

Baptist and Reflector

Vol. 148/No. 16/April 21, 1982

News journal of Tennessee Baptist Convention

Missionaries leave troubled Nicaragua

RICHMOND, Va.(BP)— After consultation with Baptist convention leaders in Nicaragua, Southern Baptist missionaries Ed and Kathy Steele have left the central American country shortly ahead of their scheduled furlough.

The Steeles, music missionaries from Oklahoma, returned to the United States April 9. Their early departure leaves Nicaragua with no Southern Baptist missionaries.

Stanley and Glenna Stamps, Southern Baptist missionaries scheduled to return to a religious literature ministry in Nicaragua in May, have been advised by leaders of the Baptist Convention of Nicaragua to delay their return in view of the present unsettled situation regarding missionary visas and the recent departure of numerous missionaries of other groups. The Stampses came to Nicaragua in 1976 to open bookstore and literature work.

Don Kammerdiener, Foreign Mission Board director for Middle America and

the Caribbean, said the present Nicaraguan government, established after the Sandinistas overthrew the Anastasio Somoza government in 1979, had not asked Southern Baptists to leave. Nevertheless, other groups, such as the Moravians and Jehovah's Witnesses, have been unable to stay.

Kammerdiener said there had been no threats directed against Southern Baptist missionaries or their property.

Steele said his responsibilities as music promoter for the Baptist convention were transferred to a national Baptist leader from El Salvador before the Steeles left Nicaragua. "We have full

confidence in the ongoing music ministry," he said.

The literature ministry, which includes a bookstore, has been administered by Nicaraguan Baptists since the Stampses began furlough last August. The formal transfer of that ministry to the Baptist Convention of Nicaragua is in process.

Stamps said he and his wife will evaluate when they will return to Nicaragua on a "month-by-month" basis. "We want to return when it is advisable," he said.

With neither couple on the field, Southern Baptists' work in Nicaragua is, in effect, in a "holding pattern," Kammerdiener said. Foreign Mission Board

properties there include a house valued at about \$40,000, two vehicles, and about \$10,000 in bookstore inventory.

Baptist witness in Nicaragua started in 1917 with the entry of what is now the American Baptist Churches in the U.S.A. Inc. Most of this denomination's work has been transferred to the Nicaraguan convention.

Relations between Nicaragua and the American government became severely strained earlier this year with Nicaraguans accusing the Reagan administration of planning an invasion from neighboring Honduras. Recently, the U.S. State Department has indicated willingness to negotiate with Nicaragua, which it has accused of selling arms to El Salvador guerrillas.

Baptist boy killed by playground gun

LITTLETON, Colo.(BP)— Scott Michael, 13, was shot and killed April 7 in a Littleton schoolyard, apparently by a 14-year-old who carried a gun to school.

Jefferson County police have not ruled the shooting an accident and held ninth-grader Jason Roacha under \$25,000 bond. Police told the Rocky Mountain Baptist newspaper they had found probable cause to believe Roacha was involved in criminal homicide of Michael.

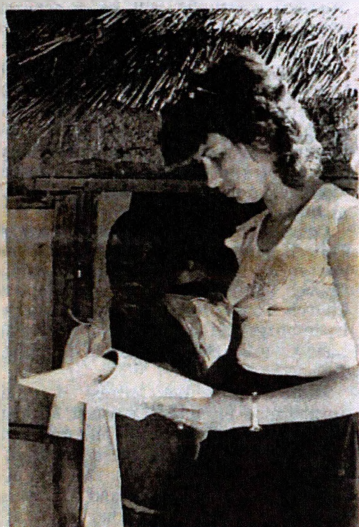
Michael was a member of Ken Caryl Baptist Church in the Denver suburb of Littleton. He was a Royal Ambassador and his father was the church's RA leader.

Michael's death is the second in seven months of young Baptists in Colorado. Wendy Watts, 9, a member of Trinity Baptist Church, was shot to death when she wandered into a stranger's apartment in Lakewood while her parents attended a Bible study in a nearby apartment.

Prayer support asked for Voltaic campaign

Al Hodges, a Southern Baptist evangelist in Ouagadougou, Upper Volta, has requested prayer support from Tennessee Baptists for an evangelistic campaign in Ouagadougou churches.

The campaign, which began April 18, is scheduled through May 2. Hodges has asked that Tennesseans pray that Ouagadougou members be revived and become soul winners, that the churches be able to effectively penetrate the Voltaic professional community with the gospel, and that there be at least 500 professions of faith as a result of the campaign.



LITERACY LESSON — Pat Williams of West View Baptist Church, Kingsport, teaches a Voltaic lad to read. Missionary Nancy Strickland designed a program that enables volunteers to teach Africans to read in the More language, although the volunteer speaks only English.

Birmingham attracts 12,500 to view appointment service

BIRMINGHAM, Ala.(BP)— The largest single group of Alabama Baptists in history gathered in Birmingham April 13 for the commissioning of 33 new Southern Baptist foreign missionaries.

Some 12,500 people traveled from hundreds of Alabama churches to attend the appointment service, part of a three-day meeting of the Southern Baptist Foreign Mission Board.

As the service began, bus loads of Baptists were still backed up on the freeway waiting to get into the parking area of the Birmingham-Jefferson Civic Center Coliseum.

Nearly 13,000 church members representing 362 churches also signed petitions pledging prayer for foreign missions. Taped together, the petitions were unfurled by about 50 marching young people and stretched 532 feet, nearly circling the floor of the arena.

