

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Board to recommend record 1982 budget

By action of its Executive Board on Sept. 15, messengers to the 1981 Tennessee Baptist Convention will consider a \$17-million Cooperative Program basic and challenge goal for the November 1981-October 1982 convention year. The recommendation will denote \$15.6-million for the basic budget and \$1.4-million in the challenge section.

Other recommendations to the November 10-12 convention, which will meet at Radnor Baptist Church in Nashville, include changes in the program statements of Memphis' Baptist Memorial Hospital and of the public affairs and Christian life statement. Also recommended to the convention will be a resolution concerning Tennessee's participation in the programs of the Annuity

Board. The resolution will combine all of the present Annuity Plans in one statement and will allow for retirement at age 55, with reduced benefits.

In other actions the Executive Board elected Julian Suggs to succeed Frank Charton, who will retire Jan. 1, 1982, as director of the TBC church music department; authorized the trustees of Belmont College of Nashville to borrow up to \$1-million for dormitory construction; and approved a plan to purchase automobiles for use by 20 Executive Board employees.

The budget recommendation will increase the basic section from the present \$14.3-million to \$15.6-million (a 9.1 percent increase). The basic budget would increase the percentage shared with missions supported through the Southern Baptist Convention Cooperative Program from the present 35.5 percent to a proposed 35.75 percent.

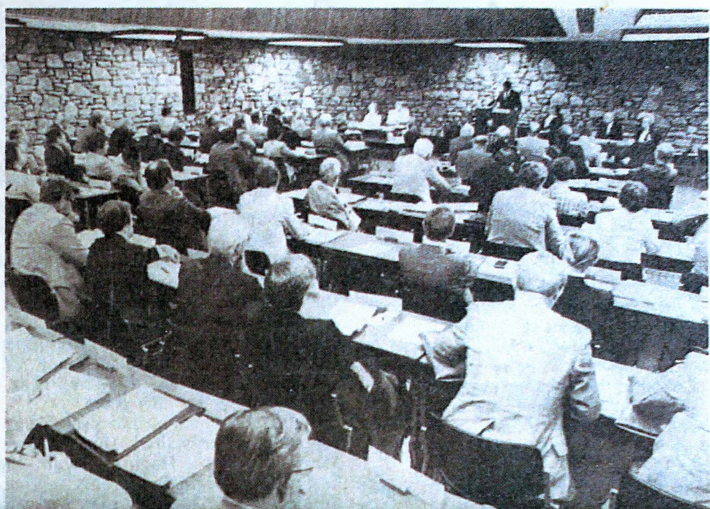
This same percentage would be carried over to all Cooperative Program receipts received in the \$1.4-million challenge section. Of the 64.25 percent retained in Tennessee, 35 percent would be given to the endowment programs of the four educational institutions (Belmont College, Nashville; Carson-Newman College, Jefferson City; Union University, Jackson; and Harrison Chilhowee Baptist Academy, Seymour) and 65 percent for Bold Mission Thrust projects.

The item that drew the most discussion at last week's meeting was the recommendation from the board's administrative committee that the board purchase cars to be used by convention employees who travel more than 8,000 miles per year on convention business.

The board approved (about 2-1) a resolution that the purchase be made. With no opposition, the board members voted that the purchases be made from interest earned on money management of the general fund.

However, the Executive Board delayed until its Nov. 9 meeting the consideration of guidelines for the use of the cars. Detailed guidelines had been approved Sept. 14 by the administrative committee, but the discussion and amendments passed by the board indicated the members felt the full board

(Continued on page 2)



EXECUTIVE BOARD MEETS — The Executive Board, meeting in Brentwood last week, voted to recommend a \$17-million Cooperative Program basic and challenge goal to the messengers at the 1981 Tennessee Baptist Convention in November. This includes a \$15.6-million basic budget and a \$1.4-million challenge goal.



Mr. and Mrs. Joseph Tarpley

Nashville native named by FMB

RICHMOND, Va. — Mr. and Mrs. Joe W. Tarpley were among 15 persons named missionaries of the Southern Baptist Foreign Mission Board during its September meeting here.

The Tarpleys will work as house parents in the dormitory for missionary children in Jos, Nigeria.

Tarpley was born in Nashville while his father was pastor of First Baptist Church, Donelson. The younger Tarpley grew up in Jackson, Miss. He is a graduate of Mississippi College, Clinton, and has done additional study at Jackson (Miss.) State College. He has worked as a teacher in Madison, Miss., and as an insurance agent in Jackson.

Mrs. Tarpley, the former Beverly Tompkins, is a native of Mississippi. She is a graduate of Mississippi College and Jackson State College. She taught school in Madison.

The Tarpleys currently live in New Orleans, La., where he attends New Orleans Baptist Theological Seminary. They will go to Pine Mountain, Ga., in September for a 12-week orientation before going to the field.

French church members warned to stay away

VAULX EN VELIN, France (BP) — Police have warned Southern Baptist Missionary Mark Sutton and his church congregation not to return to their meeting place for services, following the church's latest encounter with vandalism Sept. 6.

During the worship service a member's car was stolen and destroyed by fire after its windows were smashed, upholstery torn up, and the car apparently backed into a pole. The owners, a young couple from Martinique with four children, are leaders in the congregation.

Another member had seen some people attempting to enter his car earlier that morning and had run them off.

In past months the church has had

three plate glass windows broken, the front door and two small rear windows shattered, a metal security door in the rear of the church crushed, and its concrete supports chipped away. During an evening service, a gunman fired into the congregation, but no one was injured.

Because vandalism has escalated in recent months, the church had given notice of moving out of their rented hall by the end of September. But the day following the latest attack, members moved chairs, the pulpit, and hymnals to a member's garage, where they plan to hold services until they can relocate.

"The spirit of the members of the church was really good in a meeting held Sunday afternoon to make decisions," Sutton reported. "They talked out their shock and anger and then got down to business."

Members have been searching for another hall to rent, but when landlords learn their building will be used for a church, they are reluctant to rent. Many Protestant churches have been vandalized since the first of the year.

Police believe some members of the large Arab community, who wish to rid the area of all non-Arabs, are responsible for the vandalism, which has not been limited to churches.

More cars were destroyed Sunday evening in a parking area next to the church and several policemen were injured.

Board unscathed by minor fire

NASHVILLE (BP) — A minor fire Sept. 17 in an asphalt heating unit on the roof of the operations building of the Southern Baptist Sunday School Board was extinguished promptly by the fire department with no damage to the building and no injuries.

Propane gas used to heat the asphalt ignited waste asphalt on the top of the heating unit causing heavy black smoke to billow into the sky. Several emergency vehicles arrived within minutes.

A spokesman for Diversified Technologies, the company applying an asphalt layer to the roof at the board, said an employee used a fire extinguisher to try to put out the fire but was unsuccessful. One car was scratched as the fire was being extinguished.

Christian Life Commission elects staffers, sets budget

NASHVILLE (BP) — Two professional staff members were elected and a \$650,000 budget was adopted by trustees of the Southern Baptist Christian Life Commission at their annual meeting.

Trustees also approved a plan for the distribution and use of a complete line of new and revised literature and products.

During the meeting, the commission members also approved plans for inten-

sified efforts in world hunger promotion and education, in response to 1981 Southern Baptist Convention action in Los Angeles affirming the Christian Life Commission as "having primary responsibility for informing Southern Baptists about the moral issue of hunger."

Members elected W. David Lockard as director of organization and ratified the election of Larry Braidfoot as general counsel and director of research. Braidfoot joined the staff Sept. 1.

Lockard has been director of missionary orientation for the Southern Baptist Foreign Mission Board's Missionary Orientation Center at Callaway Gardens, Ga., since 1967. For 14 years he was a missionary to Rhodesia where he did general evangelistic work in the Bulawayo area and then led in establishing the African Baptist Theological Seminary near Gwelo and served as its president.

Lockard is a graduate of Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Braidfoot is a graduate of Texas A&M University, College Station, Tex.; the University of Texas School of Law, Austin; and Baylor University.

Before coming to the commission Braidfoot served in faculty and administrative positions at Dallas (Tex.) Baptist College for nine years.

During its annual business session the commission presented Distinguished Service Awards to Hugh A. Brimm, the first director of the Social Service Commission (now Christian Life Commission) and presented a posthumous award to Jesse Burton Weatherspoon, a seminary professor and early champion of commission causes. Roy L. Honeycutt Jr., provost of Southern Baptist Theological Seminary where Weatherspoon spent much of his teaching career, accepted the award.

Members approved a plan to market and distribute more than a million and a quarter pamphlets, audio cassettes, and videotapes on pressing moral concerns during 1981-82.

Among the new and revised products are materials specifically designed to support the 1982-85 convention emphasis on strengthening families, a newly-revised Issues and Answers series, and a series of pamphlets on critical issues such as homosexuality, suicide, criminal justice, and abstinence from alcohol.

Historical group to give award

In an effort to recognize persons who have made significant contributions to Tennessee Baptist history, the second annual Tennessee Baptist Heritage Award will be presented during the state convention at Radnor Baptist Church, Nashville, in November.

The award will be given to a nominee who has contributed on a state, associational, or local church level.

Nominations for the award may be submitted by any Tennessee Baptist. Letters of nomination should include a biographical sketch, list of written works, major accomplishments, and other pertinent data and should be sent to Glenn A. Toomey, P.O. Box 326, Morristown, TN 37814 or to John D. Bolton, 321 Jackson St., Lawrenceburg, TN 38464.

Deadline for nominations is Oct. 15. Nominations received after that date will be kept and considered for future awards.



ANNIVERSARIES — At last week's meeting, the Executive Board presented service pins on work anniversaries to (from left, front row) Mrs. Suzi Mullins, Mrs. Evelyn Smith, Mrs. Ruth Bradley, and Mrs. Louise Fox, (back row) Adam Hall, Tom Madden, and William Harbin.

Seven Executive Board employees recognized on anniversaries

Seven employees of the Executive Board of the Tennessee Baptist Convention were recognized for their service during the board's meeting on Sept. 15.

Service pins are given by the Executive Board to employees for each five years of service on the board's staff.

Recognized for 10 years of service were:

—Mrs. Ruth Bradley, administrative assistant in the office of the executive secretary, joined the staff Aug. 16, 1971. Previously, she had worked part time in the Baptist and Reflector office.

—Adam Hall has served as director of Baptist student work at University of Tennessee at Martin since Sept. 1, 1971.

Receiving service pins for five years were:

—Tom J. Madden, executive secretary-treasurer, joined the Executive Board staff on July 1, 1976, as director of the convention ministries division. He became executive secretary-treasurer on Jan. 1, 1979.

—Mrs. Louise Fox, secretary in the evangelism department, previously served in the administrative office.

—J. William Harbin, has been director of church-ministers information since July 1, 1976.

—Mrs. Suzi Mullins, has been part-time director of Baptist student work at Roane State Community College, Harrogate, since Aug. 1, 1976.

—Mrs. Evelyn Smith has served as secretary in the church-ministers information office since Aug. 23, 1976.

Bivocational pastors speak out at special summer conferences

NASHVILLE (BP) — Bivocational ministers spoke up during two special meetings this summer held during home mission week at Glorieta and Ridgcrest Baptist conference centers.

Jim Ryan, director of extension center education for the Seminary External Education Department in Nashville, gave part of his address time to listen to representatives of one-fourth of the pastor corps of the Southern Baptist Convention, those men who work at a secular job in addition to being pastor of a church.

The small number of men present at each conference, about 20, indicates one of their primary problems, not having time or money to attend growth conferences.

If convention leadership wants more bivocationalists to attend major meetings, they told Ryan, financial help is necessary.

