:1

Following ancient practice, Paul signs the letter and then addresses it. Note that he makes no mention of his apostleship since it was not in question in Thessalonica. "Silvanus" is called "Silas" in Acts (see also 1 Pet. 5:12). Since his name precedes that of Timothy probably means that he was the

elder. They had no part in writing the letter, but they were with Paul in Corinth at the time. They were well known in Thessalonica, and their names indicate they agree with the contents of the letter. Paul mentions Timothy more than any other of his fellow-workers and wrote two letters to him.

The letter is addressed to the "church" or "assembly" of the Thessalonians. The Greek word is *ekklesia*, called out ones. It has a political sense (Acts 19:32, 39, 41). Also it was used to translate the Hebrew *qahal*, the congregation of Israel assembled before God under his direct theocratic rule. It is used a few times in the New Testament to refer to the church general or all the redeemed of all the ages (cf. Eph. 3:10). The majority of New Testament uses refers to the local church. When more than one church is involved it is always plural (cf. Gal. 1:2). The singular never refers to a body of churches or a denomination. In the Hebrew-Christian usage it denotes God's people. Our word "church" means the same. It comes from *kuriakos* which probably means "belonging to the Lord."

Devotional

Now is the time

By Gwen Eads

Stop and think for a moment about a rose. Now that you have thought, ask yourself this one question — For what period of time does a rose remain beautiful? It does not stay beautiful except for a few hours.

The American writer Ralph Waldo Emerson states in one of his essays that a rose is the symbol of the perfection of time. It looks to no past roses and to no future roses; it is beautiful for the present only.

The comparison of the rose to time is important when thinking about witnessing. A person can not return to the past, and there is no promise of even one more day; therefore, if one cares about lost souls and wishes to witness, the time is now. Do not regret a waste of time; follow Mark 16:15 now:

"And He said unto them, Go ye into all the world, and preach the gospel to every creature."

Now Is the Time!

Mrs. Eads is director of the senior high department at University Parkway Baptist Church, Johnson City, Tennessee.



Eads

The geographical location of this church is Thessalonica. Its spiritual location is "in" (en, in the sphere of) "God the Father and ... Lord Jesus Christ." This dual location should be true of all churches.

The best Greek texts read only "grace to you and peace." Greeks greeted one another with *chaire*; Jews used *Shalom*. But here the word is *charis*. So it is not a greeting. It is a prayer that the readers may through God's grace know His peace. The order is correct. We first must experience God's grace; then we know His peace.

Belmont College expects largest enrollment ever

NASHVILLE — Belmont College is expecting the largest enrollment in the history of the college, according to Ronald Underwood, director of admissions.

Underwood expects at least 1,365 students to enroll this fall in day and evening classes, a four percent increase over last year's record enrollment of 1,314.

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A Guide for Family Worship
 Donald S. and Nancy S. Whitehouse

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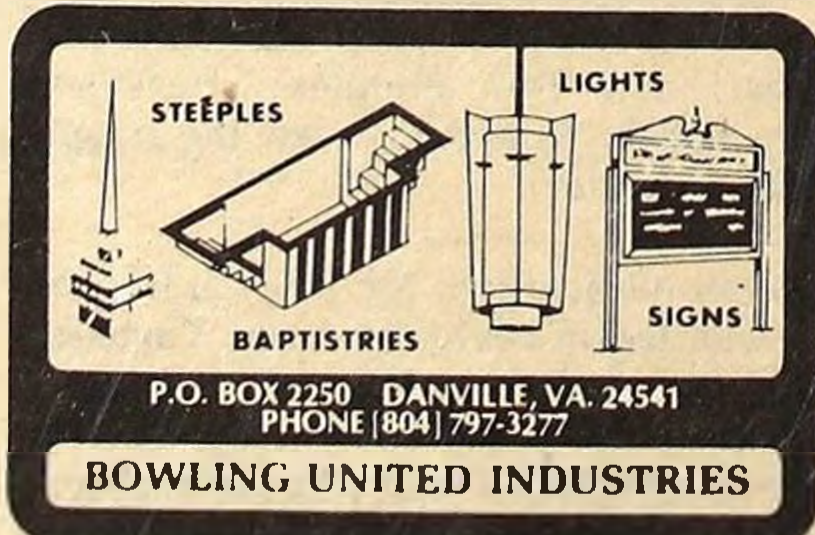
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Blind student sees things clearly without vision

WEST PALM BEACH, Fla. (BP) — If you don't think a person can see without his eyes, just ask Ken Long.