After urging the missionary group to lifetime service, Foreign Mission Board President R. Keith Parks turned to the

thousands watching and extended an invitation to Christian and missions commitment. One hundred twenty-four people committed themselves to that service. Thirteen rededicated their lives to Christ and four made first-time professions of faith in Him.

A 30-minute videotape showing highlights of the service was televised on seven stations throughout the state two nights later.

E. E. Deusner dies at 70 in Lexington

Edwin Earl Deusner, pastor of First Baptist Church in Lexington for 32 years, died April 13 at the age of 70.

Deusner, who was named pastor emeritus of the Lexington church upon his retirement in 1977, was a former pastor of Carthage Baptist Church, Carthage, and several churches in Kentucky. He has served as vice-president of the Tennessee Baptist Convention, president of the TBC Executive Board, president of the Board of Trustees for Union University in Jackson, president of the Tennessee Baptist Pastors' Association, chairman of the board of directors of the Tennessee Baptist Press Inc., a member of the Southern Baptist Convention's Christian Life Commission, and moderator of the Beech River Baptist Association.

At the time of his death, Deusner was interim pastor of First Baptist Church, Selmer, a member of the TBC Constitution and Bylaws Committee, and a trustee of Union University.

A native of Henderson, Ky., Deusner was a graduate of Georgetown College, Georgetown, Ky., and Southern Baptist Theological Seminary, Louisville, Ky.

Funeral services were held April 15 at the Lexington church. He was survived by his widow, Marie, and two children, Rose Marie and Edwin Earl II.

Special prayers asked for May 9

NASHVILLE (BP)— Citing the "threat of annihilation through nuclear war" and "an open door for going into all the world to preach the gospel," three Southern Baptist leaders called for a special Mother's Day prayer for world evangelization and peace to coincide with evangelist Billy Graham's preaching visit to Moscow beginning May 9.

Asking Southern Baptist pastors and churches to include special prayer in Mother's Day services this year are Bailey Smith, president of the Southern Baptist Convention; William G. Tanner, president of the Home Mission Board; and Foy Valentine, executive director of the Christian Life Commission.

Graham will preach in both Russian Orthodox and Baptist churches on May 9, observed as Mother's Day in America, and also will speak May 11 in Moscow to religious leaders from around the world on the imperative of peace with justice in a nuclear age.

The joint resolution called for special Mother's Day prayer because "Christians around the world are bound together by a common allegiance to God in Jesus Christ, by a common mandate to share the good news, and by a common concern for peace with justice."

FMB elevates treasury, fills development post

BIRMINGHAM, Ala. (BP) — The Southern Baptist Foreign Mission Board voted to reorganize its structure for managing financial resources and named a vice-president for development and an assistant to its executive vice-president at the board's April meeting.

The board also announced that volunteers going overseas for mission service will be required to carry medical and disability insurance, appointed 33 missionaries, and approved 107 young adults for training to prepare for two years' service overseas as missionary journeymen.

Financial reorganization includes naming treasurer Carl W. Johnson as vice-president and treasurer, and elevating the treasury department to office of finance.

Filling an administrative slot vacant since its approval in April 1980, the board also elected Jerry F. Jackson of Monroe, N.C., as vice-president for development, effective June 11.

Jackson has served since 1978 as vice-president for advancement (development) at Wingate College, a Baptist school in Wingate, N.C.

Minette Drumwright of Little Rock, Ark., has joined the staff as assistant to William R. O'Brien, executive vice-president. Mrs. Drumwright, whose late husband, Huber L. Drumwright, was executive secretary-treasurer of Arkansas Southern Baptists, will assist in denominational liaison and special planning, coordination, and programming.

Changes in financial management move the department of treasury out of the current office of management services. They rearrange the former treasury department's internal structure for more effective management and bring all the board's financial responsibilities under one office, according to President R. Keith Parks.

In compliance with Southern Baptist Convention guidelines, the development office will not conduct SBC-wide campaigns or make direct contact with churches.

Jackson will cultivate individual donors able to make contributions above and beyond giving to the Cooperative Program and Lottie Moon Christmas offering and seek sources of revenue now unavailable.

Before joining Wingate College, Jackson was director of admissions at

Campbell University, Buies Creek, N.C.; director of development at Sampson Technical College, Clinton, N.C.; and dean of students, assistant to the academic dean, and assistant professor at various points for Campbell University. He is a graduate of Mars Hill (N.C.) College and Southern Illinois University, Carbondale. He is completing requirements for a doctorate in education from the University of South Carolina.

Mrs. Drumwright, a Texas native and graduate of Baylor University, Waco, Tex., has served widely as a conference and seminary leader and as a member of the board of trustees of several agencies, including the Home Mission Board, the Woman's Missionary Union, the Baptist General Convention of Texas, and the Lena Pope Children's Home.

Johnson joined the board as senior assistant treasurer and treasurer-elect in May 1979, and succeeded Everett L. Deane as treasurer Jan. 1, 1981.

He served previously for 19 years in accounting and financial management positions, the last 11 years at Morton G. Thalheimer Inc., a Richmond real estate and brokerage firm, where he was vice-president of administration, treasurer, and director. Johnson is a graduate of the University of Richmond.

Board administrators also announced the new requirement that all volunteers going overseas to assist missionaries must obtain medical and disability insurance or show proof that their current coverage will be effective while they are overseas.

Three volunteers have suffered disabling injuries or illness during the past two years, with two of these occurring in recent months.

