

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Tops \$100-million

Executive Committee sets 1982-83 budget

NASHVILLE (BP)— The first \$100-million budget in the history of the Southern Baptist Convention will be recommended to the 1982 annual meeting of the denomination.

A 1982-83 Cooperative Program Budget Goal of \$106-million was voted during the September meeting of the SBC Executive Committee, including a basic operating budget of \$96,635,000; a capital needs budget of \$3,365,000, and a Bold Mission Thrust Challenge section of \$6-million.

Only the overall goal was adopted in the September meeting. A detailed budget built around the goal will be considered during the February 1982 meeting for presentation to the annual meeting in New Orleans in June.

In addition to adopting the recommendation, Executive Committee members also gave approval to a proposal to develop detailed plans for a \$6.5-million office building to house the Executive Committee and other SBC agencies. (See related story on page 3.)

During the three-day meeting, the committee also elected officers and

authorized a report on "ascending and descending liability" of the agencies.

The committee elected John Dunaway, pastor of First Baptist Church of Corbin, Ky., as its chairman, replacing J. Howard Cobble, who became ineligible to serve when he moved from Georgia to Kentucky. Dunaway had been vice-president.

Also elected were Knoxville businessman William A. Fortune, vice-chairman, and Lois Wenger, of Orlando, Fla., as recording secretary. Mrs. Wenger replaced Donald Gent, of Evansville, Ind., who resigned to become chairman of the business and finance subcommittee.

A five-member committee "from within and without" the Executive Committee was authorized to oversee a study of the total implications of current legal problems of ascending and descending liability of churches, state convention, the SBC, and its agencies.

Ascending and descending liability is described as "the concept that the parent organization is legally liable for the actions of any subsidiary corporations or related institutions, even apart from any active conduct of the parent organization."

The study committee was authorized a budget of \$35,000, with \$5,000 from the Executive Committee and the remainder to be requested from SBC agencies and state conventions.

The question of ascending liability emerged for Southern Baptists in a lawsuit filed by an employee against the Baptist Brotherhood Commission, also naming the SBC as the parent organization of the Memphis-based agency.

The administrative and convention arrangements subcommittee reported it is continuing to study a proposal to grant agency status to Baptist Press, the denomination's news service, and said it

(Continued on page 3)



NEW OFFICERS — New officers of the Southern Baptist Executive Committee are (left to right) Lois Wenger of Orlando, Fla., recording secretary, William A. Fortune of Knoxville, vice-chairman; and John Dunaway of Corbin, Ky., chairman.

Baptist woman murdered in Ga.

ATLANTA (BP)— The daughter-in-law of a prominent Southern Baptist pastor in Atlanta was murdered and her co-worker severely injured during a lunchtime assault in a Decatur park Sept. 21.

Jean Buice, 35, daughter-in-law of Lester Buice, pastor of Rehoboth Baptist Church, was found dead in a culvert in Glen Lake Park following the midday attack on the two women as they enjoyed lunch in the park.

Authorities said two armed men in shorts and ski masks attacked Mrs. Buice and Betty Ann Miles while they were eating lunch. Ms. Miles escaped the assailants by climbing a fence into the yard of a home near the park, and was admitted to a local hospital and listed in fair condition. She had been beaten around the face and suffered from internal bleeding.

Authorities suspect robbery as a possible motive and are now looking for two black men seen fleeing the park about the time of the midday assault.

Mrs. Buice was a member of Rehoboth Baptist Church, where her father-in-law has been pastor for 34 years. She participated as a recreation director in the church's large sports program, coaching soccer and playing basketball and softball. Church staff reacted with dismay and said they were "shocked and saddened" by her death.

Lester Buice has been active in Georgia Baptist life. He was vice-president of the Georgia Baptist Convention from 1977-78, and is on the Georgia convention's Executive Committee.

Baptists express viewpoints against tuition tax credits

WASHINGTON (BP)— Tuition tax credit proposals pending before Congress are divisive, unconstitutional, and pose serious threats to public education, three Southern Baptists told a House education panel in Washington.

Baptist layman Charles McDaniel, Georgia's state superintendent of schools, underscored the threat to public education he sees in tuition tax credits during an oversight hearing by the House Subcommittee on Elementary, Secondary, and Vocational Education.

McDaniel said he had been in every Georgia school district in the past three years and said there is an exodus of the affluent and middle class taxpayers from public schools in favor of

"segregated private education."

"More and more our school districts have become schools for the poor, the black, and the disadvantaged," McDaniel said. He predicted the offer of a \$500 federal tax credit would promote additional white flight.

McDaniel questioned the constitutionality of the controversial proposals and warned that passage of tuition tax credits would lead to court battles and would divide Georgia communities and families.

John W. Baker, general counsel of the Baptist Joint Committee on Public Affairs, told the committee that his agency, which represents eight U.S. Baptist denominations, has consistently opposed tuition tax credits on both constitutional and public policy grounds. He cited a Southern Baptist Convention resolution specifically opposing tuition tax credits overwhelmingly adopted at the denomination's 1981 meeting in Los Angeles.

R.G. Puckett, executive director of Americans United for Separation of Church and State, agreed that the proposed tax credits would violate the First Amendment and predicted that their enactment would lead to more government entanglement with religion in church-related private schools.

"If government money goes to a religious institution," Puckett warned, "government intervention will follow."

John Chapoton, the Treasury Department's witness at the hearings, reiterated the president's support for the concept of tuition tax credits and indicated that the administration is "most eager" to work with Congress "at the appropriate time."

Fair Pavilion ground breaking set

Ground breaking ceremonies for the Baptist Pavilion at the 1982 Knoxville World's Fair will be held Saturday, Oct. 3 on the site. The ceremonies will begin at 10:30 a.m. EDT.

Participants in the ground breaking will be Knoxville Mayor Randy Tyree; S.H. (Bo) Roberts, World's Fair president; Wendell Belaw, Southern Baptist Home Mission Board; and David Peach, executive director of Baptist Ministries at the World's Fair.

Special music will be provided by a brass ensemble from Central Baptist Church of Bearden and a choral ensemble from Central Baptist Church of Fountain City.

The 4,000-square-foot Baptist Pavilion will contain a 265-seat theater, an entrance-exhibit area, a counseling room, and an office. It will serve as the center for ministries within the building and throughout the fair area.

Baptist officials noted that all interested persons are invited to the ground breaking service. It is suggested that entrance to the area be made either at the north gate, which is on Western Avenue by the L&N depot, or at the east gate on Clinch Avenue by the new Holiday Inn.

Southern Baptists will be the only religious group to have a separate pavilion at the 1982 World's Fair.



'Mission in Context' conference

SBC leaders explore mission strategy

RIDGECREST, N.C. (BP) — After taking a long hard look at 1980 census data and Bold Mission Thrust plans for the denomination, more than 940 associational, state, and national Southern Baptist leaders began to struggle with developing mission strategy on the associational level.

"Mission in Context," described as a "once-a-decade" national conference for associational directors of missions, ended with pleas from the director of missions for Atlanta Baptist Association and

the president of the SBC Home Mission Board urging a new role for the association as a base for mission strategy (see related stories on this page).

"The association is being called forth to a different kind of mission," said Eddie Gilstrap, director of missions in Atlanta. "We must become mission strategists where we are."

The Baptist association is best equipped to plan mission strategy because it is the closest organizational unit to the local church, Gilstrap in-

sisted. The association must be a full partner in the denomination in planning mission strategy, rather than simply being a "conduit" through which state and national Baptist bodies channel their plans, programs, and strategies.

In the final message of the three-day conference at Ridgecrest Baptist Conference Center, Home Mission Board President William G. Tanner urged the associational leaders to plan their own strategy in the context not only of their own association, but in the context of the whole world.

In a closing evaluation, the chairman of the "Mission in Context" steering committee, James Nelson of the Home Mission Board's associational missions division, observed the facts and data from the census report compared to Baptist church growth have been "rather pessimistic."

"But as redeemed people of God, we go with our theology. In Jesus Christ, we leave with a positive note."

An entire day during the conference was spent in workshops and data interpretation presentations introducing detailed Bold Mission Thrust plans for

the SBC for 1982-85, including nine projects under three priorities: "Reach People, Develop Believers, Strengthen Families." Participants were trained in how to use and interpret the 1980 census data when it becomes available.

The Home Mission Board research division provided conference participants with a 72-page manual and a 102-page workbook offering detailed, step-by-step suggestions on how to find and interpret 29 different "indicators" revealed by the census data.

An official of the U.S. Census Bureau in Washington, Les Solomon, said the two manuals were "by far the best example of use of census data that had been developed by an agency" outside the census bureau.

Frank Ambrose of Charlotte, N.C., regional information service specialist for the southeast regional offices of the census bureau, said the 12 regional census bureau offices have trained workers willing to conduct free training workshops for association and state Baptist leaders in how to find, use, and interpret census data.

Focus on people, sacrifice, Cothen, Pinson suggest

RIDGECREST, N.C. (BP) — Following an all-day examination of hard data from the 1980 census report, Southern Baptist Sunday School Board President Grady C. Cothen told Baptist mission leaders they must look not only at numbers, but at people in need and in spiritual poverty.

Statistics are only numerical illustrations of human misery, Cothen noted. "When we are talking about families that break up, we are not talking about psychological trends. We are talking about human beings suffering spiritual misery because they've got their lives all mixed up."

Cothen cited a long list of statistics showing increasingly relaxed attitudes among Americans toward parental responsibility, premarital sex, and unmarried couples living together.

In a world where it is common for a person to sacrifice his family for his own selfish desires, Cothen exhorted Baptists to preach the gospel with words, actions, and "transformed lives."

"Only Christ can help men and women want to be pure and knit families back together again. Only Christ can keep the Southern Baptist Convention on the right track," Cothen emphasized.

Cothen warned that Satan is doing everything he can to thwart Bold Mission Thrust. "He is dividing the churches. He is confusing the denomination, he has attacked every facet of Bold Mission Thrust."

In the conference's opening address, William A. Pinson said sharing the gospel with the entire world will require Southern Baptists to struggle with controversy and to sacrifice time, money, and comfort.

Cothen and Pinson, president of Golden Gate Baptist Theological Seminary in Mill Valley, Calif., addressed more than 900 associational directors of missions and state denominational leaders during sessions of "Mission in Context."

"Mission and controversy have gone hand in hand from the beginning," Pinson told Baptist leaders. "When Christians have been willing to follow the Biblical mandate to proclaim Jesus Christ as the only way to salvation," controversy has always followed. Both other religious groups and secular nonbelievers have objected in protest, Pinson said.

"To fail to share the gospel means we don't believe what the Bible says about the condition of the human race, we don't care about people, or we are too cowardly to endure the controversy that goes with mission efforts," he added.

Pinson said "mission thrusts will be throttled" until Southern Baptists

understand the Bible teaches a person to "earn all he can, live simply, and save all he can and then give all he can to see the gospel go on to the whole world."

He called for extensive training in the Biblical concepts of stewardship and missions and urged churches to give more to missions and use less money for day-to-day operations.

Researcher predicts decline in SBC growth unless Baptists reach blacks, ethnics

RIDGECREST, N.C. (BP) — Interpreting preliminary 1980 census data, the director of research for the Southern Baptist Home Mission Board predicted Southern Baptist church growth will continue to fall behind population growth in the South and in the cities unless Baptists focus more on reaching blacks and ethnics with the gospel.

"We will totally lose the cities if we don't become sensitive to the social and racial trends revealed in the census data," said Orrin D. Morris, who spoke twice during "Mission in Context," a "once-a-decade" meeting of Baptist mission leaders at Ridgecrest Baptist Conference Center.