A disease of the nervous system obscures most of Long's vision, making him legally blind. But his perseverance and commitment to achieve his goals have become a source of strength to many at Palm Beach Atlantic College, where he recently climaxed seven years of college study with a long-sought diploma. It hasn't been easy. Reading, for example,

required the assistance of a magnification machine provided by a local agency for the blind. Pages that would take a few minutes for the average reader may take an hour for Long, as he focused on one word at a time. Class notes are taken by tape recording, which he had to replay several times in preparation for tests.

His visual handicap has forced Long, a native of Vero Beach, Fla., to proceed slowly through college, taking two years at Indian River Community College in Fort Pierce and five at Palm Beach Atlantic, a Baptist-affiliated liberal arts college.

This fall Long will continue his studies at Southwestern Baptist Theological Seminary in Fort Worth, Texas, where he will prepare to enter the ministry.

"I may be an assistant pastor or a chaplain," Long says. "I couldn't be a pastor because he has to go around to hospitals and different homes and I'm unable to drive, so that would be a heavy weight on somebody's shoulders."

When Long preached for the final chapel service of his college days, he was surprised by a recognition from his fellow students. A plaque presented to him by the Student Government Association cited his dedication as an "inspiration to the entire college community."

"I just felt like I could hug the whole body of people out there," he recalls.

Ken hopes his efforts might be an example to others that, no matter what their handicap, they should still reach for their goals.

"Years ago I thought it would be impossible for me to graduate from college, but with the help of God I've been able to do it," he says.

"Whatever you seek to do in life, strive for it and don't give up because one day you'll make that goal ... you'll be able to reach it."

"My faith in God has helped me so much," Long says. "It has given me a place to stand. God has enabled me to see that even though this isn't the best condition in the world, I can do just as much as others can do — it just takes a little bit more time."



National TV profile — "From Nielsen, the research company whose ratings determine the fate of America's daily video fare, come these facts on the current state of the medium: Approximately 74.5 million households in the U.S., or 98%, own at least one TV set. In the past 10 years, the average size of the nation's TV household has declined from 3.25 to 2.76 persons. TV watching increases steadily throughout the day, generally peaking between 8 and 10 p.m. After 11, as viewers drop off to bed, the audience declines sharply. Sunday night is consistently the most popular night for TV watching. Friday evening is the least viewed by adults and teens but one of the most popular TV nights for children. Situation comedies continue to attract the largest prime-time audiences. Men dominate weekend sports audiences, children Saturday-morning audiences, and women, daytime audiences."

(Parade, July 29, 1979)

The New Computer Criminals — "The computer is the most effective and versatile repository and processor of information the world has ever seen — except, perhaps, for the human brain. An estimated \$300 million is lost worldwide each year through computer abuse, but there is no way of knowing exactly how much the careful thieves who haven't been caught are getting away with. Computer crime falls into three categories: theft of computer time, manipulation or destruction of computer information — particularly financial information — for personal gain, and theft or unauthorized use of information sorted in computers. Our present rate of theft by computer will pale if and when electronic funds transfer — the so-called cashless society — becomes a reality. Data then will become money, and the potential for what one consumer advocate calls 'remote mugging' becomes staggering."

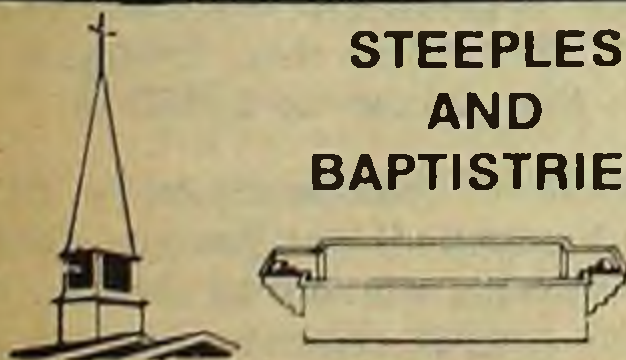
(Atlas World Press Review, August 1979)