The board will try to provide volunteers with the names of firms offering such coverage, but the volunteers themselves will pay for the policies. Last year 4,700 volunteers went overseas in projects related to the Foreign Mission Board.

Singapore aids Lottie

SINGAPORE — Singapore Baptists have sent a check for \$1,229.21 to the Southern Baptist Foreign Mission Board for the 1981 Lottie Moon Christmas Offering. The Singapore convention kept the other half of their foreign mission offering for their own foreign mission department.



Mr. and Mrs. James E. Parker



Mr. and Mrs. C. Warren Rose

FMB names Tennesseans as foreign missionaries

BIRMINGHAM, Ala. — Four Tennesseans were among the 33 people appointed as missionaries by the Southern Baptist Foreign Mission Board April 13 in the Birmingham-Jefferson Civic Center Coliseum.

Mr. and Mrs. James E. Parker, both natives of Memphis, will work in Malawi, where he will be a general evangelist and she will be a church and home worker.

Parker attended Berclair Baptist Church and Leewood Baptist Church while growing up in Memphis. A graduate of Union University, Jackson, he expects to receive a master of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex., in July.

Currently pastor of Central Baptist Church, Malone, Tex., he has served as pastor of Union Academy Baptist Church, McKenzie; Ebenezer Baptist Church, Toone; RoEllen Baptist Church, Dyersburg; and as minister of prayer at Lake Country Baptist Church, Saginaw, Tex.

Mrs. Parker, the former Patricia Smith, also attended Leewood Baptist Church while growing up. She received the license in practical nursing from St. Joseph Hospital, Memphis. She also attended Union University and Memphis State University. Mrs. Parker is now attending Tarrant County Junior College, Fort Worth, and expects to achieve registered nurse standing by examination in July.

She has worked as a nurse at two Memphis hospitals and a clinic in Jackson, and as a nurse and bookkeeper for a physician in Memphis. The Parkers have two children: James Jr., born in 1972; and April, 1975.

Mr. and Mrs. C. Warren Rose will work in Brazil, where he will be a general evangelist and pilot, and she will be a church and home worker.

Born in Covington, Rose is a graduate of Union University, and expects to

receive the master of divinity degree from Southern Baptist Theological Seminary, Louisville, Ky., in May. He attended First Baptist Church, Covington, while growing up.

Currently pastor of Oak Hill Baptist Church, Sonora, Ky., he earlier served as pastor of Natchez Trace Baptist Church, Camden, and as minister to youth at Malesus Baptist Church, and Carlisle Avenue Baptist Church, Louisville, Ky. He also has worked as a flight instructor for flying services in Camden, Louisville, Ky., and Elizabethtown, Ky.

Born in Memphis, Mrs. Rose, the former Kathy Blalack, grew up in Covington and considers Brighton Baptist Church, Brighton, her home church. She has attended Union University and currently attends Elizabethtown (Ky.) Community College. She has worked as a secretary in Jackson and Camden, and as a day-care worker in Louisville, Ky.

The Roses have three children: Alisa, born in 1977; Carla, 1979; and Michael, 1980.

Both families will go to Pine Mountain, Ga., in September for a 12-week orientation before leaving for the field.

Delores Moyer joins BMH, Memphis, staff

MEMPHIS — Delores C. Moyer, former administrator at Crippled Children's Hospital School, joined Baptist Memorial Hospital on April 5 as an administrative assistant. Miss Moyer will work with Al King, vice-president, in relating to two of the hospital's largest departments — radiology and pathology.

A graduate of Trinity University, San Antonio, Tex., Miss Moyer's previous work experience includes service at Metropolitan General Hospital in San Antonio, as an administrative assistant and assistant administrator for two years. She also served two years as executive director of the Texas Society of Prevention of Blindness.

Lottie hits record \$47-million

BIRMINGHAM, Ala. (BP) — With another six weeks before the books close, Southern Baptists already have given a record \$47,185,970 through the denomination's annual Lottie Moon Christmas offering for foreign missions.

The preliminary total, running about \$5.6-million ahead of receipts at the same time last year, was announced at the close of a three-day meeting of the Foreign Mission Board in Birmingham, Ala.

Receipts thus far represent 94.4 percent of the \$50-million goal. Books close May 31. Last year's final total was \$44.7-million, or 99.3 percent of the \$45-million goal. For the second year the board has budgeted the entire offering goal.

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BOARD OF DIRECTORS: Roy Miller, chairman; Raymond Boston, vice-chairman; Harold Allen, Wayne Allen, Ansell Baker, Stanley Brumfield, E. E. Carrier, William Coles Jr., C. Ed Harris, James Hatley, Fred Kendall II, John Laida, Rudy Newby, James Parch, Dennis Pulley, John Shepherd, and Fred Steelman.

Dunn attacks Reagan's plan for tuition tax credit bill

WASHINGTON (BP) — President Ronald Reagan's call for tuition tax credits to parents who send their children to non-public schools came under heavy fire from the head of Baptists' governmental affairs agency.

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, criticized the Reagan proposal, saying it "violates the constitutional principle of church-state separation; threatens the public school with two separate but unequal tax-supported systems of education; contradicts current budget cuts by favoring yet another government giveaway; continues a national policy against the poor by providing one more form of welfare for the well-offs; ignites inter-religious strife; and endangers religious liberty."