Morris made a dozen predictions on the implications for Southern Baptist plans for the next 10 years, based on 1980 census data.

Reaching the large cities of the South with the gospel will present the more

formidable challenge to Southern Baptists, he observed, adding there will be little hope for growth in SBC work in southern cities apart from aggressively starting new churches among blacks, Hispanics, and other racial groups.

Citing "an obsession with bigness" among Baptists, Morris warned against the tendency of churches in the largest cities to become very large. As communities go through transition, smaller churches disband, merge, or relocate while larger churches seem to "survive" better.

Because Baptists believe "bigger is better," he said they tend to favor helping larger congregations get bigger, with little or no concern for helping small churches in racially changing areas, he added.

He also predicted two large periods of "white flight" before the turn of the century, the first in the mid-1980s and again in the late 1990s. This will leave the largest pools of unchurched persons, mostly blacks and Hispanics, in the cities.

Morris predicted the national mood will continue to be generally conservative through most of the 1980s, encouraging favorable attitudes toward organized religion in general and Southern Baptists in particular.

Population in the South will continue to mushroom, he said. Florida and Texas will account for one-half the population growth in the South in the next 10 years. Florida will become the fourth largest state by 1990 and Texas will become the second largest state, surpassing New York, by the late 1990s.

Nevertheless, the most rapid Southern Baptist growth will be in the Northeast, and the poorest rate of Baptist growth will be in the South, he said.

Backing his predictions with trends in the 1980 census, Morris pointed out Baptist church membership could not keep up with the population growth in 21 states, most of them in the south, between 1970-1980. Population in the South increased by 20 percent between 1970 and

1980, but Baptist membership increased only 15.4 percent, he said.

"These data cause Southern Baptist leaders great concern, especially as we review the goals of Bold Mission Thrust," Morris said.

SBC ethnic rise fails to keep pace with growth rate

ATLANTA (BP) — Increased membership of black, Hispanic, Indian, and other minority members in Southern Baptist churches is not keeping pace with the growth of these ethnic groups among the U.S. population, according to a recent Home Mission Board report.

Orrin Morris, board research division director and author of the report, found Hispanic Southern Baptists represent one of every 122 persons of Spanish origin in the U.S., while black Southern Baptists account for only one of every 331 American blacks.

Morris labeled the estimated total of 80,000 black Southern Baptists "inconsequential" compared to the jump in black population of nearly four-million in the past decade, to a total of 26.5-million.

While white population showed a six percent increase, the number of blacks rose 17.3 percent, and Hispanics rose from nine-million to 14.6-million, an increase of 61 percent. A change in recording accounted for much of the statistical increase of Hispanics. Hispanics in the "other" category were not counted as whites as they had been in 1970. The number of persons identified as Indian rose 71.4 percent from 1970 to 1980 — a jump Morris attributed to Indians' increasing awareness of their ethnic heritage.



CENSUS TALK — Orrin Morris (left), director of the HMB research division, discusses trends suggested by census data with U.S. Census Bureau officials Les Solomon (center) and Frank Ambrose.

'Charitable immunity' doctrine struck down

COLUMBIA, S.C. (BP)— Churches, institutions, and agencies of the South Carolina Baptist Convention are no longer immune to lawsuits "in tort" under a recent ruling of the South Carolina Supreme Court which abolished the doctrine of "charitable immunity."

A. Harold Cole, executive secretary-treasurer of the state convention, said the convention's churches and institutions which do not have adequate liability

insurance coverage protecting them against such suits should take steps to obtain the protection.

"In handing down this ruling," Cole explained, "the court could not have been more specific. This means churches and other charitable-type institutions will be subject to suit for incidents which have occurred within the last six years."

Preston Callison, attorney for the General Board of the South Carolina Baptist Convention, explained that lawsuits "in tort" are those arising from willful or negligent acts.

"Although I do not expect a sudden surge of suits against our churches and institutions," said Cole, "we can expect that the number of suits may increase, and the amounts of the judgments could grow in the next few years."

"This will probably result in much higher liability rates, and churches and other institutions must inaugurate loss-control programs which will minimize the occurrences that give rise to tort liability."

"Unfortunately, those churches which do not have liability insurance probably cannot obtain it for the period prior to the present date and may have to respond to judgment for past occurrences."

Before the court decision, churches, colleges, and other charitable-type institutions were protected because the doctrine held that such charities could not be sued for inflicting injury on recipients of the charity or on other members of the public, Callison explained.

The South Carolina Supreme Court decided to abolish the doctrine after a \$5,000 suit was filed on behalf of 11-year-old Matthew Barlow Fitzer of Columbia.

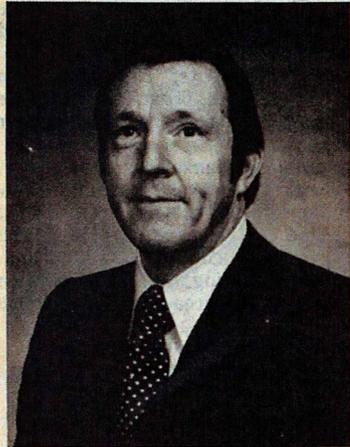
The boy allegedly suffered a head injury while attending a session at Camp Greenville of the Greenville Young Men's Christian Association.

The injury reportedly occurred during unsupervised "horseplay" as a result of the Greenville YMCA's alleged failure to provide adequate supervision.

Camp attorneys maintained the camp could not be sued under the "charitable immunity" doctrine.

In a 4-1 decision, the court termed the doctrine "antiquated," "archaic," and an "anachronism."

Callison said petition for a rehearing has been filed with the South Carolina Supreme Court. He said the General Board of South Carolina Baptist Convention may have an opportunity to participate in the rehearing.



Suggs elected TBC music head

The Executive board of the Tennessee Baptist Convention elected Julian S. Suggs as director of the convention's church music department, effective Jan. 1, 1982.

Suggs, currently program associate in the music department, was named to succeed present Director Frank Chariton, who will retire Dec. 31.

Suggs began as program associate in the TBC department in 1978. He was previously minister of music at Harrodsburg Baptist Church, Harrodsburg, Ky.; minister of music and youth at Highland Baptist Church, Hickory, N.C.; minister of music and education at First Baptist Churches of Athens, Lenoir City, and Murphy, N.C.; and associate pastor of Diamond Hill Baptist Church, Statesville, N.C.

A native of Hickory, N.C., Suggs received a bachelor of arts degree in religious education from Lenoir Rhyne College in Hickory, N.C.; a master of arts degree in music from Appalachian State University in Boone, N.C.; and a doctor of musical arts degree from Southern Baptist Theological Seminary, Louisville, Ky. His doctoral dissertation was on "The Program of Church Music Leadership Training for the Volunteer/Part-time Directors as Administered by State Music Departments of the Southern Baptist Convention."

Suggs is a member of the Centurymen, a musical performing group sponsored by the SBC Radio and Television Commission, the Southern Baptist Church Music Conference, the Tennessee Baptist Chorale, and the Phi Mu Alpha Sinfonia, a professional musicians' fraternity. He is a deacon and Sunday School teacher at Woodmont Baptist Church in Nashville.

Married to the former Frances Jean Sigmon of Hickory, N.C., Suggs has three children, David Julian, Richard Winston, and Jeanne Elizabeth.



ANY QUESTIONS? — Three "old-timers" of the SBC Executive Committee (on the left) welcomed two new committee members to last week's meeting. From left are Earl Wilson, Knoxville; Richard Patton, Portland; Martin Bradley, SBC recording secretary from Nashville; and newcomers Frank Ingraham, Franklin, and William Collins Jr., Memphis.

Executive Committee hears plan for new SBC Building

NASHVILLE (BP)— Detailed planning for a \$6.5-million office building to house the Southern Baptist Convention Executive Committee was authorized during the committee's September meeting.

After hearing a proposal by William A. Fortune, a Knoxville builder and vice-chairman of the committee, members approved, without opposing vote, proceeding with plans for the structure, which, if approved, would replace the current SBC Building at 460 James Robertson Parkway. (See editorial on page 4.)

Fortune was named chairman of the SBC Building Long-Range Study Committee in February 1980. Serving with him are current Executive Committee members Dotson M. Nelson Jr. of Birmingham, Ala., and Rodney Landes, of Eldorado, Ark.

The action approving making the detailed study also named W. Dewey Presley of Dallas and the "president of the SBC" to the committee. The current SBC president is Bailey Smith of Del City, Okla.

After a year and a half of study — which included questionnaires to the five SBC agencies which share the current 44,000-square-foot building — Fortune said it was determined a new building was needed which should contain at least twice as much floor space, and would cost in the range of \$6- to \$7-million.

Fortune, president of Rentenbach Engineering Co., of Knoxville, told members of plans to finance the building with industrial revenue bonds, lease it to the Executive Committee for 20 years

at an estimated \$12 per square foot annually, and then, at the end of the period, sell it to the SBC for \$1.

In order to allow such a transaction with Fortune, the Executive Committee approved an allowable exception to the SBC Business and Financial Plan, which says agencies "shall refrain from entering any business transaction with a trustee or employee" as "normal operating procedure."

The bylaws allow exceptions "at the discretion of the board of trustees in any case wherein it appears that a commodity or service is unavailable on a more favorable basis from any other source, or a commodity or service, at the discretion of the board, is found to be in the best interest of the agency."

The new building would be built on a tract adjacent to the Baptist Sunday School Board complex at Ninth Avenue North and Commerce Streets in downtown Nashville.

At the September meeting, committee members accepted the tract, valued at an estimated \$400,000, as a gift from the BSSB. The offer, made by BSSB trustees in their August meeting, is contingent on the construction of a building at the site.

For the committee, Fortune presented preliminary plans, prepared by Earl Swenson Associates Inc., a Nashville architectural firm, which calls for two levels of parking, three floors of meeting rooms, and four floors of office space.

1982-83 budget . . .

(Continued from page 1)

will make a full report in February. The proposal, made in a motion at the 1981 SBC in Los Angeles by Knoxville pastor Jimmy Stroud, was referred to the Executive Committee for study and a report to the 1982 annual meeting.

Members also voted to recommend to the 1982 SBC a change in the formula by which the Baptist Sunday School Board financially supports the SBC. The new formula, according to BSSB President Grady C. Cothen, allows escalation of the contribution in ratio to income of the board.

Members also accepted \$150,000 from the BSSB, \$100,000 of which will be allocated to the SBC operating reserve and the remainder to the operating budget.

In other action, committee members approved a \$1,832,500 budget for 1981-82; and authorized the lease of an automobile, including maintenance cost and operational expense, for Executive Secretary-Treasurer Harold C. Bennett.

FMB sends hunger funds to Poland

RICHMOND, Va. (BP) — The Foreign Mission Board released nearly \$303,000 in hunger relief funds Sept. 18 for use in five countries, including \$120,000 for Poland.

The action came just two days after the board earmarked another \$600,500 in hunger and relief funds at its September meeting for use in 27 projects in 17 countries.

The \$120,000 for hunger relief in Poland was cabled to John David Hopper, Southern Baptist fraternal representative to eastern Europe, according to John R. Cheyne, the board's consultant for relief ministries.

The remaining \$183,000 went to hunger programs in Tanzania, Uganda, Haiti, and Peru, Cheyne said, for such efforts as water supply, poultry projects, agricultural projects, a food-for-work irrigation project, and other developmental ministries.

The board's response to Polish needs came after conversations with Hopper and the Baptist World Alliance, said Cheyne, who also serves on the BWA's relief committee.

