

Baptist and Reflector

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News journal of Tennessee Baptist Convention

On church-state grounds...

Children's homes refuse to pay IRS penalties

The Tennessee Baptist Children's Homes have declined to pay \$14,160 in penalties assessed by Internal Revenue Service for the failure to file Form 990.

Earlier this month IRS issued a demand for payment of that amount based on TBCH's failure to file the report forms. On Aug. 21 the children's homes responded to IRS that payment would not be made nor Form 990 filed, since to do so would involve "excessive entanglement" of a government agency in a church function.

The penalty demanded is \$5,000 for failure to file the 1977 Form 990; \$5,000 for 1978; and \$4,160 for 1979. Interest would be added to these amounts.

Frank Ingraham of Franklin, who with Glenn Stophel of Chattanooga is representing the TBCH, said that he expects an administrative review of the refusal to pay the penalties.

The basic issue is whether or not the children's homes are an "integrated auxiliary" of the churches as defined by IRS, according to E. B. Bowen, TBCH executive director.

The situation grew out of the Tax

Reform Act of 1976. Internal Revenue Service has used this act to create a new regulation that all charitable organizations except those "exclusively religious" must file Form 990 as a "non-integrated auxiliary."

The trustees voted to "respectfully refuse" to file the form each year on the grounds that it does not receive any funds from federal or state governments and that all information requested is available from other sources.

The TBCH contends that the congressional act did not require that such a

form be filed, that the children's homes are an integrated auxiliary of the Tennessee Baptist Convention churches, and that to comply with this regulation involves the government in unconstitutional "excessive entanglement" in the practice of religion.

Ingraham suggested that concerned Tennessee Baptists might wish to discuss this situation with their congressmen who are home for the August recess.

"We need these senators and representatives to join in asking that IRS require-

ment paragraph 1.6033 be added to the regulations to be reviewed by the Bush Commission, which has been set up by Vice-president George Bush to review certain federal regulations," Ingraham added.

In May the Executive Board of the Tennessee Baptist Convention voted to support the Tennessee Baptist Children's Homes in their refusal to comply with the Form 990 regulation.

McCall pinpoints explosion of great spiritual movements

RIDGECREST, N.C. (BP)—The great spiritual movements among Baptists of this decade are taking place in the Soviet Union, central Asia, and west Africa, according to two Southern Baptist leaders who spoke during the Woman's Missionary Union leadership conference.

"There's a great explosion of spiritual

power in these areas," said Duke McCall, president of Southern Baptist Theological Seminary, Louisville, Ky., and of the Baptist World Alliance.

"God is adding to the church daily. I'm not even sure they can keep up with the numbers."

McCall cited the experience of a visiting evangelist who preached in India's Nagaland for two days: "The man had to stay three more days to baptize the converts. There were more people converted there than at Pentecost."

Earlier, John Mills, area director for west Africa for the Southern Baptist Foreign Mission Board, called opportunities for witness in French-speaking west Africa "unbelievable."

He said the only obstacle is that "there are not enough people or resources to do the work that Jesus beckons us to do."

Mills reported that the Southern Baptist Foreign Mission Board has been unable to fill certain types of missions jobs in the past five years because no qualified people have volunteered.

Among the jobs he listed were business managers, accountants, and preachers.

Mills said only five percent of preachers educated in the United States leave the North American continent to preach, and added: "I can't understand how the enrollment in our seminaries is

(Continued on page 3)

Oklahoma sells children's home for \$12-million, plans relocation

OKLAHOMA CITY (BP)—The Oklahoma Baptist Children's Home property in northwest Oklahoma City has been sold for \$12-million, said to be the highest price ever paid for a similar tract in Oklahoma.

Sale of the 37.5-acre site at Northwest 63rd and Pennsylvania Streets was approved by the Board of Directors of the Baptist General Convention of Oklahoma last week.

"The Oklahoma City property became so valuable that it was not good stewardship to remain here," said Lowell Milburn, director of child care.

"The profits from the sale will enable us to expand the child care ministry to other areas of the state," he added. "It is a beautiful campus and a splendid facility, but such a location is not necessary to carry on a good child care ministry in this area of the state."

The site, which will be used for luxury condominiums, offices, and retail stores, was sold to Irish Realty Corp. The sale is contingent on zoning approval but is expected to be completed within a year.

The children's home, which was established in 1906, will be relocated in Moore, a suburb of Oklahoma City, on property donated by the late Mrs. Ida Mae Tubbs.

Officials said new facilities are expected to be constructed within the year, allowing the 64 children currently living in the home, to relocate directly to Moore.

The sale of the property is expected to greatly extend child care ministries, Oklahoma officials said, because plan-

ning includes construction of new, smaller group homes in Duncan, Clinton, Woodward, and McAlester. The number of children served is expected to double, to about 500.

Estimated cost of building a new home in Moore and cottages in four parts of the state is \$3.5-million. The remainder of the sale price will be placed in endowments and income from those endowments will be designated for operation of the facilities.

In addition to the Oklahoma City location, the child care ministries currently has homes in Owasso and Madill, as well as a Boys' Ranch Town in Edmond.

The ministries also work through foster homes, adoption services, and unwed parent and family aid programs.

Choirs invited to World's Fair

KNOXVILLE — Southern Baptist churches are invited to send their choirs and ensembles to perform at the 1982 World's Fair, according to Gwen Blythe, program coordinator for Baptist ministries for the international event.

An estimated 11-million visitors will attend the Knoxville World's Fair which will be held from May 1 through Oct. 31 of next year. In order to provide an evangelical witness to these visitors, a coordinating body has been formed, representing the Knox County Baptist Association, the Tennessee Baptist Convention, and the Southern Baptist Convention.

A Baptist Pavilion will be constructed on the World's Fair grounds, where choirs and ensembles are invited to sing. In addition, it is possible that these musical groups will be allowed to perform at other locales in the park.

Directors of groups wishing to participate should send a letter of request by Nov. 1 to Gwen Blythe, Baptist Ministries for the 1982 World's Fair, 1811 Melrose Ave., Knoxville, TN 37916. The telephone number is (615) 522-4349.



Clyde Francisco dies

LOUISVILLE, Ky. (BP)—Clyde T. Francisco, Southern Baptist theologian and Bible teacher, died Aug. 21 of an apparent heart attack while preaching a revival sermon at Helena Baptist Church near McRae, Ga.

Francisco, who was 65, had been professor of Old Testament interpretation at Southern Baptist Theological Seminary in Louisville, Ky., since 1944. He was named senior professor last year.

Funeral services were to be held Aug. 25 on the seminary campus.

A native of Virginia, he was a graduate of the University of Richmond with a perfect grade point average and Southern Baptist Theological Seminary. He did additional study at Harvard University, the University of California, Stanford University, Oxford, and Cambridge.

He was the writer for the Adult Bible Teacher, Life and Work Series, for the current quarter. His book, *Introducing the Old Testament*, has been widely used as a textbook in college and seminary courses. He also contributed to *The Broadman Bible Commentary* and served as a translator for *The Modern Language Bible: The New Berkeley Version*.

Francisco is survived by his widow, the former Nancy Lee Anderson, who is on the faculty of Boyce Bible School, a division of Southern seminary. Also surviving are one son, musician Don Francisco; one daughter; two sisters; and two grandsons.

The family requests any contributions be made to the Clyde T. Francisco Preaching Award at Southern seminary.

Block room assignments drawn for 1982 SBC

NASHVILLE (BP)— Block room reservations priorities for the 1982 Southern Baptist Convention in New Orleans have been assigned by random drawing.

Tim A. Hedquist, convention manager for the SBC Executive Committee, said the system of drawing to establish priorities for assigning blocks of rooms was established last year.

"Under the policies, people may request blocks of rooms in writing before July 15, and a drawing will be held immediately to determine the priority of assigning the rooms," he said.

Hedquist explained the policy was necessary because there are more requests for blocks of rooms than there are rooms available.

Under convention arrangements, a number of rooms are reserved in the convention city for use when the SBC comes to town. Usually, such arrangements are made three or four years in advance.

At New Orleans, about 6,000 rooms have been reserved for the SBC, working through the New Orleans Convention Bureau.

Under policies adopted by the Executive Committee, only 40 percent of those rooms are available for block reservations, and there is a limit of 50 rooms per individual or group.

In the drawing for New Orleans

assignments, some 91 individuals or groups made requests for block rooms. "We will be able to provide blocks of rooms to only 35 or so of the requests," Hedquist said, explaining the necessity of the draw.

Last year, the first year we held a drawing, we had 50 requests and were able to satisfy 30 because there is a limit to the blockable rooms," he added.

The system was started because the previous system favored established groups such as travel agents and discriminated against individuals or associations, he said.

"For instance, we worked on a first-come, first-served basis, and some groups were making requests four and five years in advance. This eliminated a pastor or association who decided nearer to the convention to seek a block of rooms for a group," he said.

The convention arrangements procedures, Hedquist said, allow 40 percent of the rooms to be reserved in blocks, and 60 percent to be reserved on an individual basis.

The block room arrangements allow such groups as state conventions, travel agencies, associations, and others to request a group of rooms even if they do not know specifically who will occupy them.

When individual room requests begin Oct. 1, they must be assigned for specific individuals and cannot be transferred, Hedquist added.

"The system really was devised to make the system fair to all," he added.

Of the 91 requests received by the deadline, 89 were involved in the random draw. The other two were put at the end because they did not use the required two-thirds of their blocked rooms in the 1981 convention, and are prohibited from being included in the draw for 1982.

Of the requests, Hedquist said 39 were from Texas, 13 from Tennessee, and the remainder scattered across the United States.

"We do not know who the requests are from, but they are randomly drawn to prevent favoritism," he said. "We have started down the list, calling those people in order of the priority."

"We will assign as many blocks of rooms as are available," he added.



ON CAMERA IN BRAZIL — "Circulo Tres," originally a Spanish-language evangelistic TV series produced by Baptists, has added another language — Portuguese. The Portuguese shows, scheduled to begin airing in Brazil in August, are sponsored by Brazilian Baptists with assistance from the Foreign Mission Board, the Radio-TV Commission, and Texas Baptists.

Army of Texas Baptists to march on Brazilian cities in September

DALLAS (BP) — An army of Southern Baptist volunteers will march on Brazil in September.

About 750 Texas Baptists, mostly laypersons, will fly to 10 of Brazil's major cities in a cooperative witnessing venture called "Mission to Brazil." They will join forces with Brazilian Baptists and Southern Baptist foreign missionaries to help achieve a goal set by Brazilian Baptists for their 100th anniversary — to double the number of Baptist churches and church members to attain 6,000 churches and a million members.

The armada of volunteers in 1981 contrasts sharply with the scene a century ago when Texas Baptist newlyweds W. B. and Anne Luther Bagby left their homes to plant their lives and faith in Brazil. They met strong opposition, and while preaching, Bagby was struck on the head by a stone and knocked unconscious.

But, in 1882, the Bagbys joined Missionaries Z. C. and Kate Crawford Taylor and a converted Catholic priest to establish the first Baptist church for Brazilians in the old city of Salvador.

Some 800 Texas volunteers already have provided their own expenses and served for an average of about two weeks in Brazil. The volunteers serving with career missionaries and Brazil Baptists reported about 20,000 decisions for Christ.