Last week Reagan announced his intention to send Congress a tuition tax credit bill later this spring in a Chicago address to the National Catholic Education Association, stating repeatedly that such a proposal would end a "double burden" of taxation faced by parents who choose to send their children to private schools.

Although some observers have questioned the president's commitment to push hard for enactment of his proposal, particularly in the face of mounting budget deficits, he declared in the Chicago speech that he intends to keep his 1980 campaign pledge to work for such credits.

Key elements of the bill, to be called the "Educational and Opportunity Equity Act," include limiting the tax credit to parents of elementary and secondary schools, a three-year phase-in period, a maximum credit of \$500 per child, and disallowing the credits to those sending their children to schools that discriminate racially.

If passed by Congress, the measure would allow a \$100-per-child tax credit for 1983, \$300 per child in 1984, and \$500 per child in 1985. According to some estimates, cost to the federal treasury would range from nearly \$2-million in fiscal 1983 to \$7-billion by 1985.

Despite Reagan's pledge to push his proposal, many congressional observers are questioning its chances of passage this year because of the condition of the economy. Many Republicans and moderate-to-conservative Democrats who supported the president's budget and tax cuts last year are known to disagree with Reagan on tuition tax credits. And some in Congress who in the past have supported the credits have said already they cannot support such a bill this year.

While such prospects gladden leaders of the opposition, such as Dunn, the Baptist leader says he intends to fight hard.

"We plan to help Congress and the people send the president a clear message," he said. "That message will be that the American people will not sit idly by while the private school interests, aided and abetted by the president of the United States, conducts a massive raid on the federal treasury."



MEDIA LIBRARY LEADERS — Elected last week as officers of the Tennessee Baptist Media Library Convention were (from left) Gen Caldwell, secretary; Raymond McCarty, historian; Barbara Hoskins, vice-president; Ed Tarpley, president. At right is Eleanor Yarborough, TBC church media library consultant.

Media library conventions changed to regional concept

CHATTANOOGA — A new procedure to expand fellowship and training opportunities for Tennessee church media library workers was unveiled at the Tennessee Baptist Media Library Convention at last week's meeting.

After holding annual statewide conventions for 20 years, eight regional workshops will be held each year, beginning in 1983. A statewide annual convention will be held every fifth year.

"This will give us the opportunity to reach more people and to get more people involved," according to Ed Tarpley, state president. Regional represen-

tatives would be named to help survey church media library needs to channel information and resources to churches.

By 1984 the plans are to have associational representatives in church media library work.

Tarpley, a member of Prosperity Baptist Church, Auburntown, was re-elected president of the Tennessee Media Library Convention. Other officers elected were vice-president, Barbara Hoskins, a member of First Baptist Church, Kingsport; historian, Raymond McCarty, a member of Colonial Baptist Church, Memphis; program chairman, Helen Brown, a member of First Baptist Church, Murfreesboro; and secretary, Gen Caldwell, a member of Leewood Baptist Church, Memphis.

The 20th anniversary convention was dedicated to Vaughtie Rowland, consultant in media library services and Woman's Missionary Union for Hamilton County Baptist Association. She has served in Tennessee for 34 years and in Hamilton County for 25 years.

Eleanor Yarborough was introduced to the convention as the new consultant in church media library for the Tennessee Baptist Convention.

The 20th annual convention was held at First Baptist Church and Red Bank Baptist Church, Chattanooga.

Obion County sells hospital to BMH

UNION CITY — The Obion County Commission voted April 14 to sell a 259-bed hospital and nursing home to Baptist Memorial Hospital of Memphis for \$16-million.

Roger Struble, vice-president of Baptist Memorial, said final details of the sale should be completed by July 1.

Obion County General Hospital has 173 hospital beds and 86 nursing home beds. David Hogan, administrator of the hospital, said the hospital hopes to add such specialties as neurosurgery and more sophisticated diagnostic capabilities. Struble said Baptist Memorial would expect to add about \$1-million in new equipment after the sale is closed.

Obion General currently serves a population of about 100,000 in a 25-mile radius as well as residents of Weakley and Lake counties in Tennessee and Fulton County, Ky.

Obion General will become the sixth hospital to affiliate with Baptist Memorial in two years.

J. Roy Bethune dies

J. Roy Bethune, first president of the Tennessee Music Ministers Association, died April 16 at Edgefield Hospital, Nashville. He was 78.

Bethune was a graduate of Peabody College, Nashville, and attended Southwestern Baptist Theological Seminary, Fort Worth, Tex., and Ithaca Theological Seminary, Ithaca, N.Y.

Among the Tennessee churches he served as minister of music were Grace Baptist Church, Nashville; First Baptist Church, Cookeville; First Baptist Church, Pulaski; and First Baptist Church, Mount Juliet. He also served as pastor of Radnor Baptist Church, Nashville.

Active in church music, Bethune was instrumental in the organizing of a statewide organization for ministers of music.

Survivors include his widow, Eloise Ledford Bethune; a daughter, Evelyn Crawley, Memphis; two sisters, Mrs. W. M. Tucker and Mrs. S. M. McGarrity Sr., both of Soddy; a brother, Archie Bethune, Jackson, Miss; three grandchildren and two great grandchildren.

Funeral services were held April 19 at Phillips-Robertson Funeral Home, Nashville, with burial in Spring Hill Cemetery.

Laida's father dies

Funeral services were conducted April 13 for John Laida, father of John David Laida, pastor of First Baptist Church in Clarksville and immediate past president of the Tennessee Baptist Convention.