Cheyne said Hopper, who confirmed the need in conversation with Polish Baptist leaders, will distribute the funds in cooperation with West German Baptists for purchase of grain, oil for cooking, canned goods, and other items.

EDITORIAL

The proposed new SBC Building

Planning for a new Southern Baptist Convention Building in Nashville took a big step last week when the SBC Executive Committee authorized its Long-Range Study Committee to proceed with planning and to make a final report and recommendation at the Executive Committee's February meeting.

Because the Executive Committee has reached this step so quickly — at least in the way most Baptist committees operate — we wish to share some background information with our readers.

The first issue would be: Is there a need for a new SBC Building?

The present building grew out of a desire in the mid-1950s for such a facility to house the Executive Committee. It was felt at that time that a move from quarters in the Sunday School Board complex would give the Executive Committee more identity.

The 1958 convention, meeting in Houston, authorized the construction or purchase of an appropriate building. The motion added, "These facilities should also be available to the smaller agencies of the SBC which do not have their own facilities."

The construction of the present facility was authorized by the Executive Committee in June 1961, with a \$1.2-million gift from the Sunday School Board used for the purchase of property at 460 James Robertson Parkway and for construction. The building was occupied in February 1963.

Sharing space in the four-story structure are the Christian Life Commission, the Stewardship Commission, the Education Commission, the Southern Baptist Foundation, and the Seminary Extension Department.

At its February 1980 meeting the Executive Committee created a five-member Long-Range Study Committee to investigate the needs at the SBC Building. The chairman of the committee is William Fortune, a member of Knoxville's First Baptist Church and president of Rentenbach Engineering Co. of that city. Another Tennessean, Henry Horrell, a member of Nashville's Woodmont Baptist Church, served on the committee until he rotated off the Executive Committee last June.

Last week the study committee presented its report — first to the administrative and convention arrangements subcommittee and then to the full Executive Committee.

The report noted these findings:

- (1) Limited office and storage space. During these 18 years the staffs of these agencies have grown beyond what was needed in 1961. Also the 200-seat meeting room is not adequate to handle the attendance at Executive Committee meetings.
- (2) Inadequate parking. The 60 parking spaces, with no commercial parking in the area, have been noted for years. In 1977, the Executive Committee sought to purchase additional parking nearby, but was unsuccessful.
- (3) Problems with the air-conditioning and heating system. It was stated that a major renovation or complete replacement will be needed in the near future.
- (4) Building deterioration. No major renovation has been done to the building during these 18 years.

The first option considered by the Long-Range Study Committee was the construction of a fifth floor. The cost was estimated at \$1.5-million, but this

would solve only one of the four problems. Perhaps an additional \$1-million would be needed for renovation and a new expanded heating/cooling system.

Fortune (on behalf of the committee) began looking for property in the Nashville area. Discouraged by the cost of property, Fortune approached Grady Cothen, president of the Sunday School Board, about securing some of the board's property.

Cothen and the BSSB trustees offered to give a tract adjacent to the board at Ninth Avenue North and Commerce St. This tract is currently leased by the board to a commercial parking firm. The donation is contingent on the construction of a new SBC Building and that, when needed, the board would be allowed to use up to one-half of the parking spaces.

Fortune next approached Nashville architects, Earl Swensson Associates, to make preliminary designs at cost. This organization was the architect for the Tennessee Baptist Building, Belmont Plaza, and a number of noteworthy Nashville-area structures.

Last week the architect shared preliminary plans for a seven-story, energy-efficient, functional building. The first floor would contain the lobby, library, and meeting rooms. An auditorium and meeting rooms would fill the second floor. The third floor would contain meeting rooms, with several of these rooms constructed to serve as a balcony for the auditorium. Floors four through seven would be office space, using movable walls when adjustments would be needed. A two-level parking area would provide 110 spaces.

Fortune next approached Rentenbach Engineering Co., of which he is president and a minority stockholder. The firm's directors agreed to construct the proposed building without charging the usual developer's fee.

The next problem: How do you construct a building in these inflation-ridden days without money?

Fortune proposed that Rentenbach would seek a \$6.5-million issue of industrial revenue bonds for construction funds. The occupying agencies would pay \$12-per-square-foot rent per year for 20 years to retire the bonds. When the bond issue was paid off, Rentenbach would then "sell" the building to the Executive Committee for \$1.00. Comparable office space in Nashville is said to cost \$16-18 per square foot.

The value of the project to Rentenbach would be deferred tax payments of about \$1.5-million dollars, which would be made up during the second 10 years. The actual value to Rentenbach would be the use of this money during the first 10 years.

Last week, the Executive Committee voted to authorize the Long-Range Study Committee to proceed with planning for construction and leasing of a new SBC Building and to make a final report in February 1982. It was emphasized that the vote was "not committing ourselves to anything at this time." The only expenditure to date is \$6,512.50 for soil borings.

Between now and its February meeting, the Executive Committee must face some significant questions.

Should a Baptist organization be involved in a project which will provide tax benefits for a commercial company?

Would a building constructed by tax-free industrial revenue bonds have any restrictions regarding religious usage?

Are Southern Baptists willing to use Cooperative Program receipts to pay over \$900,000 per year in rent for the next 20 years for a new SBC Building?

And, another question: Because of possible "conflict of interest," is it wise for the Executive Committee to enter into a business transaction with one of its trustees?

Those who know William Fortune are convinced that everything he has done or will do in this relationship is unselfish and without improper motives. Simply stated, he has a desire to help the convention secure a new SBC Building, with as little expenditure as possible. This desire has prompted him to work out the proposed arrangement with the Sunday School Board, the architect, and the financing organization.

The SBC financial policy notes that "as a normal operating policy," agencies should refrain from entering business transactions with a trustee or employee. However, such arrangements are permitted when a commodity or service is unavailable "on a more favorable basis from any other source."

In the motion passed last week, the Executive Committee stated its understanding that the proposed contract with Rentenbach "will be in the best interest of the Southern Baptist Convention because the new building will be made available on a reduced rental basis for comparable office space and the building will be deeded to the convention at the end of a specified number of years."

The need for more office and parking space for the SBC Building occupants has been established. Now, the Executive Committee must decide if this proposal is the best way available to meet that need.

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Tries to solicit money...

'Singer' claims kinship with Francisco family

CHATANOOGA (BP)— A man, claiming to be the son of a noted Bible scholar and the brother of a Christian music star, recently visited Red Bank Baptist Church, Chattanooga, trying to solicit money.

The man, who says he is the son of the late Clyde T. Francisco, noted Old Testament professor at Southern Baptist Theological Seminary, and the brother of gospel singer-songwriter Don Francisco, has visited at least two Southern Baptist churches within the last few months, attempting to set up concerts or to perform in worship services.

Francisco, the John R. Sampey professor of Old Testament at Southern seminary, died Aug. 21, after suffering an apparent heart attack while conducting a Bible conference in Helena, Ga.

Don Francisco, his son, is a noted Christian recording artist and was the 1980 songwriter of the year of the Gospel Music Association.

"The family of Dr. Francisco consists of his wife, Nancy Lee, a son, Don, and a daughter, Carol Lee," said Don Francisco. "Anyone else claiming to be a relative is an impostor."

Francisco, who now lives near Crested Butte, Colo., added: "He has been following my dad around for a couple of years. At first, he showed up and begged food or however much money he thought

he could get. The singing and concerts, however, seem to be something new."

The most recent appearance occurred Sept. 23, when he went to Red Bank Baptist Church near Chattanooga attempting to perform at the Wednesday night service, to set up a "city-wide concert," to see records and to obtain a "love offering."

Billy Appling, Red Bank's minister of music, said the man gave his name as "B. J. Francisco. He walked into my office and said, 'Well, I guess you have heard we have lost our father.' He got real emotional about it, saying he was with his father when he passed away, and that he had been asked to fulfill Dr. Francisco's commitments for the next few years.

"He told me he had sung the previous Sunday at both worship services at First Baptist Church of Orlando, Fla., and mentioned revivals he had held in which huge numbers of professions of faith resulted," Appling said.

Appling became suspicious of the man's manner, and even more skeptical after listening to him play the piano and sing one of his own compositions. "He was barely adequate," Appling said.

As they parted, Appling was introduced to the man's pregnant wife, and given a record album. The album, called "B. J.'s Inner Feelings," featured two photographs of a group of singers, and the misspelled legend, "B. J. Francisco presents the Franciscos."

Appling described the man as "about medium height, with long medium brown hair, thinning out pretty much."

While the man failed in his try to perform at Red Bank Church, he did perform at a worship service of First Baptist Church of Jonesboro, Ga., in late June.

Charles Carter, pastor, said the man telephoned the church and identified himself as he later did in Red Bank. He also claimed to have sung with the Gaither Trio at the 1981 SBC in Los Angeles.

The man was allowed to sing, but was denied permission to give his testimony or to sell his record.

"It was atrocious," Carter said. "I was very embarrassed. He was completely out of sync with the tape. I just hoped they would get through at nearly the same time."

Carter said a church staffer checked the license plate on the man's automobile and discovered it was from Kentucky. No further inquiries were made, and Carter gave the man "only enough money to get out of town."

Gene Fore, pastor of Helena Baptist Church, where the elder Francisco was stricken, said he had never heard of the man. "I can assure you such a person definitely was not here," he said.

Lou Hildreth, who books the Gaithers through New Direction Artist Management of Nashville, said: "I can assure you that a B. J. Francisco or Francisco has never, ever appeared with the Gaithers." She added Don Francisco, however, had been a featured guest artist with the Gaithers for several years.

Ragan Vandegriff, minister of music at the Orlando church, when told of the claim, said he had never heard of B. J. Francisco or Francisco.

Don Francisco said the family does not wish punitive action against the man, but only that he be stopped from making his impersonations and that churches not get taken by the bogus relative.

Christian education faces threats in legal arena, says attorney

NASHVILLE (BP)— Christian education, praised during a two-day workshop for Baptist state convention and education executives, is being threatened by legal developments, said a Nashville attorney during the same workshop.

James H. Landes, executive director of the Baptist General Convention of Texas, praised Baptist colleges, calling them "an important steward of our Christian culture" and lauding the "deep spiritual bond" found there.

"A college should be a family," said Landes, former president of Hardin-Simmons University, Abilene, Tex. "Students are more than receptacles of facts and faculty members are more than peddlers of facts."

Nashville attorney James Guenther told workshop participants, which included state Baptist convention executive secretaries and chairpersons of state education commissions or committees, that Christian colleges have been on the "front lines of (church-state) legal battles in the past years."

Guenther explained that events during the past decade have caused an increase

in the number of court cases involving Baptist and other church-related colleges.

With the passage of certain federal laws and the adoption of guidelines — specifically the National Labor Relations Act and civil rights legislation — there has been a proliferation of suits by faculty and staff members "when colleges do not hire, fire, or grant tenure as they want," said Guenther.

As the age of majority has been lowered to 18 in most states, the "old role of the college as absentee parent" also has changed, said Guenther. Student consumerism has increased and today "the college catalog serves as a contractual relationship between college and student."

Guenther, legal counsel for both the Education Commission and the SBC Executive Committee, said that many legal questions Baptist colleges have faced now confront other Baptist institutions and will probably affect local churches in the future.

Guenther advised those interested in legal issues facing Baptists to watch developments in certain specific areas:

—Legal decisions concerning the question of ascending liability; specifically cases which address the question, "Is a parent organization of a religious body also liable in suits brought against a subsidiary agency?"

—A case against Bob Jones University, an independent religious school in South Carolina, which will answer the question of the federal government's right to take away the tax exempt status of a religious institution if the institution has a policy contrary to government guidelines — in this case, civil rights guidelines.