Since a fourth of Brazil's 120-million people live in 10 major cities, the focus of Texas Baptists is on major cities evangelism. Ten cities and areas of Texas are matched with 10 major cities of Brazil. For example, Houston and Gulf Coast Association is a partner with Sao Paulo, Brazil's largest city with a metro area of 14-million people.

The volunteers, who range from teenagers to "keenagers," share their faith door to door, on the streets, and in church revivals. The language gap is bridged by printing the volunteers' testimonies and the plan of salvation in Portuguese on a small leaflet. Returning Texans report that most Brazilians receive and read the testimonies. Many say with amazement, "You came all the way from Texas to tell us about Jesus."

Southern Baptist missionaries agree that Brazil is one of the world's most responsive nations to the gospel. Brazil is traditionally Catholic, but the influence of Catholicism has diminished, and there is a nationwide spiritual hunger, says Mission to Brazil Coordinator Bill Damon. Often people have filled the void with spirit worship, a mixture of Catholic traditions and African voodoo.

Besides the volunteers going to Brazil, thousands of Texas Baptists are participating in a massive prayer lift in which 1,000 churches in Texas are prayer partners with churches in Brazil. Also, a special 66 days of prayer are being observed on two continents from United States Independence Day, July 4, through Brazil Independence Day, Sept. 7.

Since December 1980, Texas Baptists have given about \$750,000 to support major cities evangelism in Brazil, above their special gifts for foreign missions worldwide.

Besides evangelistic work, volunteers are helping to construct churches and encampment facilities to provide for the thousands of new Brazilian Baptists.

Landes announces retirement date

DALLAS (BP) — James H. Landes, executive director of the Baptist General Convention of Texas since Jan. 1, 1974, has announced his intention to retire at the end of 1982.

Landes, who will be 70 in August 1982, tried to retire as director of the Southern Baptist Convention's largest state convention both in 1976 and 1978 but continued at the request of his executive board.

Membership in the state convention has grown from 2-million to 2.2-million during Landes' tenure and fully one-sixth of all Southern Baptists are in Texas. The state's Cooperative Program budget has grown in eight years from \$16.7-million to a 1982 proposed budget of \$45.4-million and Texas Baptists have started more than 1,000 churches and missions in that time.

Landes is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He was president of Hardin-Simmons University, Abilene, Tex., from 1963-1966 and was pastor of churches in Texas and Alabama.

Southern seminary gets Kresge grant

LOUISVILLE, Ky. (BP) — Southern Baptist Theological Seminary has been awarded a \$150,000 challenge grant from the Kresge Foundation of Troy, Mich.

The grant is toward a new 14,000-square-foot central services building to house the school's facilities planning and management department. Facilities will include an indoor shop and storage for grounds maintenance equipment, central office for housekeeping and maintenance personnel, and a central storage area. Total construction cost is \$475,000.



RANDOM DRAWING — Vern Myers (right), editorial assistant for Baptist Press, draws to establish the priority for assignment of block rooms for the 1982 Southern Baptist Convention in New Orleans, as Tim Hedquist, convention manager for the SBC Executive Committee assists.

Wyoming Baptists seek convention status

CASPER MOUNTAIN, Wyo. (BP)—Eighty-three messengers to the annual meeting of the Wyoming Southern Baptist Area Fellowship unanimously have adopted a proposal to seek state convention status by Jan. 1, 1984.

The proposal was presented by the fellowship's interim operating committee at Mountaintop Baptist Encampment. A fact-finding committee appointed in May reported on the feasibility

and implications of attaining convention status.

Since 1967, Wyoming has been part of the Northern Plains Baptist Convention which also includes Montana and North and South Dakota. Wyoming Baptists have experienced "phenomenal growth in the past few years in the heart of the nation's energy corridor," said Roy Owen, convention executive director. "It's been moving toward this for a long time."

John Herrington, chairman of the fact-finding committee and pastor of Hillcrest Baptist Church in Riverton, Wyo., said, "If growth of churches and membership continues as it has for the past four years, Wyoming will more than meet Southern Baptist Convention requirements for becoming a state convention."

The denomination currently has 34 state conventions, some which encompass several states, to cover work in all 50 states. It requires new state conventions to have a minimum of 70 constituted churches and 10,000 members, 60 constituted churches and 11,250 members, or 50 constituted churches and 12,500 members.

Wyoming Baptists, who contribute 48 percent of the Northern Plains Convention budget, increased total giving from \$1.1-million in 1976 to \$2.4-million in 1980, according to the fact-finding committee's report.

Herbert Whitten, interim operating

committee chairman and pastor of Mountain View Baptist Church in Casper, Wyo., said, "We've had 12 new churches constituted in that time and we're projecting 60 churches and 13,722 members by 1984."

Following approval by the Wyoming fellowship, the proposal was to be presented to the Northern Plains Baptist Convention's administrative committee and then to the convention's executive board for approval in September, Owen reported. The board also will be asked to recognize the Wyoming organization as an official fellowship seeking full convention status, an act necessary to become eligible for Home Mission Board financial aid.

Messengers at the Casper Mountain meeting also named Casper as the new convention headquarters site and accepted the offer of Mountain View Baptist Church's mobile chapel for temporary office until property can be purchased.

Carthage church observes centennial celebration

A month-long series of events and projects were used by First Baptist Church of Carthage to celebrate its centennial.

The 100th anniversary celebration was kicked off with Homecoming Day on July 26, with 325 attending. The major speaker was E. E. Deusner, a former pastor of the Carthage church.

During the service a commemorative plaque was presented to the church by Fred Rolater of Murfreesboro, representing the Tennessee Baptist Historical Society. Included in the order of worship was the statement of faith, "Declaration of Principles," which was adopted by the then called Carthage Baptist Church at its organizational meeting.

As a part of the observance "A History of First Baptist Church of Carthage, Tennessee" was published. The 24-page booklet contains 69 historic pictures related to the church's history.

A pictorial directory of the present church membership is planned for this fall.

The centennial celebration concluded with an Aug. 16-23 revival, featuring a different preacher and music director for each service. The preachers were the present pastor, Jere H. Plunk, and seven former pastors and seven music directors of the church, who came back from as far away as Virginia, South Carolina, Alabama, and Kentucky.

Carthage Baptist Church was organized July 16, 1881. The following year, a lot was purchased, the present site, and a



CORNERSTONE — Jere Plunk (right), pastor of First Baptist Church of Carthage, and W. K. Robinson Jr., chairman of the historical marker committee, examine a second cornerstone which was installed as part of the church's 100th anniversary celebration.

small frame church building constructed. When this structure burned in 1921, it was replaced by a brick building which has been remodeled and enlarged on several occasions. The name of the congregation was changed to First Baptist Church of Carthage in 1948.

Huckaby wins 'deaf olympics' medals

Knoxvillian Phil Huckaby won a gold and two bronze medals competing in the XIV World Games for the Deaf, held July 24 through Aug. 1 in Cologne, West Germany.

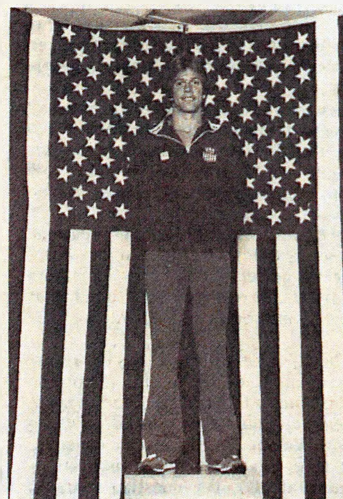
Huckaby, the son of Knox County Baptist Association Director of Missions Ted Huckaby and a member of the deaf congregation at Knoxville's First Baptist church, won the medals in three swimming events at the games.

Huckaby won the gold medal as a member of a world record-setting team in the 400-meter relay, and the bronze medals in the 100- and 200-meter breast stroke events.

The swimmer has trained for the games for four years. He is a member of the swim team at the Tennessee School for the Deaf in Knoxville, where he is a student.

Huckaby was one of three athletes, all swimmers, to qualify for the American team from the Tennessee school. The school worked with Knoxville area civic groups and newspapers to raise money for the trio's trip to Cologne.

The World Games for the Deaf began in Paris in 1924. The United States first participated in the event in 1935.



THREE-MEDAL WINNER — Phil Huckaby of Knoxville won a gold and two bronze medals in swimming competitions at the XIV World Games for the Deaf in Cologne, West Germany.

Union offers diploma Bible classes

Seven Bible classes leading to the diploma in pastoral ministries for Christian leadership will be offered through five Union University seminary extension center locations this fall semester.

Registration for the classes, which will be conducted in Huntingdon, Trenton, Martin, Adamsville, and Jackson, will be held the second and third weeks of September.

Cost of enrollment will be \$40 per course plus any required textbooks, explained Dean of Religious Affairs Bob Agee. The classes will meet one night each week for 13 weeks at 7:00 p.m. Up to eight semester hours of work may be transferred from the program to Union for college credit.

Curriculum is recommended by the Seminary Extension Department of the Southern Baptist Convention. Regular college entrance requirements are being waived for the three-year program, Agee added.

The program is not to be confused with the college's Seminary Studies Program, which is a joint effort between the six Southern Baptist seminaries and Union. Through that program, students take courses which apply directly toward their seminary degree, rather than a diploma.

At the college in Jackson, three seminary extension courses will be taught following a 7 p.m. registration on Sept. 7. Robert Orr, retired longtime pastor of First Church in Dyersburg, will teach "How to Understand the Bible," on Monday nights; Agee will lead a study of the book of Revelation on Tuesday nights; and Paul Clark, pastor of Jackson's Calvary Baptist Church, will teach "Life and Faith of Baptists" on Thursday nights.

John Pippin of Savannah's First Baptist Church, will teach "Old Testament

Survey, Part 3" on Tuesday nights, beginning Sept. 15 at First Baptist Church in Adamsville.

At the Carroll-Benton Associational Mission Center in Huntingdon, "New Testament Survey, Part 3" will be offered on Tuesday nights beginning Sept. 8. Instructor for the class will be Marshall Gupton, pastor of First Baptist Church in Camden.

"Pastoral Ministries" will be offered on Thursdays at First Baptist Church in Martin, beginning Sept. 10. Fred Kendall, pastor of First Baptist Church in Union City, will serve as instructor.

At the Gibson County Baptist Association Mission Center in Trenton, "New Testament Survey, Part 2" will be taught on Thursdays, beginning Sept. 17, by Darrell Clarke, pastor of First Baptist Church in Humboldt.

Any individual 16 years of age or older is eligible to enroll in the program, which is open to the public regardless of denominational background.

McCall pinpoints...

(Continued from page 1)

running over, but we can't find preachers to go and start churches in these countries."

He urged the women to "pray into existence people to go and meet these needs."

Another Baptist leader predicted future missionaries will not necessarily be those appointed by mission boards.

"They will be those who move across the earth in their daily businesses, witnessing effectively in behalf of Jesus," said Oscar Romo, director of the Home Mission Board's language missions division.

Romo also said that the Home Mission Board is working with Brazilian Baptists and with the Foreign Mission Board to bring missionaries from Brazil to work with Portuguese-speaking people here.

He also predicted that Southern Baptists will have started 900 new Korean missions by the end of the 1980s.