The elder Laida, who died April 11 at the age of 94, was a dairy farmer in upstate New York. He was a member of First Baptist Church, Skaneateles, N.Y., where he was a deacon and a member of the building and finance committees.

In addition to the Clarksville pastor, who officiated at the funeral, Laida was survived by three daughters, 13 grandchildren, 28 great-grandchildren, and four great-great-grandchildren.

New FMB rules allow appointment of naturalized American citizens

RICHMOND, Va. (BP) — Persons born overseas who become naturalized U.S. citizens can apply for appointment as Southern Baptist missionaries to countries other than their original homeland, according to new Southern Baptist Foreign Mission Board guidelines.

Effective May 1, the guidelines extend eligibility for appointment consideration to naturalized citizens active in Southern Baptist churches, provided they meet requirements in education and experience. The rules seek to affirm appointment of those who have adopted the United States as their homeland, while encouraging growth of missionary movements in Third World countries.

The guidelines modify a previous policy that limited appointment eligibility to naturalized citizens who moved to the United States before completing secondary school and to those from countries to which Southern Baptists send no missionaries.

"I think this new step is more in line with the reality of the world in which we live and our own national makeup," said William R. O'Brien, Foreign Mission Board executive vice-president. "We're a continental, multi-ethnic denomination. We're seeking ways to more effectively channel the energies and spiritual gifts of all Southern Baptists as they make themselves available."

Eighty-one different ethnic groups speaking 75 languages worship in Southern Baptist churches, according to the SBC Home Mission Board. About 3,850 Southern Baptist congregations worship in languages other than English, with an estimated membership of 250,000.

They include almost 1,700 Spanish-speaking congregations, some 400 Asian groups (Koreans, Chinese, Vietnamese, and others), 61 European groups and 432 "international" congregations that attract members from varying language groups. Thousands of foreign-born citizens also attend English-speaking churches.

"These people have an honest commitment to missions and a sincere desire to be involved," said O'Brien.

Naturalized citizens, however, will be considered for missionary appointment only to places other than their countries of origin. This rule, O'Brien explained, will guard against draining off national Baptist leadership in other countries.

The new guidelines state that citizens of other countries feeling a call to missionary service are "encouraged to relate to the Baptist work in their own countries in fulfillment of this calling."

In 14 countries where Southern Baptist missionaries work, national Baptists send their own foreign missionaries. Brazilian Baptists, for example, support more than 70 missionaries.

Southern Baptists must encourage such missionary movements in Third World countries, not undercut them, O'Brien said.

Another reason for the rule, he added, is to engage ethnic Southern Baptists in "total cross-cultural missions. Many ethnics will feel led at the outset to go to groups that speak their own language, such as Chinese to Chinese," he said. "There's nothing wrong with that, but we also want them to have a sense of openness to anyone to whom God might lead them."

Letters to the Editor...

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

A poor choice

Dear editor:

To say I am concerned about our convention is putting it mildly. I could hardly believe my eyes when I saw former vice-president Walter Mondale on the cover of Baptist and Reflector, March 31.

The former vice-president had been invited to speak at the Christian Life Commission's seminar on "Strengthening Families."

I am thankful that our convention is addressing this troubled unit of society, but the former VP is a poor choice to speak on such matters.

It was the Carter White House that pushed for passage of the Equal Rights Amendment, something the Southern Baptist Convention has opposed.

Mondale also declared, "I am not a secular humanist." Who is he fooling? He has made several statements in the past that prove his humanist outlook on life.

He has been a contributor in the past to The Humanist and was a major participant in the 5th Congress of the International Humanist and Ethical Union in August 1970. In his opening remarks he said, "Although I have never formally joined a humanist society, I think I am a member by inheritance. My preacher father was a humanist. In Minnesota they call them Farmer Laborites, and I grew up on a very strict diet of humanism from him. All of our family has been deeply influenced by this tradition."

What is this tradition, humanism? According to the Humanist Manifesto, it is a religion that disbelieves in God, believes in evolution, rejection of absolute morals, and deification of man as supreme.

Walter Mondale meanwhile, who has been fed that diet all his life, is address-

ing a Southern Baptist seminar.

Were the leaders and organizers of the seminar familiar with his background, and if so, why was he invited?

Dennis Vest
287 Jefferson
Ripley, TN 38063

Southern seminary cover-up

Dear editor:

You originally printed (June 1, 1981) a denial by Duke McCall that the thesis contained anything bad about the theology at Southern seminary. You now know that McCall was trying to cover up the contents of the thesis. One asks, "Why should the head of Southern seminary have to cover up what his professors are teaching his students?"

You know that a sample of 9 percent gives excellent accuracy for the whole student body. The questions may have been written by a sociologist, but I doubt anyone reading them had trouble knowing what the questions meant.

You don't need to read the thesis to find out how liberal Southern seminary is. Just read a copy of their quarterly theological journal, The Review and Expositor, which is available for \$2.00 per copy. It questions whether Jesus really walked on water; states the demonic of Gederia had epilepsy, not demons (the swine weren't diagnosed). Every pastor who is concerned about what is really being taught should get a copy of the thesis and The Review and Expositor.

The liberals (who like to be called moderates) have loudly proclaimed that any ruckus raised about theological purity will dilute the Bold Mission Thrust. The thesis tells us what is diluting evangelism efforts - 40 percent of the seminary graduates don't believe that it is absolutely necessary to believe in Jesus Christ as Saviour to obtain salva-

tion. No wonder those pastors and parishoners aren't committed to win the lost. They don't think it is necessary!