—Shock waves of suspicions concerning church wealth if Roman Catholic Cardinal Cody of Chicago is indicted and prosecuted for misuse of church funds.

To avoid legal problems, Guenther advised Baptist executives, college administrators, and church leaders to "operate in the sunshine — say what you mean and mean what you say."

Reagan nominates Baptist as envoy

BUIES CREEK, N.C. (BP)— David B. Funderburk, professor of history at Campbell University, has been nominated by President Reagan to be ambassador to Romania.

Funderburk, 37, would be one of the youngest ambassadors of the U.S. State Department. A vote on his nomination is expected by early October.

He and his wife have spent time in Romania over the past several years and he plans, upon confirmation, to affiliate with a Baptist congregation in Bucharest, where the American embassy is located.

He is familiar with Romania, having spent 1971 and 1972 there as a Fulbright student doing research and in 1975 as a Foreign Service staff officer. He was also there in 1976-77.

New lesson writers named

Two pastors have been named to write Sunday School lesson commentaries for the Baptist and Reflector during the next quarter.

Gerald L. Stow, pastor of First Baptist Church, Cookeville, will write the Life and Work series commentary; and Jerry Oakley, pastor of Springfield Baptist Church, Springfield, will provide the Bible Book series commentary. The first lessons for both writers appear in this issue of the Baptist and Reflector.

Stow, a native of Dresden, has been pastor of the Cookeville church since 1976. Before that he was pastor of South Fulton Baptist Church, South Fulton, for 11 years. He has also served as pastor of churches in Texas.

Active in Southern Baptist life, Stow has served as president of the Executive Board of the Tennessee Baptist Convention. He has also served as a trustee of the Southern Baptist Home Mission Board and as moderator of the Stone Association of Baptists. He is a graduate of the University of Tennessee, Knoxville; Southwestern Baptist Theological Seminary, Fort Worth, Tex.; and Southern Baptist Theological Seminary, Louisville, Ky.

Oakley has been pastor of the Springfield church for about four years. Prior

to that, he was a pastor in Kentucky. He is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky.

Currently president of the Tennessee Baptist Pastors' Conference, Oakley had served as president of the Kentucky Baptist Pastors' Conference while he was a pastor in that state. He is currently a member of the Executive Board of the Tennessee Baptist Convention.

Union alumni to meet Oct. 5 in Brentwood

Union University alumni and their spouses from throughout middle Tennessee will gather Oct. 5 in Brentwood for their fall chapter meeting.

A dutch treat meal will begin at 6:30 p.m. in the dining room of the Tennessee Baptist Convention building. The fellowship meeting will conclude around 8:30 p.m.

Administrators from the Jackson college will be present for the program, which will be presided over by Wayne Brown, chapter president. A brief address by Nashville educator and Union graduate Bill Trout will be preceded by an update on the college's Expansion Program fund drive. New officers will also be elected for two-year terms.

Personal perspective

By TOM MADDEN
TBC executive secretary

Recently I did a brief study of the way the word "full" is used in the Bible. Let me share a few of my thoughts.

One observation is that Satan would like to make the hearts of people full with evil as He did with Ananias and Sapphira. Sinful man is described as being full of envy, murder, extortion, and hypocrisy. Hell is pictured as never being full, but always eager to drag others into it.

"Full" is also used to describe the dedication of God's people. Caleb was a man who fully followed the Lord. Joshua was full of the Spirit. Stephen was full of faith and Barnabas was full of the Holy Ghost. Dorcas was full of good works.

The Gospel of John presents Christ as full of grace and truth. The entire ministry of our Lord was a demonstration of the fullness of His grace. He shared that grace with the sinful, the sick, and the broken. He never failed to pour out His grace and never has His grace been depleted.

He was full of truth. Never was He anything but truth. He said, "I am the way, the truth, and the life." He was the truth about God, sin, salvation, man, and death.

Many have recognized His glory, have experienced His grace, and have accepted His truths. The heartbreak is that while all people might be filled with His presence, multitudes have permitted the devil to fill their lives with evil.



Madden

World hunger: the current situation

EDITOR'S NOTE: This is the second 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 Gary Gunderson

For more than a decade, Southern Baptists have listened to the tragic news of hunger around the world until gradually the edges of the crises have blurred in our minds. Is it Bangladesh or Cambodia, Somalia or Upper Volta, Brazil or India that is suffering today?

The telethons and urgent appeals for compassion have shown no sign of lessening even though some of us are beginning to feel a bit numb. As one honest pastor said, "All that I've heard about hunger makes it seem hopeless. How can I be expected to sacrifice for people who have no hope and whose problems I do not understand?"

Is there any hope for hungry people? Many experts give a careful "yes" while underlining the fact that no simple answers exist.

"There is nothing easy about world hunger," says John Cheyne, relief ministries consultant for the Foreign Mission Board, "neither in analyzing the problems or in designing the solution."

Hunger in Africa

Thousands upon thousands of Africans hover on the edge of starvation, caught in a brutal combination of bad weather and bad politics. Cheyne reports that over 1.7-million refugees have fled into Somalia, a poor nation bordering Ethiopia and Kenya on the northeastern coast of Africa. Southern Baptists have assisted with funds channeled through the Baptist World Alliance. Others fleeing the drought and violence of Ethiopia have taken refuge in Kenya where Southern Baptist missionaries can assist them directly. Many of the refugees are proud nomads and small farmers who have had their livelihoods destroyed. The refugees, pawns of international politics, are vulnerable to unpredictable weather patterns and are locked in poverty.

Further south in Africa, Uganda continues to struggle with the devastating legacy of Idi Amin. Unstable political currents amplify unstable weather and hamper the vast task of rebuilding a shattered country. Here Southern Baptists are assisting in both agricultural and medical work.

Western Africa is presently vulnerable to widespread famine too. Cheyne reports that in the area surrounding the Foreign Mission Board's Total Impact Project in Upper Volta, the harvest is two months away but granaries are empty.

"There is simply no grain left," says Cheyne. Although the project focus is long-term agricultural and community development, the overriding need is for immediate food distribution. Southern Baptists are purchasing grain at wholesale cost to tide them over till harvest, but the community refuses to accept the grain without paying for it. Hundreds of other villages face real suffering as depleted food reserves and rocketing costs price food out of reach of their meager incomes. Thousands will not live to see the eventual benefits of long-term agricultural improvements — they will starve.

Tennessee Baptists are focusing on Upper Volta in an effort to channel the money and volunteers from Tennessee to

help meet a specific hunger need.

The Upper Volta Hunger and Relief Project, co-sponsored by Tennessee Baptists and the Foreign Mission Board, endeavors to help improve the total living conditions of people in several villages in the Sanwabo area of Upper Volta. Plans call for the building of a dam to conserve rainy-season water for dry-season use. It also involves training in improved farming techniques and livestock raising, health care, literacy, evangelism, and church development. Gifts for the project should be clearly designated "Upper Volta Hunger and Relief Project," and should be channeled through the Tennessee Baptist Convention offices.

The Asian drama Asia, even in this relatively good year, contains roughly two-thirds of the one-half-billion people suffering from hunger. Last year's widely publicized Cambodian famine is much improved. Bangladesh, to many a symbol of world hunger, is experiencing good harvests, and India has actually been exporting grain to other needy nations.

But while the production of food has dramatically improved, hundreds of millions of persons still lack the land or the employment they need to obtain food enough to live on. As long as people are in poverty, more food does not auto-

matically mean less hunger. Serious political unrest keeps Southeast Asia in turmoil forcing thousands of refugees into Thailand from Burma, Laos, and Cambodia. The Asian drama of hunger is far from resolved.

In the Western Hemisphere the overall situation is much better than in Asia or Africa, but millions of persons are still hungry. The region's economic growth has bypassed whole populations and the predictable result is hunger. Weather has been disastrous in some areas such as the Parana River Valley of Brazil where floods and droughts have alternated in a deadly pattern. Southern Baptists have responded with hundreds of thousands of dollars channeled into creative, long-term projects aimed at making the people less vulnerable and more self-supporting.

In other countries such as El Salvador, people are hungry because of civil war and economic disruption. Southern Baptists try to help the victims in this sensitive situation while walking a tightrope between opposing sides. As always,

compassion for the hungry demands courage, judgment, and sensitivity.

Often when world hunger is discussed, the United States is left out. But we must not forget that for millions of children, elderly, and the very poor, hunger is a daily reality.

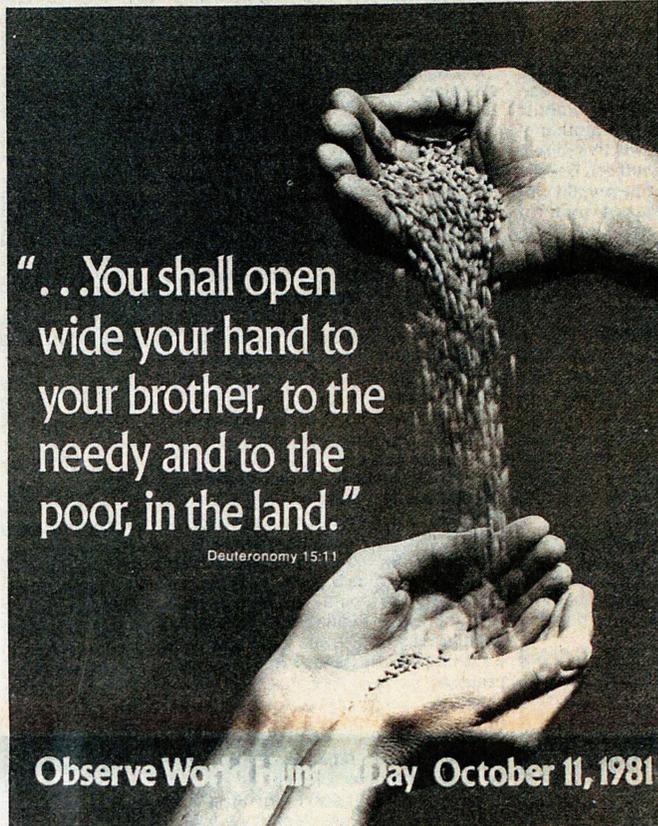
A complex issue

What sense is to be made of the overwhelming fact of world hunger? We need to realize that hunger is primarily the result of human decision, not natural disaster. For the most part, we hear of hunger after some particular crisis, a flood or an earthquake, but more persons have starved because of war and politics than from all floods and droughts that have ever been.

We must realize that hunger is connected in very complex ways to a host of problems. People do not just one day starve after leading otherwise normal lives. "To deal with hunger," says Cheyne, "is to impact the totality of human needs in a particular situation." The same people who are hungry are suffering from minimal medical care, poor housing, lack of clean water, no education, no land or steady employment, and little political voice. Lack of food is only part of a complicated reality.

We must begin to understand that hunger is not necessary. It does not have to be. Nearly every recent report concerning hunger from government or religious groups concludes that we have the technology and knowledge to end hunger. The question is whether we will care enough to get on with the task.

—Gary Gunderson is co-editor of SEEDS Magazine, a ministry of Oakhurst Baptist Church, Decatur, Ga.



"...You shall open wide your hand to your brother, to the needy and to the poor, in the land."

Deuteronomy 15:11

Observe World Hunger Day October 11, 1981

Strickland voices concern over FMB hunger report

DALLAS (BP)— Phil Strickland, director of the Texas Baptist Christian Life Commission, has expressed concern over the Southern Baptist Foreign Mission Board's report that more than \$4.5-million in world hunger and relief gifts is still unallocated (see Baptist and Reflector, Sept. 23, page 7).