If the goals of Bold Mission Thrust are reached, Southern Baptists must "get off the sidelines and get involved," said Dorothy Sample, president of WMU, SBC.

"It's going to take bold dreaming, bold living, and first of all bold listening to our God. We can only do this if we, like Isaiah, get a real vision of who our God is," she said.

Mike Higgins returns to Northport pulpit

Mike Higgins returned to the pastorate of Northport Baptist Church, Newport, in response to a recent call from the church.

Higgins comes to the church from the pastorate of Mount Carmel Baptist Church, Knoxville. He was previously pastor of two other Knoxville churches, Burnett's Creek Baptist Church and Ramsey Heights Baptist Church.

The Knoxville native is a graduate of Carson-Newman College, Jefferson City.

EDITORIAL

A parsonage or a housing allowance?

Many pastors reach retirement without a place to live. They have never needed a house, since the churches they have pastored have provided a parsonage.

Up until a generation ago, this was the normal procedure. The church owned the parsonage. The pastor and his family (whether there were two or 12 family members) had to fit into it. The parsonage belonged to the church and was sometimes semi-furnished by the church — too often with discards donated by church members when they bought something better.

Since the home was provided, the pastor was paid at a lower salary scale than others of equal education and status in the community. Granted: the pastor did not need as much income, because the house was provided.

In reality, however, the pastor was paying rent to the church in the form of unreceived salary. Yet, seldom did he have the advantages of a normal renter. Usually the pastor was responsible for upkeep, maintenance, and all utilities. Also, the "landlord" (church) felt that since it owned the house, it could use it whenever needed for meetings,

classes, etc.

When he was called to another church, the pastor would have to adapt his family and furnishings to a different parsonage.

All of these problems are relatively minor when compared to the one faced by the pastor at retirement. Now he has no parsonage in which to live. Now he has no home of his own into which to move. Now he does not even have an equity in a house to use in trading for a home. Now he must move — because the church needs the parsonage for a new pastor.

There is no simple answer to this problem.

Occasionally, a larger church will honor a longtime pastor by giving him the parsonage or allowing him to live there for the rest of his life. Sometimes the church will offer to sell the parsonage to the retiring pastor. But it is not always best for the ex-pastor to continue to live in the church community.

One possible answer to this problem that many churches are now using is to provide the pastor a housing allowance instead of a parsonage. This way the pastor can buy the type of house that fits his needs and income. When he is called to another church, he can sell this house and apply the equity toward a house on his new church field.

Where the church wishes to continue to provide a parsonage, the church can put a specific amount each month into a pastor's housing fund, which he will receive when he retires or moves to another church parsonage.

If either of these plans are followed, it is possible that during a lifetime of ministry, a pastor will accumulate enough equity or funds to secure a place to live in retirement.

A housing allowance or a pastor's housing fund may not be the total answer to the problem of a retired pastor having a place to live, but at least these should be considered seriously by every congregation.

Time We Besought His Counsel



CIRCULATION THIS ISSUE — 82,466

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Cicero's comment



By the editor

"Cicero, I need the names and addresses of all members of all Tennessee Baptist churches," pleaded Sue Case as she and her attorney, E. Garr Lawyer, visited my office.

I replied that I didn't have such a list. "I don't believe any such list exists," Cicero added.

E. Garr eagerly reminded me that I did have a list of the 82,466 subscribers to the Baptist and Reflector.

"That's true," Cicero conceded, "but I don't share those with anyone, since it is my opinion that these names belong to the churches which send them to us. Why do you want such a list?"

Sue explained that she had been hearing a lot lately about Baptists being involved in lawsuits — Sunday School Board, SBC Brotherhood Commission, Belmont College, Nashville's Baptist Hospital, and the TBC Executive Board. "So, I've decided to follow the trend and file a suit against every Baptist in Tennessee," Sue testified.

Cicero was dumbfounded. "You mean you are going to take all one-million Tennessee Baptists to court?" I questioned.

"That is accurate," Lawyer swore. "We contend that every one of these one-million Tennessee Baptists have violated the moral and spiritual rights of my client, Sue Case, by their failure to live up to their stated purpose."

I started to respond, but realizing that I was one of that one-million defendants, I chose to make "no comment" until my rights were read.

Lawyer continued, "The plaintiff in this proposed litigation, Sue Case, is a resident of the State of Tennessee. As such, she was entitled to receive the services and ministries which are supposed to be provided by Tennessee Baptist churches and their members."

Cicero mustered up enough courage to ask, "What?"

Sue began to recite the services and ministries of which she had been deprived. "According to many Baptist documents, you are supposed to witness to me about salvation — and none of the Tennessee Baptists have done this."

Other charges she made were that Baptist church members had failed to:

— "Feed me when I was hungry."
— "Give me something to drink when I was thirsty."

— "Clothe me when I had nothing to wear."

— "Visit me when I was sick or in jail."

— "Provide me with a Bible."

— "Start a church or mission chapel in my area so I could have a place to learn about and to worship God."

Sue noted that Baptist church members had neglected to support the passage and the enforcement of laws which would have protected her from the perils of beverage alcohol and drugs.

Cicero could not deny that these charges might be true.

"Right," declared E. Garr Lawyer. "The evidence is on our side. We intend to proceed with our suit — just as soon as we get the one-million subpoenas printed!"

GUEST EDITORIAL

Sticks, stones, and words

By R. F. Smith Jr., pastor
Fifth Avenue Baptist Church, Huntington, W. Va.

Remember the childish jingle: "Sticks and stones may break my bones, but words will never hurt me"? I can't locate the author's name. No wonder. Had I written those lines I wouldn't want credit either. That is the biggest bunch of nonsense ever compiled in 13 words!

Sticks and stones may break your bones, but words can tear you limb from limb, reputation from reputation.

No power is as great as the spoken or written word. Wars start with words, and end with them. Families are broken by words, careers smashed, relationships torpedoed, people killed because of words.

We hurt people in two ways with words. First, we say negative things about them in plain and simple words. "Did you hear what so-and-so did?" Then proceed to tell what we've heard, after adding our 2¢ worth to the story. And everything we say about the situation may be true. But do we need to tell it? To pass it on?

People like to pass on tid-bits of gossip for many reasons. The most common reason is that knowledge, to some people's thinking, of a secret is power. If they know something you don't know, they have power over you. And to tell what they know puts them front-and-center in a conversation — the power place.

The second way we hurt people with words is by asking questions, "Is so-and-so about to be fired?" "Are the Browns having marital problems?" No basis of fact is needed. Just raise the question. You haven't SAID anything negative about the people. You innocently asked a question.

Soon, after two or three mouth-to-ear resuscitations (more accurately regurgitations), the question mark is dropped from the statement.

Give me sticks and stones any day. A good physician and a few weeks, good as new. But words...?

When you start to pass on information about another human being, ask yourself three questions: Is it true? Is it kind? Is it needed?

Personal perspective

By TOM MADDEN
TBC executive secretary

I heard a splendid message recently about the church. Almost in passing, it seemed to me, the speaker referred to the experience of sending people away from church still spiritually hungry.

I thought of the experience of Jesus feeding the multitude. "Then Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way" (Matthew 15:32).

There are many reasons why we go to a worship service but leave spiritually empty. I confess that as a pastor, there have been times I was not as prepared as I should have been. In those instances, it was my fault that people went away empty.

However, it is not always the fault of the worship leaders. Sometimes it is the fault of the listener. The listener can be distracted, preoccupied, or in physical pain.

However, given a spiritual commitment and an able body, failing to attend the church worship service is a sin. The writer of Hebrews told us not to forsake the assembling of ourselves together as some are in the habit of doing (Hebrews 10:25).

Our presence for the singing of hymns, giving, prayers, and the ministry of the Word is used of God as an encouragement to each other. It is a time to refuel our faith, reaffirm our values and priorities, and recommit ourselves to Christ.

I have always thought of Saturday night as a part of the preparation to acceptable worship. A good night's sleep is helpful. Tired bodies make it difficult to enter into the worship experience wholeheartedly.

I find it helpful not to have to rush but to arrive a bit early and to prayerfully attune my soul towards a spirit of expectancy. Of course, we are to live out the Spirit and message we have heard.

To hear the name of Jesus, to focus upon things spiritual, to look upward, to sing, pray, listen, give, and to feel the breath of God will help us when we step into the world. "I will not send them away fasting, lest they faint in the way."

Filipino Baptists aid typhoon victims

ALBAY PROVINCE, Philippines — Filipino Baptists and Southern Baptist missionaries in the Philippines joined forces recently to provide relief packages for 268 of approximately 700 families washed out during flooding rains of Typhoon Daling.

Each of the new churches in Albay Province, in the southeastern portion of Luzon island, where the typhoon struck, contributed to the effort. The Baptist mission provided additional funds for relief.

Packages included durable items such as T-shirts, kettles, bowls, and utensils, as well as Scripture portions and a letter explaining who Baptists are.



Madden

Letters to the Editor...

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

Abortion is murder

Dear editor:

It is inconceivable to me that Southern Baptist ethicist, Paul Simmons, is opposed to the human rights bill as reported in the Baptist and Reflector (June 24).

According to that article, his perspective comes from the Bible which he considers to be authoritative in all matters of faith and practice. Yet he sides with the abortionists!

The thrust of God's communications and demonstrations is that life is precious. God goes farther back than the union of egg and sperm, zygote, to the sperm alone. The very potential for life is precious to God.

How can Simmons debate about the difference in human life and personhood when God keeps track of the hairs on your head, watches over the lives of sparrows, and blesses us by giving us children?

It is ludicrous that a Christian can side with abortionists when many atheists are more in tune with God in their respect for life.

Following the abortionist argument that the fetus is not a person because it cannot survive on its own, can lead to others losing their personhood should they require respirators, kidney machines, etc.

With Tennessee having over 23,000 abortions last year, it is conceivable that the United States has surpassed Hitler's record for exterminating human life.

Our country is based on basic rights, and the most basic one is the right to live. Fetuses are not able to defend this right. People who respect life and the American way must protect them.

The mother's right to a choice comes

before conception. Abortion is cold-heartedly murdering another human being.

Margie B. Farr
3223 Social Circle
Chattanooga, TN 37415

Temple in heaven?

Dear editor:

This is in response to your editorial of Aug. 5, "The Ark of the Covenant."

You failed to comment on 2 Maccabees 2:1-8 which is later than 1 Kings 8. There we are told that Jeremiah hid the ark on the Mountain of Moses.

Also, you said the ark would be in the temple in heaven. Will there be a temple there according to Revelation? "And I saw no temple in it, for the Lord God ... and the Lamb are his temple" (Revelation 21:22).

E. Eugene Keel
P. O. Box 261
Grand Junction, TN 38039

As I stated, the editorial concerned "what we learn from the Bible about what happened to it." Most evangelical Christians do not consider the Apocrypha to be a part of the inspired, infallible Scriptures.

In the early passages of Revelation there was a temple or sanctuary (Revelation 4:1; 15:5-8; 19:11) in that heaven. Then in Revelation 21:1-2 John saw a "new heaven and a new earth; for the first heaven and first earth passed away ... and I saw the holy city, new Jerusalem, coming down out of heaven from God." The new heaven and new Jerusalem apparently will have no need for a physical building because the Lord God and the Lamb are present everywhere and worshiped everywhere. (editor)

Honduran Baptists consider ways to respond during civil strife

LAKE YOJOA, Honduras (BP) — Baptists in Honduras made plans to minister in any disaster — even civil conflict — at their first national disaster response conference in late July.