I think it is necessary that the professors who taught these students those beliefs be FIRED and any student who's beliefs are as weak as that not be granted a degree. Why are our trustees sending out wolves in shepherd's clothing among Christ's flocks?

Joel Johnson
Rt. 3
Jonesboro, TN 37659

A 1976 SBTS graduate

Dear editor:

I appreciate your editorial in the Baptist and Reflector dated March 17. I certainly agree with your comments and your "disturbance" concerning the results of the thesis by Noel Hollyfield Jr.

I am a 1976 graduate of Southern seminary and I, too, am very concerned about the direction the seminary seems to be taking. I am not a "closed-minded" fundamentalist, but, if believing the basic doctrine as mentioned in that article makes me a fundamentalist, then put my name at the top of the list.

Either we should teach and preach what Southern Baptists have believed about the Bible for 137 years because we also believe it or we should stop calling ourselves Southern Baptists. Times change and we receive new insights, but the Word of God does not change, particularly the theological questions mentioned in your editorial.

Southern Baptists in St. Louis asked the seminaries and trustees to carefully examine the current state of Southern Baptist Theological education. I do not believe the seminary in Louisville and its trustees have addressed that request as thoroughly as hoped.

I completely agree with your statement, "Hopefully, the trustees, the administrations, the faculties, and the denomination itself will carefully examine what is being taught and how it is being taught."

The only comforting thing I received from your honest and brave commentary was that at least none of the

students surveyed responded by saying, "I don't know whether there is a God, and I don't believe there is any way to find out." Maybe there is still hope for them and for us.

Richard Holloman
1905 Ferrell
Humboldt, TN 38343

Treatment of sinners

Dear editor:

The letter to the editor under the heading "Divorcees as leaders" (April 7) is most interesting.

The church referred to could hardly be a Baptist church; otherwise, someone with the courage to "condemn sin" could have voted against the couple referred to when they presented themselves for church membership. Failing that, any church member with enough concern about sinful persons occupying positions of leadership in the church could have prevented their election through the governing structure of the church, at least until they had proven their worth as potential church leaders.

Perhaps the real problem in the church referred to is the same that exists in many churches; the people, who make up the membership want the good, faithful, courageous pastor to take all the public stands on sin - and whatever "flack" may be generated thereby.

I am sure that all good people are against sin, but in many cases, especially divorce, sin can become a very complex matter; and it is very difficult to take a technical and harsh attitude like that of the legalistic Pharisees. Divorce is all too often a crushing experience for the person directly involved and for many others who love them.

Just one more thought: if persons have sinned and publicly attempted to make a new beginning in another church, how long must they be made to remember that they sinned? One whom we should all love with our whole hearts said to a sinner, "Neither do I condemn thee; go and sin no more."

W. W. Bass
108 West Ellis St.
Jefferson City, TN 37660

FEDERAL COMMUNICATIONS COMMISSION

WASHINGTON, D.C. 20554

March 30, 1982

Dear Editor:

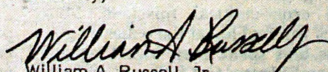
Over the past eight years the Federal Communications Commission has received more than one million letters and phone calls concerning the so-called "petition by Madelyn Murray O'Hair" or "Rulemaking 2493." Supposedly, this is a petition to ban religious broadcast programming. As the accompanying release points out, there is not now, nor has there ever been, such a petition before the Federal Communications Commission.

This petition has caused many thousands of concerned citizens to expend countless hours and personal funds collecting signatures over a matter which does not exist. The resulting petitions have cost Congressional offices and the Commission thousands of man-hours in lost productivity. The cost to the American taxpayer has probably far exceeded a quarter of a million dollars.

These petitions are mailed to churches all over America asking that the church members duplicate them, collect signatures, and mail them to the FCC. By informing your readers of the facts of this situation, you can save many thousands of hours of wasted effort and many thousands of dollars of taxpayers money.

Thank you.

Sincerely,


William A. Russell, Jr.
Director
Office of Public Affairs

FCC REEMPHASIZED THAT IT IS NOT CONSIDERING BAN ON RELIGIOUS BROADCASTING

Despite persistent rumors to the contrary, the Federal Communications Commission is not considering a petition to ban the broadcast of religious programming.

Several times a year these unfounded rumors surface, and the Commission is inundated with letters and telephone calls from concerned leaders of the religious community and the general public. The Commission has received more than one million calls and letters on this subject with those contacting the FCC often erroneously referring to "a petition by Madelyn Murray O'Hair" on "Rulemaking 2493."

There is no petition to ban religious programming currently before the Commission, nor has there been. Furthermore, the FCC is prohibited by law from ruling on the content of broadcast programming - religious or otherwise.

It is possible that the rumor began circulating in response to a 1974 petition by Jeremy D. Lansman and Lorenzo W. Milam, two broadcast consultants from Los Gatos, California. Lansman and Milam had filed a petition with the FCC asking the agency, among other things, to stop accepting applications by religious institutions for television and FM channels which had been reserved for educational use (Their petition was routinely assigned a rulemaking number - RM 2493.)

Although more than 700,000 comments were received in response to that petition, the majority of the comments were premised on the mistaken view that the petition proposed to ban all religious programming which was not the case. The case did not involve religious programming on any commercial network or station, nor did O'Hair have anything to do with it. The case involved only FM and TV channels set aside for educational use.