"I'm concerned that it might leave the impression that there's more than enough in the cupboard to take care of the needs," said Strickland, who has visited refugee camps in Cambodia and other nations in his responsibilities to help inform Texas Baptists of world hunger needs.

"Since Oct. 11 is World Hunger Day across the Southern Baptist Convention, it would be tragic for Baptists to get the impression that their gifts for hungry people are not needed," he said.

"The cupboard, in fact, is nearly bare. We are facing massive food shortages in many areas of Africa. Jesus commands us to deal with these as well as to find creative means of meeting the entrenched, habitual hunger needs existing in many other areas."

Southern Baptists gave more than \$5.6-million for world hunger and relief last year and through July 31, have given more than \$1.8-million in 1981.

Cutting into the backlog, the Foreign Mission Board has disbursed more than \$2-million for hunger and relief ministries in 1981.

"The solution is not for Southern Baptists to decrease giving but for the board to enlarge the funnel through which world hunger funds flow," said John R. Cheyne, consultant for relief ministries.

Strickland underscored the statement of the Foreign Mission Board's vice-president for planning, Winston Crawley, that the number of career missionaries committed to and trained for world hunger ministries must be multiplied.

It is true, said Strickland, that the Foreign Mission Board must exercise care that new appointees on the field and in Richmond be trained for and committed to world hunger ministry, as well as evangelism and church planting.

"Hopefully these are first steps in moving rapidly to create what can be the most effective and compassionate delivery system on earth for world hunger funds," he added.

"We have enormous potential to demonstrate and validate our Christian compassion, but an effective world hunger program has to do more than meet immediate needs. It has to teach people how to fill their own cupboards."

"This effort of the Foreign Mission Board should be just a beginning. We must be good stewards in moving rapidly to create an even more effective ministry, since Baptists are going to continue to accelerate their response to world hunger."



Baptists prepare for the Fair

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

By Al Shackleford

The Executive Board of the Knox County Association of Baptists was holding its regular monthly meeting Sept. 10, 1979, when Billy Edmonds, then pastor of Trinity Baptist Church, initiated a discussion of how Baptists might respond to the 1982 World's Fair.

Many local religious leaders — including some Baptists — had expressed opposition to a feared influx of vandals, thieves, and prostitutes along with the millions of fair visitors. Edmonds, however, hoped that Baptists might see the fair as an opportunity to give a Christian witness to those who would attend.

The discussion led to the passage of a motion that the moderator, Taylor Smith, appoint a committee to investigate the possibility of a ministry during the May-October 1982 international event. Named to the committee were Ted Huckaby as chairman, then pastor of John Sevier Baptist Church; David Peach, then pastor of Island Home Baptist Church; Mrs. Judy Trivette, associational WMU director; Paul Schattel, a member of First Baptist Church, Concord.

This Expo '82 Committee, as it was then called, recognized that if the tremendous task was to be successful, the project would need to involve more than the Knox County Association. Contacts were made with the Tennessee Baptist Convention and several agencies of the Southern Baptist Convention.

The first encouraging response came in December 1979 when the Executive Board of the Tennessee Baptist Convention allocated \$13,259.65 from Cooperative Program funds received above the 1978-79 goal.

At the next TBC Executive Board meeting in May 1980, the board voted that \$5,000 from the 1980 Golden State Missions Offering would go toward the proposed project.

Meanwhile, interest had been expressed by the SBC Home Mission Board, which had spearheaded such a ministry at the 1980 Winter Olympics in Lake Placid, N.Y.

On May 6, 1980, the Knoxville committee met with representatives of the Home Mission Board and the TBC Executive Board. Part of the day was spent with World's Fair officials.

It was decided that a working committee should be formed, and this committee became known as "Baptist Ministries at the 1982 World's Fair." The committee was composed of Peach as chairman; Bill Lee and Ken Pickett of the Home Mission Board staff; Mrs. Sarah Roberts, a member of Knoxville's First Baptist Church and wife of the World's Fair president, S.H. (Bo) Roberts; and Don Pharris, pastor of North Etowah Baptist Church, Etowah, and chairman of the TBC Executive Board's denominational cooperation committee.

Encouragement led the committee to plan for a Baptist Pavilion on the World's Fair site. This resulted in the selection of a 5,100-square-foot location near the center of the complex. Restriction would limit the pavilion to 4,000 square feet,

with the remainder for walks and landscaping.

The cost of the land for the six-month run is \$153,000. In order to negotiate the property lease, a corporation was formed to meet the fair's requirement that such leases are made only with corporations or nations. Baptist Ministries at the 1982 World's Fair Inc. was incorporated by Peach, Mrs. Roberts, Lee and Pharris.

On Dec. 20, 1980, these four (as individuals) signed the contract for the 5,100-square-foot site. This was reported to be the first such contract signed by a religious organization and the first signed by any corporation for its own pavilion.

The \$153,000 cost is to be paid in four equal payments which are due 30 days after signing; March 1, 1980; Sept. 1, 1981; and Feb. 1, 1981. The first three payments have been made, Peach said.

Meanwhile, work was proceeding on what to put on the property.

In April of this year, the Nashville firm of Orr/Houk Associates was designated as architect. The two principals, Frank Orr and Ed Houk, are members of Nashville's Woodmont Baptist Church. The metal building will contain a 265-seat theater at which will be performed a musical drama several times every day, an entrance-exhibit area, a counseling room, and an office.

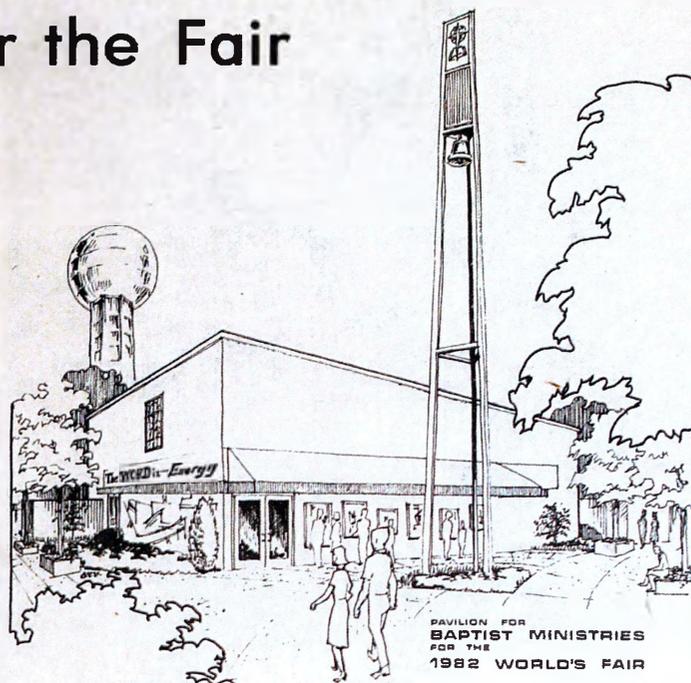
The Baptist Pavilion will be constructed by Rentenbach Engineering Co. of Knoxville, whose president is William Fortune, a member of Knoxville's First Baptist Church. Peach said that Rentenbach has agreed to construct the pavilion (valued at \$160,000) for the budgeted \$115,000.

The total budget for the project has been set at \$400,000.

The handling of finances will be by Knox County Association of Baptists, through its World's Fair Committee. The chairman is James McCluskey, pastor of Wallace Memorial Baptist Church. Other members are Wayne McMillan, pastor of Grassy Valley Baptist Church; Billy Daniel, pastor of Hollywood Hills Baptist Church; Mrs. Trivette; and Schattel.

Southern Baptist officials and its Executive Committee felt that SBC contributions should come through the Home Mission Board, whose program statement includes such involvements within the United States. Subsequently the HMB has committed \$90,000 toward the project.

In December 1980, the TBC Executive Board granted an additional \$25,000 from



PAVILION FOR BAPTIST MINISTRIES FOR THE 1982 WORLD'S FAIR

the Cooperative Program gifts received above the 1979-80 goal. Then in May of this year the board allocated \$7,500 from the 1981 Golden State Missions Offering.

At its 1980 annual meeting, the Knox County association committed \$20,000 from its 1981 budget and an additional \$20,000 from its 1982 budget.

Meanwhile, churches in the association are being asked to pledge \$125,000. Ted Huckaby, director of missions, notes that local interest is growing. The number of churches making financial commitments has grown from 16 to 90 in recent months. "There has almost been a complete turnabout in our churches and community," Huckaby said. "The interest is now in witnessing at the fair — not in politics about the fair."

The remaining \$150,000 will be sought from interested individuals. The committee is seeking 300 Baptists who will donate \$500 each for the project.

Baptist involvement is being coordinated from office space which is being donated by the Baptist Student Center on the University of Tennessee campus.

Early in the project, it was determined that a full-time executive director should be named, and David Peach was chosen, assuming that post Jan. 1, 1981. The assistant director is Gwen Blythe, a US-2 missionary provided by the Home Mission Board. Other staff workers include Mrs. Roberts as treasurer;

Frances Sproue, a Mission Service Corps volunteer; and Marie Burnes, a Christian Service Corps volunteer.

At this stage, Baptist leaders in the Knoxville area express excited optimism. Much progress has been made in recent months, and the interest is said to be accelerating.

A major step toward the reality of a definite Baptist witness at the World's Fair will come next Saturday, Oct. 3, at 10:30 a.m. EDT, when ground breaking ceremonies will be held on the site of the Baptist Pavilion.

It is now certain that Southern Baptists will have a pavilion strategically located near the heart of the fair property.

But, what will Southern Baptists do with and through this building during the May-October 1982 World's Fair? How will Baptists make an impact for Christ on the World's Fair visitors and workers?

This will be the subject of the third part of this series, which will be printed next week.



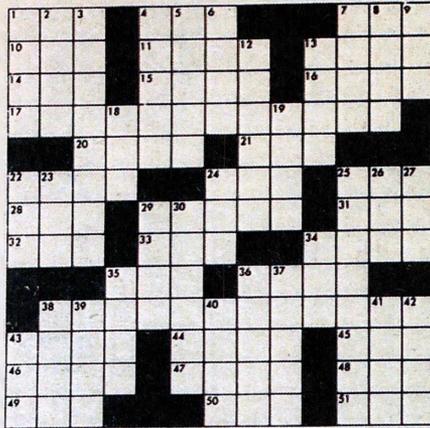
PLANNING — Discussing possible publicity items for Baptist involvement at the World's Fair are (from left) David Peach, Ted Huckaby, and James McCluskey.



RIGHT HERE — Baptist leaders in the World's Fair ministries stand on the site of the Baptist Pavilion, which will be located in the shadow of the Sun-Sphere, symbol of the 1982 World's Fair in Knoxville.