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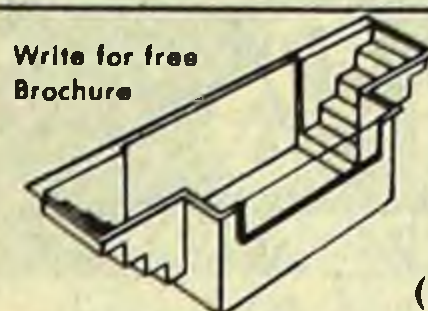
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BWA urges travel aid for 3rd world delegates

WASHINGTON (BP)—Robert S. Denny, general secretary of the Baptist World Alliance, has challenged Baptist churches in the United States to follow the example of many Canadian Baptists in helping delegates from Third World countries travel to the Baptist World Congress in Toronto, July 8-13, 1980.

Fifty-eight of the 115 national Baptist conventions and unions affiliated with the BWA have fewer than 10,000 members, Denny said. Most of these and several others are located in economically depressed countries of Asia and Africa or the currency controlled countries of eastern Europe.

"The Alliance wants to have every group represented at its congresses," Denny said. "In fact," he added, "their presence is essential if we truly have a world meeting."

Churches are asked to contribute \$1,500 for each sponsored delegate, but smaller churches which feel unable to furnish a full \$1,500 scholarship may band with other churches in their geographical area to provide the necessary funds and jointly entertain a delegate.

BIBLE PUZZLE ANSWERS

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UNIFORM SERIES Lesson for Sunday, September 9

God's saving acts

By Jerry Heflin, Bible teacher
Harrison-Chilhowee Baptist Academy, Seymour

Basic Passages: Exodus 14:1-15:13; Deuteronomy 26:1-11
Focal Passages: Deuteronomy 26:1-11; Exodus 15:11-13

While I was serving with the U.S. Paratroopers in Europe, a Christian friend introduced me to the idea of keeping a spiritual diary of my day-by-day walk with the Lord. I can never thank him enough, for this has become a source of illustration and reminder of what God has done in past days.

Moses, under the leadership of the Lord, had the idea long before I. The careful Bible reader must have noticed how often the Acts of God, His actions and interventions into the affairs of humans, are rehearsed in the Bible.



Heflin

The reason was simple: the next generation must not forget all that God has done for His people. Memorization of songs and poems which described those acts was a part of the educational process of Biblical youth.

In the study passages for this week, we will look at two selections: a worship ceremony remembering the mighty acts of God (Deut. 26), and a song of worship and praise (Exodus 15) also remembering God's deeds.

A worship experience
recalling God's mighty acts.
Deuteronomy 26:1-11

The time is about 1445 B.C. on the Plains of Moab. Israel is concluding her wilderness experience (Read Deut. 8 for a Divine viewpoint of that journey) and is about to enter upon the conquest of the Promised Land. Having restated Israel's rights and obligations in the divine relationship, Moses instructs the people in confessions and affirmation of the Covenant. By these the people were to acknowledge and worship God and also enable the successive generations to have a continual consciousness of their Redeemer.

Giving of first fruits (the first part of a crop) occurred frequently during the year since different crops ripened at varying times. This act of worship included the following:

A. A Presentation (verse 1-4) Once in the land the people were to bring a sample of the harvest, place it in a basket, and give it to the priest on duty. This was a testimony that the believer knows Where he is and Why he is there. He stated his purpose in life. A loss of purpose leads to boredom and sin. God's people must be reminded of their "high calling in Christ Jesus." I have a conviction that growing problems among older Christians can be traced back to a failure of our churches in implementing a program based on Paul's instructions in Titus.

B. A Declaration (verses 5-10). "A wandering Aramean", or Syrian, refers to Jacob and the time he spent with Laban at Haran. God's people found bondage and harshness in Egypt. When life seemed at its worst they did the only thing they knew to do: cry out to God. That was sufficient. The cry went right to the heart of God. God delivered them by His Grace. They were nobodies serving a God who was Everything. The presentation of samples reminded the Israelites that God was responsible for it all. They had a home; they had grace; all of this because of the mighty acts of God.