Other training meetings, which they agreed were helpful, should be held at night or on Saturdays when they do not conflict with the pastors' secular work. And, they said, large numbers of bivocationalists can better be reached through several localized meetings rather than one national meeting.

They told Ryan they sense a barrier

between themselves and "full-time" ministers and perhaps the denomination could help break that down.

"The denomination should seek ways to alert and motivate associational missionaries to understand the needs of bivocationalists and the contribution bivocationalists can make," Ryan was told. They told him they knew of no bivocational pastor on any SBC board or agency.

The men desire a national leader and spokesman for bivocationalists with whom they can identify. J.T. Burdine, national rural field consultant for bivocational ministries from the SBC Home Mission Board, was earning that recognition before his death July 7. He planned the meetings Ryan attended.

Ryan's division offers a course specifically for bivocationalists in which 219 are currently enrolled. The course deals with the special problems and opportunities of a bivocational pastor in church, job, family life, and community.

"If Bold Mission is to be accomplished," said Ryan, "we must utilize the vast number of men who feel they can make a contribution through God-called ministry and another vocation that helps them take care of their financial needs and gives them added outlets for witness."

Knoxville prepares for fair



THE 1982 WORLD'S FAIR™



EDITOR'S NOTE: This article is the first of a series concerning the 1982 World's Fair in Knoxville and desire of Southern Baptists to offer a witness to the many visitors expected to attend.

By Al Shackleford

During six months of 1982, the world — or at least an estimated 11-million of its citizens — will come to Knoxville for the 1982 World's Fair.

The date has been set: May 1 through October 31, 1982.

The site has been secured: 70 acres of abandoned railroad tracks, outdated retail operations, and dilapidated industrial buildings located between downtown Knoxville and the main campus of the University of Tennessee. The site is known as the Lower Second Creek Valley.

Sanction has been given: The international event has been sanctioned as an official World's Fair by the Bureau of International Exposition of Paris, France, the first such sanctioned World's Fair in the United States since 1974.

Participants have been enlisted: To date 18 nations have signed agreements to sponsor exhibits at the World's Fair, in addition to a large number of commercial and non-commercial exhibitors — including Southern Baptists.

The theme has been selected: "Energy Turns the World."

But one basic question remains: Why Knoxville?

Aspects of that question surface in such queries as: How can a city of only 182,000 expect to care for the housing, transportation, food, and parking needs of the anticipated 11-million visitors? Why would people want to visit Knoxville, which is hardly the metropolitan attraction of previous World's Fair sites, such as New York, Chicago, Paris, Montreal, and Brussels? In these days of growing inflation, how can the community of Knoxville financially support such a visionary venture?

Now, six months before the official opening, the answers to these and other questions are emerging.

The 1982 World's Fair will be the first such event ever held in southeastern United States. Fair officials are quick to point out that Knoxville is within one-day's driving distance (400 miles) of 52-million people. During the tourist season, millions of visitors come to the

attractions of nearby Great Smoky Mountains National Park.

The theme itself, Energy, is of current worldwide interest, and this area of eastern Tennessee has two well-known energy attractions: the offices of the Tennessee Valley Authority, which pioneered in hydro-electric and nuclear energy, and Oak Ridge National Laboratory, birthplace of the atomic age.

The commercial community has responded with the construction of new hotels, attractions, and parking areas. There has been a growing civic pride, fair officials report, which has resulted

"Why in the world would a World's Fair be held in Knoxville?"

in numerous "face-lifting" projects in the downtown area.

But, those involved with the project during its five-year existence will readily admit that local and international response has been somewhat slow in coming.

Some of the early opponents came from the Knoxville religious community, who expressed a fear that the attraction of the large number of visitors would also attract vandals, thieves, and prostitutes. Some of this criticism has subsided, as churches have realized that the World's Fair offers a unique opportunity to witness to and to minister to the millions of visitors. (Article 2 of this series will deal with Southern Baptists' involvement.)

Another local fear was expressed about the influx of expected traffic. Anyone who has traveled through Knoxville is well aware of its famous "malfunction Junction" where Interstates 40 and 75 merge near the downtown area.

The Tennessee Highway Department has responded with more than \$224-million in construction funds, and the new construction is promised to be completed by the World's Fair opening next May.

Financing of the project has emerged through an \$11.6-million bond issue by the City Council to purchase the site and a \$25-million line of credit funded and guaranteed by local business and financial interests.

As construction on the site itself has accelerated, so has local support, ac-

cording to fair officials. Although the number of exhibitors is running behind the goals set by the officials, optimism for a full utilization of the area still exists.

To date, 18 nations have agreed to be exhibitors, including the People's Republic of China — that nation's first participation in a World's Fair.

Although the international pavilions are the basis of a World's Fair, another attraction is entertainment. Already committed to headline performances during the fair are such entertainers as Bob Hope, Red Skelton, Peter Nero, Debby Boone, Tennessee Ernie Ford, Victor Borge, and Bill Cosby.

Several international athletic events will be held in Knoxville in connection with the fair.

An amusement park, featuring a roller coaster with a 360-degree loop, will be at the south end of the fairground, between Neyland Stadium and the Tennessee River.

And scattered throughout the site will be numerous restaurants, many offering foreign cuisine.

The centerpiece and symbol of the 1982 World's Fair will be the 266-foot-high Sunsphere. The steel work on the structure was completed Aug. 24, when topping-out ceremonies were held.

Nearby will stand the \$20-million United States Pavilion.

Several buildings which are on the site are being renovated for use during the

"What will 11-million visitors mean to Tennessee — and what will Tennessee mean to 11-million visitors?"

fair, such as the L&N depot, a candy factory, and a foundry.

Pavilions scattered throughout the site are in various stages of construction. Several old homes on the edge of the site are being completely remodeled as exhibits of the latest energy-saving techniques.

The entire area is planned for a park-like appearance, with the former swampland turned into a series of small lakes.

Fair officials announced that construction is at or ahead of schedule, and that everything should be ready for the May 1 opening.

The idea for a World's Fair in Knox-

ville seems to have come when in August 1975, Stewart Evans, then-president of the Downtown Knoxville Association, made the proposal to Kyle Testerman, mayor at that time. Testerman appointed an 18-member advisory committee composed of Knoxville civic leaders.

A theme and site were selected and an application for sanction was made to the Bureau of International Exposition in August 1976. The sanction was granted on April 7, 1977.

A big boost for the project came in the fall of 1978 when the federal government granted \$12.45-million in urban development.

In February 1979, the Knoxville City Council approved an \$11.6-million loan, secured by a bond issue, for site acquisition. Meanwhile, \$25-million in credit was secured from various banks to finance the project.

The official ground breaking was held Jan. 3, 1980.

Development and operation of the World's Fair are being directed by the Knoxville International Energy Exposition, composed of some of Tennessee's most prominent civic and business leaders. The president is Knoxville banker S. H. Roberts Jr., a member of First Baptist Church.

Roberts feels that the project has turned the corner and can be already judged as a success. "We have already obtained commitments for more square footage in international exhibit space than any officially sanctioned World's Fair in the United States since World War II, and it appears now that we will be the most financially successful World's Fair in nearly a half-century," he said.

With these commitments and the on-time construction, perhaps the only question that remains is, "Will the interest in the project draw the predicted 11-million visitors to the fair and the east Tennessee area?"

And, if this number of predicted visitors becomes a reality, what impact will they have on this area — and what impact will Tennesseans have on these millions of visitors?

The latter is an issue which is being faced by Southern Baptists. Next week, part two of this series will deal with Southern Baptists' efforts to make a spiritual impact on the fair's visitors and the last of the three-part series will examine what Baptists plan to do during the six months that the 1982 World's Fair is open in Knoxville.

EDITORIAL

A challenging budget-goal recommendation

By action of the Executive Board last week, messengers to the 1981 Tennessee Baptist Convention will face an extremely challenging Cooperative Program goal for the November 1981-October 1982 convention year.

The board will recommend that the messengers consider a \$17-million Cooperative Program goal for the coming convention year. That figure — as in previous years — will be divided into two sections: the basic budget section and a Bold Mission Thrust challenge section.

The basic budget-goal will be \$15.6-million, which is \$1.3-million more than the \$14.3-million basic budget of this year's goal. This is a 9.1 percent increase.

The Bold Mission Thrust challenge section would be recommended at \$1.4-million, making the total Cooperative Program goal as the recommended \$17-million. This is a 4.3 percent increase over the \$16.3-million total goal for the current year.

Of course, the primary interest of budget-watchers focuses on the basic operating budget, and the recommendation is certainly challenging. The 9.1 percent increase is very much in line with recommended increases of recent years. The current \$14.3-million basic goal is a 10 percent increase over the \$13-million 1979-1980 basic goal — and 6.4 percent above the \$13,444,177.59 given to missions through the Cooperative Program during the 1979-80 convention year.

However, after 10 months of the current convention year, Cooperative Program gifts are running about 3 percent below the pace needed to reach the \$14.3-million! Historically, September and October are big months in mission giving by Tennessee Baptist churches, so there is optimism that the basic budget-goal will be reached and surpassed when the books close on Oct. 31.

Another significant increase in the Executive Board's budget recommendation is that the percentage shared with missions and ministries supported through the SBC Cooperative Program be increased from the current 35.5 percent to 35.75 percent. The share retained for Baptist work in Tennessee would thus be reduced from 64.5 percent to 64.25 percent.

We realize that one-fourth of one percent does not sound like a big change — but when you apply it to the \$15.6-million basic budget, these amounts emerge: The SBC share would increase from \$5,076,500 to \$5,577,500 or 9.9 percent, while the Tennessee share would increase from \$9,223,500 to \$10,023,000 or 8.6 percent.

The 64.25 and 35.75 percentages would also carry over into the Bold Mission Thrust challenge section. As in the current budget goal, Tennessee funds received in the challenge section would be divided with 35 percent going to our educational institutions and 65 percent for Bold Mission Thrust projects. The difference this year is that the 35 percent for the schools would be designated for endowment.

A breakdown of the budget will be printed in a later issue of the Baptist and Reflector.

Yes, the Executive Board will recommend a challenging, visionary budget goal to the TBC messengers. But, it is well within our reach. Let us prayerfully give this recommendation our committed consideration.

The wrong word

The bane of any publication is those little typographical errors which go undetected in print — until the paper comes off the press. These errors, which may be only the substitution of one letter within a word, can often completely change the meaning of an entire sentence or article.

A "letter to the editor" from Bill Delaney was printed last week (Sept. 16), dealing with the employees of the Baptist Sunday School Board in Nashville. Unfortunately, one of those typographical errors resulted when the word "protest" was substituted for the word "protect," drastically altering the intent of his statement.

The correct reading of the sentence should have been, "The best way we can protect their reputations (their integrity is unimpeachable) is to get rid of the bad apples, if any exist."

Cicero's comment



By the editor

"Cicero, we've got a great new pastor coming to our church," exclaimed C.A. Dollar after last week's Executive Board meeting.

"I'm glad for you and Pennypinch Baptist Church," I responded, knowing that the pulpit committee has been searching for a pastor for two years.

"Well, you can't be too careful," C. A. advised. "And when you get the right man, it's worth the trouble."

Cicero wanted some information for an article in the Baptist and Reflector. "Who is he and where's he serving?" I asked.

"His name is Rev. Hugh Mility. And, uh, he's not pastoring a church right now. That's one reason we were able to get him so cheap — ah, I mean quick," Dollar sounded. "Just say, 'He's between pastorates.'"

"Where has he served?" I asked.

"Talk about experience!" Dollar added boastfully. "Brother Mility has been pastor of 10 churches in six different states — and he's only been in the ministry for 14 years."

Cicero asked why he moved so much.

"We did ask Brother Mility about that," Dollar countered. "You wouldn't believe the string of rascally congregations he's run into! But he's adapted marvelously, living in a house trailer — which incidentally will SAVE us providing a parsonage or housing allowance!"