Deeply aware of the civil unrest and violence experienced in recent times by their neighbors — El Salvador, Nicaragua, and Guatemala — pastors, deacons, and laymen voiced concern over what their response should be if turbulence erupts in Honduras.

They considered what they would do in the event of a hurricane like "Fifi" that killed thousands in 1974 or in the event of heavy flooding like that recently on the north coast. But they concentrated their planning on their response in the case of civil conflict.

They posed questions to each other and to Southern Baptist missionaries participating in the four-day meeting.

"What do we do if our pastor is held hostage for ransom by guerrilla forces?" asked Maria de Saucedo, regional WMU president. "Should we pay or fight?"

"Neither" was the response suggested by David Harms, medical evangelist for nine years in Honduras. "When we all turned our lives over to Jesus Christ to serve Him, we knew that the Bible spoke of these risks. Christians then were willing to die for Christ; we today as pastors

and missionaries must be willing to do the same.

"If you were to pay the ransom, you would put every pastor in the country under the danger of being taken hostage," he said. "The guerrillas would have found a grave train."

The conferees decided they could respond positively in several ways in the face of civil conflict:

— Pastors would continue to preach the gospel, though they would hold all services during daylight hours.

— They would pray for confidence and then demonstrate it by their lives in troubled times.

— If needed, they would set up first aid stations and clinics in their church buildings, evangelize the wounded, care for orphans, and feed the hungry.

They were advised not to align themselves or their churches with any group, either political or ecumenical.

One conferee suggested, Honduran Baptists "show whose side you are on. We belong to Christ. Let us demonstrate His love and works."

Honduras has lived in peace since its war with El Salvador in 1969, but as the nation faces national elections in November, the Baptists admonished each other to "please pray for peace."

BSSB exceeds five-year goal

NASHVILLE (BP) — A five-year goal to start 5,000 new Southern Baptist Sunday Schools was reached two months early when the July 1981 reports were received in the Sunday School Board's Sunday School department.

As of July 31, 5,027 new Sunday Schools had been reported since the new starts emphasis was launched Oct. 1, 1976.

The first year, 566 new Sunday Schools were begun nationwide. The totals for the next three years were 1,174, 1,273, and 1,034, respectively.

For this year a total of 960 new Sunday Schools had been reported as of Aug. 13.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Christians have a capacity for disagreement on any given issue. Christians disagree about abortion beginning with their interpretation of the Bible.

For instance, some interpret Exodus 21:22-25 as being anti-abortion. Others would say that the passage distinguishes between the life of a woman and the less valued life of the miscarried fetus.

In opposition to the "pro-life" position, some Christians distinguish between the life of the fetus and personhood. Personhood is a somewhat vague concept but is more likely to be applied to either the fetus in the last months of pregnancy or to the born individual.

Jews have rather consistently felt that personhood could be applied to the individual only at birth. Many individuals equate personhood with viability (ability to live independently) — a condition that exists in the last weeks before birth.

Those who would allow for abortion in some form recognize that there are considerations which are more important than the simple existence of life. This position could claim that actual people have priority over potential people.

They would further point out that the pro-life position is essentially that of the Catholics. Also they would state the Catholics only took this position in the middle of the last century. This position claims the fetus has a soul at conception. Previously, Catholic thought described "ensoulment" as occurring 60 to 90 days after conception.

Moderates on the abortion question consider the human life amendment and the human life bill to be simplistic approaches to a complex question. They are also concerned that such legislation would be a violation of religious liberty because it establishes one theological understanding of life while prohibiting any other.

The moderate position usually is described as being willing to allow abortion in the cases of incest, rape, fetal abnormality, or a threat to the life of the mother. While many Christians accept the moderate position or the "pro-life" position, other Christians take a "pro-choice" position.

The latter alternative would allow individuals complete freedom on the decision about an abortion.



Self

MSC volunteer views handicap as God's gift

By Gail Rothwell

TUCSON, Ariz. (BP) — Neil Gibb's cerebral palsy is no handicap. In fact, he views it as a gift from God.

Gibb, who has had cerebral palsy since birth, was recently appointed as a Mission Service Corps volunteer student worker to the University of Arizona, Tucson.

Handicapped as a result of human error when the doctor who delivered him misused forceps, Gibb, 33, explains, "I see what happened to me as a gift from

God. I have no resentment or bitterness toward the doctor."

The student worker's MSC appointment, shared jointly by National Student Ministries of the Sunday School Board and the special mission ministries department of the Home Mission Board, marks the beginning of two historical events.

Gibb is the first person with a physical handicap to be appointed to serve as an MSC volunteer. His position, assistant campus director with responsibilities to

develop and maintain a ministry to the handicapped within the Baptist Student Union and local churches, is the first of its type in the Southern Baptist Convention.

The MSC volunteer will work to provide Biblical and rehabilitation counseling to handicapped students and persons in the community. He will work with local pastors to develop programs for the handicapped and develop literature for local churches.

Gibb sees himself primarily as "an equippier to help others know how to

minister to handicapped individuals."

Often people refuse to recognize the contribution Gibb has to make. "When people see me, the first thing they see is my weakness," he says. Cerebral palsy results in muscular incoordination and speech disturbances.

"People automatically feel they need to minister to me," he says. "They don't realize that I have something to give them."

What Gibb can offer, according to associates, is a new understanding of God's gifts, love, patience, a sense of humor, and a concern for others.

Southern Baptists are not reaching handicapped persons, according to Gibb. "Approximately 12 percent of the population is handicapped," he claims. "But, in comparison, 23 percent of our church congregations do not reflect this."

One reason churches do not reach toward the handicapped is because members feel uncomfortable around someone with a physical disability. Gibb says, "They are not seeing them through the eyes of God. The world trains people to look on the outside, and then to judge by what they see."

Gibb holds a degree in clinical psychology from the University of Arizona, Tucson, and a master of religious education degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex. His MSC position is a model for future duplicate or related positions.

Mission Service Corps is a program to enlist Southern Baptists in volunteer mission work for one to two years. Volunteers support themselves or raise their own support.



REACHING HANDICAPPED — Neil Gibb, who has cerebral palsy, is a Mission Service Corps volunteer assigned to minister to the handicapped.

Four directors of missions make mission commitments

RICHMOND, Va. (BP) — When four associational directors of missions and their spouses committed themselves to foreign mission service recently, Sam Pittman really was not surprised.

The commitments came at the conclusion of a recent conference for directors of missions held during foreign mission emphasis at Ridgecrest (N.C.) Baptist Conference Center.

The decisions confirm what Pittman, the Southern Baptist Foreign Mission Board's executive assistant for denominational relations and director of the special conference, has long believed — that directors of missions are on the cutting edge of foreign missions at the grassroots level of Southern Baptist life.

A former director of missions himself, Pittman is quick to point out that the purpose of the sessions is not to recruit directors of missions as career missionaries.

Rather, he hopes the conference enables them to be better resource persons and interpreters of foreign missions within their associations.

The 47 directors and several wives in attendance participated in an intense week of Bible study, presentations by more than 20 board staff members, and discussion and feedback sessions.

Representing 19 states, the directors explored the purpose and philosophy of the board, the association's place in missions, mission finances, mission needs, missionary qualifications, volunteer programs, medical resources, the future of missions, furloughing missionaries, and other topics.

Pittman doubts that any of the commitments made in conjunction with the conference were spontaneous decisions.

"Few decisions like this are made on the spur of the moment," he said. "It (the commitment) is a response to one's total experience and God's working in that life."

In one instance, he noted, the director of missions admitted his commitment was 20 years in coming.

Another said he had been dealing with a call to foreign missions in South America for a year and a half.

Still another had been influenced by his experience as a missionary journeyman years before.

Pittman's belief in the importance of directors of missions has prompted his office to key in on them at the associational and state convention levels as vital communication links between the Foreign Mission Board and Southern Baptists in local churches.

In addition to conferences at Ridgecrest and Glorieta (N.M.) Baptist Conference Center, the board holds similar meetings in individual states in cooperation with state conventions. On other occasions, directors of missions come to the board's offices in Richmond, Va., for sessions.

In every conference, Pittman tries to get ideas for improving the quality of services the board offers to churches and associations. "We're in a listening posture as these men share with us," he maintains.

Though attendance at the Ridgecrest and Glorieta conferences is by invitation only as Pittman's office consults with state directors of missions, he hopes to work the more than 800 associational directors of missions into a five-year rotation for mission interpretation and update.

The board provides other services to associational directors on a continuing basis.

Every director receives a quarterly cassette tape, "Missions Update," with overviews of overseas missions and current developments at the board. Each also receives other resources regularly from the board to be utilized in leadership training or mission emphases in local churches.

Southern seminary finds spy gathering data in theology

By Stephen Long

LOUISVILLE, Ky. (BP) — A spy lurks in the classrooms at Southern Baptist Theological Seminary. A retired spy, that is — one who decided to "quit running from the Lord."

Stu Cundiff, a 42-year-old theology student, was "called to preach" at age 17, but he went into the Air Force to avoid the call.

After five years as a security policeman, Cundiff joined the Office of Special Investigations, an Air Force version of the CIA and FBI combined. OSI also employed the more famous, though mythical, "Six-Million-Dollar Man," hero of a popular television series.

After completing a 47-week course in Turkish language and culture, Cundiff

was assigned to Ankara, Turkey, where he earned the title "Boga" (the bull). He investigated drug violations among American personnel with Turkish police. His caseload included felonies, smuggling, black-market, counterintelligence, and counterespionage. Twice he investigated kidnappings of Americans by Turkish terrorists.

During his 17 years as a street agent, Cundiff was "shot at, stabbed at, clubbed at, and swung at." He once had to move his wife and three children because he was the target of an apparent assassination plot.

Facing terrorists, however, was easier than confronting his call to the ministry. "Wherever we were stationed I did anything there was, all kinds of teaching and church leadership positions — anything to keep from preaching," he admits.

However, just before he retired from the Air Force in 1979, Cundiff traded his trench coat for a clerical robe, a decision which "made me completely happy for the first time."

He entered Southern seminary in January 1980, and recently accepted a call to his second pastorate. His unique background as an undercover agent, he believes, has enhanced his ministry.

"I think I can understand pain and suffering because I've seen it," he explains. "I believe Jesus sought out the social misfits — the ostracized. My experience helps me to discover where people hurt and then to minister to them."

—Stephen Long is staffwriter for *The Towers*, campus student newspaper of Southern seminary.

Togo MK retreat held

ATAKPAME, Togo — They started the day with a breakfast of bread and fish cooked on the beach as Jesus and His disciples had done.

But that wasn't the only treat in store for Southern Baptist MKs (missionary kids) in Togo on their second annual retreat.

They were thrilled later in the day when the American ambassador drove up in her embassy car to address them, says Marsha Key, Southern Baptist missionary press representative for Togo. But the best was yet to come.

A rainbow appeared in a rainless sky. Mrs. Key told the children that one of her Sunday School teachers had told her that a rainbow is God shouting, "I love you! I love you! I love you!"

