

Baptist and Reflector

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Opposition launched on Helms' prayer measure

By Stan Hastey

WASHINGTON (BP)—Legislation which would strip federal courts of jurisdiction in school prayer cases came under attack from leading religious spokesmen and the U.S. Department of Justice as a House subcommittee opened hearings on the volatile issue.

Assistant Attorney General John M. Harmon, who attended the hearings, predicted that Attorney General Benjamin R. Civiletti would recommend a presidential veto in the event Congress passes the measure.

Brief oral statements from most congressmen on the nine-member panel indicated, however, that it is unlikely that the so-called "Helms Amendment," named after chief sponsor U.S. Sen. Jesse Helms of North Carolina will be approved.

Subcommittee Chairman Robert W. Kastenmeier, Wisconsin, said in opening remarks that discussion on the heated issue has thus far lacked "thoughtful" and "constructive" content. He expressed hope that his panel's hearings "will raise the level of debate."

Ranking Republican member Robert McClory, Illinois, joined Kastenmeier in opposing the Helms language, which would remove jurisdiction over the school prayer issue from all federal courts, including the Supreme Court.

Representatives from mainline Protestant denominations and the American Jewish community told the subcommittee the Helms proposal not only violates the First Amendment's ban on an establishment of religion, but also threatens the fabric of the Bill of Rights.

Speaking for a panel representing the Baptist Joint Committee on Public Affairs, American Baptist Churches General Secretary Robert C. Campbell declared that "government's lack of competence in religious matters is a fundamental legal principle in the United States."

Campbell said that prayers mandated by government authorities have the effect of destroying "the true nature of prayer." By definition, the American Baptist executive

said, prayer "is an act which is and must be voluntary."

The American Baptist, whose denomination's general board adopted a strongly worded statement opposing the Helms amendment in June, was joined by Grady C. Cothen, president of the Baptist Sunday School Board, and C.J. Malloy, general secretary of the Progressive National Baptist Convention Inc.

Cothen, pointing to a similar Southern Baptist action during its annual session in June, told the subcommittee that because "historically Baptists have been dissenters," they are concerned that the "rights of the majority should not compromise the rights of the minority." Southern Baptists, he said, do not want matters of religious faith put in the hands of local authorities whose decisions cannot be tested in federal courts.

Malloy, new chief executive of the 800,000-member Progressive National Baptist Convention, declared his opposition to the Helms language in view of his denomination's commitment to separation of church and state.

Also appearing during the first of two days of testimony presently scheduled by the subcommittee were M. William Howard, president of the National Council of Churches, and Meyer Eisenberg, chairman of the National Law Committee, Anti-Defamation League of B'Nai B'Rith.

The Helms proposal, passed by the U.S. Senate in April 1979 as an amendment to S.450, a bill dealing with Supreme Court jurisdictional questions, has languished in Kastenmeier's subcommittee without action until the present hearings. The Wisconsin legislator scheduled the hearings, to be continued in August, after support grew for a device to bypass the subcommittee and bring the issue directly to the House floor.

The bypass effort has been led by U.S. Rep. Philip Crane, Illinois, who at latest count had succeeded in securing the signatures of 172 members of the house on a "discharge petition" which would bring the issue to a vote. A simple majority of the House, or 218 members, would have to sign to bypass the committee procedure. Efforts to discharge the bill from the subcommittee have stalled, however, in light of Kastenmeier's decision to hold hearings.

Murder defendant ruled incompetent

DAINGERFIELD, Tex. (BP)—Alvin Lee King III, charged with killing five persons and wounding 10 others with a spray of gunfire in the sanctuary of First Baptist Church, Daingerfield, Tex., was ruled mentally incompetent to stand trial.

But the jury ruled there is a "substantial probability the defendant will attain competency to stand trial in the foreseeable future."

The defendant, whose forehead bears two deep scars from brain surgery after a self-inflicted wound, was ordered back to Rusk State Hospital for up to 18 months to continue recovery.

Cuban pastor to plant churches

CHICAGO (BP)—When Ruben and Amilia Casanova-Vega and their four children stepped into a crowded shrimp boat to leave Cuba, they went on faith that the Lord would provide for them.

Their faith was rewarded and Casanova-Vega, a graduate of the Southern Baptist Seminary in Havana, who was once imprisoned by Fidel Castro, will be a church planter in northwest Chicago.

Northwest Missionary Baptist Church sponsored the refugees. Ruben will work to form a new church by contacting other Cuban refugees, as well as Spanish-speaking persons from other countries.

When the family arrived at O'Hare Airport, Bonnie Berry, wife of catalytic missionary Marvin Berry, took them to an apartment that members of the church had rented, furnished, and stocked with food. Mrs. Berry said when she took them to a small grocery store nearby, the whole family was amazed at all the things to buy.

Mrs. Casanova-Vega looked and looked and finally remarked, "En Cuba, no hay nada—nada!" ("In Cuba, there is nothing—nothing!") Mrs. Berry said the children wanted to buy \$12 worth of packaged candy.

Later, Mrs. Casanova-Vega explained that food is rationed severely in Cuba, and fresh fruit and vegetables are simply not available. Meat is rationed—¼ pound per person each nine days. That usually provided small portions of meat for the family for three days, and for six days there was no meat on their table.

Robison says Baptist views on prayer not represented

By Larry Chesser

WASHINGTON (BP)—Texas evangelist James Robison, who appeared uninvited before a House subcommittee considering the school prayer issue, said testimony the previous day by the Baptist Joint Committee on Public Affairs did not represent Southern Baptists.

Robison was just one proponent of pending legislation that would deny federal courts jurisdiction in school prayer cases who attempted to refute or discredit the previous day's testimony before the House Subcommittee on Courts, Civil Liberties, and the Administration of Justice, which is considering the issue.

The day before, a panel representing the Baptist Joint Committee had highlighted historic and recent Baptist support for the 1962 and 1963 Supreme Court decisions which forbid state-sponsored prayer and Bible readings in public schools. That panel included Grady Cothen, president of the Southern Baptist Sunday School Board.

Robison said he was "appalled" by that position and said "the Southern Baptists who stood and made their statement here do not represent Southern Baptists."

Robison was allowed to speak, though that is irregular for uninvited participants, when William Bright, president of Campus Crusade for Christ referred one of his questions to Robison to answer.

Subcommittee Chairman Robert W. Kastenmeier of Wisconsin, questioned Robison and Bright on reports that the Southern Baptist Convention in June overwhelmingly adopted a resolution opposing efforts to circumvent the Supreme Court decisions on prayer in schools and defeated a substitute resolution calling for support of the Helms Amendment.

Robison replied that the 14,000 messengers at the convention did not represent 13-million Southern Baptists.

When asked if returning prayer to public schools would solve the nation's problems, Robison said it was "preposterous" to assume that two-minute prayers in public school would solve our national ills, but he later added, "Had we maintained the proper attitude toward the Lord, these things would

not have happened."

In other religious testimony, Rabbi Juda Glasner of the Union of Orthodox Rabbis of the U.S.A. and Canada, urged the committee to support "voluntary non-denominational prayer," a position in conflict with other American Jewish groups.

In deciding the fate of the Helms Amendment, passed by the Senate last April as a rider to S.450, Kastenmeier's panel must deal with the questions of what constitutes voluntary prayer and whether Congress has the power to deny the Supreme Court and other federal courts jurisdiction in the matter.

Rep. Philip M. Crane, Illinois, who is pushing S.450 in the House, and Charles E. Rice of the University of Notre Dame law school, challenged the opinion of the Justice Department the previous day that such a move by Congress is unconstitutional.

Some observers, including Crane, feel there isn't sufficient time remaining in this legislative year to process S.450 through the subcommittee, the full judiciary committee, and the House. They say the hearings are only being held to take the pressure off congressmen who are being urged to sign a discharge petition initiated by Crane to bring the matter directly to the House floor for an up-or-down vote.

"These hearings might have actually had a legislative purpose if they had been held six months ago," Crane said. "Instead, they appear to be a thinly veiled attempt to let the proponents of S.450 blow off steam."

Herring writes novel

NASHVILLE—Reuben Herring, a deacon at Riverside Baptist Church here, has written his first novel, *Fire in the Canebrake*, to be published in August by Broadman Press, publishing arm of the Southern Baptist Convention.

Herring, editor of *Home Life*, has been employed by the Baptist Sunday School Board since 1953.

Fire in the Canebrake, a historical novel of religion on the frontier around 1800, is Herring's 10th book. It is his fifth book to be published by Broadman.

Pollard assumes Texas pastorate

JACKSON, Miss. (BP)—Frank Pollard, host of two popular Baptist radio and television programs and pastor of First Baptist Church, Jackson, Miss., has been called to the pastorate of First Baptist Church, San Antonio, Tex., effective August 26.

Pollard has been pastor of the Jackson church since 1975, the same year he became host of "The Baptist Hour" radio program heard weekly on 431 stations in the U.S. Since 1978, he has hosted the national television program "At Home with the Bible" which was recognized as the best Christian television program of 1979 by the National Broadcasters Association.

Pollard is a Texas native and graduate of Texas A & M University, College Station, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He was pastor of Baptist churches in Dallas, Seagraves, Dimmitt and Tulia, Texas, before going to Jackson.

Election '80

Try political activism, Elder urges Baptists

GLORIETA, N.M. (BP)—Southern Baptist ethicist Bill Elder says the 1980 presidential election is a God-given opportunity for Southern Baptists to practice Christian discipleship. But he warns of dangerous liabilities.

Elder, director of Christian citizenship development for the Southern Baptist Christian Life Commission, told participants at a Christian Life Conference on ethical issues of the 1980 election that there is a strong awakening among Southern Baptists and other Christians to politics and personal involvement in the political process.

"That's good news because applying the Bible to the world is the basic way Christian discipleship is nurtured," Elder said. "But with that good news comes the danger that this new political energy can be easily misdirected and exploited to the detriment of both our nation and our faith."

Elder said the two major pitfalls of Christian political involvement are the move toward creation of a religious state and the identification of a particular political party or philosophy with the Bible.

"America is a free society which means we have institutionalized the principle of pluralism through our Constitution and our laws," he said. "We are always trying to strike a balance between the will of the majority and the rights of the minority."

"As Christians we believe there is only one way that leads to salvation. It would be very tempting for us to move to the position that there is only one societal model that leads to national salvation. When political power is added to this kind of religious zeal we are only one step away from tipping the balance in such a way that the will of the majority takes total precedence over the rights of the minority."

"When that happens a religious state is created and religious and social tyranny stand in the wings. This would be a flagrant violation of church and state."

Elder also warned Southern Baptists to be certain their own political or social tastes are not allowed to color the cutting edge of Biblical truth.

"There are a growing number of people who have wedded the Bible and their favorite



CHRISTIAN CITIZENSHIP — Bill Elder, Christian Life Commission staffer, encourages Baptists to be involved in the political process.

political philosophy. The Bible was used by both the abolitionists and slave holders in the Civil War and by both the Germans and Americans in World War II; and it is used today by both the Ku Klux Klan and the Southern Christian Leadership Coalition."

"I don't believe the Bible is contradictory," Elder said. "But I do believe it can be misused."

Despite the pitfalls, Elder said Southern Baptists must continue to be involved in the 1980 election and suggested that churches consider a Sunday or Wednesday night series on the Bible and moral issues in the 1980 political campaign.

"Ministers need to do more about relating issues to the Bible but no preacher worth his salt will try to dictate who church members vote for," Elder said.

"Politics may seem unsavory, painful and very secular, but I believe that political activism informed by the principles of the Christian gospel is a very essential part of taking up our crosses and following Jesus," he said.

Hawaii editor suffers stroke

HONOLULU (BP) — Sue Nishikawa, editor of the Hawaii Baptist newspaper, suffered a stroke while returning home from the Baptist World Congress in Toronto and is recuperating from paralysis on her left side.