Dollar continued to add up the new pastor's benefits (to the church). "He has been supporting himself by working as an auto mechanic and a carpenter. His experience will mean he can keep his old car running — so we can cut back on 'Car Expense Allowance' and 'Church Bus Maintenance' — and we need lots of repairs on our building."

Cicero interrupted, "But won't that take a lot of his time?"

"That's all right," Dollar calculated. "He's got a stack of old sermons he accumulated over 14 years, so he won't need time to study."

Cicero next inquired about the new pastor's educational background.

"Another bonus!" Dollar offered.

"He didn't go to college or seminary. This probably means that he doesn't plan to send his kids to college — so, because he won't have that expense, we can pay him less! And since he's not much on education and studying, we can cut the 'Pastor's Book Allowance' out of the church budget."

His family was Cicero's next question.

Dollar recounted Mrs. Mility's talents as pianist, Sunday School teacher, nursery worker, WMU president, VBS handwork leader, Acteen director, and church hostess. "She can take the load off several of our members, so we can relax for awhile."

Cicero thought for a moment. "C.A., you haven't mentioned anything about his doctrinal beliefs."

Dollar hesitated — but not very long. "I don't know much about that — but he believes in FAIRNESS. He's paying his moving expense to Tennessee."

Cicero paused. "I'm sure you and the church members have prayed about the call of Hugh Mility, haven't you?"

Dollar jumped, "Really now, Cicero. You don't need to pray when things work out so perfectly!"

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Alvin C. Shackelford, Editor

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Associate Editor

**Baptist
and
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Steve Higdon
Assistant Editor

Eura Lannom
Advertising, Subscriptions

Martha Buster
Production Assistant

Established 1835

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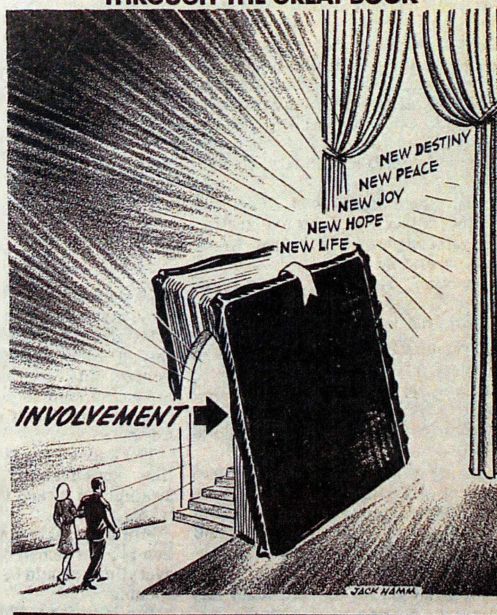
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THROUGH THE GREAT BOOK



Personal perspective

By TOM MADDEN
TBC executive secretary

"Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness" (Exodus 14:12).

Let us alone! This was not only the appeal of the Egyptians to Moses; probably all of us, at one time or another, have said, "Let me alone."

Job said, "Are not my days few: Cease then, and let me alone, that I may take comfort a little" (Job 10:20). When our Lord dealt with the Gadarene demoniac as recorded in Luke 8:37, "They besought him to depart from them; for they were taken with great fear." They were basically saying, "Let us alone."

Why is it that we would say, "Let us alone." One suggestion is that some may take the overtures and the promises of sin and Satan too seriously. He promises much and gives nothing. He would like nothing better than for all of us to ask God to let us alone.

The converse is true in that we may not take the overtures of our Lord seriously enough. He takes nothing from us but adds greatly to us. He gives to us the abundant and overflowing life.

I fear that some might have said to the Holy Spirit, "Let me alone." I do know that some have said to the church, "Let me alone."

I am so grateful that God does not let us alone. He came to me as a boy and convicted me of my sins and lead me to Christ. I am always grateful when I feel His touch, experience His presence, and know of His nearness.

I believe that one of the greatest horrors in hell will be that God will not be present and will let the people alone for eternity.

Trustees elect four to Belmont faculty

Enrollment for the fall quarter at Belmont College, Nashville, is at a record 1,793. President Herbert Gabhart told the college's Board of Trustees at its Sept. 17 meeting.

Gabhart also told the trustees that for the first time the college has employed a full-time Baptist Student Union director. She is Suzanne Matheny, a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. She served six years as assistant dean of students at Carson-Newman.

Four new faculty members were elected by the trustees. These are Mrs. Mary Ellen Pike, nursing department; Don Q. Reynolds, school of business; Martha Poole Simmons, education department; and Mrs. Susan West Richardson, communications department.

The trustees heard a preliminary report of data being compiled from surveys and interviews by Bill Troutt, executive vice-president. The information when completed will be used to formulate long range plans by the Baptist college.



Madden

Commission maps strategy for ACTS

FORT WORTH, Tex. (BP) — Trustees of the Radio and Television Commission spent much of their fall meeting studying strategy for the American Christian Television Systems (ACTS), the proposed national Baptist television network.

In its semi-annual meeting, the board also heard of the record success of two RTVC radio programs and approved the

1981-82 budget.

Earlier in the year, the group approved the initial strategy for ACTS, which included applying for 105 low-power television stations and purchasing of satellite time to carry ACTS programming. With those actions completed, the board turned attention to other ACTS details.

Jimmy R. Allen, commission presi-

dent, outlined two possible schedules for programs on the network. One plan called for eight hours of daily programming, scheduled into four-hour morning and evening blocks of time. The other plan suggested six hours of daily programming scheduled into one evening block.

The trustees also heard reports from five RTVC vice-presidents about how ACTS will impact the commission's progressive work in the future. Plans were outlined in general terms for raising money to support the network, producing ACTS programs, and providing counseling for people who respond.

Dick Smith, executive vice-president of Satellite Syndicated Systems, Tulsa, Okla., gave the group an update on satellite technology and discussed ways the RTVC can use the transponder it recently leased from Southern Pacific Spacenet Satellite. Smith's company has leased three Spacenet transponders for its own use.

A trustee committee has been formed to review and update board policies. It will define the scope of the trustees' involvement in RTVC activities, and also may include policy governing the structure of the ACTS network and ACTS' relationship to churches. A report is expected at the board's next meeting March 8-10.

Trustees also increased their personal liability insurance from \$1-million to \$5-million to cover the increased public exposure that will result when the national television network goes on the air.

The board approved a revised budget for 1981-82 fiscal year totaling \$4,804,700, including an average nine percent pay increase for commission employees. A proposed budget of \$5,420,211 for 1982-83 was presented which includes a request for a 15 percent increase in Cooperative Program income, up to \$4,229,010.

It was announced during the meeting that "Powerline," the RTVC's top-40 radio program, has been scheduled on its 1,500th station. "Powerline" already is the nation's most widely syndicated radio show of any kind.

A new commission program on contemporary Christian music, "On Track," was announced to be scheduled for 111 stations even before the program premieres Oct. 1. It is reported to be the fastest start of any new RTVC program.

Voltaic father gives missionary the only gift he had — his son

By Mary Jane Welch

TENKODOGO, Upper Volta (BP) — The father was so thrilled that Southern Baptist Missionary Larry Cox had saved his son's life, he offered Cox the only payment he had — the boy.

Cox surprised them both by accepting. "But I would ask you to do one thing for me," Cox told the father. "I would ask you to take care of my son for me and to raise him, and I will help you and try to provide some guidance for you in how I think we ought to raise this son."

Gaining a son was not what Cox had in mind when he took six-year-old Dion to the hospital in Tenkodogo, Upper Volta. As director of a development project of Southern Baptist missionaries and Tennessee Baptist volunteers in the remote Sandwabo area of Upper Volta, Cox often finds himself giving someone a ride to or from Tenkodogo, where he lives. Because the only nurse in Sandwabo has

no medicine, people often must seek treatment by one of the two doctors in Tenkodogo.

When his father brought Dion to Cox, the missionary first thought the boy was dead. Then he realized the boy was not dead, but soon would be without help.

He took the feverish boy straight to the hospital, where the doctor diagnosed bronchial pneumonia and began a series of penicillin injections. Within days the boy was better.

The Coxes kept Dion at their home, continuing the treatment for 10 days until he was able to return home.

Three weeks later Dion and his father came to see Cox, and the father told Cox how much he loved him, a feeling rarely expressed by the Voltaic people. Cox explained that he had helped the boy because that was how God wanted him to treat people. Then the father said he had no money to repay Cox, but in gratitude wanted to give him his son.

Cox's immediate reaction was that he could not accept the boy, but he remembered that West Africans consider it very rude to refuse a gift.

"I suppose the Lord led me to do this, because I would not have thought of it," says Cox. "I said, 'Fine, I accept your son.' " Then he outlined his conditions.

Pleased, the father began asking what he should do differently as he raised his son, giving Cox his first chance to tell the family about Jesus.

Every Sunday since then, Dion and his older brother have been in church. Their lives and family have changed. Even the spirit in the compound where they live is different, says Cox. The father is not yet a Christian, but Cox believes this change will be coming soon.

Employees resign stewardship staff

NASHVILLE (BP) — Two staff members of the Southern Baptist Stewardship Commission — Michael L. Speer and Paul M. Darden — have resigned. No reason for the resignations was announced.

A. R. Fagan, executive director of the commission, said the resignations were effective immediately. The executive committee of the commission directors met Sept. 14 and voted unanimously to receive the two resignations, Fagan said.

Speer, a native of Desloge, Mo., has been on the staff of the commission since 1967, most recently as associate executive director and director of Cooperative Program promotion.

He is a graduate of Southwest Baptist Junior College, Oklahoma Baptist University, and Southern Baptist Theological Seminary. Before joining the commission staff, he was secretary of the stewardship and promotion department for the Kentucky Baptist Convention, and served as minister of education for churches in Kentucky and Virginia.

Darden, a native of Nashville, has been director of publishing for the commission since 1964. A graduate of George Peabody College for Teachers, he was employed by the Baptist Sunday School Board prior to joining the Stewardship Commission staff.

Taiwan seminary names 1st Chinese president

TAIPEI, Republic of China — John Chang has been named the first Chinese president of the Taiwan Baptist Theological Seminary in Taipei.

Chang had been head of the seminary's music department and was acting president before spending a year's sabbatical studying for his doctorate in musical arts in the United States.

Robert Stuckey to direct work of Southern Baptists in Iowa

DES MOINES, Iowa (BP) — Robert H. Stuckey, a staffer with the Illinois Baptist State Association, has been named executive director-treasurer of the Iowa Southern Baptist Fellowship, effective Nov. 15.

Stuckey was elected during a special called meeting of the fellowship's executive board, said Mike McKinney, who has been interim executive director of the fellowship since Jan. 1, 1980, when A. Wilson Parker took early retirement.

The Iowa fellowship, an organization of some 70 churches and 8,500 members, is affiliated with the Missouri Baptist Convention. It is one of three fellowships within the Southern Baptist Convention. A fellowship is an intermediate step toward state convention status.

McKinney, who also is president of the fellowship and pastor of Ashworth Road Baptist Church in Des Moines, explained the fellowship has "downplayed" its goal of becoming a state convention by Jan. 1, 1983. "Our goal is not necessarily to become a state convention as fast as we can, but to provide the kind of ministry

and witness we need in Iowa," he added.

Under SBC guidelines areas may become state conventions when they have 70 congregations and 10,000 members or 50 congregations and 12,500 members.

Stuckey told Baptist Press he is "excited about the challenge of a pioneer area," and said he believes the fellowship "should continue to do the excellent job of church planting and developing. If we do, I feel confident that in the near future we will be able to stand by ourselves as a convention."