C. A Celebration (verse 11). Here is genuine worship: self with all its belongings is lost sight of and Christ alone fills the heart. One says "worship should be more lively"; another says "worship should be more sedated." The Bible reminds us that worship should be "in Spirit and truth" (John 4:24). When the believer's heart and mind is filled with Christ and His acts, he will come from worship with a joyful heart and an uplifted countenance. It is interesting to note that when David lost his family and possessions at Ziklag (1 Samuel 30), he felt the need to worship and "encouraged himself in the Lord" (verse 6). He knew that to Think right and Act right in such a trying situation required his spending time in the presence of God. Does our modern day worship bring to the heart and mind such joyous celebration?

A song of God's greatness and faithfulness
(Exodus 15:11-13).

Our scene is the Red Sea. To commemorate God's defeat of the Egyptians Moses composed a song, an effective way to teach and pass on truth. Many of us can remember the time we learned the books of the Bible by using the names in a song.

This mighty act of God settled the matter once and for all: what god of Egypt can compare with the Lord God? What god of Canaan can stand before the Lord God?

We Christians must constantly remind ourselves of what our Lord has accomplished for us. Each week, each day must be an offering of ourselves to the Lord. I like the way one saint is said to have done it. Before his feet touched the floor each morning he would look up and pray, "Lord, this bed is the altar; my body is the sacrifice. Help yourself to it."

Care must be taken that our presentations to the Lord do not lose their freshness and meaning as they did for the Israelites.

A PRAYER: O Lord, teach me to fill my heart with You and all that You are. Forgive me for cheapening worship by thinking that pretty music and soft colors and stained windows could provide what only Your presence can do. Help me distinguish between man-stimulated emotion and the prompting of your Spirit. When I worship with my brethren, fill my heart with the things that fill Thy heart. Through Jesus' Name. Amen.

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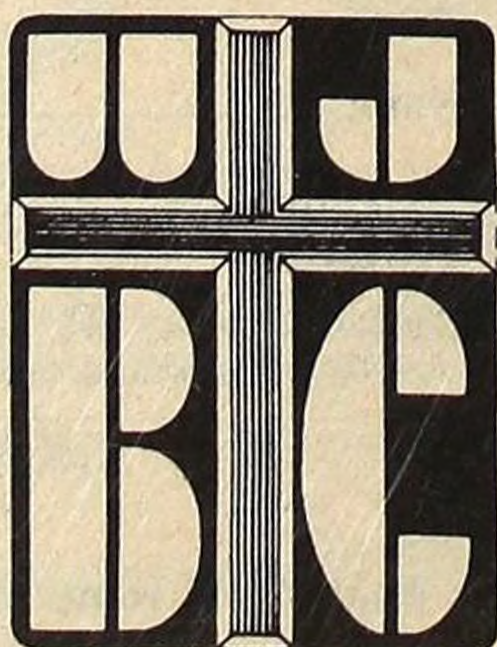
OPPORTUNITIES EACH WEEK

SUNDAY

9:30-Bible Study
10:50-Morning Worship Service
6:15-Church Training
7:30-Evening Worship Service

WEDNESDAY

5:15-Family Night Supper
6:30-Mid-Week Prayer Service



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LIFE AND WORK SERIES
Lesson for Sunday, September 9

The cost of concern

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

Basic Passage: Acts 21:27 to 23:25
 Focal Passage: Acts 21:31-33; 22:22-24; 23:12-15, 23

Paul's concern for his own people, the Jews, led to his imprisonment in Jerusalem (21:27-23:35) and subsequently led to imprisonment in Caesarea (24:1-26:32) and Rome (chs. 27; 28).

Today's study deals with the costs he paid as he delivered the love offering to needy saints in Jerusalem and attempted to heal the wounds of Jew-Gentile relationships.

Mobbed by enemies
 (Acts 21:31-33)



Fowler

Having arrived in Jerusalem, Paul was warmly welcomed by the leaders of the church and met with James (21:17-26). Both James and the leaders were concerned about the false rumors being circulated in Jerusalem that Paul was teaching Jews to turn from Mosaic customs (vv. 20-21). Thus, they made a proposal whereby Paul might alleviate the fears which the malicious rumors were generating (vv. 22-25). Paul's response to the proposal (v. 26) was in no way a compromise of his doctrine of salvation apart from the law.