According to reports from her niece, Faith McFatrige at the Baptist state convention office, Mrs. Nishikawa is at the Rehabilitation Center of the Pacific for an indefinite period. She has regained some use of her left arm and has limited mobility in a wheelchair.

Mrs. Nishikawa, who suffered the stroke enroute to Vancouver, never lost her ability to speak, though her speech is slow. Doctors at Vancouver determined it would not be harmful for her to continue to Hawaii. Upon her arrival in Honolulu, she checked in immediately at Straub Hospital where she stayed one week.

Mrs. McFatrige said Mrs. Nishikawa is rapidly regaining normal speech and has asked for her papers with plans to produce a September issue of the Hawaii Baptist. There will be no August issue.

A second Hawaii Baptist executive, Edmond Walker, executive director of the convention, had suffered a mild heart attack while in Nashville for the Southern Baptist Executive Committee meeting in February. He underwent subsequent heart bypass surgery in Honolulu and has returned to work full time.

Ethicists call 'peace' top issue

GLORIETA, N.M. (BP)—World peace is the single greatest issue to consider when voting for a presidential candidate, says Southern Baptist ethicists Bill Elder and Glen Stassen.

"We need to be careful about single-issue politics," Elder cautioned participants in a conference on ethical issues of the 1980 elections, "but if voters insist on choosing a candidate on a single issue, I would suggest they make that issue world peace."

Elder, a Christian Life Commission staffer, said unless Southern Baptists get concerned about world peace, their efforts to tell everyone in the world about Jesus by the year 2000 will "go up in a mushroom cloud."

Stassen, associate professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, Ky., agreed. Stassen told participants that Jesus not only teaches we should live by peace, but that we should take definite actions to make peace.

"We should take surprising initiatives as Jesus did in working for peace in Iran, Afghanistan, and with the Russians," Stassen said.

"The Old Testament prophets taught that when people put their trust in horses and chariots, they become foolish and deaf to the Word of God and to justice," he said. "When we put our trust in MX missiles or neutron bombs, the results are the same. The consequence is destruction."

'Church Plan' Amendment receives Senate approval

By Larry Chesser

WASHINGTON (BP)—The U.S. Senate has given near-unanimous approval to pension legislation which will preserve the right of denominational employees and missionaries to continue participation in Southern Baptist Annuity Board retirement plans.

The legislation, S.1076, amending the Employee Retirement Income Security Act of 1974 (ERISA), was approved 85-1. It contains an amendment introduced in the Senate Finance Committee by Sen. Herman Talmadge, of Georgia, which clarifies definitions of church employees and church agencies affected by ERISA.

Without the clarification, virtually all Southern Baptist denominational workers outside local church ministries would have been excluded from participation in SBC Annuity Board retirement programs by the Jan. 1, 1983 effective date.

Before being signed to law the Senate ERISA amendments must be approved by the House of Representatives which passed its version, H.R. 3904, in May without including a church plan amendment.

The Talmadge Amendment was supported by the Annuity Board as well as the Church Alliance for Clarification of ERISA. The

Church dedicates youth for first mission trip

A church doesn't have to be large to make a mark in missions.

Latham's Chapel Baptist Church, Medina, with a resident membership of about 200, dedicated its pastor and nine youth during a special service July 27, for a mission tour to Michigan. It is the church's first mission tour.

The youth will present puppet performances at the Sanilac County fair and conduct Backyard Bible Clubs. While in Michigan, they will also be involved in door to door canvassing to promote a home Bible study and to interest folks in attending the Faith Baptist Chapel in Sandusky, Mich.

Tom Madden, executive director of the Tennessee Baptist Convention, preached a missions message during the service and brought greetings from Tennessee Baptists; Carolyn Weatherford, executive director of the Southern Baptist Woman's Missionary Union; and Bill Tanner, executive director-treasurer of the Southern Baptist Home Mission Board.

Madden presented the mission team members with certificates signed by himself, the church clerk, and the pastor.

Alliance is chaired by Annuity Board President Darold H. Morgan and represents the interests of 27 Protestant, Catholic, and Jewish groups.

"The Talmadge church plan ERISA amendments clarify the law consistent with the First Amendment principles of separation of church and state," said Morgan. "These amendments will enable denominational workers serving in church missions and other ministries to continue to receive benefits from church retirement and welfare benefit plans."

The Talmadge Amendment definition of an employee of a church, convention or association of churches includes any "duly ordained, commissioned, or licensed minister of a church in the exercise of his ministry, regardless of the source of his compensation," as well as all unordained employees of church agencies and institutions.

1979 'healthy year,' Annuity Board says

DALLAS (BP) — After more than six months of "substantial growth and service in 1980," the Southern Baptist Annuity Board is experiencing a "watershed" year according to Darold H. Morgan, board president.

Besides taking crucial steps to meet requirements of the Employee Retirement Income Security Act (ERISA) of 1974 and the increasing regulations of the Internal Revenue Service, Morgan told trustees at their quarterly meeting that it has been a healthy year for the retirement and insurance agency — this in spite of the national economic slowdown.

During Morgan's report, trustees learned that the U.S. Senate had approved a bill containing the Talmadge church plan ERISA amendment.

The Senate legislation represents the most progress so far to overcome what the Annuity Board views as serious deficiencies in ERISA. It must now receive confirmation from the House of Representatives before going to the president for signing.

After Morgan's report, the trustees adopted a motion of appreciation to Morgan, Annuity Board attorneys and the agency's staff for their efforts in getting the legislation approved in the Senate.

Morgan also told trustees about a lease which will result in the board's 511 North Akard home office building being fully occupied for the first time. Under the lease, the Baptist General Convention of Texas will move its offices into the board building Jan. 1, 1981.

Palmer measures a graduate's worth

JEFFERSON CITY—Speaking to 43 graduating seniors during Carson-Newman College's summer commencement here Aug. 1, Tennessee Pastor William Palmer measured the "worth of a Carson-Newman graduate."

Palmer, pastor of First Baptist Church, Morristown, and president of the Tennessee Baptist Convention, spoke of the investments made by the students, their parents, the Tennessee Baptist Convention, and others interested in seeing the graduates earn their education.

"Our worth where we live is measured by our moral courage to speak and act in behalf of what is good for human beings, morally right, decent, clean, uplifting—regardless of what it may cost us," Palmer said.

"Life in its fullest reflects quality and not quantity," he continued. He said that Jesus would be considered a failure by the world's standards. "By God's standards, Jesus has had a greater impact on the world than any other person who has ever lived."

He reminded the 43 graduates that a man's annual salary is not an indicator of his integrity, character, or morality. "Jesus said a man's life consists not in the abundance of things he possesses," Palmer said.



Palmer

Observers predict passage of missionary tax exemption

WASHINGTON (BP) — Aides to the two most powerful members of the Senate Finance Committee are optimistic that H.R. 1319, the bill to restore the \$20,000 foreign income exclusion for missionaries and other charitable workers overseas, will pass Congress this year.

But neither they nor the leading lobbyist pushing for passage of the measure would flatly predict passage as legislators recessed for the Democratic National Convention.

Chances for final approval of the largely non-controversial bill hinge in part on passage of a tax cut measure, according to most observers. If Congress balks at approving the tax cut now sought by most Republican members and key Democrats, including Senate Finance Committee Chairman Russell B. Long, H.R. 1319 and other lesser tax bills will be brought to the floor on their own strengths.

The \$20,000 exclusion, eliminated by the Foreign Earned Income Act of 1978, would cost U.S.-based missionary boards and societies and other charitable organizations millions of dollars in income taxes on salaries beginning with taxable year 1979. The Internal Revenue Service recently approved a four-month extension to Oct. 15 of the due date for 1979 taxes for such citizens, many of whom pay income taxes to the countries where they work.

According to Southern Baptist Foreign Mission Board officials, the cost to the Richmond, Va.-based body alone would approach \$1-million this year.

Jay Morris, a Washington attorney whose firm represents the International Agricultural Development Service and who has led the fight for passage of H.R. 1319, said in an interview that H.R. 1319 will likely come to the Senate floor on its own. He said the odds are "already past even" against passage of the tax cut measure and that the best chance for H.R. 1319 rests "on its own merits."

At the same time, Morris emphasized the unpredictability of a potential tax cut because of the supercharged political atmosphere on Capitol Hill with the fall elections looming ever larger.

He called "very encouraging" inclusion of the overseas charitable worker exclusion on a "must pass" list of pending bills from Senate

majority leader Robert C. Byrd. Byrd's role as floor leader will become increasingly vital to passage of any legislation as Congress moves toward adjournment, probably by early October. Morris said it is "extremely unlikely" that Congress would return after the November elections for a special session. A new Congress will be sworn in next January.

Long, whom many congressional observers consider the most powerful single member of the Senate, remains committed to passage of H.R. 1319, according to his legislative aide assigned to the measure. A basic cause of delay, the aide said, has been a standing threat from Republican senators to sabotage any tax bill by attaching to it a tax cut amendment.

Long, a Southern Baptist, gave strong reassurances that he will fight for the bill, either in the larger tax cut bill he is sponsoring or on its own.

"I think Congress, in attempting to close loopholes of U.S. citizens working in foreign countries with the passage of Foreign Earned Income Act of 1978, now realizes the harmful effect that legislation had on religious groups. Although the Foreign Earned Income Act of 1978 set forth a series of liberal deductions for Americans working in foreign countries, the deduction approach apparently does not help our missionaries and employees of other charitable organizations who usually serve in low-cost foreign countries."

A legislative assistant to Sen. Herman E. Talmadge, the second-ranking Democrat on the Finance Committee, also labeled as "very good" chances for passage in one form or the other.

Talmadge, also a Southern Baptist, continues to give the bill "high priority," according to the aide. The veteran Georgia senator, who faces reelection this year, was chief sponsor of "church plan" amendments to a recently-passed Senate bill which, among other provisions, restores eligibility for participation in denominational annuity plans to employees of church agencies and institutions.

The Finance Committee, which completed hearings on the tax cut bill July 31, is expected to "mark up" the measure when Congress reconvenes August 18 following the recess for the Democratic National Convention. Long's assistant believes the measure should be ready for full Senate action by Labor Day.

If the Senate rejects the tax cut, there would be less than a month for H.R. 1319 to pass on its own.

Because of the short timetable, Foreign Mission Board President R. Keith Parks again has urged concerned Baptists to contact Senator Long to indicate support for H.R. 1319.

Parks also suggested that individual Baptists contact Rep. Al Ullman, chairman of the House Ways and Means Committee, asking him to expedite movement of the measure in the House once it passes the Senate. The House version of the bill, passed earlier, does not contain the restoration of the \$20,000 earned income exclusion for missionaries.

HCBA weekend classes to begin next week

SEYMOUR — The fall session of Harrison-Chilhowee Baptist Academy's Bible education program will begin Aug. 15. Open to area ministers and lay people, the eight-week session has classes on Friday nights and Saturday mornings.

Five courses will be offered: New Testament Survey; Old Testament Books of Prophecy; Romans; Philipians; and "Mountain Peaks of Spiritual Enrichment."

The faculty is composed of Charles Lemons, former HCBA president, and two former pastors, Tom Minter and Raymond Smith.



NEW MISSIONARIES — Mr. and Mrs. Richard Poe were appointed missionaries to Chile in July. Poe, who lived in several Tennessee towns while growing up, is a graduate of Carson-Newman College. She also attended Carson-Newman. The photo was not available when the appointment story appeared in last week's *Baptist and Reflector*.

Tokyo congregation honors missionaries

TOKYO, Japan—Members of the Mito Baptist Church north of Tokyo showed their gratitude in typical Oriental fashion when they said a month-long "thank you" to Tom and Mary Gullatt for giving 30 years of their lives to God for evangelism in Japan.