A native of Bupo, Ill., Stuckey was a Southern Baptist missionary to Indonesia from 1962 to 1975, serving as a direct field evangelist. In 1975, he took a leave of absence and was pastor of Belmont Baptist Church in Abilene, Tex., until his resignation from the Foreign Mission Board, Dec. 31, 1977.

In February 1978, he became director of lay mobilization for Illinois Baptist. He is a graduate of Southern Illinois University and Southern Baptist Theological Seminary, Louisville, Ky.

The Bible speaks on the hunger issue

EDITOR'S NOTE: This is the first of a series of three articles on world hunger. Oct. 11 is set aside on the Southern Baptist Convention calendar as World Hunger Day.

By Ken Sehested

Concern for the poor and hungry is one area of Christian discipleship receiving increased promotion in Southern Baptist ranks.

This year marks the third annual observance of World Hunger Day on the denominational calendar. Beginning this year, the day receives more prominence, having been moved from a Wednesday in August to a Sunday in October.

There are several factors behind this new level of concern. The most important is a renewed commitment to reading the Bible with hungry people in mind. God's Word is clear about the basic causes of hunger, about God's deep concern over the plight of the hungry, and about the demands placed on an obedient church to care for the poor.

Hunger is no accident

The Bible indicates, first of all, that hunger is not an accident. Although natural disasters account for some of the problem, the root cause of hunger is injustice. "The fallow ground of the poor yields much food, but it is swept away through injustice" (Proverbs 13:23).

Other causes for poverty, such as laziness and drunkenness, are mentioned in a few texts. Yet at least 122 texts make the direct link between hunger and oppression. "The Lord enters into judgment with the elders and princes of His people: It is you who have devoured the vineyard, the spoil of the poor is in your houses. What do you mean by crushing my people, by grinding the face of the poor?" (Isaiah 3:14-15).

The Biblical authors make it clear that God has a special concern for the hungry. God considers it a personal insult when the poor are oppressed (Prov-



erbs 14:31). The Lord hears the needy (Psalm 69:33); stands at their right hand (Psalm 109:31); maintains their cause and executes justice (Psalm 140:12); delivers their life (Jeremiah 20:13); raises them from the dust (1 Samuel 2:8).

The cries of the poor are an alarm to heaven: "Because the poor are despoiled, because the needy groan, I will now arise, says the Lord; I will place him in the safety for which he longs" (Psalm 12:5).

God lifts up the poor

One of the dominant themes of Scripture is that God chooses the foolish, the weak (1 Corinthians 1:27), and the poor (James 2:5) to be divine messengers and witnesses to the coming of the kingdom

of heaven. This kingdom will include the redemption and restoration of the earth. Isaiah predicts that "every valley shall be lifted up, and every mountain and hill be made low" (40:4).

This image is spelled out in Mary's song of praise, upon hearing that she is to give birth to God's Son: "(God) has put down the mighty from their thrones, and exalted those of low degree; He has filled the hungry with good things, and the rich He has sent empty away" (Luke 2:52-53).

One of the characteristics of a faithful church, a sign of obedience to the Lordship of Christ, is care for the hungry. According to Matthew 25, when we minister to "the least of these" we minister to Christ Himself and will inherit the kingdom of God (vv. 31-46).

The fact that "the poor will never cease from the land" is no excuse for apathy. Just the opposite: "Therefore I command you, You shall open wide your hand to him, and lend him sufficient for his need, whatever it may be" (Deuteronomy 15:7-8).

Seeking justice

The Bible indicates that our care for the hungry is not to be limited to charity. We are to go beyond relief, beyond hand-outs, to seek structural justice. "Open your mouth, judge righteously, maintain the rights of the poor and needy" (Proverbs 31:9). The poor have a right to food. "Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, to turn aside the needy from justice and to rob the poor of my people of their right" (Isaiah 10:1-2).

Jesus' first sermon set the tone for His followers. "The Spirit of the Lord is upon Me ... anointed Me to preach good news to the poor ... proclaim release to the captives ... set at liberty those who are oppressed ... proclaim the acceptable year of the Lord" (Luke 2:18-19).

Special care for the hungry is often sighted as a sign of true repentance. Isaiah 58 speaks of sharing bread with the hungry as a form of piety. Proverbs says that "a righteous man knows the rights of the poor; a wicked man does not understand such knowledge" (29:7). Jesus commanded us to "invite the poor, the maimed, the lame, the blind" when we throw a feast (Luke 14:12-14).

The message from Scripture is clear: care for the poor and hungry is not optional for the church. The "world's wisdom" gives special attention to the wealthy, to those who have plenty to eat. God's "foolishness," the "folly" of the cross, directs the church to care for the poor and hungry as a sign of its obedience and witness to the coming kingdom.

—Ken Sehested is co-editor of SEEDS magazine, a ministry of Oakhurst Baptist Church, Decatur, GA.

Preacher shakes 'em down, picks 'em up in jail chapel

By Linda Wall

BIRMINGHAM, Ala. (BP) — Eleven times a week, the 77-year-old preacher carries a Bible in his hand and gives a message from his heart to the prisoners in city and county jails in Birmingham.

"It's God's calling," John Olin Gay says.

To illustrate, Gay says he sees himself a criminal tried in God's court and found guilty of many sins, then placed in a death cell. After desperately trying to escape, he discovered the only way was to free his soul by grace and accept Christ as his Saviour.

At a typical Tuesday night service in the small, dingy, concrete chapel of the Jefferson County jail, amens echoed from a responsive audience of about 50 prisoners as the small while-haired preacher read from Matthew. At times Gay spoke loudly while raising clenched fists and audience attention was intense. Then the dramatic speaker would finish in a soft reassuring tone to a silent audience.

His message? "I shake him down and then I pick him up and he appreciates it," the stern preacher said.

He figuratively compares his method of ministry to a story about a man attempting with great difficulty to break in a spirited and stubborn horse. The man, with the help of another, tries many ways to tame the protesting animal and

after beating it and leaving it to lie on the ground, the horse finally stood up with a gentle spirit.

Many eyes in the audience were fixed on the earthshaking man as he spoke, waving his hands about and raising his voice. Perspiration rolled down his lined face as he took a step toward the audience. "Are you like this horse?" he thundered at the prisoners. "Must you be

whipped like this horse before you realize what Christ can mean to you?" Some of the prisoners laughed, others smirked, but many of the faces remained solemn.

Officers stood guard at the chapel doorway as the vibrant, wide-eyed preacher bellowed over the roar of fans that stirred the stuffy air. Jail sounds pushed their way into the chapel — argu-

ing, obscenities, and slamming doors. A roach crawled across the floor, up the podium, and onto the preacher's sleeve and shoulder. A prisoner stood up and thumped it off. The preacher shrugged his shoulders and went on.

After an hour-long sermon, Gay closed with prayer, speaking to the prisoners about their families, the broken hearts of loved ones who needed them. He asked that each man be saved and "through Christ find the ability to say yes to truth and honor and no to evil." As he prayed, one man began to tremble while others put their heads in their hands.

The profound John Olin Gay has dedicated 31 years of his life to the jail ministry. He sacrificed many years because he took no salary while supporting his wife and eight children. He insisted on continuing the ministry even while putting his children through school. He sold two farms to pay for Bibles for the prisoners. He provided hymn books for each prisoner and a library as well.

There is more to Gay than the jail ministry. Since 1927, beginning at age 22, he has been pastor of numerous churches in Alabama.

It is his calling to preach that keeps him returning to his attentive audience in the jails 11 times a week.

—Miss Wall is an intern for the Alabama Baptist.

Chaplain baptizes in Bering Sea

SHEMYA AIR FORCE BASE, Alaska (BP) — A Southern Baptist Air Force chaplain baptized four airmen in the frigid waters of the Bering Sea, while 40 people watched during beachside services.

Chaplain David Breeding, who serves one of the most remote bases in Alaska, conducted the services wearing chest waders.

The four airmen described the 48-degree water as "invigorating," but wasted no time getting out of the water after their baptisms.

It was not much warmer out of the water, but the 51-degree temperature with overcast skies and a slight breeze was considered "good weather" by Shemya standards.

Shemya Air Force Base is on the tiny Shemya Island at the far end of the Aleutian Islands. The remote island is closer to Japan than to Anchorage, Alaska.

In Anchorage at Elmendorf Air Force Base, Chaplain Palmer Bowers, a Southern Baptist who is command chaplain in Alaska, said Chaplain Breeding's service was "one of the first known baptisms in the Bering Sea."

The four airmen who requested baptism by immersion were Staff Sgt. Jorge Chavez, Senior Airman James D. Stille, Airman 1st Class John M. Dixon, and Airman David Putnam. All were stationed at Shemya.



MALNUTRITION — Kis-Weend-Sida's name means "believe in God." An orphan taken in by a Christian family in Upper Volta, his growth has been stunted by malnutrition. Baptist missionaries and Tennessee Baptists are working to improve living conditions in Upper Volta while sharing the gospel.

FMB seeks to speed up use of hunger funds

By Robert O'Brien

RICHMOND, Va. (BP) — Foreign Mission Board leaders, facing an escalating influx of world hunger and relief dollars from concerned Southern Baptists, believe they have designed approaches which will decrease lag time between receipt of the funds and disbursement.

The board appropriated more than \$6-million over the last two years to help meet hunger and relief needs. But, with more than \$4.5-million still unallocated as of July 31, 1981, the leaders say they can report only partial success in handling the time lag.

Another \$1-million, appropriated for specific projects, is in the process of disbursement, and John R. Cheyne, consultant for relief ministries, has projected plans to cut lag time on other funds. The plans would seek to avoid hasty expenditures on simplistic solutions while also preventing large sums from remaining unspent and collecting interest.

Cheyne and other board leaders — seeking to eliminate red tape, bottlenecks, and understaffing — are weaving world hunger and relief ministries tightly into the foreign mission fabric to solve the problem naturally.

R. Keith Parks, board president, and his administrative staff continue to emphasize that in doing so the board must maintain its primary role in evangelism and church planting and make all that it does, including hunger and relief, compatible with that.

Even with more than 3,000 missionaries in 95 countries, Cheyne points out, the board has been understaffed with field specialists in the area of hunger and relief ministries. That has been a major factor in slowing down use of funds.

In the months to come, Cheyne will add an associate relief ministries consultant in the home office and hopes to add at least four regional consultants (two in Africa and one each in Southeast Asia and South America) to supplement one already in place in Brazil.

The consultants, plus workers with refugees, a growing number of agricultural missionaries, and eventual addition of other specialists, will lay the groundwork for coordinating hunger and relief ministries on the field. The specialists also will help field missionaries devise approaches to make such ministries an integral part of their evangelistic and church planting efforts.

Cheyne believes fund requests from the field will catch up with and maybe even exceed contributions — thus eliminating the time money remains unspent — as the delivery system and training of field missionaries take hold.

Problems related to finding proper ways to spend hunger and relief funds have intensified, paradoxically, in direct proportion to Southern Baptists' concern for hunger and relief needs.

In 1978, Southern Baptists gave \$1,748,000 through the board for world hunger and relief. The amounts rose to \$3,090,523 in 1979 and \$5,669,864 in 1980 — a total of more than \$10.5-million. During the same three years, the board spent more than \$6.3-million of that amount for hunger and relief projects.

Through July 31, Southern Baptists have given more than \$1.8-million in 1981, and the board, beginning to cut into the backlog, has disbursed more than \$2-million.

The solution to increasing speed of expenditures, board leaders explain, is not

for Southern Baptists to decrease giving nor divert it to other channels, but for the board to continue to enlarge the funnel through which it flows.

"Even the best drainage system devised takes awhile to run off the flood," Cheyne says of the influx of funds. "To avoid criticism that we're dragging our feet or profiting from interest on unspent funds, we could go out and quickly spend it as it comes in, but integrity won't allow us to do that."