Prof says TV usurps family time

GLORIETA, N.M. (BP) — With children and television, "the bigger problem is not the behavior television produces but the behavior it prevents — games, talks, healthy arguments, and communication among family members," says a professor of childhood education.

Norma Stevens, professor at Belmont College, Nashville, criticized parents who use TV as a babysitter or who "find it easier to let TV tranquilize their children than deal with squabbles."

The conference on television and children was one of several on family life issues offered during a church training leadership conference at Glorieta Baptist Conference Center.

Mrs. Stevens said a child between the ages of 5 and 18 watches an average of 15,000 hours of television — more than he spends in school during the same period.

Television is here to stay and parents must learn to deal with it, Mrs. Stevens said. "Your part as an adult is to help children develop critical viewing skills and provide activities to enable them to develop their imaginations and control their own thinking."

Our People and Our Churches . . .

PEOPLE . . .

East Ridge Baptist Church Chattanooga, licensed David Brackett to the ministry Aug. 16. The pastor of the church is Tom Lovorn.

Mount Hermon Baptist Church, Clarksville, recently ordained Thomas Claybaugh, William Shearon, and David Shores as deacons. Steve R. Murphree is the pastor of the church.

Mark A. Duggin was ordained to the gospel ministry July 26 by Whitten Memorial Baptist Church, Memphis. Duggin, a senior at Union University in Jackson, is associate pastor and minister of youth at the church. Leroy Lane of Wells Station Baptist Church brought the ordination sermon. J. E. Tanksley is the pastor at Whitten Memorial.

Kerry Clark was licensed to the gospel ministry June 28 by Rover Baptist Church, Eagleville.

Buster Nolen Cantrell, interim pastor of Falling Springs Baptist Church, Allred, was ordained to the ministry July 16 by Three Forks Baptist Church, Crawford. W. C. Wright, pastor of Three Forks, brought the charge to the church, and Winburn Davis, director of missions for Riverside Baptist Association, gave the charge to the candidate.

REVIVALS . . .

Spring Creek Baptist Church, Clarksville, held revival services Aug. 10-16. Thomas Lewis, director of missions for the Madison-Chester Association of Baptists, was the speaker, and Dwight Dickson led the music. Pastor Roy Mullens reported three professions of faith, one addition, and 12 rededications.

Revival services were held recently at First Baptist Church, Petersburg, with Don Schultz, pastor of Lincoln Baptist Church in Fayetteville, as the evangelist. Steve Tudor of Petersburg was the music director. Six professions of faith and one rededication were reported by Aubrey Knois, pastor of the church.

LEADERSHIP . . .

Poplar Corner Baptist Church, Bells, called Dean Armour as minister of music. Armour, a native of Paris, is a student at Union University, Jackson. Larry Koonce is the pastor of the church.

Randy Martin accepted a recent call from Madison Baptist Church, Jackson, to come as minister of music. Martin is a senior at Union University in Jackson. Gerald Ode Smith is the pastor of the church.

James C. "Butch" Tanner Jr. resigned as pastor of Cotton Grove Baptist Church, Jackson, to enter Midwestern Baptist Theological Seminary, Kansas City, Mo.

Snow Memorial Baptist Church, Johnson City, called Tim Fitzgerald as minister of music effective Aug. 16. Fitzgerald, a native of Johnson City, comes to the church from Green Hills Baptist Church in Greenville.

Darrel Seale resigned as associate pastor of Calvary Baptist Church, Knoxville, to accept a call from First Baptist

Church, Bellaire, Tex. Bob Burch is the pastor at Calvary.

Raymond White resigned as pastor of Eastwood Baptist Church, Cookeville, to become an evangelist. Aug. 2 was his last day in the church's pastorate.

Shiloh Baptist Church, Kingston, called Sal Barone as minister of youth and education, a ministry he began Aug. 23. Barone, a graduate of Jacksonville (Fla.) University, formerly ministered at Faith Memorial Baptist Church, Jacksonville, Fla., and Southside Baptist Church, Hazelhurst, Ga. He is the first full-time minister of youth and education for the Shiloh church. Don Long is the pastor.

R. Wayne Jones was called as minister of education by Crivewood Baptist Church, Nashville. Jones, a native of Dayton, Ky., is a graduate of Northern Kentucky University, Highland Heights, Ky., and Southern Baptist Theological Seminary, Louisville, Ky. He served as an associate pastor, a youth director, and minister of education in Kentucky churches. Jones will begin the new ministry Sept. 14. Dwayne Cole is the pastor of the church.

East Ridge Baptist Church, Chattanooga, accepted the resignation of its minister of music and activities, Charles Watson, effective Aug. 30. Watson will be the minister of music at Maplewood First Baptist Church, Sulphur, La. Tom Lovorn is the pastor at East Ridge.

First Baptist Church, Manchester, accepted the resignation of Minister of Music and Youth Robert W. "Bobby"

Malone Jr. Malone and his wife are to be appointed by the Southern Baptist Foreign Mission Board, Richmond, Va., as missionaries to Brazil.

Murphy Martin, pastor of Manchester's First Baptist Church, resigned effective Aug. 9 to enter an internship program in pastoral counseling at the Georgia Baptist Medical Center of Pastoral Counseling in Atlanta, Ga.

Huey L. Brock resigned the pastorate of Snow Memorial Baptist Church, Johnson City, effective Aug. 19. Brock will move to Orange City, Fla., where he will be pastor of Southside Baptist Church.

First Baptist Church, Knoxville, called Andrew S. Good as minister of students, a position he will begin Sept. 14. Good comes to the church from First Baptist Church, West Palm Beach, Fla., where he was minister of youth and activities. He was previously a minister of activities at Immanuel Baptist Church, Lexington, Ky., and pastor of Vienna Baptist Church, Scottsburg, Ind. The Roanoke, Va., native is a graduate of Southern Baptist Theological Seminary, Louisville, Ky.; Mars Hill College, Mars Hill, N.C.; and Bluefield College, Bluefield, Va. A. Douglas Watterson is the pastor of the church.

Allen R. Wilson accepted a call from First Baptist Church, Memphis, to come as minister of youth and recreation. Wilson is coming to the church from Calvary Baptist Church in Tuscaloosa, Ala., where he was minister of activities. Prior to Calvary, Wilson served Forest Lake Baptist Church, also in Tuscaloosa; First Baptist Church, Opelika,



BIBLES FOR AFRICA — Nolachucky Association Moderator Earl McCosh (left) and "Bibles for Africa" Project Chairman Billy Bush examine one of 880 Bibles before its shipment to Africa. The association is involved in a project to collect and ship 100,000 Bibles to Africa.

Nolachucky collects Bibles for Africa

Nolachucky Baptist Association is participating in "Bibles for Africa" project that has as a goal the collection and shipment of 100,000 new and used Bibles for use by Southern Baptist missionaries on that continent.

According to Billy Bush, pastor of Enterprise Baptist Church in Morristown and chairman of the project, the association has already shipped four barrels containing 880 Bibles.

In addition, Earl McCosh, pastor of Grace Baptist Church in Morristown and moderator of the association, said that monies collected from member churches will provide for the purchase and shipment of 1,547 New Testaments.

Involvement in the project began after Bush read a letter to the editor from F. Ray Dorman printed in the March 11 edition of the *Baptist and Reflector*. Dorman told of the need for Bibles in Africa and how they could be supplied, at no cost to the Foreign Mission Board. Bush then approached Director of Missions Glenn Toomey and the association's executive committee with the project proposal.

The project is coordinated with work being done by Dorman and several volunteers in Orlando, Fla. According to Bush, Dorman said the Bibles will be used to teach English in African schools.

Ala., and Broadway Baptist Church, Louisville, Ky. He is a graduate of the University of Alabama, Tuscaloosa campus, and Southern Baptist Theological Seminary, Louisville, Ky. Earl Davis is the pastor of the Memphis church.

CHURCHES . . .

Members of Clover Creek Baptist Church, Medon, completed the fellowship hall they were building in time for an Aug. 9 church-wide dinner. Ronnie Maddox is the pastor of the church.



CELEBRATION OF APPRECIATION — Mr. and Mrs. Clarence K. Stewart (center) and family were honored by members and guests of First Baptist Church, Pulaski, on Sunday, Aug. 2. Stewart, a member of the Tennessee Baptist Convention Executive Board, recently resigned as pastor of the church after 17 years to become chaplain and community resource coordinator at Giles County Hospital in Pulaski.

Hamilton association hosts college day

Hamilton County Baptist Association will sponsor an "On to College Day" Sunday Aug. 30 at Ridgedale Baptist Church, Chattanooga.

Representatives from area colleges will be present from 3 to 6 p.m. to answer questions and distribute materials about their schools. A worship service will follow at 6:30, with James Moore, director of the Baptist Student Union at the University of Tennessee at Chattanooga, as the speaker.

Schools participating will be the University of Tennessee, Chattanooga and Knoxville campuses; Chattanooga State Technical Community College; Covenant College, Lookout Mountain; Middle Tennessee State University, Murfreesboro; Carson-Newman College, Jefferson City; Tennessee Wesleyan College, Athens; Samford University, Birmingham, Ala.; and Shorter College, Rome, Ga.

Halls native called by Cottonwood church

Harold Burroughs, a native of Halls, was called as pastor by Cottonwood Baptist Church, Ridgely.

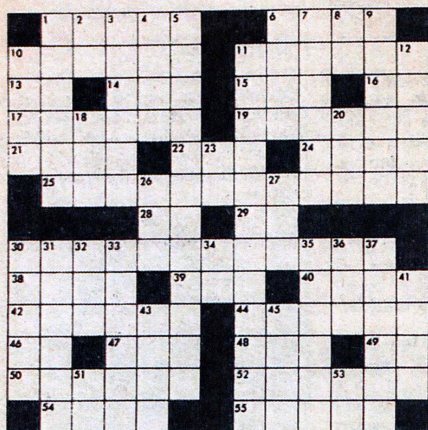
Burroughs came to the church from the pastorate of Halls Westside Baptist Church, Halls. He formerly was pastor of First Baptist Church, Trimble; Macedonia Baptist Church, Kenton; and Wynnburg Baptist Church, Wynnburg.

Burroughs began his ministry at Cottonwood in June.

BAPTIST AND REFLECTOR
brings you news first

Bible Puzzle

Answers on page 10



ACROSS

- 1 "— not thyself" (Prov. 27)
6 "without — to God" (Heb. 9)
10 "— the scriptures" (John 5:39)
11 A stonewort
13 Man's nickname
14 Maori food
15 Greek verb tense: abbr.
16 Lurection: abbr.
17 Abishur's son (1 Chron. 2:29; poss.)
19 Man (Neb. 7:48)
21 School subject: abbr.
22 Girl of song

- 24 Man (1 Chron. 8:15)
25 "by ——" (Deut. 4:34)
28 The Emerald Isle: abbr.
29 Brother of Odin
30 "but now is — to his saints" (Col. 1)
38 Masculine name
39 Not any: law
40 London district
42 "— upon a red horse" (Zech. 1)
44 "the — of peace" (Eph. 6)
46 Diminutive suffix
47 Order to a horse
48 Literary form

DOWN

- 49 Compass reading: abbr.
50 A judge
52 Mythical Greek king
54 Food fish
55 Daniel had one (Dan. 7:1)
1 "because ye — to Christ" (Mark 9:41)
2 On account of: abbr.
3 Canaan's descendant (Gen. 10:17)
4 Horse-mackerel
5 "save —" (Luke 17:18)
6 Not waxen old (Deut. 29:5)
7 Place (1 Chron. 26:18)
8 Gold: Her.
9 Simon (Acts 9:43)
10 Mutton-fish
11 "Woe unto them that —" (Isa. 5)
12 Darlings
18 Roman god
20 Stir
23 Preposition
26 Aspiration
27 Sports official: abbr.
30 Son of Ezra (1 Chron. 4:17)
31 A people (Josh. 13:3)
32 Family member
33 Mystery
34 Greek letter
35 One of a Jewish ascetic sect
36 Saturate
37 "this is —" (Heb. 8)
41 Spanish cheers
43 Want
45 German river
51 What?
53 Each: abbr.