The church invited the Gullatts' two children, Miram and John, to return to Mito for the occasion, providing travel expenses for Miriam, her husband Ken Taylor, and their two sons to come from Oklahoma City, and for John's family to come up from Tokyo. The month of June was filled with church, social, and cultural activities at which the entire family were feted, and through which many non-Christian friends in the city were contacted.

This celebration came to a climax the end of June with a special evangelistic campaign conducted by Kenji Otani, former pastor of the Oimachi Baptist Church in Tokyo, which sponsored the mission in Mito during the early days of pioneer work.

On Sunday afternoon, June 29, a large wedding hall in the center of the city was opened for a reception in honor of the Gullatts with church members, former members, and friends from many parts of Japan paying tribute to this family whose lives have touched every strata of society in the city.

During their service in Japan the Gullatts have given more than 20 years exclusively to this city, serving as missionary evangelists. For the past eight years, Gullatt has been pastor of the church.

Church goes all-out for first missionary

RICHMOND, Va.—Salem Baptist Church, Lincolnton, N.C., went all-out for their first missions volunteer.

They not only chartered an airplane to see Barry Green commissioned as a missionary journeyman: now they are collecting money for a motorcycle for him to use in his work in the Philippines.

Green has served as minister of youth and music at the church since 1978, serving part time while attending Gardner-Webb College, Boiling Springs, N.C., and then full time from his graduation in December 1979 until journeyman training in June 1980.

Thirty members of the church flew to the service in Richmond, Va., on a DC-3 which was donated by Jungle Aviation and Radio Service (JAARS), a branch of Wycliffe Bible Translators. Charles Cranford, the church's pastor, and Buck Watson, a layman who works for JAARS, worked out the details. Three JAARS pilots donated their services to fly the plane, and the church paid fuel and landing expenses. The same plane was used to take Foreign Mission Board relief supplies to Dominican Republic after Hurricane David.

Green didn't seem to be surprised when he heard about his church chartering the plane. "It is typical for them to do something out of the ordinary like this," he commented. He said he had not been serving the church a year when they sent him to the Holy Land.

And now they are collecting \$1,000 for a motorcycle for him to use in his music work at Clark Field Church, Angeles, Philippines.

Jackson church served by Al Gossett

Highland Park Baptist Church in Jackson is under new pastoral leadership with the coming of Al P. Gossett from Trenton last month.

The Memphis native came to the Jackson church from Salem Baptist Church near Trenton, where he had served as pastor for over three years. Prior to that he was pastor of Munford Baptist Church in Munford and a church in San Francisco, Calif.

He is a graduate of the University of Tennessee at Knoxville and earned the master of divinity degree from Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Gossett succeeds Joe Thomas, who accepted a Kentucky pastorate. Warner Fusselle has served as interim pastor for the last year and a half.

Winchester calls Robert Brown

Robert E. Brown, pastor of First Baptist church in Trenton since 1972, will assume the pastorate of First Baptist Church in Winchester next month.

Brown has been a pastor in the Volunteer State for several years and also led congregations in Kentucky and Oklahoma. Prior to the Trenton church, he led First Baptist Church in Alamo.

A native of Memphis, he received a bachelor of arts degree from Union University in Jackson; both the master of divinity and doctor of ministry degrees from Southern Baptist Theological Seminary in Louisville.

Active in denominational life, he has served as a member of the Executive Board of the Tennessee Baptist Convention; as a trustee for Southeastern Baptist Theological Seminary in Wake Forest, N.C.; and as a member of the religious advisory board at Union University. He is also an author and Bible conference leader.

The former pastor at Winchester, Jewel Pruitt, is serving a church in Owensboro, Ky. Glenn A. Smith has led the Winchester congregation in an interim capacity.



Brown

BWA Congress to air on NBC

FORT WORTH, Tex. (BP) — A Baptist family reunion will be featured on national television Aug. 24 when NBC-TV broadcasts "A World of Difference," the story of the Baptist World Congress in Toronto.

"A World of Difference," produced in cooperation with the Southern Baptist Radio and Television Commission, captures the spirit of celebration and challenge experienced by 20,000 Baptists from around the world who attended the congress.

The special portrays the Baptist World Alliance's 75th diamond jubilee anniversary celebration. The BWA sponsors the congress every five years.

"A World of Difference" is co-hosted by Jimmy Allen, Radio-Television Commission president, and Floyd Kalber, NBC-TV news correspondent. The two interview Baptist leaders from around the world, exploring the challenges faced by all Christians and how Baptists are meeting these challenges.

"A major theme running through the program is that Baptists are a diverse group, each person an individual, yet there is a unity of purpose that binds us together," Allen says. "That purpose is to reach those who do not know the glory of having Christ as their Savior and to tell them how he can change their lives."

Check local listings for times and stations showing "A World of Difference" in your area.

Berryville pastor dies Aug. 3; rites held

Earl Hooper, pastor of Berryville Baptist Church, Old Hickory, died at his home on Sunday morning, Aug. 3. He was 68.

A native of Nashville, he was a Baptist pastor for 32 years. In addition to the Berryville church, he was also pastor of Baker's Grove Baptist Church, Mt. Juliet; Fairview Baptist Church, Lebanon; and Ebenezer Baptist Church, Greenbrier.

Funeral services were held Aug. 5 at Berryville church, with Allen Buhler and Norris Hite officiating. Burial was in Hermitage Memorial Gardens.

He is survived by his wife, Mrs. Thelma Louise Hooper; three sons: Cliff of Old Hickory, Bobby of Clarksville, and Steve of Kingsport; six grandchildren; and three grandchildren.

GUEST EDITORIALS

Crisis in confidence

By Bob Terry, editor
"Word and Way," Jefferson City, Mo.

The crisis facing Southern Baptists is not theological or ethical, although discussion will continue in both fields. The crisis facing our denomination is a crisis of confidence, and it was demonstrated during the recent convention in St. Louis.

In a convention sermon that was powerfully delivered, Ed Young, pastor of Second Baptist Church in Houston, departed from his printed text to attack Southern Baptist Convention agency leadership and state convention leaders. After citing references from Methodist leader Charles Allen of Houston, Young charged that Southern Baptists had elected mediocre leadership. He compared long-time Southern Baptist leaders to Samson who did not know the glory of the Lord had departed from him.

Young charged that state leaders act like "kings" rather than servants and quoted one person as saying, "I want to soar like an eagle, but I'm surrounded by a bunch of turkeys pushing programs and papers."

In an apparent attempt to soften his words, Young said new leaders, elected in the last five years, were spiritual men, but it took time to clean away the "barnacles" of past days and past leadership.

Such a blanket indictment of Southern Baptist leadership this writer had never heard before, and the indictment stood in contrast to other convention actions.

Repeatedly, SBC President Adrian Rogers praised Harold Bennett, executive secretary of the SBC Executive Committee. Rogers also praised James Smith, executive director of the Brotherhood Commission. Admittedly, both men are new in their respective posts, but both were state executive directors before assuming SBC responsibilities.

At the conclusion of the Resolution Committee's report, Wayne Allen of Memphis praised Albert McClellan as a "nobleman of God." McClellan has worked for the SBC Executive Committee for 31 years.

During the convention, Rogers praised the work of the SBC Executive Committee itself. He said his year as a member of that body gave him new insight and appreciation for the work of the committee and its members.

While the names of Baker James Cauthen, retired Foreign Mission Board executive, and Robert Naylor, retired president of Southwestern Baptist Theological Seminary, were not mentioned, who would charge them with not being men of God?

To this writer, the charge that our past leaders or our present leaders are mediocre or men from whom the glory of the Lord has departed is untrue.

But why were the charges made?

Evidently some messengers agreed with Young's assessments for he drew choruses of "amens" during his denunciations.

It appears incumbent on leadership to remember that the greatest among us is servant of all. As Baptists, we do not have kings or bishops. We are all servants—servants of one another and servants of God. If any national or state leader has acted in such ways as to justify the charges, confession is certainly in order.

Perhaps the charges grow out of disagreement about agency directions and program emphasis.

Perhaps the bureaucratic channels through which an idea must travel between conception and reality are frustration to some. Working out details to many seem like "pushing papers."

Or, perhaps the charges grow out of lack of exposure. When Rogers was exposed to the Executive Committee, he praised it. When exposed to Harold Bennett, he appreciated him. When exposed to Abner McCall, president of Baylor University and SBC first vice-president, Rogers said he came to love him.

To condemn our leaders because we have not known them or because their emphasis have been different than ours is wrong.

Likewise, it is wrong to view new leaders with doubt and suspicion. Like a new pastor, agency leaders deserve trust and cooperation until they prove themselves unworthy of either.

The Southern Baptist Convention can survive crises over ethical issues.

It can survive doctrinal discussions.

Our people can survive differences over program.

What we can not survive is unwarranted innuendoes, doubts, suspicion, and mistrust. The glue holding Southern Baptists together is trust in one another—not doctrinal orthodoxy, not ethical positions. When that trust is lost, we have sown the seeds of our own destruction.

Curse of loneliness

By Richard T. McCartney, editor
"Baptist Messenger," Oklahoma City

It seems strange that in a nation of over 200-million people there could be so many lonely individuals.

One retired person has described loneliness as one of the "most painful of human wounds."

The result of loneliness, if it is prolonged, can be nervous disorders, deep depression, and even suicide. Perhaps that is why suicide is one of the most serious problems of the elderly.

The elderly are not the only people suffering from loneliness. People of all ages are afflicted by it.

Children in the midst of a large family often are very lonely. They are isolated by the preoccupation of parents and their brothers and sisters. Sometimes a child is on a different "wavelength" from the rest of the family and is ignored or even criticized by his family and peers.

Adults in their younger and middle years should have no problem with loneliness, we would think, but have you noticed people in the streets?

Many young adults look as if they haven't a friend in the world. They are lonely with people crowded around them, because they are unable to relate to other people, and people make little effort to relate to them. The success of singles ministries in many churches is related to the loneliness people suffer, particularly young and middle-aged divorced singles.

Reasons for loneliness are very complex, but the cure often is quite simple.

Loss of a beloved family member through death brings with it extreme loneliness.

Some people are lonely because of personal or business failure.

Retirement, a feeling of being put on the shelf, often causes a retiree to retreat within himself and suffer from loneliness.

Conflicts between friends or family members create a lonely feeling.

Isolation, socially or emotionally, is cause for loneliness.

What is the answer?

Churches and individual Christians need to reach out to lonely people. We need to reach lonely people. We need to discover them and to go to them where they are.

A product of loneliness is a feeling that no one cares. The first step in helping a lonely person overcome his or her loneliness is to give assurance that we care.

Love and a realization one is loved is the best attitude to loneliness.

Lonely people have difficulty pushing themselves on others. They won't come to us, because they have a poor sense of self-worth. We must go to them. We must assure them of our concern and help them realize that there are other people like us who also are concerned.

Lonely people don't want to give up on life, but their sense of aloneness is sometimes too great to bear.

Our role as Christians is to reach out to them with a friendly touch, an encouraging word, and an introduction to Christ, "A friend that sticketh closer than a brother."