On August 1, 1975, the FCC unanimously denied the petition declaring that the First Amendment to the Constitution required the Commission "to observe a stance of neutrality toward religion, acting neither to promote nor to inhibit religion." It concluded that "a religiously affiliated educational organization, like any other, may become an educational broadcast licensee..."

Once again it is emphasized that the Commission is not considering taking religious programming off the air, nor has a petition making such a suggestion ever been filed with the agency.

Personal perspective

By TOM MADDEN
TBC executive secretary

One of the expressions used by the Apostle Paul to picture our relationship with Christ is "adoption." He emphasizes this in Romans 8:15, "For ye have received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

If I understand it correctly, adoption under Roman law in the first century was a very complicated process. Once completed, however, it was irrevocable. It could not be undone. If possible, the relationship was even more binding than a blood relationship.

An interesting observation to me is that the person being adopted lost all of his relationship to his former family, but he gained all the rights of a natural born child in the new family. He literally had new parents and became a legal heir to his new father's estate. Not any blood relative could affect the adopted child's inherited rights. Paul cites this principle in verse 17 when he says we are heirs — that while Christ is the Son of God, because we are adopted, we are the joint-heirs with Christ.

Not only were all the relationships second to his old family, but all the records of the former life were completely obliterated. He was regarded as a new person entering a new life.

Not any transaction was legal without a witness. It was not just any person that witnessed this marvelous transaction of adoption into the family of God, but the very Spirit of God. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

There are many new things that come to us as we become children of God. In our new relationship with God, all of God's children become our brothers and sisters in Christ Jesus, and we have a new life-style, a new home, a new heart, and a new interest.

I'm glad I'm adopted!

Mrs. Easterly succumbs

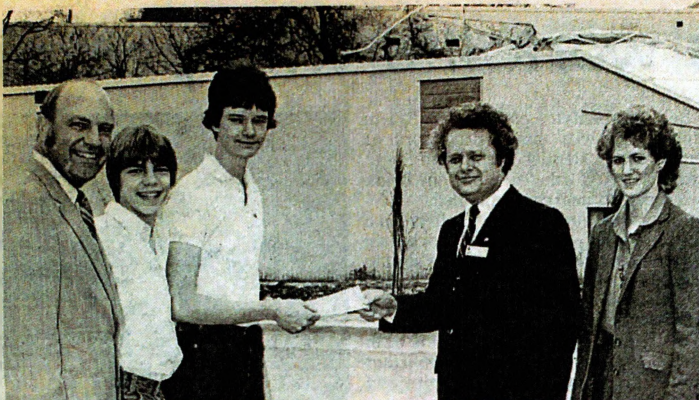
Anita Easterly, wife of former Tennessee Pastor Roy Easterly and mother of Tennessee Baptist Convention employee Pat Mulloy, died April 19 following an extended illness.

Mrs. Easterly, who was a resident of Trevecca Health Care Center in Nashville, had previously been in that city while her husband was pastor of Una Baptist Church. She returned to Nashville after the 1977 death of Easterly, who had left Una to accept the pastorate of First Baptist Church, Umatilla, Fla.

Funeral service for Mrs. Easterly were scheduled to be held April 21 at Woodmont Baptist Church, Nashville, and April 22 at Antioch Baptist Church, McDonald. Mrs. Easterly is survived by two daughters, Mrs. Mulloy and Mrs. Sandra Summers of Miami, Fla.

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Come to World's Fair and stay at 4411 Southern Avenue, Knoxville. Single \$30, double \$45. Will rent to group or individuals, 10 mins. to Fair on bus line. Near all conveniences.
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GIFT FOR BAPTIST MINISTRIES — The youth group at Second Baptist Church, Clinton, raised \$780.50 for Baptist Ministries at the 1982 World's Fair. (Left to right) Jim McPherson, pastor; his son, Mark; and Charles Moore, who spearheaded the youth campaign, present the \$780.50 check to David Peach, executive director of Baptist Ministries, and Leisa Hammett, director of communications. Behind them is the pavilion which is nearing completion.

Baptist Pavilion premiere set April 29 in Knoxville auditorium

KNOXVILLE — The world premiere of the Baptist Pavilion at the 1982 World's Fair will kickoff in the Knoxville Civic Auditorium at 7:30 p.m., April 29.

The event will feature blind Christian composer and entertainer, Ken Medema.

PowerSource, Baptist Ministries for the 1982 World's Fair's musical-drama team, will also premiere with "Love, You Spoke A Word." Medema of San Francisco and Christian lyricist and entertainer, Craig McNair Wilson of New York City, composed the 30-minute musical-drama. Wilson is the writer and star of touring comedy, "Fifth Gospel."

PowerSource, a 20-member team will perform the following songs from their musical: "It's Friday, but Sunday's

Coming," "Too Many Gods Will Spoil the Garden," "The Earth is the Lord's," and "Prayer of Peace."

Split into two octets, the 16 PowerSource vocalists will perform a total of 10 times daily throughout the six-month fair. At their 4 p.m. performance each day, the team will perform with the DuPont Band at the Elm Tree Theater on the fair site.

The Baptist Ministries team was the only performance group chosen to perform with DuPont, the official band of the 1982 World's Fair. PowerSource is also the only six-month performance team at the fair.

PuppetPeople will also debut at the premiere. Sponsored by Baptist Ministries, the team of 11, split into two groups, will perform from circus-like strolling wagons.