Apparently, the Christian Jews of Jerusalem were satisfied with Paul's response. But "the Jews from Asia," who had recently arrived in Jerusalem for the feast of Pentecost, were not. They had been hardened against "the Way" for so long (19:19), that they stirred the crowd into a frenzy mob (21:27-40).

False charges were made (vv. 28-29), and the mob seized Paul, intending to kill him (vv. 30-31a). News of the riot reached the chief captain or Roman commander and troops were dispatched to quell the riot (vv. 31b-32).

Perplexed by the situation, the commander had Paul bound with chains and began to inquire who he was and why the uproar. Unable to get a clear answer, he ordered Paul to be taken to the barracks (vv. 33-34).

As Paul was being carried away, the crowds followed with blood thirsty cries, "Away with him." Paul asked permission to speak to the mob. The commander granted the request. Beaten and bleeding, Paul silenced the crowd as he spoke to them in the Hebrew tongue (vv. 35-40). Perhaps, by speaking to them some of their minds and attitudes would be changed. Such courage and costly concern!

Despised by his own people (Acts 22:22-24)

Paul began his speech by closely identifying with the Jews (22:3-5). Then he skillfully retold his conversion experience on the Damascus Road (vv. 6:16). All listened intently until he began to tell of his divine commission to go to the Gentiles with the gospel (vv. 17-21).

At the mention of the word "Gentiles", the crowd became more enraged than ever. That rubbed salt in the wounds of these prejudiced people. In protest, they demanded his death and filled the air with garments, dust, and yells (vv. 22-24).

For his safety, Paul was taken into the barracks. Still perplexed by it all, the commander ordered Paul to be "scourged" or flogged into some kind of confession as to the cause of the uproar. Before scourging began, Paul revealed that he was a Roman by birth. Such punishment was reserved for others, but not for Roman citizens. Fear struck their hearts, and they did not scourge him. Once again Paul's Roman citizenship had preserved his life (vv. 25-29).

Despised by his own people, he found safety in his Roman citizenship.

Faced by the assassination plot
 (Acts 23:12-15)

Determined to get to the bottom of the

issue, the Roman commander sent Paul to appear before the Sanhedrin. Surely, this august body of influential Jews could clear the air as to why the Jews would so viciously attack one of their own (22:30).

Paul wisely noted that the council was composed of both Pharisees and Sadducees. Just one mention of the "resurrection" would divide the body. The Pharisees believed in the resurrection, the Sadducees did not. Dissension did arise and became so heated that Paul had to be once again rescued by the Roman troops (23:1-11).

Stung by letting Paul slip through their hands again, 40 fanatical Jews conspired

to kill Paul by ambush. Under oath, they vowed not to eat or drink until he was dead. Pressure was put upon the religious rulers to cooperate with them. They would ambush Paul as he was brought from the barracks to the Temple for a new hearing (23:12-15).

The plot was discovered and foiled. When Paul's nephew learned of it, he informed Paul and the Roman Commander (23:16-22).

Protected prisoner (Acts 23:23)

Assassination of Paul was imminent unless he was moved from Jerusalem. No longer could the commander accept the responsibility for Paul's safety. The only thing left to do was to send him to Caesarea to be placed in the custody of Felix, the Governor of Judea.

Even the 60-mile journey to Caesarea was risky. Great precautions and security measures were taken. Two hundred soldiers, 70 horsemen, and 200 spearmen were assigned as guards for the journey. Paul's life must be protected at any costs.

God was still at work! Even though Paul's concern was costly, it was always under the watchful eye of his living God.

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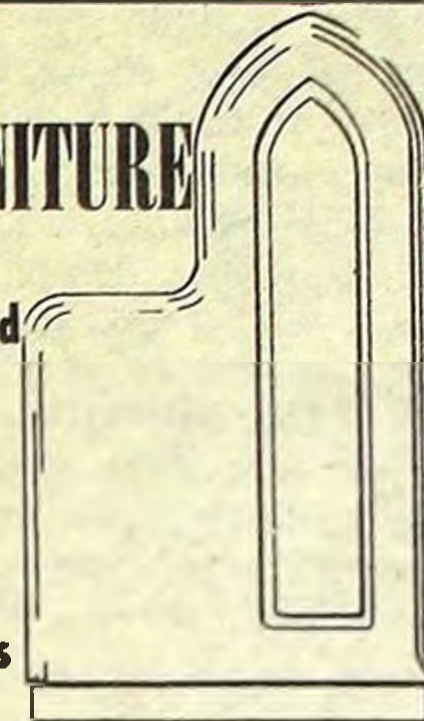
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Second in a series