CRYPTOVERSE

GJY PSHW HW PSI AJUI JG ZJB PSNP

EI FIID SHW RJCCNMBICMPW

Today's Cryptoverse clue: B equals D

Interpretation

Arbitrary judgment forbidden

By Herschel H. Hobbs

"Judge not, that ye be not judged" (Matthew 7:1).

Literally, "Stop judging." These early disciples were already judging other Christians (brothers, v. 3), and should stop it (Matthew 20:25-28).

"Judge" (krino) means to weigh evidence between two matters and reach a decision: legal matters, values, or persons. This does not mean that Christians are not to exercise moral discrimination (vv. 6, 9-11, 13, 15-20), but that we are not to render arbitrary judgment of condemnation toward others.

Why are we not to judge? First, we cannot render righteous judgment without all the evidence. Only God has that. Second, "judgment" (krima, v. 2) implies pre-judgment or prejudice. This Greek word is never used in the papyri of a trial that ended in acquittal.

So often we have our minds made up beforehand. It is a case of getting the trial over so we can hang the pre-convicted person. Third, Jesus says that when we pass judgment upon others, we judge ourselves.

For instance, if I judge adversely the "Mona Lisa" or Handel's "Messiah," I merely show that I am incapable of appreciating good art and music. Such masterpieces are not on trial before me. I am on trial before them.

Jesus illustrated this with a comic situation (vv. 3-5). A "mote" is a speck, as dust or a small chip of wood or straw. A "beam" is a large beam of wood. Our Lord envisioned a play-actor (hypocrite) with a large beam in his eye trying to remove a speck of dust from another's eye.

The scene is intended to be ridiculous. But it is no more ridiculous than for one Christian to be a self-appointed watch-

dog over another Christian's actions. Implied also is that the former's judgmental attitude is a greater sin than that of the latter. We should look to our own sins. Both are responsible to God, not to each other.

The Christian attitude is one of loving helpfulness. We should first see that our own lives are clean. Then in lovingkindness, we should pray for and seek to help others in their struggle against evil.

Devotional

Real joy

By Forrest H. (Woody) Watkins

A fellow felt so bad on Sunday morning that he decided to go to church, even though it was not his custom.

That afternoon a friend asked him about his visit. He said, "I'm sorry I went. I felt bad enough as it was."

The joy bells will never ring in our churches until they ring first in the hearts of believing church members.

Joy in our lives is really what Christianity is all about. In the angel's birth announcement about Jesus Christ, he said, "I bring you glad tidings of great joy for unto you is born this day a Saviour, which is Christ the Lord."

We do not have to give in to despair as we assess what the world is coming to. Instead, we can say, "Look who has come into the world. He is the same yesterday, today, and forever. His name is Jesus, my Saviour and Lord."

Jesus demonstrated joy in His own life. We are to be "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross..." (Hebrews 12:2). It is His desire that "His joy might be in us and that our joy might be full" (John 15:11). It is in the fulfillment of God's will that we find joy just as Jesus did.

Joy characterized the early Christians. "They did eat their meat with gladness and singleness of heart" (Acts 2:46). As these early Christians lived and died, they did it with joy.

Paul, while in prison, wrote to the church at Philippi, "Rejoice in the Lord always and again I say rejoice" (Philippians 4:4). He found joy to be the by-product of a right relationship to God the Father through God the Son. It was not something one seeks but it comes as a result of proper relationships.

When one possesses it, he can change circumstances. Paul had learned to be content because he lived for Christ who strengthened him and supplied his every need.

We can have this same experience today and know real joy.

—Watkins is director of missions for Hamilton County Baptist Association, Chattanooga.

Successful blitz seen in Filipino towns

MANILA, Philippines — Reports from the "Bicol Blitz" show 34 people already baptized, with others awaiting further training and baptism.

Southern Baptist Missionary Greg Holden, who worked with the South Metro Manila Baptist Churches Association in the effort, says that 20 to 30 believers are meeting regularly for Bible study and worship in each of three towns. A core group is studying the Bible in a fourth and contacts were made in a fifth.

The group had hoped to have at least 30 baptized believers meeting in each of the five selected towns in southeast Luzon by the end of the 10-week effort.

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Cult expert warns of con artists

ATLANTA (BP) — A Baptist cult expert warns churches that unscrupulous young people may try to bilk them out of money by posing as desperate people escaping a cult.

Glenn Igleheart, director of the Southern Baptist Home Mission Board's interfaith witness department, says he has received scattered reports of churches providing money, food, shelter, and transportation to such young people, only to learn later they had been deceived.

For example, a young man named George recently walked into First Baptist Church, Auburn, Ala., and asked Dale Peterson, minister of music, for help in leaving the "Moonies." He said he had left the Unification Church the night before in Atlanta. After several hours of discussion, he said he wanted to return to Atlanta to get his clothes.

The church bought him a bus ticket, and called Atlanta to arrange for food, housing, and counseling. Just before the bus left, George confessed he had lied about leaving the Moonies, admitted he did not need money, and that he had been

receiving help for several months from other church groups. He gave back the bus ticket and did not go to Atlanta.

Peterson said he was convinced George had indeed left the Unification Church and that he was crying out for help. George had no qualms about lying, confessing that "for two years, I've been taught to lie if necessary to achieve the end result."

"The tragedy is that there are young people who are leaving cults and who come to local churches for help in doing so," Igleheart said. "It is the counterfeit ex-cultists who make it hard for churches to distinguish between the genuinely needy and the con game."

In case someone asks for help in leaving a cult group, Igleheart offered the following suggestions:

—Check out the story. Ask for and write down the names of family members or previous churches. Phone them to verify the story. Ask other local churches if they have had similar requests from the same person.

—If churches in your community have an organization or procedure for dealing with persons needing assistance, refer this person to that organization or process. Remember the special needs they will have if they are coming out of a cult.

—Maintain a balance of good judgment and Christian compassion, always seeking to get the facts and meet the real needs of persons who are hurting.

—For further information and assistance, contact Igleheart's office at the SBC Home Mission Board.

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37027

EXECUTIVE DIRECTOR/TREASURER

EVANS B. BOWEN

IRS Imposes Penalty on TBCH

On August 6, 1981, the TBCH received notice that IRS had assessed penalties of \$10,000 for tax periods ending 1977 and 1978. For year ending 10-31-79, they assessed a penalty of \$4,160. This makes a total of \$14,160.

What is Form 990? It is basically a financial report showing income, expenses, and a balance sheet. All the information that goes on Form 990 is public information provided by the audit that is done annually.

Why the resistance to filing Form 990? We dare not EVANS B. BOWEN remain silent. We are defending a precious principle. Churches have been almost unanimous in opposition to these regulations because:

1. The concept of church activities is narrowed in a manner that is not historically valid.
2. The reporting constitutes an unnecessary and costly burden.
3. The process represents an unwarranted intrusion.
4. It is offensive theologically — it seeks to impose a definition of "religion" and "church" which churches cannot accept theologically.
5. It seeks to pry apart a church from its agencies, to separate church-related institutions from the churches that sponsor them.
6. It ignores agencies which perform ministries essential to the Churches' mission and must not be put in a different category from worship, fellowship or evangelistic functions of the church.

The Board of Trustees of TBCH has taken a firm stand against this reporting. The Executive Board of the Tennessee Baptist Convention has joined the TBCH in resisting this reporting. It was clearly understood from the beginning that this could possibly involve a battle in the courts.

William P. Thompson — the highest elected officer in U.P.C. said, "If Churches don't wake up and do something, they may be headed for the day when the American Government will confine the free exercise of religion to the Sanctuary, to sacrament and worship ... The same narrow confines allowed in the Soviet Union and the People's Republic of China."

TBCH closed her books July 31 on the largest Mother's Day Offering in her history — \$554,000.00. Though short of our goal by \$21,000.00, it represents both the largest amount and one of the largest annual increases in our history. The money is already budgeted and will be used for the daily needs of the boys and girls in our care.

WMU MISSION ACTION



WMU LADIES, BRAINERD BAPTIST CHURCH

The WMU has always been a mighty influence for missions. Along with the prayer and financial support of their church, the ladies of the WMU at Brainerd Baptist Church gave the children at Chattanooga a nice summer picnic. The children and staff enjoyed the food and fellowship.

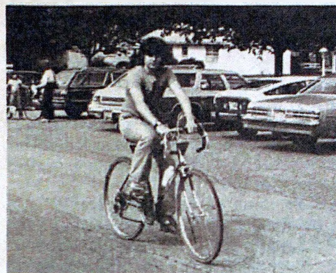
Before the food was served and fun began, the photographer was able to get a picture of the ladies of Brainerd WMU who were present for the picnic. The picture is immediately to the left of this article.

We thank these dear ladies for their love. This is typical of the strong support for TBCH by the WMU across the state.

SOME SUMMER SCENES AT TBCH



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Why do we continually stress the importance of the ministry of TBCH? Why do Tennessee Baptists mount up in forces to support the ministry to children?

Let me share only a few answers to the above questions:

1. As Christians we know the scriptures stress the importance of children.
2. Children are to be reared in the nurture and admonition of the Lord.
3. Children must, by nature, depend upon the adult generation.
4. Some children are victims of society and have no one upon whom they can depend.



DEAN DOSTER

5. Today's children are tomorrow's leaders.

6. Lasting impressions can be made upon children.

7. Tennessee Baptists are seeking to save the children for both society and God's Kingdom.

Tennessee Baptists know — their prayers, their labor, their time, their love and financial resources are NEVER WASTED when given for a neglected and dependent child.

Tennessee Baptist Children's Homes has been established since 1891 and is Tennessee Baptists way of showing a society of hurting children that we care — and WE CARE IN JESUS' NAME.

Those of us who serve on the staff appreciate the privilege of ministering in your behalf but without all of your support — we could not serve. More than anything else — we earnestly covet your prayers.

BIBLE BOOK SERIES

Lesson for Aug. 30

Facing temptations

By James W. Best, pastor
First Baptist Church, Greeneville

Basic Passage: James 1:1-27

Focal Passages: James 1:2-10, 17, 22-27

The first thing you notice about James is the rapid succession of his blows. He has a way of cutting right to the heart of the matter without frills. He is brief, yet comprehensive; always to the point with a sharp edge.