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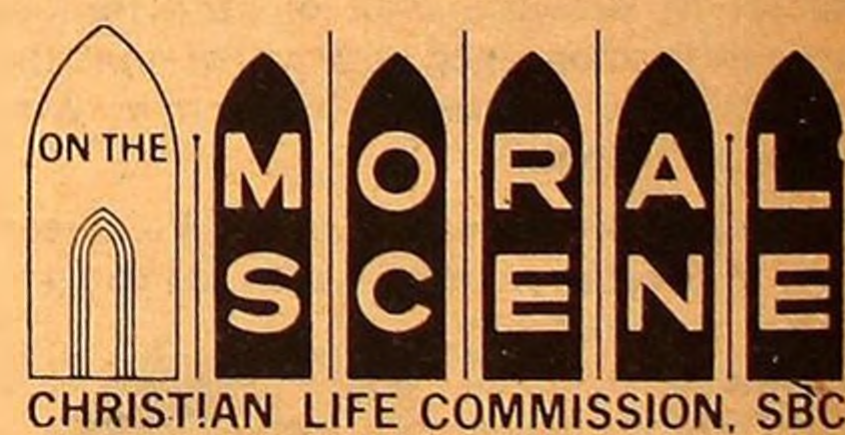
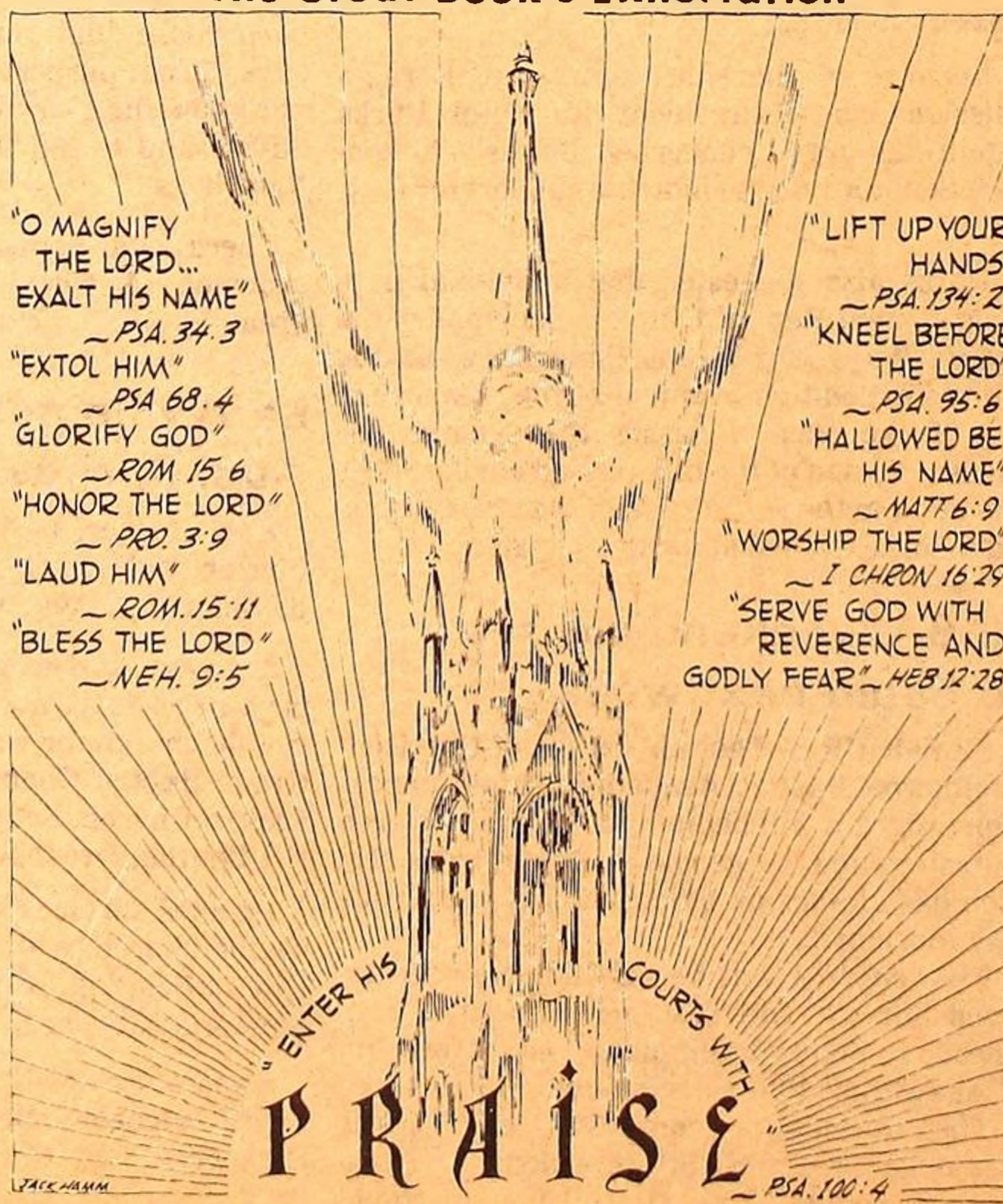
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The Great Book's Exhortation



TEEN-AGE PROSTITUTION—"The relationship between child sexual abuse and teenage prostitution is coming under serious scrutiny. Statistics indicate that in the United States there may be as many as 600,000 female and 300,000 male juvenile prostitutes. Juvenile prostitution increased 230 percent between 1967 and 1976, according to an estimate by HDS's Youth Development Bureau, Office of Human Development Services. This represents a 242 percent increase in female prostitution, and a 195 percent increase in male prostitution. Many of these young people are among the one-million youth who run away from home each year. There is some evidence of a direct correlation between teen-age prostitution and child sexual abuse. A study of juvenile prostitution in Minnesota, conducted by Enablers Inc. of Minneapolis, suggests that 40 to 75 percent of female and male adolescents who became prostitutes were initially victims of physical and/or sexual abuse." (RESPONSE, May 1980)

Memphis church's efficiency aids birth of new church

PLATTEVILLE, Wis. (BP)—A Texas woman's vision of the need for a Baptist church and the efficient record-keeping of Broadmoor Baptist Church, Memphis, have resulted in a new Southern Baptist congregation here.

Mrs. Mack Melton of Fort Worth, returning home from a charter bus tour to Wisconsin, could not forget the little town she had seen that had no Southern Baptist church.

She had remarked to two other Baptist women on the tour bus, "There was not a sign of a Baptist church in Platteville."

After an article appeared in the Texas Baptist Standard in mid-1978 explaining the

cooperative relationship between Minnesota-Wisconsin Southern Baptists and the Baptist General Convention of Texas, Mrs. Melton wrote inquiring about a church in Platteville. "I know Southern Baptists are scarce in those two states," she said. "Perhaps some transplanted Baptists from Texas or one of the other states where they flourish could start a mission there."

Mrs. Melton enclosed a check "to give the project a little incentive." It was designated for "Platteville or some other point in the same circumstance."

Minnesota-Wisconsin Coordinator Otha Wingham channeled the check to Central Baptist Association Director of Missions Fred Hill. The money was deposited to draw interest until a chapel could be begun. At that time there were no known prospects for a chapel and Platteville was 80 miles from the nearest Southern Baptist church.

Early in 1979 Broadmoor Baptist Church, Memphis, filled out a "Hello Baptist" referral

card (for members who have moved away) on Frank and Kay Bilder who had moved to Platteville. Hill contacted the Bilders about starting a Southern Baptist church in Platteville. Frank, a new Christian, was hungry for the Word and Kay missed the warmth of her former church. Yes, they were interested.

By February 1980, a regular Tuesday night Bible study began in their home. Pastor Greg Whitaker of the sponsoring Trinity Baptist Church in Reedsburg, and Hill led the studies. Later Martin Haglund, living near Madison, became the bivocational pastor and led the Bible studies. Mrs. Melton's check was used to assist in Haglund's twice-weekly trips from Madison and for visitation while there.

June 22, Sunday morning services began in the Masonic Lodge, with 24 present, 18 of whom were from the Platteville area. By then three families were committed to the chapel and several others expressed strong interest.

At this point a telephone call was made to Mrs. Melton. "I think that's just great," she

exclaimed, when told of the new Platteville chapel. "I will just send you another check."

Only God could have touched the heart of a Fort Worth traveler in behalf of Platteville, then moved a Memphis family to that town. All the elements converged to make a new Southern Baptist church possible.

Foundation

How can I do it?

By Jonas L. Stewart

"How can I leave a trust fund in my will?" This is the one question most often asked by those who contact us.

There are several ways it can be done. Your attorney may even suggest ways in addition to the ones listed below.

Many couples without dependents are leaving their entire estate after both individuals die. It will forever bear witness to their total commitment to Christ.

Another popular method is to write into a will that a percentage of one's estate is to become a trust. Since we believe the Bible teaches tithing as the beginning point of giving, it seems that ten percent should be a minimum. This can be done whether one has much or little. Some have left as much as 50 percent.

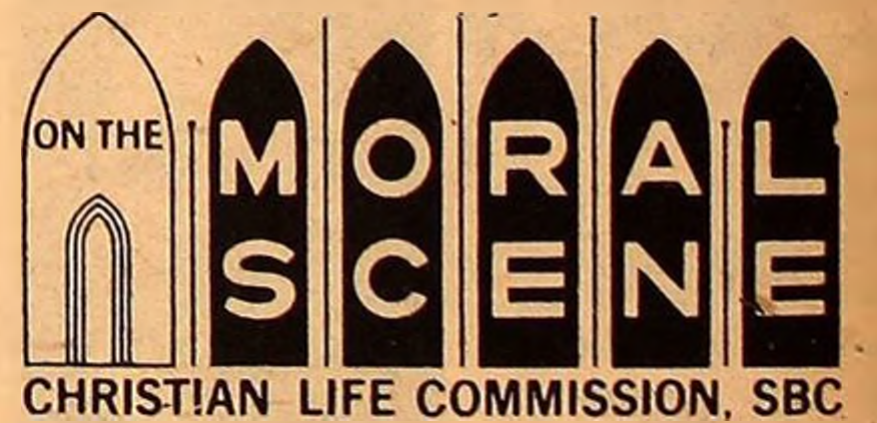
Some have designated certain parts of their estate to individuals with "the rest and residue" placed in trust. In this way one can provide for such a trust if funds are available. If not, no one has lost anything!

There are those who want specific pieces of real estate, definite stock, bonds or other assets acquired by careful investment during their lifetime, to become a permanent trust. They desire that their hard-earned estate be preserved.

Proceeds from an insurance policy have been designated to be placed in trust. As in the case of all others mentioned this fund will remain forever with only the income earned paid out to the Christian cause designated in the will.

A will is a legal and technical document. It should be prepared by an attorney. Our legal services are provided only by specific request. Your Tennessee Baptist Foundation is the trust and investment agency for the Tennessee Baptist Convention and is the logical recipient for such funds.

Let us provide more information on preparing a Christian will. There are no charges for any of our services. Write to Tennessee Baptist Foundation, P.O. Box 347, Brentwood, Tenn. 37027.



AUTO COMPANIES. . . "lost their #1 rating in magazine advertising in 1979 to cigarette and liquor manufacturers. According to the trade publication, Advertising Age, automotive companies spent \$223.6-million in magazine advertising in 1979, while cigarette and tobacco companies spent \$281.1-million. Beer, wine, and liquor ads in magazines accounted for \$236-million during the same period. In 1978, the auto companies provided magazines with the highest advertising revenue, but auto manufacturers increased their ad space in 1979 by only one percent, while ads for cigarettes and tobacco jumped 38 percent in 1979. Magazine ads for alcoholic beverages increased 22 percent in 1979. . . Advertising analysts have speculated that one of the reasons for the auto sales slump is their lack of advertising exposure, while alcohol and tobacco sales have been able to hold their own during the nation's economic downturn." (MONDAY MORNING REPORT, July 21, 1980)

Eureka calls Davidson

Eureka Baptist Church of Rockwood called James Davidson as pastor recently.

A native of Dyer, Davidson has been in the gospel ministry nearly nine years. He has led churches in Alabama and Tennessee.