Cheyne and others believe they must base relief ministries on well-thought-out plans which avoid putting money in the hands of outsiders who may spend it irresponsibly. They also believe they must use it to set up long-range, self-help approaches to hunger-related problems rather than settle for "giveaways" or quick fixes which temporarily scratch an itch but do not cure its root cause.

Handling of interest on unspent hunger and relief funds under board control has been another problem to some observers.

The board puts all the money in its care to work to earn income between the time it is received and spent. That includes world hunger and relief funds. Following general board guidelines, earnings go into the general fund. World hunger and relief earnings also go into this account, instead of earning separate income. The board does this to offset administrative and promotional costs and to allow 100 percent of every hunger and relief dollar given to go to the field, whether interest offsets costs or not.

In 1978, world hunger and relief funds earned more than \$80,000, but earnings increased to more than \$247,000 in 1979 and more than \$390,000 in 1980 as contributions increased and the board allowed more flexibility in how funds were invested.

"Since our ministries and support services at the Foreign Mission Board are so inextricably woven together, it's impossible to come up with a good figure about what it costs to administer hunger and relief funds," says Carl Johnson, board treasurer. "Such an estimate would have to involve a myriad of items, including compensation, travel, and expenses of board staff and missionaries on the field, and a host of interrelated support services provided by various offices at the board."

"To avoid taking administrative costs out of relief and hunger funds, the interest is plowed back to underwrite it," Johnson says. "Given the lack of consistency from year to year in contributions and our increased strategy to cut down the times such funds are unspent, there may be some years interest earned would exceed costs and other years in which it would not."

Johnson noted, however, that "to this point we may have earned more than we spent, but this will not be true as the lag time is shortened."

Parks notes that the board's commitment to Southern Baptists, no matter what the money earns, is to put 100 percent of their hunger and relief contributions on the field for the cause to which they were designated, unlike so many of the relief agencies which take expenses off the top of contributions, as well as from investment income earned.

"The big issue," adds William O'Brien, executive vice-president, "is not only the integrity of the actual amount given, but also the responsible use of it and all resources in the board's care."

Board allocates \$600,000 for hunger, adds staffer

RICHMOND, Va. (BP) — A direct telephone report from Upper Volta to Richmond dramatized the scope of Southern Baptist relief efforts as the Foreign Mission Board allocated more than \$600,000 hunger and relief dollars at its September meeting.

The total, destined for 27 hunger and relief projects in 17 countries,

represented one of two steps taken to speed up effective use of Southern Baptist world hunger and relief contributions.

The other was the naming of Timothy T. Brendle, missionary to Haiti since 1978, to serve as associate consultant for relief ministries under John R. Cheyne, consultant for relief ministries.

The board hopes to add at least four regional field consultants and other specialists on the field, in the months to come, to join a growing number of agricultural missionaries and others in combating world hunger and relief problems.

A North Carolinian, Brendle has been a pilot, electronics designer, youth minister, social ministries worker, and pastor in the United States and a general evangelist in Haiti. He was appointed by the board in November 1978.

Brendle attended the University of North Carolina, Chapel Hill, and Lenoir Rhyne College, Hickory, N.C., and is a graduate of Appalachian State University, Boone, N.C., and Southeastern Baptist Theological Seminary, Wake Forest, N.C.

The telephone call from Larry Cox, missionary in Upper Volta, came to John Mills, director for west Africa, during Mills' report to the board about overwhelming needs and unlimited challenges in the nations of west Africa.

Upper Volta will receive \$234,200, or nearly 39 percent, of the current hunger and relief allocation of \$600,530, believed to be only the second time in board history the total has topped \$600,000 in a single month.

The west African nation is the site of a joint venture between the board and Tennessee Baptists to build a dam and a 55-acre lake in the drought-ridden Sandwabo area and complete other hunger, health, evangelistic, and education-related projects.

In a conversation with Mills, amplified for board members to hear, Cox, an agricultural missionary, related how he is coordinating a growing stream of volunteers from Tennessee to try to reclaim Sandwabo from Africa's Sahel Desert region.

In the process, he declared, Southern Baptists, because of the warm responsiveness of Voltaics, will be able "to claim entire villages for Christ" in the closely interwoven evangelistic efforts already producing baptisms, churches, and preaching points. The project will affect more than 30,000 people in 17 villages.

Wilson assumes orientation post

RICHMOND, Va. (BP) — Michael Wilson, director of evangelism for the Colorado Baptist General Convention, has been named orientation manager for the Southern Baptist Foreign Mission Board's short-term volunteers and Partnership Evangelism teams.

Wilson's hiring comes as the board moves closer to assuming full responsibility for Partnership Evangelism, the program which links Southern Baptist churches to churches overseas through an exchange of pastor-led teams of laypersons.

That program has been most strongly promoted by World Evangelism Foundation, which is phasing out its organization because of Foreign Mission Board plans to accelerate Partnership Evangelism around the world.

Billy Peacock, veteran foreign missionary, already has been named to direct overseas aspects of the program and W.H. (Dub) Jackson Jr., president of WEF, has been named regional coordinator. The volunteer department of the board's office of human resources will add a staff member responsible for enlisting Partnership Evangelism teams.

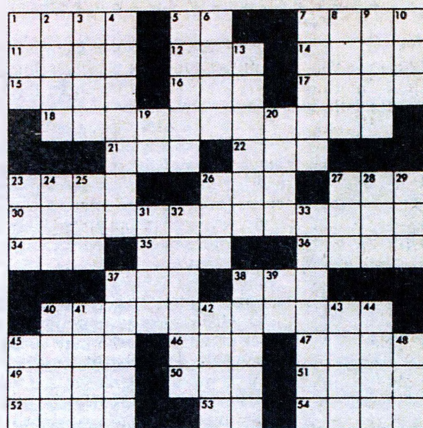
Wilson will coordinate evangelism training and cultural orientation for Partnership Evangelism teams and for mission volunteers serving four and one-half months or less. He will do the same for partnership mission teams sponsored by associations and state conventions.

A native of Henryetta, Okla., Wilson officially became a member of the Foreign Mission Board staff Sept. 15, when he left for London to observe a WEF-sponsored Partnership Evangelism crusade. He and his wife, Olivia, and their three children will move to Richmond shortly after Oct. 1.

Wilson is a graduate of Hardin-Simmons University in Abilene, Tex., and Southwestern Baptist Theological Seminary in Fort Worth, Tex.

Bible Puzzle

Answers on page 10



ACROSS

- 1 King of Amalek
(1 Sam. 15:20)
3 A zedemic degree: abbr.
7 Slender
11 "Whether we — or
sleep" (1 Thess. 5)
12 Talking animal
(Num. 22:30)
14 Platinum wire loop
15 Nod was east of it
(Gen. 4:16)
16 Greek letter
17 Son of Caleb
(1 Chron. 4:15)
18 "may — —"
(Luke 8:16)
21 Edible rootstock: Maori
22 Letters
23 It became Hebron
(Josh. 21:11)

- 26 Powerful initials
27 His sons were slain
(1 Sam. 4:11)
30 "and the life was
— — —" (John 1)
34 Cut of timber
35 Day: abbr.
36 "in the — of
uncleanness" (2 Pet. 2)
37 Play division
38 Goat-hair garment
40 "but shall have the
— — —" (John 8)
45 "had a — of balances"
(Rev. 6)
46 Quality: suffix
47 Streaky
49 Hoar frost
50 Sandpiper
51 Brunnehilde's mother

CRYPTOVERSE

UH CPVY TPYYPOWZM MNFA NTZW F ZMWW

ZMH FJQMZ MNSA VXMPYAWZM UW

Today's Cryptoverse clue: U equals M

- 52 Fish of the Nile
53 Citizen, of a kind: abbr.
54 Office equipment

DOWN

- 1 Wonder
2 Asher's brother
(Gen. 35:26; poss.)
3 West-Indian tree
4 Joab (1 Chron. 27:34)
5 Man of Gad
(Num. 13:15)
6 Tennis great
7 Ballads
8 Tender eyed
(Gen. 29:17)
9 "— — on the judgment
seat" (Acts 25:17)
10 Hebrew letter
13 "Be —, O all flesh"
(Zech. 2)
19 An intensive prefix
20 To the inside of
23 Ocean: abbr.
24 Greek letter
25 "to — I am ashamed"
(Luke 16)
26 Article
27 Flightless bird
28 Chinese coins
29 Banker's abbr.
31 Cannot be healed
(Deut. 28:27)
32 Gully
33 Threshed
37 Match
38 Word with noon or glow
39 Barrel: abbr.
40 Den
41 Place
(Num. 33:45; poss.)
42 Some bills
43 "In flaming —"
(2 Thess. 1)
44 Terminates
45 Before: prefix
48 Asian animal

Interpretation

Beware of false prophets

By Herschel H. Hobbs

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15).

Thus far in the Sermon on the Mount, Jesus has dealt with those who are His true followers or kingdom-citizens. In 7:15-23, He deals with pseudo-citizens, those who claim to be believers but who are not.

A false prophet is not a Christian who disagrees with you on Biblical interpretation. Neither is he one who expresses Christian truth in words and forms different from yours. The test is not in the wrappings but in the substance. Paul vehemently opposed the Judaizers who preach a false message (Galatians 1:6-10). But he rejoiced when men preached Christ, even out of mixed

motives (Philippians 1:15-18).

In Acts 20:29-30, Paul warned against grievous wolves from outside the flock who would ravage it. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Persecution from without draws the flock together. False prophets from within divide the flock.

Jesus said you do not gather grapes from thorns or figs from thistles. You may tie them onto them, but they will not grow there. You may dress a wolf in sheep's wool, but it will not grow wool. Good trees produce good fruit; evil trees produce evil fruit. They are known by their fruit. In some cases we may not readily discern the evil fruit of false prophets. But it will not escape God's detection at the final judgment (v. 19).

Jesus did not specify "good fruit." It appears throughout the sermon: salt and light (5:13-16); spirit, not the letter of the law (5:17-48); Christian love and discrimination (7:1-14).

Being a true prophet and/or Christian is not simply a matter of words or deeds. It is a personal relationship to Jesus Christ (7:21-23).

Foundation

Joint accounts

By Jonas L. Stewart

Joint bank accounts and joint ownership of property between husband and wife or other family members is one plan for passing property to the survivors in a very simple way. This can greatly simplify the administration of an estate.

There are warnings that need to be heeded in joint accounts and jointly held property. If both names are on an account, either person may withdraw from the account at any time. It is important that there be absolute trust in the other person.

Upon the death of either party to a joint account or other jointly held assets with right of survivorship, the property belongs to the survivor regardless of any provisions in a will. This has caused the plans of some people to be canceled because the survivor did not share the estate assets as the deceased had desired.

Three estates involving your Foundation have recently been affected by joint accounts. In two of these cases the survivors knew the intent of the deceased and made the funds available as originally intended. In the other incident, relatives and friends knew that a joint account was set up only for the convenience of the deceased. A stated purpose to others and in her will was that all of her estate would be left in trust to benefit the Lord's work. However, at her death the survivor whose name was on the joint account took it all.

Seek professional counsel before entering into such joint ownership, writing a will, or making other estate plans. It may be a small price to pay for assurance in the disposition of your estate.

For information about Christian estate planning write to your Foundation office.

Missionaries relocate

MONTEVIDEO, Uruguay — Faced with a critical need for field evangelists, the Uruguay Baptist Mission has voted to relocate Missionaries Wally and Betty Poor and Jimmie and Norma Spann in areas of Uruguay where Baptist work is weak or nonexistent.