Bible Puzzle

Answers on page 10



ACROSS

- 1 Kind of flesh (Lev. 13:10)
- 4 "and — his hand" (Zeph. 2:15)
- 7 Simian
- 10 Mellow
- 11 Dismounted
- 13 Righteous one (Matt. 23:35)
- 14 Tent, of a kind
- 15 Monster
- 16 "a — of divorcement" (Mark 10)
- 17 Dust (Isa. 65:25; 2 words)
- 20 "take thine —" (Luke 12:19)
- 21 Make lace

- 22 "that he shall — for it" (1 John 5)
- 24 Number of lepers (Luke 17:12)
- 25 Prone
- 28 Ad —
- 29 Before the ear (Mark 4:28)
- 31 Welcome wreath
- 32 The study of fish; abbr.
- 33 "And all that handle the —" (Ezek. 27)
- 34 Race
- 35 " — Jerusalem"; (Rev. 21)
- 36 "at Caesar's judgment —" (Acts 25)
- 38 "Make thee a —" (Num. 21)

- 43 Alders
- 44 Diminutive of Henrietta
- 45 Rhine tributary
- 46 Dregs
- 47 Brown kiwis
- 48 Route; abbr.
- 49 Honey maker
- 50 Goddess of mischief
- 51 Habitual drinker

DOWN

- 1 Short, sharp blows
- 2 Chills and fever
- 3 " — —, warning every man" (Col. 1)
- 4 Reaper's recompense (John 4:36)
- 5 Kind of skirt
- 6 Covered with gold
- 7 Asa's father (1 Chron. 3:10)
- 8 Hide
- 9 Letter
- 12 "And have — the good word" (Heb. 6)
- 13 Incite
- 18 " — ye tribute also" (Rom. 13)
- 19 Lion's pride
- 22 Greek letter
- 23 Fabulous bird
- 24 Sailor
- 25 "and God shall wipe away —" (Rev. 7)
- 26 Legume
- 27 Metal
- 29 South African
- 30 Zenas (Tit. 3:13)
- 34 Surpass
- 35 Headland
- 36 "Timothy is — — liberty" (Heb. 13)
- 37 Obliterate
- 38 Kind of gift (Rom. 5:15)
- 39 Arrow poison
- 40 Covered porch
- 41 Treaty organization; abbr.
- 42 Allowance for waste
- 43 Priestly garment

CRYPTOVERSE

KGVR YPR RQA VKYDTAD GTZ KYTRATRFYT
VQGXX OY YPR

Today's Cryptoverse clue: P equals U

Interpretation

The two builders

By Herschel H. Hobbs

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock . . . every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand" (Matthew 7:24, 26).

Jesus closed the Sermon on the Mount with the parable of the two builders. It illustrates who is and who is not a kingdom-citizen or true Christian. This parable is a study in similarities and contrasts.

Each man built a house (comparable to lifestyle — similarity). One was wise, and the other foolish (contrast). The wise one built upon a rock (petra, founda-

tion stone, Christ, cf. Matthew 16:18b); the other built upon shifting sand (contrast). Nothing is said about the material used in the superstructure, so we may assume that it was the same kind (similarity).

Then came the testing of the storm. The description of it is the same (vv. 25-27, similarity). In the KJV the wording is the same; the Greek text has different words for "beat upon" but with the same meaning.

Note "fell not" and "fell" (contrast). The difference was in the foundation, not the superstructure. The former built upon Christ and for His glory. The latter built upon self and for self-glory. Only that which is done in and for Christ abides.

Matthew closes his account of the sermon by noting its effect on the crowd. They kept on being amazed at Jesus' teaching. For He taught, "having authority, and not as the scribes" (v. 29). Jewish rabbis taught simply by quoting other rabbis. Jesus taught with authority. "Authority" means "out of being" or out of the very nature of His being as God in flesh. He is The Teacher. We should hear (heed) and do His words.

Devotional

God's blessings

By J. Victor Brown

"What shall I render unto the Lord for all His benefits toward me?" Psalm 116:12.

Probably it was at a time when the Lord had bestowed a special favor upon him that the psalmist was reminded of many other such favors and benefits he had received at the hands of God. The very thought of these blessings made him ponder what his response should be to his God.

As the psalmist enjoyed this particular blessing, he realized that this was only one among many similar expressions of God's loving-kindness. So there swelled up within him an anxious concern as to how he could express his gratitude. He was resolved to do something to show God how he felt.

Surely each of us can see in each favor of God a reminder of countless blessings. It follows that we should feel a need to give expression to our gratitude. A sense of deep appreciation calls for a way of saying "Thanks!"

David did not hesitate to offer God his praises in prayer. This is an easy way to show gratitude. But it is not quite so easy to say that one will entertain good thoughts about God when sorrow becomes our lot or death hovers near. (See Psalm 116:15). In the next verse the psalmist says he will be a servant of God.

A part of our service to God is the keeping of vows made to Him. There are times when we have to keep these vows when it hurts. Often these vows must be made in public view (Psalm 116:18).

Because we have taken the cup of salvation, then there is the responsibility to "walk before the Lord of the land of the living." This walking with God is our way of rendering thanks unto the Lord for all His benefits toward us.

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

John Stalans called to Arlington pastorate

John Stalans received a call from the membership of Arlington Baptist Church, Knoxville, to come as pastor.

Stalans came to the church Sept. 13 from the pastorate of Unity Baptist Church, Dalton, Ga. Prior to Unity, he was pastor of Corinth Baptist Church, Corinth, Ky.; First Baptist Church, Huntsville; Eagan Baptist Church, Eagan; and First Baptist Church, Elk Valley.



Stalans

A native of Blaine, Stalans is a graduate of Southern Baptist Theological Seminary, Louisville, Ky., and Cumberland College, Williamsburg, Ky.

HMB reports new church starts in 55 previously unentered counties

ATLANTA (BP)— Since 1979, Southern Baptists have started new churches and missions in 55 counties where they had no work before, leaving 512 counties in the nation with no Southern Baptist church or mission, according to a Home Mission Board report.

The 1981 update on unentered counties (those without an SBC church or mission) shows "Bold Mission Thrust has had a definite effect on starting new work, especially in pioneer areas," said Clay Price, author of the report and HMB missions researcher.

But his findings also suggest it will be "harder and harder to enter some coun-

ties in the future, especially rural counties with very small populations and a strong church of a denomination with beliefs similar to ours," Price said.

Consequently, he noted, "We may begin focusing more of our resources on major metropolitan areas where the needs are more pressing."

The first study of unentered counties in 1973 found 832 counties without SBC churches. In 1975, the number fell to 585. By 1979, there were 542 counties across the nation without a Southern Baptist church or mission.

The 1981 report reveals that while new work was begun in 55 previously unentered counties, churches or missions in 25 other counties had disbanded since the 1979 count, resulting in a net drop of 30 in the number of unentered counties.

Price attributed the deaths of SBC churches or missions in those 25 counties to "natural causes," such as pastors or church families moving out of the area.

Just over half (52 percent) of the remaining unentered counties are in five of 28 states: Nebraska, Minnesota, Iowa, Wisconsin, and South Dakota.

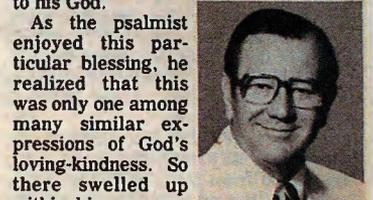
The 1981 survey shows that 1.5-million people have gained access to a county SBC church or mission since 1979, while approximately 10.3-million people, or five percent of the U.S. population, are still without a Southern Baptist church in their area.

Simmons to speak on Union campus

Paul Simmons, associate professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, Ky., will speak on "Values in American Life," Oct. 8-9, at Union University, Jackson.

Simmons will speak at chapel and to various classes on the Baptist campus during the day, Oct. 9. The public is invited to hear Simmons at 7:30 p.m., Oct. 8, in the Union University chapel.

The emphasis is sponsored by the public affairs and Christian life office of the Tennessee Baptist Convention.



Brown

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EVANS B. BOWEN

Tennessee Baptists respond to the needs of children. Many of you ask what you can do personally. Let me suggest some ways that many use:

- Tithe Through Your Local Church:** A percentage of mission gifts will ultimately reach this ministry. Over \$775,000.00 will be received through the Cooperative Program in 1981.
- Remember TBCH in Your Will:** Some have remembered "needy children" in their Will. If you need help in writing your Will, call the TBCH director of Development for assistance.
- Monthly Gifts and Memorials:** Large or small contributions, regularly given, can add up fast! These can be mailed directly to TBCH, and can be designated as memorial gifts in memory of friends or loved ones.
- Mother's Day Offering:** Each year we have a goal. Promotional materials are sent to each church. We encourage the Pastors to set a challenge goal. You can encourage your Church to promote a worthy offering for a worthy cause.

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A WEDDING AT TBCH

The houseparents and staff on a Children's Home campus find themselves involved in many activities, some of which they never dreamed they would be doing. On August 22, the Franklin Campus found themselves involved in one of those situations.

One of our girls who was 18 and soon to leave the campus came with wedding plans on her mind. Never asking for

anything and probably never dreaming that a church wedding would be possible, she was probably as surprised as some of the houseparents when she was told that she could go ahead with plans for a church wedding.

One of the staff members borrowed her daughter's wedding dress; one of the houseparents made the wedding cake; another made the punch, one gave her a tea; one of the Churches that our children attend provided the decorations for the church. Her own houseparents served as her parents and one set of houseparents even served as part of her family.

So it was, on August 22, Tina Akers and Barry Sewell were married at Concord Baptist Church with the blessing of all their "family" at the Children's Home.



TBCH NEWLYWEDS — Tina Akers and Barry Sewell

ANSWERS TO OFTEN ASKED QUESTIONS

We often get letters asking questions about many of TBCH's policies and procedures. Our most recent brochure attempts to share brief but informative answers to many of your questions.

The following information is a reproduction of this information. We hope this will help better inform those who have questions but have not asked them.

1. CAN YOU TELL US ABOUT ADOPTION?

Adoption involves much more than a short answer. There are very few children available for adoption.

2. WHO IS ELIGIBLE FOR CARE?

Any dependent and neglected child from birth through High School without regard to race, color or national origin.

3. WHAT IS THE PROCEDURE FOR ADMITTING A CHILD?

For fastest and best service, contact the Home in the section of the state in which the child resides or the Central Office, Brentwood.

4. WHAT IS THE COST?

TBCH has no fee for Services rendered (except adoptions). TBCH is funded by Tennessee Baptists.

Services

- ★ Group Care
- ★ Foster Care
- ★ Adoptive Care
- ★ Mother's Aid
- ★ Counseling (Children/Families)
- ★ Continuing Education
- ★ Emergency Shelter
- ★ Crisis Intervention
- ★ Referral
- ★ Maternity Care

PERSONAL CHILD CARE

Health

Good health for each child is a major priority. Well balanced meals, clean attractive housing, adequate clothing, excellent medical and dental care, and programmed recreation are all a part of maturing a healthy personality.

Spiritual

Children are nurtured in an environment which promotes personal faith in Christ through regular church attendance, Bible reading, cottage family devotionals and staff modeling.

Education

Children attend the local public schools. They participate in extra-curricular activities, sometimes excelling both in academics and sports. Any necessary extra tutoring is provided.

Tenure

Children may remain on campus through High School. TBCH continues to support the children through College-Trade School-or until they are gainfully employed.

GENERAL INFORMATION

Objective

The objective of TBCH is redemptive seeking to restore the child's faith in himself, in others, and primarily in God and to lead him to faith in Jesus Christ as Saviour and Lord.

History

The TBCH was opened to receive children on November 16, 1891. The work had been in the heart and mind of Mrs. Roger Eastman, First Baptist Church, Nashville, for some time.

From this early beginning, the work has expanded across the state with four campus locations.

The Homes are owned by the Tennessee Baptist Convention. They are operated by a Board of Trustees comprised of twenty-seven dedicated men and women.

BIBLE BOOK SERIES
Lesson for Oct. 4

Christ's birth and infancy

By Jerry Oakley, pastor
Springfield Baptist Church, Springfield

Basic Passage: Matthew 1:1 to 2:23
Focal Passages: Matthew 2:1-6, 11, 13-15, 19-20

The Gospel of Matthew has always been a favorite book for Christians throughout the history of the church.

In the early church when a Christian read the Gospel of Matthew, he read it as a manual of membership. All of the second-century Christian writers quote Matthew more than any other gospel.