It would, at first glance, seem that our Lord and His brother, James, disagreed about attitude toward temptation. However, he is neither at odds with Jesus about temptations nor with Paul about faith and works.

Jesus taught us to pray, "And do not lead us into temptation, but deliver us from evil" (Matthew 6:13 NASV). In Matthew 26:41 (NASV), He warned the disciples, "Keep watching and praying that you may not enter temptation."

Then James comes along and says, "My brethren, count it all joy when ye fall into divers temptations" (KJV). Either they disagree or we do not understand.

This word translated "temptation" in some places and "trials" in others is used with two different emphases. First, there is the emphasis found in the statement of our Lord. He was speaking of enticements to sin, of those experiences in life that excite the flesh, stimulate lust, and encourage greed. We must pray for deliverance from these temptations.

But when James says, "Count it all joy when you fall into divers temptations," he has the other common use of the word in mind. He is thinking of that unique form of temptation which could better be translated "trials" as it is in many modern translations. These trials generally take the form of sufferings.

What James has in mind here is what Jesus had in mind in Matthew 5:10-12, "Blessed are those who have been persecuted . . . Blessed are you when men cast insults at you, and persecute you, and say all kind of evil against you falsely on account of me. Rejoice, and be glad, for your reward in heaven is great."

While the "temptations" do not tend to edify, the "trials" have a tendency to drive us to the sanctuary of His shadow (Psalms 91:1-2). The same thought is found in 2 Peter 1:6-7.

James gives the reason for rejoicing: "knowing that the testing or your faith produces endurance" (v.2). The Christian for whom everything goes well, who never has difficulty, and who never encounters persecution in any of its varied forms, must remain a spiritual pygmy. There is no way for him to grow. He will remain forever immature, frequently self-centered, having only an academic faith that has never been tested by the

rigors of life.

Only through difficulties, trials, and persecutions can our spiritual fiber develop and our faith move from what we have heard about to what we know by experience.

In verses 16 and 17 James turns to speak of God and His perfect gifts. Make no mistake about it: "Every good gift and every perfect gift" comes from God and everything from God is good. God has more for us than trials and chastenings. He has good things for His children.

In verse 2, two Greek words are translated by the single English word, "gift." The first refers to the act of giving and would have a meaning similar to bestow. The second word refers to the actual gift bestowed. The perfection of the gift is derived from, and because of, the goodness of the giver.

As we think of the "perfect gift," our minds must run beyond the tangible to the intangible and from the temporal to the eternal. There are the physical realities which He gives, but more important than that are the spiritual realities, such as grace, mercy, forgiveness, and peace. Beyond these, there is the gift of the indwelling Holy Spirit and the fruit that attends His fullness: love, joy, peace, kindness, long-suffering, etc.

Also, there is the place in His kingdom, our glorified body, and the fullness of His kindness that yet awaits.

God is the Father of "lights." As Egypt worshiped the sun, so many other cultures worshiped the heavenly bodies. Astrology played a large part in pagan religion. James' letter was addressed to those scattered throughout the pagan world. He reminds them that our God is the Father of all heavenly bodies. Perhaps he also had in mind, as he used the plural "lights," that God is the Father of all forms of light: physical, intellectual, etc. Also, the statement would claim that all true light, regardless of its nature, finds its source in God.

At times the heavenly bodies fail to give us light because of the clouds. At times the lesser lights are obscured by the greater light of the sun. Not so with God. His light is sure, constant, and without variation. In short, we can depend on Him.

Then James speaks of His most noble gift (v.18): Sonship. The gift is "of His own will" rather than in response to our pleading or goodness or worth. James teaches us that we were not saved by our will, but His (James 1:13). The new birth means that God became our Father for "He begot us." This birth is no accident as is often the case with human birth. It was the result of His will.

And the agent of our salvation is His "Word of truth!" What did James have in mind in this day when the Scriptures consisted only of Old Testament? The "Word of truth" must certainly be the gospel of salvation.

He then speaks of the purpose of salvation, "that we might be as it were, the first fruits among His creatures." Our deliverance is not the end, but rather we are to serve and glorify His name.

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UNIFORM LESSON SERIES

Lesson for Aug. 30

God is faithful

By John H. Tullock, chairman, department of religion and philosophy
Belmont College, Nashville

Basic Passage: Deuteronomy 31:30 to 32:14

Focal Passages: Deuteronomy 32:1-9

A long-time feature of high school annuals or yearbooks has been a section entitled "Senior superlatives." A boy and a girl are chosen in each category as the wittiest, the most athletic, the most studious, and of course, the best looking.

The latter category is the one for which most students hope to be chosen. As a high school student, I too, hoping against all hope, pictured myself as being chosen as the best-looking boy. I, of course, was living in a dream world for I was the proverbial 120-pound string bean who was anything but handsome.

As I have grown older, my priorities have changed. Looking at a high school annual from the perspective of over 50 years of living, the couple I admire most now would be the couple chosen as "most dependable."

In a time when human frailties are magnified, dependability is a precious commodity. The Song of Moses, found in our Scripture passage, sings of God who is faithful, the One on whom we can depend.

Praise our great God (32:1-3)

This Song of Moses is a psalm or hymn such as is found in the Book of Psalms. The first verses are a call to worship God. The language is similar to that used by the prophets (for example, see Micah 6:1-2; Isaiah 2:2 where an appeal is made for heaven and earth to witness what is taking place) which they in turn borrowed from the courts of their time.

The speaker wants the whole universe to know what he has to say in praise of God. Verse 2 is especially appealing to people for whom drought was an ever-present reality. Water was life and nothing was more satisfying than the showers that watered the thirsty land. For the hearers, the words of this psalm would remind them of such wonderful showers for the words pointed to Him from whom all blessings flowed. To "proclaim the name" (v.3) meant to speak of all that God is, for His name

Korean pastors assume work on military bases

TAEJON, Korea — Tightened security on Korean military bases has made access more difficult for foreigners, such as Southern Baptist missionaries working in military evangelism. But Korean Baptist pastors have been able to pick up the slack.

In 1980 more than 200 pastors held services on Korean bases. Because of the pastors' increasing involvement, there is growing financial support from the churches.

Through the end of July, churches had sent more than \$1,200 to the military evangelism department of the Korea Baptist Mission.

summarized His very essence or being. No wonder there is the cry, "Ascribe greatness to our God!" (32:3 RSV).

Faithful God — unfaithful people (32:4-6)

One of the many names used for God is that of the "Rock," symbol of strength, steadfastness, and integrity (v.4). For a people whose lives had been marked by instability, much of which was of their own making, the assurance of God's faithfulness and steadfastness in His concern for them was reassuring.

A further concern, moreover, was the concern for justice. Israel's whole legal system was founded on the conviction that God loved every Israelite, and as such, was concerned that everyone be treated equally. The concern for equal standing before the law must be the basis for any valid system of justice.

Because Israel's conviction was that God was faithful in His concern for justice, they developed the fairest legal system in the ancient world. They could proclaim with conviction concerning God, "Just and right is He" (32:4 RSV).

In contrast to God's faithfulness, His people had corrupted His teaching, not only thwarting His purposes for them, but also bringing down the inevitable judgments upon themselves. This was their payment to Him for His blessings — instead of making His heart glad by living so that He could bless them, they had lived in such a way as to force the Father who created them to act in judgment rather than in blessing (v.6).

Look at the past (32:7-9)

God would rather bless His people than to bring judgment upon them. It has always been so. The worshiper is reminded of history, a knowledge of which is always necessary if one is to fully understand the meaning of the present. God had blessed the fathers in the past — they would testify to that fact.

When He was dividing up the world among the various peoples, the ones God chose for a special place in His plans were the sons of Jacob. But, as always, where there is choice or favor, there is responsibility.

Therein lies a lesson for us as Americans and as Southern Baptists in particular. We cannot expect the blessings of God to continue to be showered down upon us if we do not carry out the responsibilities that accompany the blessings.

The world needs what we have. People are hurting, hungering for physical and spiritual food. God has not given us what we have to hoard. He has blessed us so that we in turn may be a blessing.

BIBLE PUZZLE ANSWERS

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S	E	A	R	C	H	C	H	A	R	A	D
A	L	K	A	I		A	D	R	M	E	
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"For this is the love of God, that we keep his commandments" (1 John 5:3).

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LIFE AND WORK SERIES

Lesson for Aug. 30

Watching what you say

By E.E. Carrier, pastor
First Baptist Church, Mountain City

Basic Passages: Proverbs 12:13-22; 15:1-4; 18:20-21; 26:20-28
Focal Passages: Proverbs 12:13-19; 15:1-4; 18:20-21; 26:22-23

In the fast pace of our modern era, there is a new consciousness of the importance of language. Government, business, and education are recruiting specialists who are "word-smiths" to deal with their communication needs.

Words are important to an orderly society. The choice of a wrong word can bring tragic consequences. We are not the first generation to recognize the power of words. Long ago King Solomon wrote: "Death and life are in the power of the tongue" (Proverbs 18:21).

Foolish words

There are words so emotionally charged that when spoken they create a whirlwind of fury. Solomon observed: "A soft answer turneth away wrath; but grievous words stir up anger" (Proverbs 15:1).

One man reported to some friends he knew exactly how to start an argument with his wife. He knew the exact words to say, but he said, "She is not married to a fool."

Words can wound (Proverbs 26:22). As children we were taught the nursery rhyme: "Sticks and stones may break my bones, but words will never hurt me." Some of the most painful wounds can be inflicted by words. Words spoken in anger have wrecked marriages, blighted personalities, and destroyed reputations.

The words of talebearers are especially sinister. Gossip and slander never take into consideration the innocent feelings of others.

Once there was a man who gossiped about his neighbors. Later he learned that the gossip was untrue. In a feeling of remorse, he confessed his sin to the injured neighbor and asked how he could make restitution. The neighbor suggested there was something he could do — take a feather pillow and empty it into the wind and then regather the feathers. The man protested that the wind would scatter the feathers, and it would be impossible to gather them.

Idle words are like feathers released into the wind. Try as we may they can never be recalled — watch what you say!

Mighty words

No one would deny the power of words. Words can kill, and words can give life. "A word fitly spoken," penned Solomon, "is like apples of gold in pictures of silver" (Proverbs 25:11).

A grandfather wrote his son at the time of the birth of the son's first child: "Teach him as many of the 700,000 words of the English language as you have time to, but be sure he knows that the greatest

word is God; the queen of words is love; the brightest word is hope; and the sweetest word is forgiveness."

Many decry the poverty that is in our speech. We have allowed our speech to become corrupt and vulgar. Our nation was shocked by the "expletive deleted" in the infamous Watergate tapes. Profanity has become a cancer on our language.

Speech reveals the spiritual condition of a people. Lot was vexed by the filthy conversation of the Sodomites. There is a true cause for alarm for the spiritual welfare of our nation. Our speech reveals the emptiness of our souls.

We shall never discover the beauty and greatness of language until we know the true Word of God's revelation. When we know Jesus Christ as the living Word, our speech will be purged of its corruption.

An average person has about 10,000 working words in his vocabulary. Troops at our command, we can employ them for death or life — watch what you say!

Empty words

It is possible to learn the correct language and not learn the true meaning of the vocabulary. We may say the right word, but deny its true meaning. Good words and mighty words are devalued unless they are used with sincerity and compassion. Solomon warned: "Pretty words may hide a wicked heart, just as a pretty glaze covers a common clay pot" (Proverbs 26:23 TLB).