Both couples will move from Montevideo, where the Poores divide their time between mass media work and a church they lead, and where the Spanns are involved in urban evangelism and theological education. The Poores will move to the department (state) of Canelones and the Spanns to the department of Maldonado.

Devotional

A forward look

By J. Victor Brown

"Forgetting those things which are behind, and reaching forward unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

A Christian ought to be characterized by the possession of the forward look. To keep looking back is not only perilous but also reflects on the nature and the character of God.

When God forgives sins, He not only forgives but forgets. He casts them behind His back and into the depths of the sea. "I am He that blot out thy transgressions for mine own sake, and will remember not thy sins" (Isaiah 43:25). If God does not harp on our past sins which He has forgiven, then for us to look back upon them, failing to forgive ourselves, is to make light of the mercy of God.

Not only should we apply the principles of the forward look to our own lives but also with regard to those about us. Each of us sin and come short of the glory of God. There is much to be desired in each of our lives. Others offend us, say unkind things about us, or desert us in times of personal stress.

But surely if God can say, "I will remember their (mine and yours) sins no more," we who have been less offended than has God, can also forgive and practice forgetfulness.

One of the devil's chief weapons for weakening Christians is tempting us to worry and fret over the past with its sins and imperfections. But all our worrying will not change the deed that has already been done nor the results it has brought about.

Once abiding in the love of our Christ, saved and forgiven by His mercy and grace, nothing in our past can separate and alienate us from God.

—Brown is assistant director, capital funding division, Stewardship Commission, SBC, Nashville, TN.



Brown

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FMB moves ahead with building plans

RICHMOND, Va. (BP) — Plans for a new Southern Baptist missionary orientation center moved forward in September as the Foreign Mission Board revised construction costs and learned that a Richmond couple has donated \$300,000 for the center's construction.

Harwood and Louise Blanks Cochrane, who earlier donated a 233-acre farm near Richmond as the site for the new center, have asked that proceeds from two pieces of property in downtown Richmond be used specifically for recreational facilities and landscaping.

The property, valued at about \$300,000, is located in an area of downtown Richmond which has historical value and may be considered for restoration.

The farm, donated in 1979 and valued at \$391,000, has been approved for development as an orientation center. Plans call for a complex exceeding \$8.6-million in construction costs and requiring an additional \$6-million in endowment for operation of the year-round facility. Construction is scheduled to begin in the spring of 1982.

Missionaries now are trained at Callaway Gardens, a resort facility near Pine Mountain, Ga., that is leased for two 12-week sessions in the spring and fall. By having its own training center near Richmond, the board hopes to have shorter and more frequent training sessions, enabling missionaries to move more quickly to the field after appointment.

Our People and Our Churches . . .

LEADERSHIP . . .

First Baptist Church, Adamsville, voted to call Dwight Porter as minister of music and youth. Porter, who began the ministry Sept. 14, previously served at Parkview Baptist Church in Jackson and Dixie Hills Baptist Church in Bolivar. A native of Bolivar, he has attended Union University in Jackson. Gary Kendrick is the pastor of the Adamsville church.

Hillcrest Baptist Church, Clarksville, called Larry Davis to come as minister of music and youth, a ministry he began Sept. 13. Davis, a native of Tupelo, Miss., is a graduate of Bryan College, Dayton, and Detroit Bible College, Detroit, Mich. Marvin E. Hines is the church's pastor.

Larry Jones was called as minister of education and youth by Bellevue Baptist Church, Nashville. Jones, a placement section supervisor at the Baptist Sunday School Board in Nashville, began the work Sept. 8. He is a graduate of Samford University, Birmingham, Ala., and Southern Baptist Theological Seminary, Louisville, Ky.

Calvary Baptist Church of Union city, called Mike Nolen as minister of music, youth, and ministries. Nolen, formerly of Broadway Baptist Church, Memphis, began the new position Aug. 22. James Kinsey is the pastor of the church.

John Lee was called by Two Rivers Baptist Church, Nashville, to come as its

Citizen's Corner
 By Jerry M. Self
 Public affairs and Christian life consultant
 *

The September issue of Nashville! magazine has an article entitled "To Bet or Not to Bet" by Joseph Sweat. In the article Sweat indicates that both pinball players and machine owners will be lobbying hard for a bill which will tax current machines. The bill would not change current law disallowing new machines being shipped into the state.

Sweat also lists some interesting arguments against pinball machine gambling. First he notes that taxes on pinball gambling would not bring in that much money. It would represent far less than one percent of the state revenues. In other words, it would not be worth the trouble it created.

Arzo Carson, director of the Tennessee Bureau of Investigation, expressed concern that gambling generates large amounts of cash without a bookkeeping system. Any gambling activity then becomes ripe for numerous illegal manipulations of money.

Carson also points out that gambling undermines the free enterprise system in that no product changes hands.

Sweat briefly outlines the history of gambling legislation in the state commenting that there seems to be a moral contradiction in saying some forms of gambling are moral issues and should be outlawed while other forms of gambling are acceptable. Bingo will remain a legal activity of "charitable" organizations even after pinball is outlawed this next summer.



Self

minister of music. Lee, who began Sept. 15, came to the church from First Baptist Church of Beaumont, Tex., and he was previously a director, singer, and instrumentalist for the Continental Singers and Orchestra, and a youth music specialist for the Baptist General Convention of Texas. He is a graduate of Baylor University, Waco, Tex. Ralph Stone is the church's pastor.

First Baptist Church, Cookeville, called Charlie Hutchinson as director for family ministries. Hutchinson, a member of the church for 10 years, is a graduate of Troy State University, Troy, Ala., and Tennessee Technological University, Cookeville. The De Funiak Springs, Fla., native will begin the ministry Oct. 1. Gerald L. Stow is the pastor of the church.

Allen Bowling accepted the call of Highland Heights Baptist Church, Memphis, to come as minister of music. Bowling, formerly minister of music at First Baptist Church of Smyrna, will begin the position Oct. 4. He has previously served Richland and Southmoor Baptist churches in Memphis and Arlington Heights Baptist Church, Fort Worth, Tex. He is a graduate of Memphis State University, Memphis, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. The pastor of the church is Ray E. Fowler.

Feathers Chapel Baptist Church, Somerville, called Melvin Carter as associate pastor. Carter, a member of the church for many years, has spoken in several churches and was a supply pastor. Carl Feathers is the pastor of the church.

Westside Baptist Church, Trenton, called Jerry Duffey, a senior at Union University in Jackson, as minister of youth. Herbert Lee is the church's pastor.

Maurice Blanchard was called as interim assistant to the pastor at East Ridge Baptist Church, Chattanooga. Blanchard and his wife are retired missionaries to India; he is a former president of the Baptist seminary there. Tom Lovorn is the pastor at East Ridge.

Glenwood Baptist Church of Oak Ridge called James H. Bryant as minister of education and youth. Bryant, a native of Decatur, Ga., is a graduate of Mercer University, Macon, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He began the ministry Sept. 8. Robert Burns is the pastor of the church.

PEOPLE . . .

Donald Ward was ordained as a deacon Sept. 13 by Central Baptist Church, Oak Ridge. W. Filmore Strunk is the church's pastor.

Mount Pisgah Baptist Church, Niota, ordained Earl Malone as a deacon Sept. 13. Tony Rutherford is the pastor of the church.

Parkburg calls Miller to fill pastorate

Parkburg Baptist Church, Pinson, called David Miller, a Lexington native, to come as pastor.

Miller, who began the ministry July 19, came from the pastorate of Eva Baptist Church, Eva. He is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky.

Doug Houston joined the staff of Baptist Ministries for the 1982 World's Fair Inc., Knoxville, as director of off-site ministries. Houston, a graduate of Mississippi State University, is a semester missionary assigned by the Southern Baptist Home Mission Board.

David Brewer was licensed to preach by Mount Ararat Baptist Church, Darden. Lauren Locke is the pastor of the church.

Pleasant Grove Baptist Church, Covington, ordained George McCommon and Dennis Troxel as deacons Sept. 13. Lowell B. Meade is the church's pastor.

Mr. and Mrs. Willis R. Allen celebrated their 59th wedding anniversary recently. The Allens are members of Oakwood Baptist Church, Knoxville, where Aubrey Hay is the pastor.

Mr. and Mrs. Wesley Harbin celebrated their 50th wedding anniversary Aug. 23. The Harbins are members of Timothy Street Baptist Church, Knoxville, where Gibbs Hammond is pastor.

Tim Thompson, pastor of Shady Grove Baptist Church in Somerville, was ordained Aug. 23 by Agape Baptist Church, Memphis. Agape is Thompson's home church. Hugh L. Callens is the pastor of the church.

REVIVALS . . .

A. Kim Cawley, pastor of Antioch Baptist Church of Humboldt, led the church in revival services recently. Don Holland, the church's minister of music, led the music for the services. The church recorded nine new members, two by letter and seven by profession of faith.

Hornbeak Baptist Church, Hornbeak, reported recent revival results of seven saved, six baptized, and several rededications. Richard Anderson is the pastor.

Reelfoot Baptist Church, Troy, was led in revival recently by Gerald Martin as evangelist, and Richard Cowen as music director. Pastor Richard O'Bryan reports three coming for baptism, one new member by letter, and over 16 rededications.

CORRECTION

The Sept. 16 Baptist and Reflector incorrectly reported that W. L. Stigler has been called as interim pastor of First Baptist Church, Donelson. Actually, Stigler is interim pastor at Donelson View Baptist Church, Donelson. Ralph Harris is pastor of First Baptist Church, Donelson.

We regret any embarrassment or inconvenience caused by our error.

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Raymond Leake of First Baptist Church of Richton, Miss., led Nashville's Third Baptist Church in revival Aug. 16-21. Bob Dorris of Hendersonville directed the music. Oran Collins, pastor of the church, reported five professions of faith and one addition by letter.

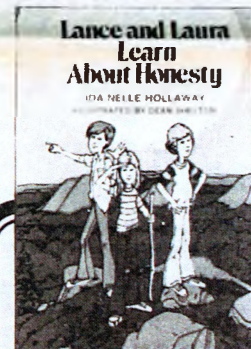
Wrigley Baptist Church, Wrigley, had a weekend revival Sept. 4-6, led by its pastor, Joe Christopher. Three additions to the church were reported.

Lincoln Baptist Church, Fayetteville, had revival services Aug. 13-20, led by Wade Clemons. Pastor Don Shultz reported 112 public decisions, of which there were 12 professions of faith.

Eastwood Baptist Church, Ooltewah, had a recent revival led by Bob Mowrey from Park Avenue Baptist Church in Nashville. Tommy Preston, of Sweetwater First Baptist Church, was the music director. F. Ray Walker, pastor of the church, reported two additions by baptism, four additions by letter, and several rededications.

Eastland Baptist Church, Ripley, held revival services Aug. 30 through Sept. 4. Luther Price, pastor of Geer Memorial Baptist Church, Easley, S. C. was the evangelist, and Wes Beavers, pastor of Curve Baptist Church in Ripley led the music. Eight professions of faith, two additions by letter, and 21 other decisions were reported by Pastor Bob Martin.

W. L. Shipman, director of missions for Polk County Baptist Association, led West Fentress Baptist Church of Jamestown in revival Sept. 7-13. Estus Humphrey, pastor of the church, reported several rededications.



"I think I'll go home and see what happens if I tell my mother the whole truth for once," consented Todd.

Instead of attending a skating party, Lance and Laura go exploring in the woods with Todd. From "The Secret" in chapter one to "The Apology" in chapter nine, this is an exciting story for middle and older age children.

Ida Nelle Holloway, a school teacher and author of Broadman's *To Teach a Child*, writes this life-teaching novel that teaches children the value of honesty. She resides in Nashville, Tennessee.