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1980 Annual Association Meetings

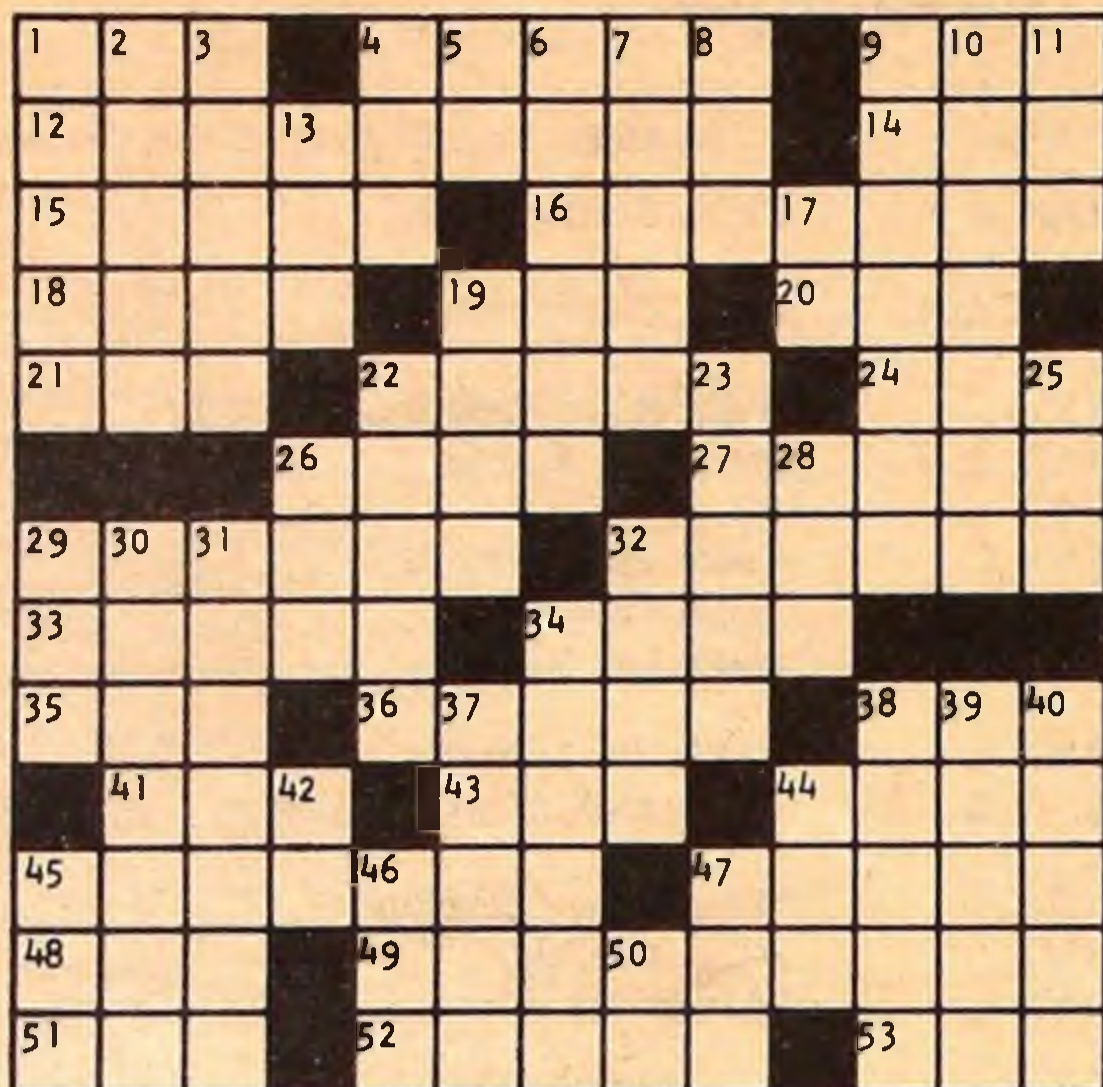
(Associations arranged in order of dates of meetings)

ASSOCIATION	DATES	PLACE	ASSOCIATION	DATES	PLACE
Cumberland Gap	Aug. 12 (M.Aft.,N.) Aug. 13 (M. & Aft.)	Midway, Rt. 3, New Tazewell Midway, Rt. 3, New Tazewell	New Salem	Oct. 19 (Aft. & N.)	First, Gordonsville
Mulberry Gap	Aug. 13 (M) Aug. 14 (M)	New Life, Hawkins Co. New Life, Hawkins Co.	Cumberland	Oct. 20 (Aft. & N.)	First, Clarksville
Midland	Sept. 15 (N) Sept. 16 (M.,Aft.,N.)	Pleasant Gap, Rt. 1, Powell Pleasant Gap, Rt. 1, Powell	Beulah	Oct. 20 (N) Oct. 21 (Aft. & N.)	Willingham Memorial, Ridgely Mt. Pelia, Martin
Holston Valley	Sept. 25 (M. & Aft.) Sept. 25 (N) Sept. 26 (M & Aft.)	Chopstack, Rogersville Shady Grove, Rogersville Surgoinsville, Surgoinsville	Campbell	Oct. 20 (N) Oct. 21 (M. & Aft.) Oct. 21 (N)	Cedar Hill, LaFollette First, Jellico East, LaFollette
Hiwassee	Sept. 26 (N) Sept. 27 (M)	Peakland, Rt. 2, Decatur Peakland, Rt. 2, Decatur	Big Hatchie	Oct. 20 (N) Oct. 21 (Aft. & N.)	Faith, Rt. 2, Atoka Charleston, Rt. 2, Stanton
Union	Oct. 2 (M.,Aft.,N.)	First, Doyle	Bradley	Oct. 20 (N) Oct. 21 (M) Oct. 21 (N)	Waterville, Cleveland First, Cleveland Macedonia, Cleveland
Truett	Oct. 2 (N) Oct. 3 (N)	Sylvia, Rt. 4, Dickson First, McEwen	Carroll-Benton	Oct. 20 (Aft. & N.) Oct. 21 (Aft. & N.)	First, Huntingdon Missionary Grove, Rt. 2, Camden
Northern	Oct. 3 (M. & Aft.) Oct. 3 (N) Oct. 4 (M. & Aft.)	Willow Springs, Rt. 1, Luttrell Nave Hill, Rt. 3, Maynardville Willow Springs, Rt. 1, Luttrell	Cumberland Plateau	Oct. 20 (N) Oct. 21 (M) Oct. 21 (N)	First, Crossville Haley's Grove, Crab Orchard First, Crossville
Judson	Oct. 3 (M.,Aft.,N.) Oct. 4 (M.,Aft.,N.) Oct. 5 (M.,Aft.,N.)	Cedar Hill, Rt. 1, Vanleer Cedar Hill, Rt. 1, Vanleer Cedar Hill, Rt. 1, Vanleer	Duck River	Oct. 20 (N) Oct. 21 (Aft. & N.)	Center Grove, Tullahoma Lincoln Heights, Tullahoma
Copper Basin	Oct. 9 (M. & Aft.) Oct. 9 (N)	Mt. Vernon, Rt. 1, Turtletown Bethlehem, Rt. 1, Copperhill	Gibson	Oct. 20 (Aft. & N.) Oct. 21 (M. & Aft.)	First, Kenton New Bethlehem, Dyer
Maury	Oct. 9 (M. & N.)	Friendship, Culleoka	Hardeman	Oct. 20 (N) Oct. 21 (Aft. & N.)	Midway, Whiteville First, Whiteville
Beech River	Oct. 13 (N) Oct. 14 (M.,Aft.,N.)	First, Decaturville First, Decaturville	Knox	Oct. 20 (M. & N.) Oct. 21 (M. & N.)	Salem, Rt. 11, Knoxville Mt. Harmony, Rt. 6, Knoxville
Dyer	Oct. 13 (N) Oct. 14 (N)	First, Newbern Halls Westside, Halls	Nashville	Oct. 20 (N) Oct. 21 (N)	Brentwood, Brentwood First, Hendersonville
Indian Creek	Oct. 13 (N) Oct. 14 (Aft. & N.)	First, Clifton Green River, Waynesboro	New Duck River	Oct. 20 (N) Oct. 21 (N)	Shelbyville Mills, Shelbyville Parkview, Lewisburg
Shelby	Oct. 13 (M. & N.) Oct. 14 (M. & N.)	Georgian Hills, Memphis Graceland, Memphis	New River	Oct. 20 (N) Oct. 21 (M. & Aft.) Oct. 21 (N)	Smokey Junction, Huntsville, off Hwy. 63 Elizabeth, Wartburg Low Gap, Huntsville, off Hwy. 27
Weakley	Oct. 13 (N) Oct. 14 (Aft. & N.)	West Union, Dresden Hodges Chapel, Rt. 1, Palmersville	Polk	Oct. 20 (N) Oct. 21 (M. & Aft.) Oct. 21 (N)	Blue Ridge Temple, Oldfort Pleasant Grove, Rt. 1, Benton Delano, Delano
Haywood	Oct. 14 (Aft. & N.)	Zion, Rt. 6, Brownsville	Robertson	Oct. 20 (N) Oct. 21 (M. & N.)	Barren Plains, Rt. 4, Springfield First, Ridgetop
Holston	Oct. 14 (N) Oct. 15 (M. & Aft.)	First, Johnson City Towering Oaks, Greeneville (formerly Second)	Sevier	Oct. 20 (N) Oct. 21 (M. & Aft.) Oct. 21 (N) Oct. 22 (M)	First, Pigeon Forge Zion Grove, Rt. 9, Sevierville First, Sevierville Banner, Sevierville
Alpha	Oct. 16 (M.,Aft.,N.)	Highland, Hohenwald	William Carey	Oct. 20 (N) Oct. 21 (Aft. & N.)	Brogan Avenue, Fayetteville First, Flintville
Big Emory	Oct. 16 (M) Oct. 16 (N)	Walnut Hill, Harriman Middle Creek, Oliver Springs	Sullivan	Oct. 21 (M.,Aft.,N.)	West View, Kingsport
McMinn-Meigs	Oct. 16 (M. & Aft.) Oct. 16 (N)	Good Springs, Rt. 2, Etowah Idlewild, Athens	Central	Oct. 21 (N) Oct. 22 (M. & Aft.)	Madison St., McMinnville First, McMinnville
Stone	Oct. 16 (M.,Aft.,N.)	Caney Fork, Rt. 8, Cookeville	Nolachucky	Oct. 21 (M. & Aft.) Oct. 21 (N) Oct. 22 (M)	First, Morristown Cherokee Hills, Morristown Russellville, Russellville
Crockett	Oct. 16 (Aft. & N.) Oct. 17 (Aft. & N.)	Cross Roads, Bells Friendship, Friendship	Salem	Oct. 21 (N) Oct. 22 (M. & Aft.)	Sycamore, Liberty Snow Hill, Smithville
Fayette	Oct. 16 (N) Oct. 17 (N)	First, Somerville First, Somerville	Bledsoe	Oct. 23 (Aft. & N.)	College Heights, Gallatin
Grainger	Oct. 16 (N) Oct. 17 (M. & Aft.)	New Prospect, Rutledge Mouth of Richland, Blaine	Chilhowee	Oct. 23 (M. & Aft.) Oct. 23 (N) Oct. 24 (M)	Monte Vista, Maryville Laurel Bank, Maryville Oak St., Maryville (off Bypass)
Hamilton	Oct. 16 (M) Oct. 16 (N) Oct. 17 (M)	New Salem, Daisy Ridgeview, Chattanooga First, Chattanooga	Clinton	Oct. 23 (N) Oct. 24 (M) Oct. 24 (N)	Glenwood, Oak Ridge Red Hill, Andersonville Willow Brooks, Lake City
Lawrence	Oct. 16 (N) Oct. 17 (M. & Aft.)	Ramah, Leoma New Prospect, Lawrenceburg	Concord	Oct. 23 (N) Oct. 24 (N)	Grace, Murfreesboro Southeast, Murfreesboro
Sweetwater	Oct. 16 (N) Oct. 17 (M. & Aft.)	Mt. Zion, Rt. 2, Vonore Old Sweetwater, Rt. 3, Sweetwater	Jefferson	Oct. 23 (M.,Aft.,N.) Oct. 24 (M. & Aft.)	Emmanuel, Jefferson City New Market, New Market
Tennessee Valley	Oct. 16 (N) Oct. 17 (M. & Aft.)	First, Spring City Clear Creek, Rt. 4, Dayton			
Western District	Oct. 16 (N)	Cottage Grove (NW of Paris, off 69 No.)			
Wilson	Oct. 16 (N) Oct. 17 (M. & Aft.)	Linwood, Lebanon First, Mt. Juliet			