The worst kind of hypocrisy is not to mean what you say. Such vainness was rebuked by Jesus: "You honor me with your lips, but your heart is far from me" (Matthew 15:8). Today, there is a growing distrust of language because of the insincere way in which we speak. Our words are empty, hollow, and a facade that hides our indifference.

There is a wonderful testimony given by Luke concerning the ministry of Jesus. "He was mighty in word and deed before God and all the people" (Luke 24:19).

Words have value when they are secured by deeds. Mighty words and mighty deeds are inseparable — watch what you say!

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Former Tennessean locates land for dental clinic in west Africa

BOHICON, Benin (BP) — Buying land is difficult in Benin, west Africa. But with the right help, Tom Starkey, a Southern Baptist missionary dentist, found it could be done.

As soon as Starkey arrived in Bohicon in July 1980, he began searching for land to build a dental clinic. First he tried chasing down a few leads Beninese style — locating the supposed proprietor, who turns out to be someone who knows someone who knows someone who knows the proprietor.

Frustrated with that, he decided he needed more than just a little help from the Lord in locating his clinic. He needed to put God in complete control.

With that done, Starkey, a dentist in Elizabethton before being appointed as a missionary, began to spread the word around Bohicon that he wanted to purchase land. Eventually an electrician contacted him. He knew a major landholder who had property to sell along the road to Cove. Although unpaved, it was one of Bohicon's major roads and already had electricity and water hookups, a fact which would save a large sum when the clinic was built.

The land, 82 feet by 112 feet, was just large enough for the clinic, a fact that would help keep down already high land and building costs.

Not only did Starkey find the land more quickly than expected, but he also learned the owner already held the title, a document often difficult or impossible to obtain in Benin. This cut months from the time required to close the deal.

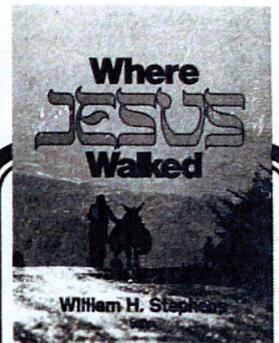
As the first Baptist work in Bohicon, the clinic will be a contact with people who normally would not be exposed to the message of Jesus Christ and will show that Baptists are there to aid Benin and its people.

The clinic will provide basic dental

services rarely available in Benin. The nearest dental clinic to Bohicon is very limited and almost 90 miles away.

Starkey is just learning the local language, Fon, but he hopes to reach many people and villages with the gospel by having a Fon cassette ministry at the clinic, from which home Bible studies could result.

The former Tennessean had a private dental practice in Elizabethton from 1976 until his appointment as a missionary in 1978. A graduate of the University of Tennessee College of Dentistry, Memphis, Starkey was a dentist for the state health department in Elizabethton, Erwin, and Mountain City before entering private practice.



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Mexican team brings bold missions to U.S.

CHICAGO, Ill. (BP)— Unaware they are making history in the area of missions, five students are visiting door to door, conducting backyard Bible clubs, Vacation Bible Schools, and other summer mission work in Chicago.

Missions is not new to Southern Baptists in Chicago, but the student mission team is making history as the first Baptist group from another country to come to the United States for summer mission work.

The project, a joint effort of the Southern Baptist Sunday School, Home Mission, and Foreign Mission Boards, represents only the second mission venture of the Mexican Baptist Convention, which was established more than 100 years ago.

The team is working in an area of Chicago where there are more than 50,000 Spanish-speaking people. They move from house to house, staying with whoever will open their hearts and

homes. Occasionally they have had to sleep on cots in area Baptist churches.

But their spirits have not been dampened, in fact they have been sparked with a new enthusiasm for mission work. "Wonderful things have happened to us, and we are going to teach others what we have learned," explained Elizabet Molina, from Guadalajara. Upon returning to Mexico, the team hopes to instill enthusiasm for home missions among their people.

Even before the team arrived in the United States, they began to see evidence of God's will working in their lives.

Angeles Arrioja gave up her medical studies for the summer to participate. To participate, she had to get permission from her father, who has been a Chris-

tian for only a year. "I thank the Lord for helping my father understand the importance of the work I am doing this summer. I believe this is helping my father give me over to God, because I belong to God," she said.

Elisa Ramirez's mother did not want Elisa to come and give up her church responsibilities for the summer. "But I told her if God is calling me to go there, there is a purpose in this work and who am I to say 'no' to God?" she said.

The National Student Circle in Mexico, equivalent to the Baptist Student Union, raised about half the money for the project. The 10 circles have about 100 active members, and they raised more than \$1,000 in seven months. Baptist student groups in Louisiana, Mississippi, and Alabama raised the rest.

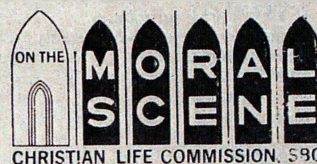
Rollin DeLap, the Sunday School Board's student ministries mission consultant, wanted the team to attend student week, Aug. 15-21, at Glorieta Baptist Conference Center in New Mexico where the idea for the project was conceived last year.

DeLap prayed for a way for them to attend the student conference. Soon after, Delia Echebarria from the Spanish department of First Baptist Church, Wheeling, Ill., volunteered to drive the students to Glorieta, at her expense. DeLap is planning to pay the team's registration fees from money he earned painting houses this summer.

The Mexican mission team said the events that have occurred this summer have given them a vision and desire for mission work. "much larger and wider than ever before."



REVERSE MISSIONS — Elisa Ramirez (left) of Monterrey, Mexico, and Angeles Arrioja of Puebla, Mexico, led one of the many backyard Bible clubs conducted in Chicago by a volunteer mission team from Mexico.



COMBAT KLAN THROUGH EDUCATION — "Teachers should combat active recruiting by the Ku Klux Klan in the nation's elementary and high schools by encouraging class discussions on extremist groups, the National Education Association said recently. A new curriculum guide developed by the Connecticut Education Association, the Council on Interracial Books for Children, and the NEA urges discussion on the Klan and broader issues raised by what the NEA termed 'other extremist hate groups.' A special committee appointed to look at what educators saw as 'an alarming increase in activity by extremist groups' determined that the teaching aid was needed, said John Leeke of the NEA's Instruction and Professional Development staff. The guide, titled *Violence, the Ku Klux Klan, and the Struggle for Equality*, concentrates on Klan history and encourages discussion of the broader issues of separatism, white supremacy, and racism." (THE TENNESSEAN, 7/3/81)

TV VIOLENCE INCREASED — "Television violence was up — not down — during the last half of the 1980-1981 television season compared with the previous year. That's the conclusion of the National Coalition on Television Violence in a report released June 14 at the semi-annual meeting of the Television Critics Association in Los Angeles. Thomas Radecki, NCTV chairman, reported the findings of a four-month survey of television programming that found 'the level of television violence ... to be 16 percent higher than at any time during the past year. Television violence is the largest of several causes of the epidemic of violence in our society,' contended Radecki. 'The amount of violence on television is 200 times higher than in real life.' According to the NCTV research, NBC is 'the most violent network' in prime time and ABC is 'most violent' in children's programming." (BROADCASTING, 6/22/81)

Revival success noted

TAEGU, Korea — More than 100 students recently accepted Christ as their Saviour during a two-day citywide youth revival in Taegu, Korea.

More than 900 attended the program sponsored by the Taegu Baptist Association and the student evangelism department of the Korea Baptist Mission.

California SAVE Week nets 303 professions of faith

By Elmer Gray

MODESTO, Calif. (BP) — An intensive effort by Orangeburg Baptist Church has resulted in 303 first-time professions of faith.

For the third year, the church has conducted an intensive effort call SAVE Week, standing for Saturation Action in Visitation and Evangelism.

The effort, according to Pastor Jim Silvers, is an effort to "take the best elements of door-to-door visitation, Vacation Bible School, and music ministry concerts and put them all together in a week of evangelistic emphasis."

The effort combines door-to-door soul-winning visitation, using as many visitors as can be enlisted, Backyard Bible Clubs, meeting for an hour and a half each afternoon, and a series of nightly concerts of contemporary gospel music, concluding with an evangelistic message and an invitation.

The format was first tried in 1979 and resulted in 103 professions of faith. That year, the guest choir was from Phoenix (Arizona) First Southern Baptist Church.

The following year, using its own members and youth choir, SAVE resulted in 96 professions of faith.

This year, the church had a total of 303 professions of faith, with about 80 more in three follow-up weeks. The guest choir was from First Southern Baptist Church of Del City, Okla., where Southern Baptist Convention President Bailey Smith is pastor.

First Southern was asked to come to Modesto after Silvers had spent \$300 in long distance telephone calls seeking a youth choir to come.

Ed Suchman, the church's minister of youth, flew to Oklahoma to instruct the choir in the SAVE program: "We do not want them to be surprised when they get on the field. We train them in storytelling and in visitation evangelism."

In addition to the Oklahoma choir, other workers for the week included 12 members of four Summer Evangelism Teams under the direction of Monty McWhorter of the Southern Baptist General Convention of California evangelism department.

The teams, which included a preacher, a music leader, and a fellowship director, helped in visitation and each team member led a Backyard Bible Club, promoting the effort by skating through neighborhoods and distributing 15,000 brochures.

Enrollment in the Backyard Bible Clubs started at 202 on Monday and climbed to 494 by Friday. They resulted in 129 professions of faith. When a child made a profession of faith, workers called on the parents and shared the decision, often using the explanation as an opportunity to present the gospel to the adults.

In addition, from 50 to 88 persons went out daily to make door-to-door contacts, which resulted in 154 professions of faith.

Richard Barber, minister of music and education, said a study of the 1980 record reveals that in every 20 contacts, there was an opportunity to present the plan of salvation, and for every 10 presentations, at least one profession of faith resulted.

About a third of those who make professions of faith follow through by being baptized. Many join other churches, and some require further cultivation during the year, Barber says.

Northern church returns favor

COLUMBUS, Miss. (BP) — A New Jersey Baptist church that received help from First Baptist Church, Columbus, Miss., returned the favor this summer when 27 members traveled 1,000 miles by bus to build an education building in Columbus.

Two years ago, 75 members of First Baptist Church, Columbus, flew to Matawan, N.J., to help build a church. Churches in strong Southern Baptist areas frequently use mission trips to build churches in areas where there are few Southern Baptist churches.

But it is very unusual for a church from a "pioneer" area of Southern Baptist work to come south for a project because it is assumed southern churches are strong enough to do their own work, or more likely, hire it done.

Members of First Baptist in Columbus, after realizing the spiritual and practical benefits of their trips to help other churches, thought they should have a mission "trip" in their own town, for their church.

They needed a new music-educational building. So the church members and staff planned a stay-at-home trip that centered around building the 9,000-square-foot addition to the church. They also operated 41 backyard Bible clubs and surveyed the town in advance of the church's starlite crusade.

First Baptist Church contracted out the work on the superstructure including steel and masonry work. Church volunteers did the electrical, plumbing, and finishing work. The church raised over \$275,000 cash to pay for the materials and is going into a new building debt-free — with the help of 27 members of Matawan Baptist Church from New Jersey.