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BIBLE BOOK SERIES

Lesson for Sept. 27

Heeding timely words

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

Basic Passage: James 5:1-20

Focal Passages: James 5:1-3, 7-9, 13-20

The fast-moving, hard-hitting style of James culminates in the fifth chapter in which he covers no less than 15 topics.

James, like Paul, has much to say about the deportment of a disciple. In fact, the entire epistle is concerned with Christian conduct. While conduct is an invaluable testimony to the validity of one's salvation, it is totally irrelevant in producing that salvation. There is no greater testimony to the saving power of Jesus Christ than a transformed life. James says, "Faith without works is dead." By this he means that the absence of proper conduct could well be mute evidence of our lossness. We must live like what we are, new creations in Christ Jesus.

James deals severely with the conduct of the wealthy Christian (vv. 1-6). Because they have mistreated the poor and pampered themselves, he warns them of the misery to come. He reminds them that viewed from eternity their wealth is worthless.

Patience is a virtue obtained by suffering. James (v. 7) turns from the rich to the robbed, from the oppressor to the oppressed and simply says, "Be patient." How long are we to be patient? Until the coming of the Lord. Scripture offers no remedy for righting humanity's wrongs other than the coming of the Lord. Jesus taught us that we would always have the poor. Scripture teaches that unrighteousness, wars, famines, and earthquakes will both increase and intensify as the end draws near. When He comes He will set all things right, reward His own, and judge those who have rejected Him.

We are not to complain (v. 9). Read the Pentateuch and you will note that the chief sin of Israel was "murmuring." They did nothing but grumble, giving testimony to their lack of faith in God to direct their lives. Complaining contains the seeds of rebellion and is ultimately a refusal to submit to the Lordship of Jesus Christ. The difficulties about which we complain could very well be the chastening of the Lord which is for our good.

James gives us three examples of patience: the farmer (v. 7), the prophets (v. 10) and Job (v. 11). The patience of the farmer is understandable. With him there is both an element of control and a certain predictability about sowing and

reaping. He will see and benefit from the product of his labor. The patience of the prophet is quite different. Frequently, the more faithful he was to God, the more adversity he experienced. While the farmer's patience worked good for him, the prophet's produced difficulty.

The sufferings of Job are entirely different from either the farmer or the prophet. Unlike the farmer, he had no hope in the harvest. Unlike the prophet, he had no Word of God to sustain him. His sufferings were mysterious and unexplained. As far as he could see, they were without reason and void of purpose. Not only his advisors and friends, but even his wife denounced his faithfulness. There is perhaps no greater example of a blind, tenacious faith than that of Job's.

Jesus taught us that He was leaving us a special kind of peace that the world could not provide. The Christian is not to look for His peace in circumstances or positions of this world. Mistreatment and threat cannot diminish the peace that Jesus gives. So James admonishes (v. 12) that we ought not to be outspoken but rather that our conversation should be simple, holy, and to the point.

It would seem that sin and sickness is tied together in verses 15 and 16. This is the case in several instances (Acts 5:1-6; 1 Corinthians 11:30). We know that there are certain sinful attitudes that seem to induce sickness: lust, greed, malice, hate, worry, all have their adverse effect. These sins need to be confessed and repented of. We need to incorporate into our minds those attitudes that tend towards health: love, joy, peace, long-suffering, patience, and faith. These all have a healthful effect on our bodies.

Just as James singles out Job as the hero of patience, so he singles out Elijah as the hero of prayer. He first describes him as a man who has a nature like ours and all of our propensities to failure. He had no uniqueness of personality that we ourselves could not allow the Spirit to develop in us. He prayed earnestly that it might not rain. And it did not rain on the earth for three years and six months. Then, Elijah prayed again, and the sky poured rain and refreshed the earth.

James is telling us that there is no problem bigger than our God. If you are underpaid or mistreated, tell it to Jesus. If people are complaining falsely against you, tell it to Jesus. Are you cheerful, sick, suffering? Then pray. Go a step farther, call in the godly men of the church, let them pray with you about your problems. Confess your sins to them. Repent, and rejoice together. Take your problems in prayer to a Father that loves, cares, and responds to our prayer offered in faith.

It would be easy for someone to apply James' many injunctions and admonitions to everyone but themselves. A negative or critical spirit could develop. To avoid this, James issues one more injunction (vv. 19-20). He encourages us to love the wayward brother. We are to go to him, love him, minister to him, and encourage him back to the unity of the faith.

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UNIFORM LESSON SERIES

Lesson for Sept. 27

The everlasting God

By David J. Irby, chairman, department of religion and philosophy
Union University, Jackson

Basic Passage: Isaiah 40

Focal Passages: Isaiah 40:21-23, 25-31

While browsing in a Christian bookstore in Kingston, Jamaica, several years ago, I noticed and purchased a little book by J. B. Phillips entitled, *Your God is Too Small*. That book underscored the need for a concept and understanding of God as a God of power, majesty, and mercy. Our Scripture passage extolls the greatness and goodness of our God.

Chapter 40 of Isaiah begins a new section in the Book of Isaiah. The messages in chapters 40-66 are addressed to God's people who are exiled in Babylon.

The dreadful penalties of rebellion and unbelief which had been pronounced in earlier chapters had now befallen Israel. Her land had been ravaged by the Babylonians and her people taken into exile. The judgment of God was severe. Jerusalem had been destroyed, and the Jewish nation in Palestine was no more. All hope seemed to be gone.

However, the prophets to those in exile did not lose hope. These intrepid men looked beyond the humiliation of defeat to a brighter future for God's people. God was not yet through with His people. They envisioned God as working through a remnant of His people, the exiles, in order to accomplish His purposes.

These prophets spoke of God bringing His people back to their homeland and restoring the nation. That day of return and restoration would be a great day. It could be accomplished only by a great and merciful God. The prophet of Isaiah 40 describes such a God.

The good news (40:1-11)

Words of comfort and hope are spoken to Jerusalem and the cities of Judah. Their days of punishment are over. God is about to bring His people home to occupy these cities again. It will be like a new Exodus when God leads them out of captivity, through the wilderness, back home (v. 3). He will lead them gently, as a shepherd does his sheep, caring for their needs along the way (v. 11).

This redemptive act of God means that His glory has returned to Jerusalem, and "all flesh" shall see it (v. 5). Jerusalem and Judah are therefore instructed to look for this event by the command: "Behold your God" (v. 9). The words used to announce this event are "glad tidings." In the New Testament they are known as gospel!

The great God (40:12-26)

The one who will accomplish this deliverance and return of the people is Israel's God, the Creator and Lord of the universe. He is greater than Babylon, greater than the combined strength of all nations (vv. 12-17). He stands superior to the gods of other nations. They are but manmade idols, though they be adorned with precious metals (vv. 19-20).

Israel's God sits enthroned "Above the circle of the earth" (v. 22), a probable reference to the firmament (sky?) which overarches the earth (See Genesis 1:6-8). From this position of supremacy, God controls both men and nations (vv. 22-24). Even the stars, which were worshipped in Babylon, are subject to His command and control (v. 26).

Two questions in this passage extoll

the incomparable greatness of God. The first is asked by the prophet, and has been called "the culminating expression of Hebrew monotheism in the Old Testament:" "To whom then will you liken God, or what likeness compare with Him?" (v. 18). The second question is different in that it is put by God Himself: "To whom then will you compare Me, that I should be like him?" (v. 25).

The gracious God (40:27-31)

Although grace is a New Testament word, God's compassion toward His people in exile and His power to bring them home are vividly portrayed in this passage.

Embittered by their captivity, the Jewish exiles charge God with ignoring their plight and not caring for them (v. 27).

The prophet replies that their concept of God is too small. Their God is the Creator, the Everlasting God, and the God of power (v. 28). He also cares. Not only does He have power, He also gives power to those who need it. And all will need it, for the journey home will be tiring.

Even the young and the strong will grow weary because of the journey (vv. 29-30). But those weak ones who wait (expectantly!) for the Lord will be renewed by His power.

This strength from the Lord will be like the manna was to their fathers in the wilderness. It will enable them to complete their journey back home, whether by flying, running, or walking (v. 31). Many believe that the greater emphasis is placed on walking in verse 31.

The wilderness journey is long and hard, and the traffic moves slowly. But the revelation of God's glory at the end of the journey makes it worth the cost!

Robert Hughes undergoes bypass heart surgery

FRESNO, Calif. (BP) - Robert Hughes, executive director-treasurer of the Southern Baptist General Convention of California, is reported in stable condition after undergoing quadruple bypass heart surgery Sept. 16.

Hughes, 62, is expected to remain in the hospital until Sept. 24. In his absence, his duties are being carried on by Ralph Longshore, director of missions and assistant director-treasurer.

The four-hour surgical procedure was designed to correct extensive blockage which existed in Hughes' left heart artery. He suffered an angina attack Aug. 4, and was hospitalized for nine days. Until that attack, Hughes had no history of heart problems.

BIBLE PUZZLE ANSWERS

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E	D	E	N	C	H	I	N	A	A
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P	A	I	R	E	N	T	L	I	N
R	I	M	E	R	E	E	R	D	A
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"My soul followeth hard after thee: thy right hand upholdeth me" (Psa. 63:8).

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LIFE AND WORK SERIES
Lesson for Sept. 27

A good-neighbor policy

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

Basic Passages: Proverbs 3:28-30; 11:12; 14:20-21; 17:9-10; 26:18-19; 27:6a, 8-10, 17
Focal Passages: Proverbs 3:28-30; 26:18-19; 14:20-21; 17:9-10; 27:10, 17

One of the laments of our modern-day society is the anonymity in community life. We can live in a neighborhood all our lives and not know the folks next door.

Many of the barriers that separate our communities are artificial and man-made. These walls must be penetrated and overcome for a more meaningful and stable community. Proclaiming the Word of God is the most dynamic means of achieving such an ideal community.

We find many Scriptures in the Book of Proverbs that point the way toward a good-neighbor policy. When these basic, fundamental ideas are implemented, they will transform our neighborhoods into loving and caring societies.

One of the essential qualities in a good-neighbor policy is trust. The tranquility of most neighborhoods is very fragile. It does not take very much to set the wheels of discord into motion. Solomon warns that lies (3:28), gossip (11:12), and prejudice (14:20-21) are foes that stalk our neighborhoods. We must be wise to their satanic presence, lest we become an unsuspecting ally.

The only antidote for division and strife in our neighborhood is friendship founded on understanding and trust. It has been written, "Oh, kindly neighbor, war and strife shall end, when man has made the man next door his friend."

Secondly, a good-neighbor policy would include acceptance and tolerance (11:12-13 TLB). In most communities there are genetic and social differences. Without acceptance and tolerance these differences can become the source of open conflict. If we are to enjoy community life and friendship at its best, we must be tolerant and loving toward one another. Someone wrote, "A true friend is one who thinks you're a good egg even though you're slightly cracked."

A good neighbor nearby, recognized Solomon, is better than a brother far off (27:10). In our mobile society, many

families make their homes away from their native communities. In time of calamity, the distance may make it impossible for our families to come to the rescue. A nearby friend can offer valuable assistance.

Not the least in importance is the advice and good counsel that one can receive from a good neighbor. Solomon recognized the wise advice of a neighbor is a valuable asset (27:6a, 8-10, 17). "One of God's best gifts to man is a true friend," observed a grateful man. "He may serve as a second conscience."

The counsel of a wise neighbor may be unpleasant, but helpful. "Wounds from a friend are better than kisses from an enemy!" (27:6 TLB). A true friend will not be blinded by admiration. The friend who gives kisses when he ought to have given reproof has become an enemy. What would have become of David if his friend Nathan had lacked the courage to say to him, "Thou art the man."

After a review of the verses of Proverbs, one comes to the conclusion that a good-neighbor policy is a two-way street. To have good neighbors one must be a neighbor, and we must take the first step.