Energy/dollar-saving steps are outlined for churches

By Jim Lowry

NASHVILLE, Tenn. (BP)—Heating, lighting and air conditioning, the three primary villains in the continuing quest against rising energy costs, are the most obvious places for a church to begin a serious conservation effort.

Many Southern Baptist churches unwittingly raise their only expenses by wasting fuel in all three areas when a plan of operational conservation could dramatically cut utility bills with little or not cost.

Operational conservation is giving close attention to the operation of heating, lighting and air conditioning systems, and using each only when it is required.

With the rapidly rising costs of all types of energy, it is no longer economically feasible for churches to maintain a building or several buildings at a comfortable temperature level all through the week when they will be used only two days.

By the same token, it is extremely wasteful to cool or heat an entire building for a committee meeting of four or five persons. Operational conservation would schedule committee meetings on one night of the week, and in one building or part of a building, where a single heating or air conditioning unit can be used. It might also include moving midweek prayer meeting to a chapel or large classroom to keep from heating or cooling the main auditorium.

Churches employing wise energy management should not turn on heating or cooling systems Saturday afternoon to prepare a facility for Sunday morning meeting. Studies indicate that almost any building can be heated or cooled to the desired level in six hours or less depending on outside temperature extremes. Local utility companies will generally cooperate with interested churches to help them establish a table showing how much time is required to adequately prepare the facility.

In one Tennessee Valley Authority case study of a large church with a school, lighting accounted for 45 percent of the total energy bill. In many cases, according to Jerry Privette, supervisor in the SBC Sunday School Board's church architecture department, lighting is kept at a much higher level than is necessary.

Hallways and passageways, for instance, require only minimal light levels, as compared to classrooms or office areas. An inexpensive light meter may be purchased to check light levels in a facility. A recent innovation is an automatic sensor that decreases interior light levels as available light through windows increases.

Another option for churches is multi-use of space, such as having two Sunday Schools and two worship services each Sunday morning instead of building a larger building to accommodate all members at one time. That, in effect, doubles available space. Energy and construction savings from building a smaller facility also must be considered, along with smaller land requirements.

Energy conservation opportunities (ECO's) are classified by TVA as low, no cost and more expensive. Low cost ECO's churches can implement to realize major savings include weatherstripping, caulking, tightening loose windows and annually checking all mechanical equipment. The payback period, time required to realize savings equal to the investment, for ECO's such as these is immediate, and will continue to provide savings for an extended period.

Longer payback periods with impressive, long-term savings are available for churches willing to make a larger investment in storm doors and windows, insulation, attic ventilation and automatic temperature controls.

One church, with a medium investment, removed unnecessary light bulbs and replaced others with more energy efficient ones. Capital costs (investments) were estimated to be \$467 by TVA with a payback period one year. Over a 10-year period, the savings would amount to nearly \$7,000.

Windows are one of the worst offenders when it comes to wasting energy in churches, since glass and metal frames are both fast conductors of heat and cold. Jeff Neece, planning engineer in North Carolina, says storm windows would cut in half the estimated 77 British Thermal Units per square foot at window losses.

Privette said insulation is one of the most cost effective actions a church can take to conserve energy. Uninsulated walls constructed of brick and plaster have been measured to lose 11 BTUs per square foot, compared to a loss of only 4 BTUs for the same wall, insulated—a saving of almost two-thirds.

Uninsulated ceilings lose 15 BTUs per square foot. After installation of six-inch bats of insulation in the ceiling, the loss was cut by 80 percent to only 3 BTUs. According to Privette, the payback period for insulation is very short and the savings will continue to add up for the life of the building.

Lifestyle changes must be considered, Privette said. Not only do we have to determine what we need, but what we can do without.

In planning to improve energy conservation, a church should conduct a serious audit of the facilities, including a history of utility bills and a visual inspection to determine where cost efficient changes can be made.