(Continued on page 9)

Bible Puzzle

Answers on page 10



DOWN

- 1 Calves' home (Mal. 4:2)
- 2 Debate
- 3 Duplicity
- 4 Sorcery
- 5 Two: abbr.
- 6 "shall descend from —" (1 Thess. 4)
- 7 Son of Aaron (Ex. 6:23)
- 8 Vow words
- 9 "bow at a —" (1 Ki. 22:34)
- 10 "behind —" (Isa. 66:17)
- 11 Day of the week: abbr.
- 12 Old cloth measure
- 17 Egyptian sun god
- 19 Man (1 Chron. 3:20)
- 22 Wheat species
- 23 Plural of roti
- 25 Profit
- 26 Of diminutive value: suffix
- 28 Where Moabites dwell (Deut. 2:29: poss.)
- 29 Fedora
- 30 Place (Mark 3:8)
- 31 Freedom
- 32 Fish
- 34 Military command: 2 words
- 37 Possessor
- 38 Home or silver
- 39 "lay down our —" (1 John 3:16)
- 40 Prophets
- 42 Tensile strength: abbr.
- 44 Curve
- 45 Some army men: abbr.
- 46 Work unit
- 47 Obtain
- 50 School subject: abbr.

ACROSS

- 1 Sink
- 4 City (Josh. 18:24)
- 9 "—, and pay" (Psa. 76:11)
- 12 Given by the Father (John 6:32; 2 words)
- 14 Compass reading: abbr.
- 15 Nimble
- 16 "was — with goodly stones" (Luke 21)
- 18 Calm
- 19 Eggs
- 20 Lawyer: abbr.
- 21 Famous general
- 22 "queen of —" (1 Ki. 10)
- 24 Receptacle for ashes
- 26 Kind of sepulchre (Rom. 3:13)
- 27 Peep show
- 29 Pirathonite (Judg. 12:13)
- 32 It was pure gold (Rev. 21:21)
- 33 Man (1 Chron. 4:36)
- 34 Exclamations
- 35 Small cask
- 36 Add up
- 38 Plates: abbr.
- 41 Was in session
- 43 Marry
- 44 "When he speaketh —" (John 8)
- 45 Prince of Persia (Esth. 1:14)
- 47 Burial place
- 48 Dog or cat
- 49 "no — of persons" (Acts 10)
- 51 Assert
- 52 Salute
- 53 Letter

CRYPTOVERSE

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Pulpit To Pew

By Jim Griffith

The preacher's sermons were like the peace of God—they passed all understanding. Consequently, some members of his congregation found it difficult to stay awake.

In fact, one old gentleman, who always sat with his grandson, fell asleep at every service. This was so irritating to the pastor that he called the youngster aside one Sunday and said: "Son, if you will promise to keep your grandpa awake during the sermon I will give you a dime every week."

The boy agreed to the arrangement and for the next two Sundays the old gentleman listened attentively to the sermon. However, on the third Sunday the old man was observed sleeping all the way through the sermon.

Upset, the preacher sent for the boy and asked: "Didn't I promise you a dime each week to keep him awake?"

"Yes sir," replied the boy, "but grandpa has started giving me a quarter not to disturb him."

Interpretation

Caring for widows

By Herschel H. Hobbs

"Honour widows that are widows indeed" (1 Timothy 5:3).

In Judaism provision was made for caring for widows. The early Christians in Jerusalem continued this practice. As shown in Acts 6:1-6 this became the source of a pro-

blem, centering in care for Palestine widows and those from outside Palestine. Apparently a problem had arisen in Ephesus about the care for widows in general.

Paul says that a distinction should be made as to the "widows indeed" with no source of a livelihood. They should be respected and helped.

In verse 4 he says that where a widow had a family, they should bear the burden of helping their own rather than to depend on the church to do it. "Nephews" should read "grandchildren." These families should demonstrate their "piety" by caring for their mothers or grandmothers. No amount of outward piety can be genuine or remove the blight of neglecting their own needy. When we were young and helpless, our mothers cared for us. When they become old and needy we should care for them. This involves more than material substance; it also involves love and understanding.

In verses 5-6 the apostle distinguishes between godly widows and those who live "in pleasure" or riotous living. The latter refers to the fact that some pagan widows prostituted their bodies in exchange for luxurious living. While physically alive, they are spiritually dead. By caring for Christian widows they will not be tempted to do this, and so will live lives which have no basis for blame or censure. Churches should watch over their own to keep them pure and true to the faith.

In verse 8 Paul says that a Christian who will not provide for such needs, especially within his own family, denies the Christian faith, and is worse than a pagan unbeliever. He sins against the clear teachings of God. So the responsibility for caring for "widows indeed" is more than a social matter. It has theological implications as well.

Devotional

Christian security

By Hoyt Wilson

Since World War II we have lived in a changing world. Old values have been examined and many of them have been cast aside. Technological advances have drastically altered the lifestyles of most Americans. Government has not been able to cope with ever-increasing inflation.

Some wit summed up the modification of American life with the phrase, "Everything that is not nailed down is coming loose." Only a comedian would say that something is as sound as a dollar. Now it appears that even that which was nailed down is coming loose. Is there any security for changing times?

Romans 8:28 suggests a positive concept for Christian security: "And we know that all things work together for good to them that love God, to them who are called according to His purpose."

The Webster's New World Dictionary defines security as "the state of being or feeling secure; freedom from fear, anxiety, danger, doubt, etc.: a state or sense of safety or certainty."

A personal relationship with Jesus can give security that one can not have in any other way. A little boy misquoted the twenty-third Psalm when he said, "The Lord is my Shepherd, He's all I want?" Or did he misquote it?

God has not been surprised by the rapid changes of the twentieth century. He knows His people's needs in this age as He has been aware of His people's needs in every past age. He can meet our needs.

Our sense of security in changing times includes the need to be loved, the need to have someone to love, the need to have a purpose in life, the need to be able to stand justified in Jesus before God. If we are in the will of God, fulfilling God's purposes in our lives, we have no need to be insecure. God can take the lemons that grow on the tree of our lives and He can enable us to make lemonade from them.

God is our rock. Jesus Christ is the sure foundation that anchors us. Let everything come loose if it must. Our God will support us still. In His love changing times bring no fear but many opportunities.

Wilson is pastor of First Baptist Church, Lexington.



Wilson

Carson-Newman hosts seminary courses

JEFFERSON CITY — Southern Baptist Theological Seminary, Louisville, Ky., will again be offering courses in conjunction with Carson-Newman College during the 1980-81 academic year.

Two classes, each with three hours credit, will be taught during the fall and spring semesters on the Carson-Newman campus by visiting professors from the seminary.

Classes will be open to persons with baccalaureate degrees who need seminary work toward the master of divinity degree, individuals wishing to supplement their seminary degree work and Carson-Newman religion majors.

Registration will be conducted at the first class meeting on September 8, 1980.

Courses available this fall include "Introduction to Christian Theology," taught by Wayne E. Ward, professor of Christian theology at Southern seminary. William L. Blevins, professor of religion at Carson-Newman and adjunct professor of New Testament Interpretation at Southern seminary, will teach the "Gospel of Luke".

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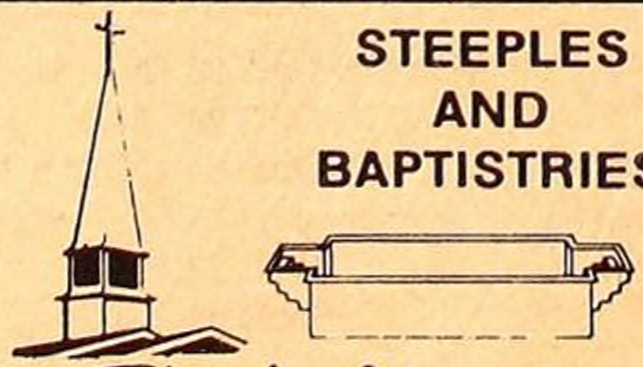
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Consulting 'a snap,' says FMB volunteer

NASHVILLE—The way Phil Harris of Nashville describes his volunteer role as a consultant with the Foreign Mission Board, it's a snap.

Harris and his wife volunteered their time, without salary, to the board for five years after he retired in 1977 as secretary of the Sunday School Board's church training department.

In the past three years, Harris has "consulted" in Rio de Janeiro, Brazil for two stints, and once in Buenos Aires, Argentina. This year, they're off to Taiwan and Hong Kong.

Jokingly, Harris describes his role. "I say, 'do you mind sharing your problems with me?' Then they talk for 30 minutes or so about whatever is wrong," he says. Next he asks, "What do you purpose to do to solve these problems?"

"Then they talk to me for another 30 minutes," Harris explained. "Afterward, they tell me what a great man I am and how I've helped them tremendously."

The Harrises left Nashville in June for a six-week stop in Taiwan to work on church training objectives and the distribution of literature. In August, they move on to Hong Kong, where she will teach English, piano, and art, and he will teach at the Hong Kong Baptist Theological Seminary and serve as a consultant to the Baptist Press there.

Harris will also be assisting churches in the area of church growth, and leadership conferences are scheduled with pastors and missionaries. They will return to Nashville in December.

Their 1981 schedule begins with a two-month teaching assignment at Mississippi College, Clinton, followed by consulting ventures in Mexico and the Caribbean.

They're considering a six-month assignment in Europe in 1982. Why not? By now, they have packing suitcases down to a fine art. And consulting, by Harris' definition, is a snap.

Associational meetings...

(Continued from page 7)

Loudon	Oct. 23 (N) Oct. 24 (N)	Calvary, Lenoir City Kingston Pike, Lenoir City
Riverside	Oct. 23 (N) Oct. 24 (N)	First, Jamestown First, Celina
Sequatchie Valley	Oct. 23 (N) Oct. 24 (M. & Aft.)	Mount Calvary, Rt. 1, Whitwell First, Dunlap
Shiloh	Oct. 23 (N) Oct. 24 (Aft. & N)	First, Bethel Springs Hopewell, Rt. 4, Savannah
Stewart	Oct. 23 (N) Oct. 24 (N)	Walnut Grove, Dover Midway, Dover
Watauga	Oct. 23 (Aft. & N.) Oct. 24 (M)	First, Mountain City Calvary, Elizabethton
Giles	Oct. 24 (N) Oct. 25 (M. & Aft.)	First, Lynnville First, Lynnville
Madison-Chester	Oct. 27 (N) Oct. 28 (Aft. & N.)	Pleasant Hill, Jackson North Jackson, Jackson
East Tennessee	Oct. 31 (M. & Aft.) Nov. 1 (M)	Lincoln Avenue, Newport Union, Rt. 2, Newport

Literacy workshop slated for Jackson

JACKSON—Highland Park Baptist Church here will host a literacy workshop here Aug. 18-22, designed to train volunteers to teach English to refugees and other internationals who settle in Tennessee.