Do not sit around and lament that your neighborhood is an unfriendly place to live. Take Solomon's blueprint for a good neighbor policy and put it into action! Remember the folks next door are searching for a good neighbor.

Caribbean Baptists focus on evangelism

HOMESTEAD, Fla. — Focusing on evangelism during a recent meeting of the executive committee of the Caribbean Baptist Fellowship, 30 Baptists from 12 Caribbean nations shared reports on their three-year (1981-83) program, "Total Evangelism: Sharing the Good News," currently in the preparation stage.

They learned that the Caribbean Baptist Media Center in Nassau, Bahamas, is complete and that its television feature, "Caribbean Heartbeat," drew responses from 160 listeners last year. The week-long meeting was held at Coral Pines Baptist Camp, Homestead, Fla.

Former Moonie continues 'con game' with churches

ATLANTA (BP) — Despite wide news coverage of his activities, a young man who claims he has "just escaped from the Moonies" and needs help is continuing an apparent "con game" at churches.

George Trisko, described as about 25 years old, thin, and blond, has shown up recently at Meadows Baptist Church, College Park, Ga., and First Baptist Church, Orlando, Fla., making "commitments to Christ" in both cases.

He attended a Wednesday night prayer service at the suburban Atlanta church and "received Christ" after the pastor, Tracy Brinson, and a deacon prayed with him.

The deacons paid for a night's motel lodging, bought his dinner, and found him a job as a groundskeeper at a high-security condominium.

When one of the church members mentioned reading a Baptist Press story in the Christian Index, the Georgia Baptist state newspaper, warning churches about ex-Moonies who play a new "con game" wanting financial help, the pastor confronted George. He confessed he had lied about his needs, and admitted "the

article is about me."

The story told about George's visit to First Baptist Church, Auburn, Ala., where he claimed he had just escaped from the Moonies. Later he admitted he lied and did not need help.

In Orlando a few weeks later, he appeared at St. Luke's Episcopal Church, and was referred to the Christian Service Center which seeks to help indigent transients. The next morning, he went to First Baptist Church where he again made a profession of faith in Christ in the office of a church counseling minister.

Meanwhile, Mrs. Priscilla Williams, counselor at the Christian Service Center, had just returned from a vacation in Portland, Maine, where she read a United Press International story based on the Baptist Press report of George's activities in Auburn.

When Mrs. Williams confronted George, he confessed he had lied, refused any further help, and disappeared.

In Atlanta, George is reported to have contacted Pleasant Hill Baptist Church, College Park; First Christian Church of Forrest Park; and Trinity Congregational Holiness Church, Decatur, Ga.

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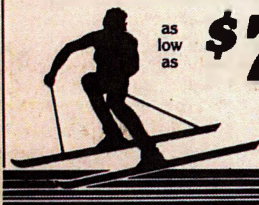
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Church's media library links with TV ministry

By Charles Willis

LAKE CHARLES, La. (BP)— For 16 years, Trinity Baptist Church has broadcast its Sunday morning worship services.

Only recently, however, has the church linked the television ministry with a media library ministry in an effort to improve and expand outreach and training.

While broadcasting is "old hat," the creative use of television and multiple use of videotapes through the media library "is pretty new to us," says Wayne Blankenship, the pastor. "We're still in the genesis stage."

Such cooperative efforts between telecommunications and media library ministries of Southern Baptist churches may be the wave of the future as plans are being made for a denominational telecommunications network by 1984.

At Trinity, two workers, Phyllis Tadlock, media services director, and Wayne Eskridge, director of television ministries, decided a year ago that cooperative work with videotapes would be in the best interests of everyone.

The church had a growing collection of videotapes, but they were inaccessible in a locked television booth. In the cooperative effort, the collection would be catalogued and made available. And, since some of the 10 media services personnel also work on the TV production crew, videotaping of worship services and special services could be done by the media service staff.

Today, the media center houses tapes of the most recent 20 weeks' Sunday morning services, a collection of taped witnessing classes led by the minister of outreach, and other special programs. Viewing of tapes in the media center has maintained a steady pace, with individuals and groups of up to 10 persons regularly using the service.

Each week the church staff critiques taped services, making suggestions to increase their effectiveness. Also, members who miss services or special programs use videotapes for personal growth and training.

A unique service being provided on a cost recovery basis is videotaped weddings.

Recently, videotaped messages from Blankenship were used in homes throughout the Lake Charles area during "cottage prayer meetings" prior to a revival.

Four of Blankenship's sermons were re-recorded on two tapes for missionaries in Kenya to use as examples of church services in the U.S.

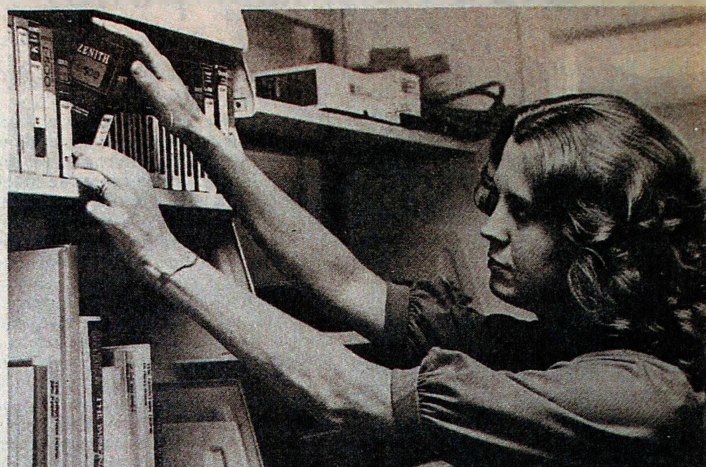
By linking the work of the television ministry and the media services

ministry, Blankenship feels the church members are "more aware of media. The media center is a failure unless we can get the people to use the materials and to take the resources outside the walls of the church," he said.

Mancil Ezell, secretary of the Baptist Sunday School Board's church media library department, said that "the advent of telecommunications and the video cassette has increased the potential for an even greater variety of Christian education and growth experiences. Just as Trinity Baptist has found," he said, "the media library can serve in all churches to expand video use in church programming."

Blankenship looks forward to the day when church members and leaders can take advantage of training opportunities beamed to the church from the Sunday School Board.

In the meantime, he is concerned with broadcasts from the church to the Lake Charles area. He feels strongly that the Sunday morning worship services are reaching shut-ins and others who have a religious orientation, but that the telecasts "reach very few lost people." For this reason, one of his dreams is that creative programming, including a talk show format, can be developed locally to reach the unsaved.



VIDEO LIBRARY — Phyllis Tadlock, media services director for Trinity Baptist Church, Lake Charles, La., makes videotapes accessible for members' use by providing storage space, a monitor, and a viewing area.

Other local programming may expand to include videotaped commercials for the church, counseling and Bible study involvement for home viewers, and programs on the church's ministries for new members to view in the media center.

"There's no limitation on what we can do with the television ministry and media services working together," said Blankenship. "All we need is a little more time, a little more money, and more people to work."

Oklahoma church tries talk show format

By Bob E. Mathews

OKLAHOMA CITY, Okla. (BP)— On Aug. 23, for the first time in about 50 years, the morning worship service of First Baptist Church, Oklahoma City, was not broadcast on radio.

A change in formats at station KOMA which had broadcast the church's service since 1931 took the church off radio, though morning services are still telecast.

Pastor Gene Garrison told members, "Audience ratings do not indicate that the weekly broadcast of our worship service is the wisest and best use of our time and money."

Faced with the change, Garrison and church leaders decided to take KOMA's offer of an alternate time and to try "something radically different."

So at 11 p.m. on a recent Sunday, Garrison went to the KOMA studios for the first broadcast of "Straight Line to the Pastor."

The format calls for a talk show where listeners call in and talk with Garrison on the air ... no long preaching, no long songs.

Garrison, "frightened to death" and

wondering who would be listening from 11 to midnight, hit the air "cold," no theme music, no introduction. Just "Good evening, I'm Gene Garrison, pastor of First Baptist Church, Oklahoma City, and the name of the program is Straight Line to the Pastor. Our phone number is 460-1520." He opened his Bible, read a few verses of Scripture and made a few comments while keeping an eye on the phone lights.

By 11:05 the lines lighted up and the calls started coming. The first caller, a young woman, asked how to pick the right church or denomination.

Garrison explained that a personal faith in Jesus as her Saviour is more important than a certain church and that she should attend where the doctrine is true to the Scriptures, where she could be fed spiritually and have her needs met.

Garrison's concern about getting calls was for naught. During the hour the longest time without a call was less than two minutes. Listeners called from the metropolitan area, Enid, northern Kansas, and Colorado Springs, Colo. The Colorado caller was the manager of a Christian radio station who complimented Garrison on his new venture and his handling of the new format.

In all, 21 calls were answered during the 58 minutes he was on the air. Subjects discussed by Garrison and the listeners included "sinless perfection," abortion, homosexuals, "know-it-all Baptists," the Ku Klux Klan using the Bible as justification of its deeds, a Christian dating a non-Christian, unmarried people living together, and backsliding.

The bulk of callers seemed to be people seeking straight answers to serious questions and probably taking advantage of the opportunity to talk to a minister while remaining anonymous. Only one or two tended to be argumentative and Garrison deftly handled their calls, managing to keep them from dominating the time.

A minister who had been fired from his

church and divorced from his wife talked with Garrison about unkind Christians and "no good" church members. Garrison suggested they meet for coffee and discuss the minister's problems in person. (Later the minister, now working in the oil industry, made a luncheon appointment with Garrison.)

After the first program, Garrison wrote in his church paper, "It is easy to see what kind of ministry this can become. People are grappling with personal problems, seeking someone to talk with them and respond to their needs."

During daytime hours when KOMA was broadcasting the church worship service, its signal covered 66 of Oklahoma's 77 counties. But at night the western half of the United States receives the 50,000-watt signal.

Radio and Television Commission marketing director Claude Cox urged the church to accept the station's offer of the alternate time despite its late hour, noting that KOMA's signal covers 22 states and has a listening audience of 1-million people.

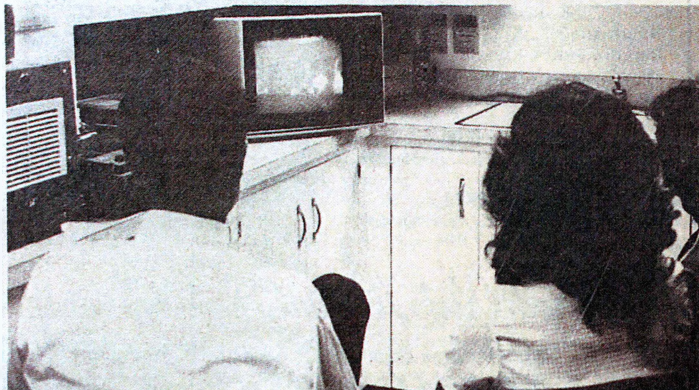
Ruschlikon sets enrollment record

RUSCHLIKON, Switzerland — As 66 students from 22 countries started the fall semester, Baptist Theological Seminary in Ruschlikon, Switzerland, reached an all-time high enrollment.

The previous high of 55 matriculated students was set in the 1969-70 academic session, according to seminary registrar, Doylene Wilkes. Last year 51 students were enrolled.

The registration of Piet Kingma of the Netherlands marked another milestone. Kingma, one of 19 new students beginning this term, became the 750th student in the institution's 33-year history.

In addition to 15 European countries, this year's students come from Australia, Indonesia, Israel, Japan, New Zealand, Nigeria, and the United States.



ABSENTEES CATCH UP — Members who miss worship services or special classes use videotapes to bring themselves up-to-date in areas of personal growth and training.