If costs of energy continue to rise, more and more of the church budget designated for missions and witnessing activities will be drawn away to pay for utility bills.

It has been reported that the United States, with only six percent of the world's population, uses approximately 40 percent of the world's energy.

Churches can lead and be examples for the community if they will seriously audit their facilities and implement energy conservation opportunities to cut out needless waste of nature resources.

Editor's note: Article three will explore the work being done in the Baptist State Convention of North Carolina in energy management and how other state Baptist conventions can learn from their efforts.



COOPERATIVE PROGRAM

LOSING THE RACE—Energy costs may one day become the largest budget item for churches. In the past 12 years, energy costs have risen nearly 40 percent more than total Cooperative Program gifts by Southern Baptist churches.

ENERGY

Clifford Bruffey's message penetrates a silent world

By Phyllis Thompson

In a world where voices mean little, Clifford Bruffey uses his hands to weave letters into words, words into sentences. From mind to hand the message flows, meaning slicing the frozen silence.

Yet the audience hears.

And understanding dawns with a radiant smile.

Bruffey's silent message is spoken in the language of the 1,200 students from 25 countries who attend Gallaudet College, the only accredited liberal arts college for the deaf in the world.

Bruffey, himself totally deaf and unable to speak except in American sign language, is the Home Mission Board-appointed chaplain to Gallaudet.

He works to bridge the gap between the deaf and the hearing — the gap occurring in a world he knows his graduating students will encounter ... a world he has known, that will not hear the rhythms of quickly-moving fingers.

As a former student, Bruffey is at home at Gallaudet, located near downtown Washington, D.C. The school includes a five-year college of 27 study areas, a graduate school with six, an elementary school and school for the deaf. Its campus encompasses 92 acres.

On bulletin boards Bruffey's hand-drawn cartoons invite students to Bible study. In one sketch, two squiggly figures discuss existentialism, a subject many students have asked Bruffey about: "All there is is what I touch and see and feel," says one. Insists his partner, drawn of three straight lines and a lock of curly hair: "No, man, there's more than that."

"Find out more," the poster invites. "Come by the chaplain's office..."

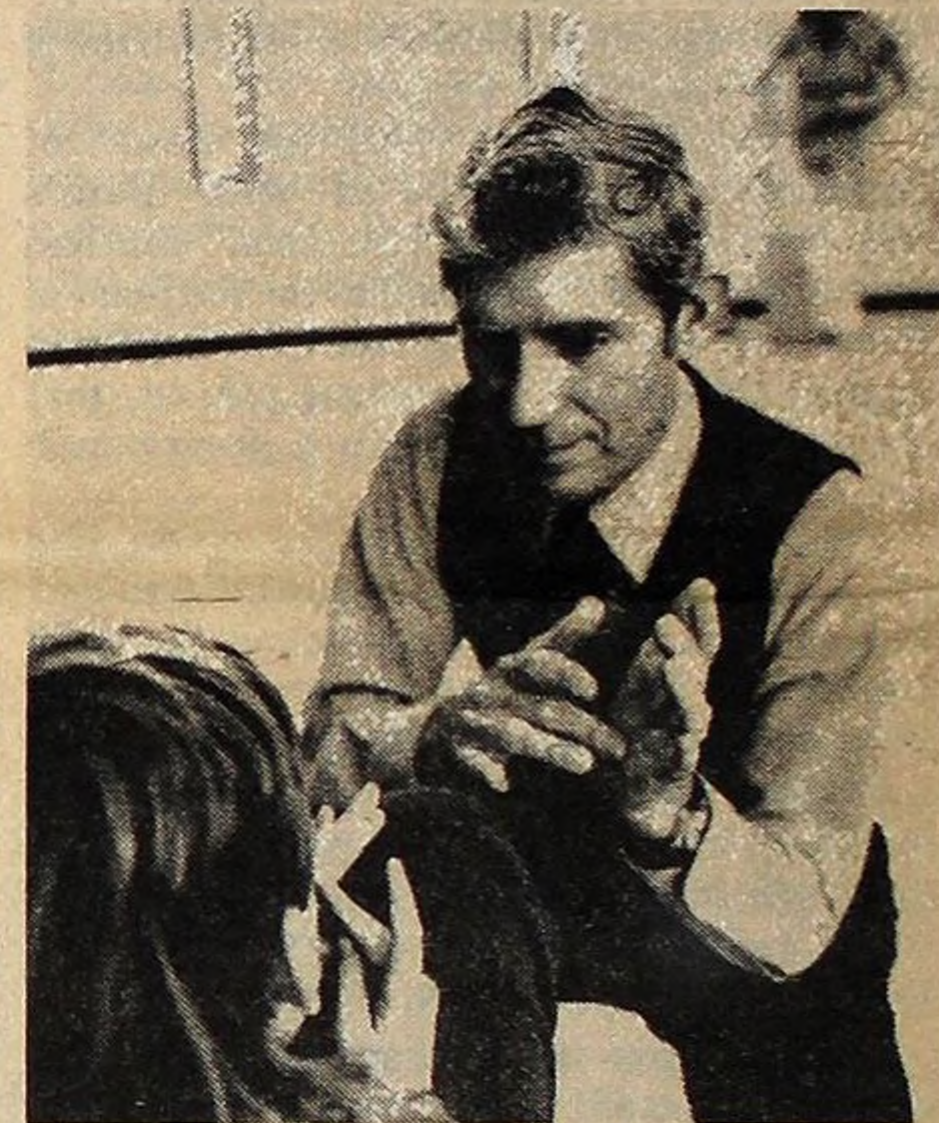
Almost ruefully, Bruffey admits, "I take my briefcase to the office every day — hardly ever open it. Students drop by; we start to talk and I carry it home unopened."