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- At least one boy was involved in Royal Ambassador work on an individual basis

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BIBLE BOOK SERIES
Lesson for August 10

Defense of Paul's gospel

By C. Stephen Byrum, assistant professor
Chattanooga State Community College
Pastor, Lookout Mountain Baptist Church

Basic Passage: Galatians 1:1-10
Focal Passage: Galatians 1:1-10

The movement from Thessalonians to Galatians provides an example of one of the sharpest "studies in contrast" found in the Bible.

The contrast is immediately evident when one compares the beginnings of the three letters. In all three there is the salutation with its typical components of a self-identification of the writer, his call by God, and the standard Greek/Jewish greeting for Paul's world of "grace and peace."



Byrum

Then, all similarities cease. In Thessalonians, Paul immediately launches into extended refrains of thanksgiving and joy for the preservation and faithfulness of the people; he praises them with some of the most complimentary rhetoric in the Bible. However, in the salutation (vv 1-5) of Galatians, Paul mixes no words, but came straight forward to provide one of the harshest criticisms in all of his writings.

One should read verses 6-9 several times in order to let the criticism sink in. Then, one should pay particular attention to four key words, which are carefully chosen, and around which the passage is built. Paul "marvels" (v 6) at the change which has taken place in the Galatians' Christianity. To "marvel" means much more than to experience a phenomena with some degree of surprise. It means to be astonished (RSV), to stand in awe—to be stunned.

Paul is stunned because the Galatians have "removed" (v 6) themselves from their calling—the gospel—into the grace of Christ into another teaching. "Remove" is a terribly strong word which carries the implication of desertion and treason; the Greek language here allows for the idea that the Galatians have become "turncoats."

In doing so they have "perverted" (v 7) this gospel of Christ which is synonymous with the gospel of grace. To pervert may simply mean to have one's mind changed from one extreme to another, but it can also mean to have one's mind "twisted," jerked "fully out of perspective! And, not only have the Galatians had their minds twisted, they have in turn twisted the entire message of Christ.

Finally, in verses 8 and 9, which are closely repeated for emphasis, Paul reflects the burning spirit of the Old Testament prophets

by saying that anyone responsible for this "twisting" of the message of Christ will be "accursed." The Greek word here is anathema which conveys the idea of loathing someone with a passion that is so great that they are literally damned to destruction with a curse that is so strong that once it is uttered the ancient man felt it could not be retrieved.

It will take the entirety of Galatians to spell out Paul's anguished disgust. The problem goes far beyond individual manifestations of it such as the questioning of Paul's apostleship or the insisting upon the prerequisite of circumcision, becoming a Jew, before one can become a Christian. The Galatians have attempted to take the message of Jesus and turn it into something that Jesus was totally and completely opposed to. They have attempted to reduce the gospel of God's grace, the rule of love which in Christ had replaced the rule of law, to a set of new legalisms and regulations through which Christianity could be fulfilled.

Why had the people done this? Did they want to intentionally defraud Jesus? Were they "bad" people? Probably not. More than likely they had simply fallen victim to a very typically human phenomena, a phenomena that the church today needs to be every bit as much aware of as the Galatians needed to.

At its inception Christianity had been radically anti-establishment in its call for the freedom of love rather than the constraint of law. But now Galatia was becoming "second generation" Christianity, and it is very easy for what had been anti-establishment to become a new establishment with a new legalism that, because it begins to find religious fulfillment in adherence to rules rather than a changed way of life, may be no better than the old legalism.

If the church today takes the book of Galatians seriously, and it may be difficult to be honest enough to do so, many hard questions may have to be faced. For many churches and Christians today have as the very essence of their being the adherence to and proclamation of some set of petty, nit-picking rules, regulations, and traditions every bit as un-Christlike in the emphasis which they are given as that which is found at Galatia. There is a "new Pharisaism" abroad in the church today, and Paul's letter to the Galatians—when it is taken seriously—meets it at every turn.

The key point to the lesson: in the end, Galatians is much more than a defense of Paul's gospel. It is a defense of the very gospel of Jesus Himself, a defense that is as pertinent today as it ever was in Paul's time.

UNIFORM LESSON SERIES
Lesson for August 10

The call to rebuild

By John H. Tullock, chairman
Department of Religion and Philosophy
Belmont College, Nashville

Basic Passages: Haggai; Zechariah 1:1-6; 7-8
Focal Passages: Haggai 1:2-9; Zechariah 8:14-17

Haggai and Zechariah have always been looked upon as relatively unimportant prophets because they came in a time when the Jews were struggling to reestablish themselves in their homeland.

The exiles, for the most part, had developed a taste for life in the Babylonian cities, so that relatively few of them were willing to take up Cyrus' offer to return to their native land. Those who did return in 538 B.C. found a series of obstacles in their way: (1) there was open hostility from the people who had remained in the land because they considered the land to be theirs by right of occupancy; (2) the inhabitants took offense, furthermore, when the returnees refused to consider them worthy of worshipping with them, claiming that the inhabitants' version of the faith had been corrupted by foreign religions (Ezra 4:1-5); (3) economic conditions were poor as compared to the prosperity they had enjoyed in Babylon.



Tullock

The leader of the original group of returnees was Sheshbazzar, probably the son of King Jehoiachin. Jehoiachin had been captured by the Babylonians in 597 B.C. He was still alive with 560 B.C., according to 2 Kings 25:27-30 and was regarded by many as Israel's last true king. Undoubtedly, the returnees put great faith in Sheshbazzar, as a son of the king, but even his leadership was unable to overcome the obstacles they encountered. All he was able to accomplish was to get the foundations of the Temple laid (Ezra 5:16).

Haggai—the elder statesman (Haggai 1:1)
By 520 B.C. the situation had changed somewhat. The Persian empire had a new ruler, Darius, who had come to the throne after a struggle between various rivals. The period of instability in the empire caused by the change of rulers aroused hope in Judah that the empire was breaking up and that the Jews would once more be free to live as they chose. Two prophets rose who exhorted the people to lay the groundwork for the messianic age which they believed would soon come. Of these two, Haggai and Zechariah, Haggai was the elder statesman. He was concerned mainly with the rebuilding of the temple, still in ruins from its destruction in 587 B.C., and with the purification of worship. He lent strong support for Zerubbabel the governor and Joshua the high priest as they tried to stir up the people to do the Lord's work.

Big efforts—small results (Haggai 1:2-9)
Haggai reminded the people of promises made but not kept. They had returned from exile in Babylon, determined to rebuild the temple and to once again carry out the worship of God in Jerusalem. They even had the advantage of a subsidy from the Persian government to carry out this important task. The foundations of the temple had been laid but then the work stopped (Ezra 5:15). To justify their failure to carry out the building program, they used a time worn excuse, "The time has not yet come to rebuild the house of the Lord" (Hag. 1:2 RSV). Haggai cut right to

the heart of the matter, however. It was not that the time had not been right. Rather, it was that the people had become so involved in their own affairs that they had neglected their obligations to the Lord. They became so interested in building fine houses for themselves that they had no time to build the Lord's house (1:3-4). Haggai believed that those who make the Lord's business the primary object of their lives did better in their own business as a result. While the people had put out so much effort to insure their own prosperity, the results had been poor. They had "sown much, and harvested little." Their hunger was never satisfied nor were their clothes sufficient to keep them warm. Haggai concludes this section with a classic description of inflation: "He who earns wages earns wages to put them into a bag with holes (1:6 RSV). One does not even have to be religious to appreciate that statement as it relates to our present situation.

"Get your priorities straight," Haggai was saying. "Take care of the Lord's business and He will take care of you." Unless the Lord is at the center of our lives, our lives are out of balance. We cannot put Him on the fringes of life and have the kind of balance that is necessary. The people of Haggai's day needed the temple in their midst to remind them of God's place in their lives. Until it was rebuilt, they could not expect things to go as they should. What Haggai says in this section can be summed up in the words of Jesus in Matt. 6:33, "Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you."

What the Lord really wants (Zech. 8:14-17)
Zechariah, Haggai's younger co-worker, expressed much the same ideas as Haggai but in a different and more dramatic way. He emphasized the coming messianic kingdom in a series of visions (Zech. 1-6). The passage here, however, lays down principles that are valid for any age. First, he points out that while God did bring Israel to judgment for its sins, his overall purpose toward the nation was for good. Thus the people were not to be afraid (8:14-15). He still intended that the people live up to certain standards: (a) there was a positive command to "speak the truth...and...render...judgments that are true and make for peace" (8:16). What a timely word for us this is! When lying and corruption are the order of the day, how we need to return to the principle of speaking the truth. When truth dies and justice is perverted, then society will return to the law of the jungle and destruction is at hand. (b) The matter is stated negatively for out of a lying spirit comes evil actions against our fellow. The swearing of false oaths leads to corrupt judgments in the courts (8:17). Haggai and Zechariah would agree with the statement, "He must be Lord of all, or He will not be Lord at all."

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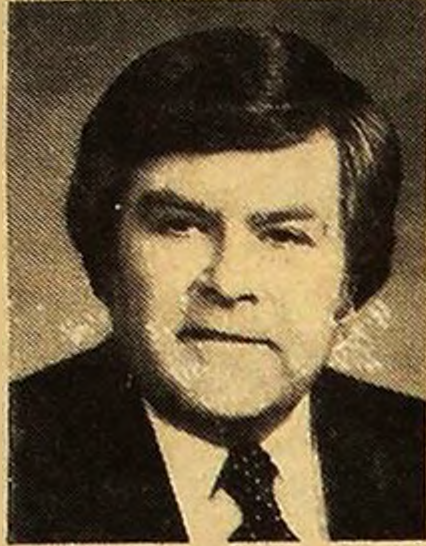
LIFE AND WORK SERIES
Lesson for August 10

Called to new life, hope

By James M. Porch Jr., pastor
First Baptist Church, Tullahoma

Basic Passage: 1 Peter 1:1-12
Focal Passage: 1 Peter 1:1-12

Simon Peter wrote his first epistle to the Christians of Asia Minor who were anxiously and fearfully anticipating a rising tide of ravaging persecution. This apostle who received the good news directly from Jesus emphasized the true callings of the Christian life as a source of security and encouragement for a people who were intimidated by fear. He launched the message of analyzing salvation as a calling to new life and hope, a wise and worthy message of comfort to a frightened people.



Porch

Salutation (verses 1-2)

Simon felt both comfortable and mature in identifying himself as Peter, an apostle. Apparently, as he wrote he faced little challenge to either his personal stability or new vocation.

Peter was quite complete in describing his audience. He envisioned them as pilgrims or sojourners, people residing temporarily in the geographic area of Asia Minor but having a final home elsewhere. This assuredly inspired the people facing persecution. He continued to affirm his troubled readers by reminding them they were chosen by God. This divine work of grace involved the entire Trinity. Peter's choice of words produced a comprehensive list of doctrinal themes including sanctification, cleansing, election and consecration. He completed his greeting with a hope for increased spiritual completeness and grace and peace.

I. The reality of hope. (verses 3-5)

Peter expressed the certainty of the Christian's hope in a positive prayer of praise. God had acted out His mercy and kindness to create the possibility of a new birth. This regeneration, congenial to that presented by both John and Paul, incorporated the dual meanings of a new beginning and a radical change. Because the resurrection of Jesus Christ had conquered death, life's greatest threat, new birth could give man a living hope.

The chosen ones were to be recipients of an exclusively divine inheritance. In quality this heavenly legacy was not subject to decay, had no defect or flaw, could not wither away, would not be affected by time, and was reserved for God's heirs. In the meantime, during their earthly pilgrimage, these beneficiaries were to be kept or continually guarded by God's power in cooperation with their faith until the consummation of salvation at the earthly reappearing of Christ.