The book of Matthew has maintained its popularity even to our day. It is placed first in order before all other gospels because of this popularity.

The book of Matthew is the most Jewish of all the gospels. Matthew, more than any other writer, seeks to prove that Jesus is the true Messiah of the Jews. Because of this purpose, Matthew was careful to draw attention to the fact that Jesus fulfilled all the prophecies of the Scriptures concerning the dawning of the age of the Messiah. He did this by using such phrases as, "that it might be fulfilled which was spoken of the Lord by the prophet."



Oakley

Chapter two is a beautiful account of the birth of Jesus gathered around four prophecies. Remember, Matthew is concerned about fulfilling of Old Testament prophecies. The first prophecy is found in Micah 5:2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

This prophecy centers around the idea of authority. Micah has spoken out vehemently against the false rulers of his day. He predicts that there shall be a true King. In verses two and three, the response of the world to such a King is vividly portrayed.

The Wise Men came stating, we have seen His star in the east, and are come to worship Him." Meanwhile, Herod was troubled "and all of Jerusalem with him."

The truly wise men of the world can see the value of Jesus and worship Him. The petty, power-driven, self-serving "rulers of the world" cringe in jealous terror while they mobilize their powerful, but temporary, forces against the challenge of their dominance by true power. Truth speaks to the wise, and challenges the foolish. The wise enjoy the pleasure of His fellowship while the foolish are destroyed by the absence of His presence.

Jesus came forth the bread of life from Bethlehem, which means, "the house of bread." It was here that Jacob buried Rachel, his beloved (Genesis 48:7), 35:20). It was here that Ruth lived when she married Boaz (Ruth 2:1). But most important of all, Bethlehem was the

home and the city of David (1 Samuel 16:1; 17:12; 20:6). Jesus was the true King, born in the humble but royal city. He was listed in the lineage of David, He is the Son of God, and in spite of the opposition of the Herods of the world, shall remain the true King.

The second prophecy is found in Hosea 11:1: "When Israel was a child, then I loved him, and called my son out of Egypt." Hosea portrays spiritual harlotry as the worst of all sin. The consequences of the sin of infidelity were indelibly burned in the mind of Hosea by his personal home situation. As G. Campbell Morgan has so aptly said, "God said to him in effect: 'Now, Hosea, you know what I am feeling about Israel, for Israel has played the harlot against me.'"

Hosea shows the pollution of God's people by sin. He shows the inevitable pain of the consequences of this pollution. But he also shows the love of God coming to the rescue of His people. He predicts their ultimate delivery from their bondage. The book of Matthew emphasizes that Jesus will lead men from their bondage of sin as God led His people from bondage in Egypt many years ago. By choice, Jesus shares man's bondage in sin. "Out of Egypt have I called my Son," though He never sinned, that He may lead us from sin to spiritual freedom, purity, and to salvation. If we yield in faith to His Lordship, He will free us forever from bondage.

The third prophecy is from Jeremiah 31:15. "A voice is heard in Ramah; lamentation and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not." Jeremiah is speaking in tears of the doom of a dying nation. Ramah is the world and there is always weeping when Jesus is driven out.

The final prophecy is found in several places in the Old Testament. Isaiah 11:1 states, "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots." The key word is "branch" which is the Hebrew word "netzer." The name "Nazareth" means a shoot or branch probably coming from the same Hebrew word. The figure is that of a tree cut down and a shoot coming forth from the roots; just a little sprout that no one thinks significant. From this sprout was to come the Tree of Life.

God has sent His son to be the redeemer of the world. The prophets have proclaimed His coming. He shall bring salvation to all men of all nations. He is the true King. He is to be worshipped. Wise men throughout the world and in all ages have grasped the importance of His coming and have fallen down in worship. This should be true in our lives as well.

UNIFORM LESSON SERIES
Lesson for Oct. 4

God's offer of mercy to all

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

Basic Passage: Isaiah 55
Focal Passage: Isaiah 55:1-9

The background for this lesson is the conquest of Babylon by Cyrus in 539 B.C. This made possible the immediate return of the Jewish exiles in Babylon to their homeland in Palestine.

The promises of God, made through His prophets, were about to be realized. There would be a return and restoration of His people. The first group would be returning under Sheshbazzar within a year, 538 B.C. (Ezra 1:2-11).

However, not all the exiles seemed eager to leave Babylon and return to their homeland. There was widespread reluctance on their part to sever the ties they had made during the 50 years of their exile. On the whole, their captors had treated them with leniency, even allowing them to acquire property and to engage in business and commercial activities. This was a new generation, for the most part, who had never known any life except as an exile in Babylon. Returning to Palestine, therefore, would mean disrupting the only life they had ever known.



Irby

Chapter 55 of Isaiah has been called "God's great invitation." In it the prophet pleads with the people to return to their homeland. To refuse to do so will threaten their very existence as the people of God and will frustrate God's purposes for them. A glorious future awaits them, but only if they are obedient in response to this invitation.

The first appeal (vv. 1-2)
The scene here is much like Jesus' parable of the great supper in Luke 14:15-24. The prophet invites the exiles to a banquet, a feast of fatness (v. 2), which awaits them at home. The provisions - water, wine, and milk - are offered at no cost to them. He questions whether they are really satisfied with their lifestyles in exile where they labor for money and spend it for bread that does not satisfy.

God has purchased all the provisions for His banquet and offers them freely to His people. They also satisfy. Water

represents life which can be supplied only by God, a necessity for life. However, God's bounty exceeds the necessities of life in that He offers not only water but also wine and milk.

The first promise (vv. 3-5)

God calls His people not only to life and salvation but also to mission. The promise to the exiles is that God will make a new and everlasting covenant with them (See Jeremiah 31:31-34). This new covenant is seen to stand in contrast to the previous covenant God had made with David (2 Samuel 7:8-16). Under the terms of the new covenant Israel will be God's messenger to the nations (Gentiles), calling them to acknowledge Israel's God as their own (v. 5).

The second appeal (vv. 6-9)

Before the exiles can participate in the provisions of God's banquet and covenant, there first must be repentance on their part (vv. 6-7). To accept God's invitation means to come in repentance. Verse 7 indicates the true nature of repentance. It involves a change in one's lifestyle (forsake his way) and one's attitude (change his thoughts).

Some believe that this message in this chapter was delivered to the people on the eve of the first return of the exiles to Palestine. Therefore, the appeal is urgent (v. 6). The opportunity for response must be seized at once, or it may be lost forever.

The second promise (vv. 10-13)

The appeals made previously in this chapter are now reinforced with words of assurance. God's promises which have already been spoken may be relied upon. His word is unchanging. What He has promised He will do. The "word" of the Lord referred to in this passage is His spoken word as uttered by the prophets. Once uttered, it does not fail to accomplish its purpose (v. 11). Therefore, they should not fear or hesitate to accept His invitation.

The prophet also reassures the exiles by promising them that their journey back home will be a time of celebration and joy. Upon their deliverance from Babylon, the mountains and hills will break forth in praise to God and the trees will "clap their hands" in cadence with the music. As they journey homeward, the wilderness will become a garden. Thus, the hardest part of the journey (through the wilderness) will be the time of greatest joy. Not only man but also the world of nature is transformed by the mercy and grace of God (Romans 8:19-23).

And the banquet awaits us at the end of the journey!

BIBLE PUZZLE ANSWERS

R	A	W	W	A	G	A	P	E			
A	G	E	A	L	I	T	A	B	E	L	
P	U	P	G	I	L	A	B	I	L	L	
S	E	R	P	E	N	T	S	M	E	A	T
E	A	S	E	T	A	T					
P	R	A	Y	T	E	M	A	P	T		
H	O	C	B	L	A	D	E	L	E	I	
I	C	H	O	A	R	C	L	A	N		
			N	E	W	S	E	A	T		
F	I	E	R	Y	S	E	R	P	E	N	T
A	R	N	S	E	T	T	A	A	R		
L	E	S	R	O	A	S	A	R	E		
B	E	E	A	T	E	S	O	T			

"Cast out the scorners, and contention shall go out!" (Prov. 22:10).

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LIFE AND WORK SERIES
Lesson for Oct. 4

God cares for the oppressed

By Gerald L. Stow, pastor
First Baptist Church, Cookeville

Basic Passage: Exodus 1:1 to 2:25
Focal Passages: Exodus 1:7-14; 2:1-3, 11-12, 23-25

"I sat on the ground 38 years." This was the testimony of Thomas Arrendos. Thomas, born without legs, lived in the Mexican village of Ojos Caliente, just across the border in Mexico from El Paso, Tex. A group of concerned laymen found Thomas, bought him a wheelchair, and set him free from his adobe house where he had been confined for 38 years.

There are many people in our world like Thomas who are oppressed by economical, social, racial, spiritual, and mental barriers, as well as physical ones. This is the first of five lessons on how God liberates His people.



Stow

What the resurrection of Jesus was to the New Testament, the exodus was to the Old Testament saints. It was not so much a historical event to them as a theological event. Therefore, the dating of the event is still a debatable issue with scholars. While they did not affix the date, there is no doubt that it was an unforgettable experience which they passed on from generation to generation. For them, this event expressed God's active concern for His oppressed people.

Reasons for oppression (1:7-14)

The Israelites went to Egypt when a great famine was in the land of Palestine. It was the patriarch Joseph that had gained favor with the pharaoh and had moved his aged father Isaac and all his household to Egypt for their preservation.

There were several reasons for the Egyptians attitude toward the Israelites. First, they were of a different race. Ethnic background should not make a difference to us, but to many it does. Today, in many parts of our country and our world, there are those who are oppressed simply because of their ethnic background.

A second reason (v. 7) is because of their great increase in number. The rapid growth of their families posed a serious national security problem to Egypt. We might attribute the first attempted government birth control system to the pharaoh.

Still another reason for their oppression was their industrious spirit. These were hard-working, prudent people. They were good stewards of all they possessed and, as such, they were blessed materially.

Finally their worship and dedication to the one true God caused oppression. The Egyptians were caught up in their own

idoltrous worship and saw other gods as a rival to theirs. The commitment and ceremonial dedication to Jehovah provoked additional oppression.

In these reasons, we may identify attitudes that we hold toward others. Our attitudes may tend to oppress. Are there valid reasons for oppression? Do you know personally one person who is oppressed? What would God have you do in relieving this oppression?

Rearing a liberator (2:1-3, 11-12)

When God sets out to accomplish a task, He chooses a person through whom He may work. Such was the choice of the household of Amram and Jochebed (Ex. 6:20), the parents of Moses. In God's providence, Moses was born during the decree by Pharaoh that all male Hebrew children should be slain. In wisdom, his mother devised a plan to save the future liberator.

These godly parents provided the nurture and care for this future liberator in his early life so necessary to equip him for his life's work.

Moses' reaction toward the Egyptians afflicting those of his own race was impulsive and abortive. God has a plan to liberate all of Israel, but he would not do it by killing off the Egyptians one at a time.

So often we sense the injustice and wrongs in individuals' lives. While taking up an individual offense, we may relieve only one while hundreds suffer. We must wait upon God's leadership and His timing.

Remembering the oppressed (2:23-25)

The psalmist said, "Hath God forgotten to be gracious?" (Ps. 77:9) There are times when it seems that God does forget. These times seem long and hard to those who are oppressed.

Think of the poor that never have enough food to eat or clothes to wear with no hope of relief. Think of those born to certain ethnic groups locked into their racial ghetto with no hope of breaking through during their lifetime. Notice the expressions, God heard, God remembered, and God looked.