As if to punctuate his remarks, two boys drop by, Bibles in hand: "Why is immersion the Biblical form of baptism?" one asks with flashing hands. Discussion begins — silently, full of motion.

Later a dating couple comes to ask, "How far can we go in our physical relationship without sinning? What is sin, anyway?" Bruffey replies: "Let me show you what the Bible says. Do you understand this? Can you live by it?"

And everywhere, sound is seen.

Authorities estimate 1.8 million deaf persons live in the U.S.; another 14 million persons have hearing problems. Bruffey has



CLIFFORD BRUFFEY "SPEAKS"

been deaf since childhood, after a bout with spinal meningitis. He did not discover his deafness immediately, however. Finally his mother, sensing something was wrong, held a napkin over her mouth in mid-sentence. Bruffey realized for the first time: he could not hear.

Almost simultaneous with this discovery was his yearning for religion. That curiosity kindled an interest in missions that led Bruffey, by the time he was 15, to have an experience in his grandmother's garden. "I felt a hand on my shoulder and a voice said, 'The harvest is plentiful, the workers few.' Then, all I saw was my aloneness in that huge garden, with all the crops left to harvest."

"But when I was a student at Gallaudet, I again felt the hand on my shoulder and this time I knew the harvest was people, not crops."

Still, Bruffey had no idea his ministry would extend as far as it has. With George Joslin, Virginia language missions director, Bruffey has translated Sunday School lessons into sign language. Through videotape, the lessons go to 50 different places in the U.S.; by cable they are transmitted to Puerto Rico.

While Gallaudet and other schools for the deaf have done much to tear down walls of myth and misunderstanding surrounding the deaf world, the gap between the hearing and non-hearing world persists.

For while the door barring communications is bubble-thin it cannot be unlocked simply because the deaf person wishes it to be. Its key lies outside, just beyond his reach — in the hands of hearing persons.

HISTORICALLY FROM THE FILES

50 YEARS AGO

Prospect Baptist Church, Hollow Rock, was worshipping in its new \$6,000 brick building even though it had not been completely finished. C.C. Sledd was pastor.

John R. Sampey was scheduled to be installed as president of Southern Baptist Theological Seminary, Louisville, Ky., on Sept. 17, 1929.

25 YEARS AGO

Mount Olive Baptist Church, Knoxville, broke ground for a new educational building to care for the children and young people's departments. The building was estimated to cost approximately \$116,000,000. Wyman Wood was pastor.

Knox County Baptist Association presented Lawrence Trivette, a new car. Trivette was associational missionary. Ralph Murray, pastor of Smithwood Baptist Church, Knoxville, was moderator of the association.