II. Testing of the hope. (verses 6-9)

Once Peter armed the people with present and future assurance, he could confront them with the probability of various persecution. Speaking more from the perspective of a pastor than that of an apostle, he endeavored more from the perspective of a pastor than that of an apostle, he endeavored to clarify the nature of the trials and set before the people the reasons for their forthcoming tribulation. He stressed the temporary essence of the distressing and undeserved afflictions and labeled them as tests. These discomforting events would examine and determine the genuineness of their professed faith. He affirmed their faith as being more valuable than pure gold refined by fire, and a faith that would be recognized at Christ's reappearing. Peter was cognizant that the Asian Christians possessed continual love and faith which gave them unspeakable joy. He highlighted these spiritual qualities for their potential abiding strength through the impending ordeals.

IV. Heritage of hope. (verses 10-12)

Possibly Peter feared that the threatened people would feel isolated, alienated, or even harbor doubt as to the validity of the message

of hope. If this were true we can easily see the relevance of the last section of the lesson. The apostle demonstrated the direct link between the prophets who searched for the message of the grace of Christ and the message preached to the Asian Christians. He indicated the prophets' understanding by diligent study that their work concerning the suffering and the glory of Christ would benefit later generations. Mystery that even intrigued the angels remained, yet the consistent spirit of Christ had been both abiding and involved all along the way.

Higgins joins CLC in social ministry

NASHVILLE — Raymond Edward Higgins II has been named special project coordinator for Christian social action and Christian social ministries at the Southern Baptist Christian Life Commission effective Aug. 1.

The two-year assignment is sponsored jointly by the Commission and the Department of Christian Social Ministries of the Southern Baptist Home Mission Board.

Higgins will communicate to Southern Baptists about moral issues to which churches and church members can respond with both social action and social ministries.

Higgins served as an intern with the Christian Life Commission of the Baptist General Convention of Texas during the spring of 1980. He is a graduate of the University of Arkansas at Fayetteville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

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The N.Y. Times, travel expert Paul Grimes wrote in the March 16, 1980, issue of that newspaper that the airlines are expected to be increasing airfares frequently . . . Judging from the past, **THAT** is the way it's going to be. Price increases have naturally caused much unhappiness. For many passengers this meant loss of a dreamed-of Pilgrimage, the trip that represented a "once in a lifetime" opportunity. Frankly, we don't blame people who cancelled tours when asked to pay more than originally anticipated.

For the record, as this is written June '80, the Bible Lands Complete Tour when first announced it was based on a \$555 airfare. We anticipated the increases and with WTI you are covered. The next increase, we believe, will be announced about August-early September and bring the airfare for travel in November '80

to about \$890. Full payment before the increase will save money for you.

In all fairness it has to be mentioned that up to now, a tour under deposit is **NOT** a final departure time price. Inflation and constantly escalating fuel prices topped by a lower exchange value of the U.S. dollar changed all that. Thus, a deposit is no longer a guarantee of a final price until the tour was taken and the tour arrangements were consumed by the tour participant. A tour is not a product that you walk into a store buy on the spot and carry home with you!

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BWA first lady pledges to support her husband

By Wendy Elaine Nelles

TORONTO (BP)—Marguerite McCall, wife of the recently elected president of the Baptist World Alliance, says she can't foresee any drastic changes in lifestyle due to her husband's new position.

"I expect to have the same role as always—a partnership. We try to be enablers for each other," Mrs. Duke K. McCall said in an interview after her husband was elected to a five-year term as president at the 1980 Baptist World Congress in Toronto.

Mrs. McCall shares many things with her husband, among them an identical birthdate. Raised in a Presbyterian home, she met her future spouse while studying for a bachelor of arts degree in English at Furman University in her hometown of Greenville, S.C.

Duke McCall was at that time following in his father's footsteps and preparing for law school. His career direction changed to the ministry, however, after feeling the Lord's leading to enter seminary.

Born in Mississippi and raised in Tennessee, McCall came from a strong Baptist

family background. "Duke's mother was one of the strongest Christians I've ever known—very powerful in prayer life," says Mrs. McCall.

After their marriage, Mrs. McCall became a Baptist, and in fact was the first person her husband ever baptized. The McCalls have four sons—identical twins, Duke Jr., an attorney, and Douglas, a dentist; John, another attorney; and Michael, a doctor currently completing his residency in dermatology.

"Duke is a very strong family man," said Mrs. McCall. "Although he has had to be away a great deal of the time due to his career, he has never let his family feel deprived. From the time the boys were small, he arranged to travel with them to conventions, so they always felt they shared in their father's profession." As a consequence, all four sons are now very active in church life, she added.

Duke McCall was pastor of the Broadway Baptist Church in Louisville, Ky., (where he and his wife are currently members) for three years while completing his Ph.D.

At age 28 he was appointed president of the

New Orleans Baptist Theological Seminary. Subsequently he was named executive secretary of the Southern Baptist Convention's Executive Committee and then president of Southern Baptist Theological Seminary in Louisville, Ky., in 1951.

McCall has been deeply committed to the Baptist World Alliance since attending the first youth congress at age 16 in Prague, Czechoslovakia in 1931. His wife feels that his contributions to the BWA in the coming term of office will be based on the fact that "he is very knowledgeable about the Alliance, having been connected with it for so long on its General Council, and having travelled so much for it."

Asked for her insights on his style of leadership, Mrs. McCall replied that her husband is "very quick to go to the heart of a problem and analyze it," and also is "a pretty astute student of human nature."

The BWA's new first lady says that both she and President McCall feel the main purpose of the Baptist World Alliance is to foster fellowship and understanding, because this

"is one of the ways to help solve the problems of the world." She personally would like to see the BWA become even more active in meeting world needs.

Mrs. McCall, who has attended every World Congress since the 1939 gathering in Atlanta, Ga., said that each has had its own personality and she has enjoyed them all. As for the 1980 meeting, she was thrilled with the unexpected number of Canadians attending, stating that "this was the story of the whole congress—so much more than anyone anticipated."

In summing up, Mrs. McCall said the outstanding feature common to every congress has been the opportunity to fellowship which crosses all racial and cultural barriers.

"It's the best demonstration I know of the bond of Christian love. It's marvelous to know that you have friends in all parts of the world."

Wendy Elaine Nelles is a writer in Toronto, Canada.

Assyrian tells Baptists to spread gospel

RIDGECREST, N.C. (BP)—George Shahbaz holds the distinction of broadcasting the only Assyrian evangelistic radio program in the world.

His broadcast originates from Chicago, Ill., where he also is pastor of the only Assyrian Southern Baptist congregation in the United States.

Expense limits Shahbaz's broadcast to 15 minutes every Saturday. "But everywhere I go in Chicago I meet people who say 'I heard you on the radio,'" he says.

Shahbaz's ministry spans the metropolitan and suburban areas of Chicago and is supported by the Southern Baptist Home Mission Board and the Illinois Baptist State Association. He estimates that 200,000 people from Middle East countries, including his native Iraq, live near the Chicago area.

"There is such a need here," he says. "I know of four new congregations that could be started, but Shahbaz is only one person."

His message to Southern Baptists is simple—provide help so that the people from the Middle East might know the love of Jesus.

Shahbaz holds weekly Bible studies in Aramaic, his native language, and in Arabic. He also does mission work in the suburb of Morton Gap where there is no established Southern Baptist work. To broaden his ministry he enrolled in Chicago Truman College in 1978 to witness to the students there. "I studied Spanish," he laughingly admits. "The Great Commission says to go, so I go."

Shahbaz and his wife came to the United States in July 1971, a month after his graduation from the Lebanon Baptist Seminary. His parents had been in the states since 1970.

He became a Christian in 1965 while translating for a Lebanese preacher who was speaking to a pastorless Assyrian congregation in Baghdad. He was later baptized by missionary James Leeper in the swimming pool of the American army base in Turkey.

Because of Shahbaz's close association with Americans he was once accused of being a spy. "I remember being taken to the Turkish embassy," he recalls. "They asked me if I

was a spy. I gave them tracts and told them about Jesus."

Shahbaz's ministry in the United States has not been without obstacles. "It is nearly impossible to find Bibles in our native language, and my people have such a demand for Bibles," he says. In addition, no Sunday School literature is available in Aramaic or Arabic. Shahbaz gathered material for resources and ideas at Sunday School Leadership Week at Ridgecrest Baptist Conference Center. He then has to translate all that he uses into Aramaic or Arabic.

Obstacles to Shahbaz's ministry also exist within the culture of the people he is trying to reach. "They are baptized as infants and find it very hard to understand believers' baptism," he explains. He claims 75-percent of Assyrians still practice black magic or witch craft and says, "I'm dealing with tough Satan work."

Shahbaz hopes Southern Baptists realize they have a foreign mission field at home. "We need to witness to our neighbors who live next door," he declares. "Southern Baptists have the power, energy, ability, and people to reach our Bold Mission Thrust Goal—we just have to put them all to work."

Shahbaz's congregation, which averages about 25 in weekly attendance, currently meets in the facilities of the Lakeshore Baptist Church in Chicago but plans to relocate later this year.

"We have no building, we have no money, but we have Jesus," Shahbaz says. "We can be a light to the Middle East."



UNIQUE MINISTER — George Shahbaz, pastor of an Assyrian Southern Baptist congregation in Chicago, attended Sunday School Leadership week at Ridgecrest recently. His son, Philip, attended the children's sessions.

Spanish radio reaches refugees

FORT WORTH, Tex. (BP)—"Control Central" and "Momentos de Meditacion," created by the Southern Baptist Radio and Television Commission to take the gospel to people south of the border, are reaching Spanish-speaking people north of the border, in Arkansas.

through a joint effort of the Southern Baptist Home Mission Board and the Radio-Television Commission, is the commission's two Spanish language programs are being aired on KNJB-Radio. The station is a small 10-watt, closed circuit station heard only on the base at Fort Chaffee, Ark. Living on that base are nearly 6,500 Cuban refugees awaiting resettlement.

"We ordinarily don't send programs to such small stations like the one at Fort Chaffee, since they don't reach enough people to justify the cost involved," said Claude Cox of the commission's market department. "However, when Oscar Romo of our Home Mission Board, contacted us, we readily agreed the unusual circumstances more than justified the expense."

While both programs, each 15 minutes long, are designed to be heard weekly, Cox sent the station 26 Control Central shows, enough to air it on a daily basis.

"We're interested in providing something the Cubans can enjoy in their language," Station Manager Ralph Wallace said. "We like Control Central because the music is soothing and the material offers spiritual guidance. The refugees say they listen to the program and like it."

Control Central is being played daily at 10 p.m. "to help wind down the day," Wallace said. He plans to air "Momentos de Meditacion" at 10 a.m. on Sundays.

Lost dollar shared with world's hungry

TORONTO (BP)—Delegates to the Baptist World Congress in July contributed more than \$39,000 to Baptist world relief.

Tellers counting the donations found one envelope of special interest. It contained a one dollar bill and carried this notation:

"This dollar was found on the ground of the Canadian National Exhibition Wednesday (site of the congress's World Fellowship Celebration). Someone—perhaps one who needed it—has shared unknowingly."

Fire hits building at Dallas College

DALLAS (BP) — Fire in the A. Webb Roberts Science Center at Dallas Baptist College July 31 caused an estimated \$30,000 damage.

A campus security officer discovered the one-alarm fire at 6:35 a.m. Five fire trucks responded to the call and had the blaze under control by 7:30 a.m.

The apparent cause of the fire was a "spontaneous ignition of one of the many chemicals stored in the unair-conditioned storage room" of the science department, according to Jerry Foster, investigator of the Dallas Fire Department.

Foster reported that the flames were contained to the second floor storage room, classroom, and lab, although approximately 60 percent of the building that houses both the science and music departments suffered water and smoke damage.

Clayton E. Day, special assistant to the president, said "plans are already underway to make the necessary adjustments for the fall schedule."