From this we may be assured that God will hear the cries of His people and act. But we must hear their cries as well. We must continue to build hospitals that will relieve physical oppression. We must continue to be evangelistic and relieve the spiritually oppressed. We must continue to provide language missions to all people so that all may be free. "If the Son shall make you free ye shall be free indeed" (John 8:36).

Annuity Board to adopt new insurance package

DALLAS (BP) - New applications for group life, medical, and long-term disability insurance coverage for church personnel through the Southern Baptist Annuity Board will not be accepted for the remainder of the year.

The announcement was made by Darold H. Morgan, president of the agency which administers the group insurance and retirement plans for the 13.6-million member Southern Baptist Convention.

Morgan said enrollments have been

suspended until a new life and comprehensive medical program is started Jan. 1, 1982. The plan, which is being prepared, will be announced in October.

"Those who currently have medical coverage in the Designated Insurance Program will be transferred to the new program on Jan. 1, 1982," Morgan said, "but we have suspended enrollments so that we can make the necessary administrative adjustments."

The action is necessary, Morgan said, because "inflation and cost increases pose a very real threat to the current program."

Problems surfaced in May of 1981, when Aetna Life Insurance Co., which underwrites the Annuity Board insurance program, told the board it is experiencing losses on the coverage. From July 1, 1980 to May 1, 1981, the company reported the church medical insurance program generated \$8,937,000 in premiums while paying \$9,151,000 for participating members' medical expenses.

"For every dollar we received as premium, \$1.02 was paid for medical expenses," said Morgan.

The new program is expected to make some changes in the comprehensive medical plan, offer life insurance coverage up to \$100,000, and leave the long-term disability program unaffected.

Morgan said some change in benefits was necessary, because "the only way we could have maintained the present program would be to escalate premiums by 49.6 percent. I don't think our members are prepared for that kind of economic shock."

The 49.6 percent figure is determined by combining a 36 percent national health inflation factor with the increased administrative costs of both the insurance company and the Annuity Board.

"We believe this new package will provide our members with adequate coverage at costs they can afford," Morgan said.

WMU names Kizer

BIRMINGHAM, Ala. (BP) - Kathryn Willingham Kizer of Birmingham, Ala., has been named editor of Start magazine by Woman's Missionary Union, auxiliary to Southern Baptist Convention.

Start is WMU's quarterly publication for leaders of Mission Friends, the missions organization for preschool-age children.

Mrs. Kizer also will edit products for Mission Friends and for Girls in Action, for girls in grades one through six.

A native of Greenville, S.C., Mrs. Kizer is a graduate of Winthrop College in Rock Hill. She has done graduate work at the University of South Carolina in Columbia, and at Union Theological Seminary in New York, N.Y.

A former public schoolteacher, she has been preschool and children's director for Wieuca Road Baptist Church in Atlanta, Ga., and for University Baptist Church, Coral Gables, Fla. She is a past president of the Georgia Baptist Religious Education Association.

Mrs. Kizer is married to Lawton F. Kizer Jr., minister of education and administration at Ruhama Baptist Church in Birmingham. They have two sons.



Mrs. Kizer



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In order to be used for this project, gifts by individuals and churches must be designated "Upper Volta Hunger and Relief Project."

'Miracle' pastor brings new vision to church

By Anne McWilliams

MONTICELLO, Miss (BP) — Riverside Church, Monticello, organized in 1947, was limping along in early 1980 with fewer than 10 in regular attendance. Then suddenly, since last summer, 62 have joined, 30 on profession of faith. One Sunday 105 came; five families could not find a place to sit in the tiny sanctuary beside the National Guard Armory.

Behind this growth lies the story of J. W. Baker, who became pastor at Riverside in May 1980.

Four years ago he was pastor at First Baptist Church, Noma, Fla., when he had surgery to remove a growth from his brain and to repair a severe aneurysm. Two major blood vessels in his brain had grown together, he said, and the walls between them had broken, so that blood was being short-circuited. Baker had blackout spells, and often stumbled.

A doctor in Panama City told him, "If you don't have surgery, you won't live long. If you do, there's a 90 percent chance you will die or become like a vegetable. You have maybe a 20 percent chance to be blind or paralyzed, or both." He offered no hope for a complete recovery.

Baker, having heard that the doctor was an atheist, tried to witness to him, but the doctor said, "I respect your beliefs. You have a right to them, but I don't want to hear anymore about them."

He considered changing doctors — looking for one who was a Christian — but he knew this one to be good and somehow felt compelled to stay with him.

After the surgery, the preacher's right arm and right leg were paralyzed. His vision was almost gone. "All I could see was a tiny spot directly in front of me, like looking down a long straw," he said.

He was told, "You must give up preaching. You may be able to get about a little eventually with a walker."

A nurse who had assisted the surgeon told him, "While the doctor was operating, he kept muttering to himself, saying over and over, there's something to what this man said about God. This is amazing. There's something to what he believes!"

A few days later, the doctor sat down on Baker's bed and said, "I must apologize to you because I would not listen to your testimony.

"It's true. There is a God and He saved

your life. When I cut into your brain, I saw that what I had suspected was even worse than I had thought it would be. To operate on the brain, you must be careful to separate the cells in just the right way. If you make the slightest fraction of error, you can destroy a part of the body's function. As I lifted my scalpel to find the

proper place to cut, the cells separated where I needed them to separate — but before I ever touched them."

Later the nurse told Baker that she never saw that doctor operate again without first stopping to pray.

The Bakers stayed in Florida for a while, but since he was not able to serve as pastor, they moved to Monticello, where their daughter lived. He never tried to use a walker, but kept pulling himself around as best he could without one.

In the spring of 1980 a member of Riverside invited him to preach at the church for a few Sundays. He could not see well enough to read, so he preached from memory.

The first Sunday, two came to Sunday School and six to preaching. The next Sunday, the same number came. When they wanted to call him as pastor, he told the few, "I'll try, but if I accept, I want all of you to promise to come to church training, prayer meeting, and all the other services." They did. Soon attendance grew to 15.

Though he'd been ordered not to drive, he sometimes drove short distances. In August 1980 he was driving the few blocks from his house to town when — bang — his whole vision opened up. He stopped the car and got out and looked all around him. He held his hands up before his eyes and stood there marveling.

"People passing by looked at me strangely," he recalled. "I guess they wondered why I was just standing there looking up and down and all around.

All the strength has returned to his right arm and leg, and all this summer he has been working full time on constructing Riverside's new building, a building demanded by growth.



DON'T THROW THEM OUT — This illustration, from the September Sunday School Growth Journal, warns against dropping names from church rolls without knowing if they are still prospects. Illustration by David Rogers and Jody Waldrup.

MSC volunteers find niche as water folk missionaries

By Michael Tutterow

ISLAMORADA, Fla. (BP) — Missionaries Sam and Betty Anne Schlegel have taken up with a bunch of fishermen.

As "water folk missionaries," the Schlegels work with people "whose primary interest or livelihood centers around the water."

Now Mission Service Corps volunteers through the Southern Baptist Home Mission Board, their two-year stint is actually a continuation of a ministry they began three years ago while on the staff of First Baptist Church of Islamorada.

Located amid the tiny islands strewn off the southern tip of Florida, Islamorada is a unique blend of seafaring folk: lifetime residents to weekenders and transients; "live-aboards" and commercial fishermen to seasonal sailors.

"It's really one of the invisible subcultures of our society," says Schlegel. "But the needs of people around boats are the same as anyone else."

Yet a common thread binds their diversity. Each, for the most part, intentionally has withdrawn from land-based institutions — including the church.

"There are people who grew up in the church and felt they'd been burned," explains Schlegel. "A common misconception is the church is a place that wants to take your time, take your money, and take whatever it is about you they call a soul."

"In many cases, we're trying to renew relationships. We're trying to help them discover that only by getting into a right relationship with God can they fully be who they were created to be."

The Schlegels work to clarify misconceptions about the church and introduce the skeptical community to a "personal relationship with God in Christ" by offering "cold cups of water": services rendered to quench physical and spiritual needs.

Together they have plunged into marine life — helping boaters with

repair work, running errands, listening — while earning the right to explain in whose name they offer such assistance.

Their approach is admittedly low key. "But we're persistent," asserts Schlegel. "In fact, we've had our strongest favorable response from our non-church boating friends. They really think there's a need."

"They've responded to our friendship," adds Betty Anne, "and the fact we haven't bowled them over with Scripture."

The Schlegels also consult with churches and associations to suggest waterfront mission opportunities. They emphasize involvement with water folk and encourage churches to offer practical ministries: in-town transportation for transients, use of church facilities for day care, information regarding public services.

"We want to make churches in coastal areas aware there's something they can do for the people here," explains Schlegel. "We can help with little things where they have concrete physical needs. Then maybe they'll let us pick them up and bring them to church."

In addition to sharpening their boating skills, the Schlegels also found the local Coast Guard auxiliary opened portals for personal evangelism. "We're the only pastor some members of our auxiliary have," says Schlegel.

A shared interest in boating, coupled with a concern for water folk, prompted the Schlegels to pursue this non-traditional avenue of missions while students at Southern Baptist Theological Seminary, Louisville, Ky. Following graduation, they both joined the staff of First Baptist Church of Islamorada, where exposure to the sea community prodded them toward volunteer ministry in the Florida Keys.

"As we look at our gifts and our preparation, we feel these are the people we will be ministering to for years to come," says Schlegel. "We want to make sure this area of our society is cared for."

Refugee sponsors decline among Southern Baptists

ATLANTA (BP) — Southern Baptists are sponsoring refugees at less than half the rate of last year, according to Donoso Escobar, manager of the SBC refugee resettlement office in Atlanta.

In the first eight months of 1981, Southern Baptists sponsored 1,256 refugees, compared to 2,543 for the same period in 1980, Escobar said.

Nationally, resettlement has fallen from 14,000 per month in 1980 to 10,000 per month in 1981, said Linda Gordon, chief data analyst for the U.S. Department of Health and Human Services' refugee resettlement office.

Of the 10,000 refugees sponsored by Americans in August, only 167, less than two percent, had Southern Baptist sponsors.

The SBC refugee resettlement office received 64 new cases in August, but found only one sponsor willing to resettle a refugee with no restrictions. Milton Leach, Home Mission Board national consultant for refugee resettlement, explained, "Most of the inquiries we're getting now are from churches who have already sponsored refugees and are interested in reuniting them with relatives."

In August, 32 such sponsors agreed to resettle additional family members.

Escobar estimated about 400 churches have been sponsors more than once, and that "99 percent of the churches who sponsor a refugee would be willing to sponsor another."

Leach attributed the decline of spon-

sors to unfounded fears about the legal and financial responsibilities of sponsorship, and acknowledged the sluggish economy has made some potential sponsors hesitant.

"The financial costs are really less than people think, depending on how involved the church people get in helping out," Leach said. He suggested an "old-fashioned pounding" to provide food, donated housing and clothing, and a widespread network of volunteers to transport the refugees as ways to cut expense.

As for legal responsibilities, he added, "Sponsors have no legal obligations to or for refugees. The only obligation is a moral one to provide the opportunity for them to make a new start."

Oscar Romo, director of the board's language mission division, said fresh sponsors are needed. "We can't continue to go back to churches already sponsoring refugees. We're just not getting enough new sponsors."

Escobar links poor Baptist response to a lack of understanding of the missionary opportunity inherent in sponsoring refugees. "What this is really all about is giving people an opportunity to learn about our Lord," he said.

Sponsors are needed for Southeast Asian as well as European refugees, Escobar said. Interested persons should contact the SBC refugees resettlement office at the Home Mission Board in Atlanta, Ga., or Ruben Canas at the Tennessee Baptist Convention, Brentwood.