"The Word is ... Energy," a multi-image presentation produced by the Home Mission Board of the Southern Baptist Convention will also be shown. The presentation, to be shown every operating hour of the Baptist Pavilion, will address God as the creator of energy and His supplementing relationship to man's need for energy.

Tickets for the premiere of the Baptist Pavilion can be purchased for \$3 at the Knoxville Civic Auditorium ticket office, April 26-29.

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Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

What is wrong with the president's proposal of tuition tax credits?

Besides the fact that it would be a drain on the treasury of the United States in difficult times, it does not address a national problem, it would increase government regulation of private institutions, it would be to the advantage of middle and upper class Americans while nutrition programs for school children in public schools are under severe attack — the proposal raises a severe constitutional question.

Freedom of religion, a cherished American heritage, has been protected in part by our national policy of separation of church and state. A tax credit in favor of parochial schools would be a direct attack on this basic American ground rule. It would amount to an establishment of religion and an entanglement of government with religious institutions.

Another cherished American heritage is the public school system. If there is a governmental responsibility for education, that responsibility is toward the public school system. Ninety percent of the school age children of our nation are in public rather than private schools. With the problems that public schools have, we need efforts to strengthen these schools rather than weaken them.

Puckett accepts post with N.C. Brotherhood

Tommy Puckett, minister to youth at Brainerd Baptist Church, Chattanooga, has been named an associate director of the Brotherhood department of the North Carolina Baptist Convention.

Effective May 15, Puckett will work primarily with Crusader Royal Ambassadors in North Carolina and assist with World Mission Conferences and men's ministries.

He is a graduate of Samford University, Birmingham, Ala., and New Orleans (La.) Baptist Theological Seminary.

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Dunn blends work life with personal agenda

EDITOR'S NOTE: This is part of a series of feature stories on the executive heads of Southern Baptist agencies, boards, and institutions. Each article has been written by a public relations person within the agency.

By Larry Chesser

WASHINGTON (BP) — A glance at his schedule would indict James M. Dunn as a classic workaholic.

Such a judgment seems obvious about a person whose educational achievements and leadership of two Baptist agencies — not to mention his active commitment to such issues as world hunger, peace, and religious liberty — lead to many 12- and 14-hour days.

But despite such evidence, that conclusion misses the mark. The current chief executive of the Baptist Joint Committee on Public Affairs refuses to buy such a description himself, though he readily admits that he and his wife, Marilyn, cannot always draw a line to separate their personal lives from their work lives.

Often as not, Dunn's private life intertwines with his work, but, for him, that does not diminish its personal nature.

For example, when he came to work in Washington in early 1981, a group of senators and congressmen hosted a reception to welcome the 49-year-old Texan. But it was more than a political event where politicians and religionists smiled, shook hands, and slapped each other on the back. It was a human event where Dunn and many old friends warmly embraced.

That typical blending of professional and personal frequently occurs at home where the Duns host a steady flow of guests. During their first year in Washington, they had overnight guests, ranging from students to denominational workers and agency heads to long-time family friends, about a fourth of the time.

The stream of guests offers a number of plusses for Dunn. They remind him that most Americans and Baptists are unfamiliar with the day-to-day problems of church-state relations — a major focus of the Baptist Joint Committee.

"Marilyn and I wind up explaining in terms they can understand what is important in our lives," he says. "It reminds us that most folks in the country just don't give a hoot about such things as integrated auxiliaries."

But more importantly, many of the guests are actually surrogate family for the Duns, who have no children. "It's a modern version of the extended family," Dunn says.

His affinity for students and youth that sparked his earlier work as a pastor and student minister remains high, as evidenced by the number of calls and notes going to and from students seeking Dunn's counsel and friendship.

Another intersection of Dunn's personal and work experiences is reading. In addition to newspapers and periodicals, he usually reads a book a week.

"I'm a newsaholic," he says. "You always face a danger in a job like this of becoming interested in only a narrow slice of the world."

Dunn invests a significant amount of his time away from work in music — listening, singing with Marilyn in the Metropolitan Capitol Hill Baptist Church choir, or attending music events in Washington.

Music, he says, "is what Marilyn and I do together."

Both of Marilyn's parents, the Edwin McNeelys, were music professors at Southwestern Baptist Theological Seminary in Fort Worth, Tex., and she holds two master's degrees in the field.

Dunn, who himself began college as a music major, is pleased to be in Washington, which he says rates second only to London among the places he has lived in providing musical entertainment opportunities.

Whether through music, visiting with friends, working, or reading, a constant priority for Dunn is to simply enjoy and make the most of each day.

One experience that helped shape that priority was an episode with cancer during the mid-1970s. Dunn was executive director of the Christian Life Commission of the Baptist General Convention of Texas when he was diagnosed by a Dallas physician with melanoma — a fast-growing form of cancer.

The seriousness of the cancer was quickly apparent when his doctor advised him to go to Houston for surgery and treatment — immediately. Fortunately, after surgery and chemotherapy, Dunn's cancer was removed and he has had no recurrences.

"I wouldn't wish it for anyone," Dunn says of the experience. "But it is a time when you evaluate what is really important and what theology is worth hanging onto."

"It was kind of like having a second chance at life," he says, adding that the close-up look at death made him realize that he had better make the most of his life.

Also through that experience, Dunn became more aware of the prayers and support of others. When he was able to sleep soundly the night before surgery and face it the next day "as calmly as if I were going to the grocery store," he came to understand for the first time, "the peace that passes understanding."

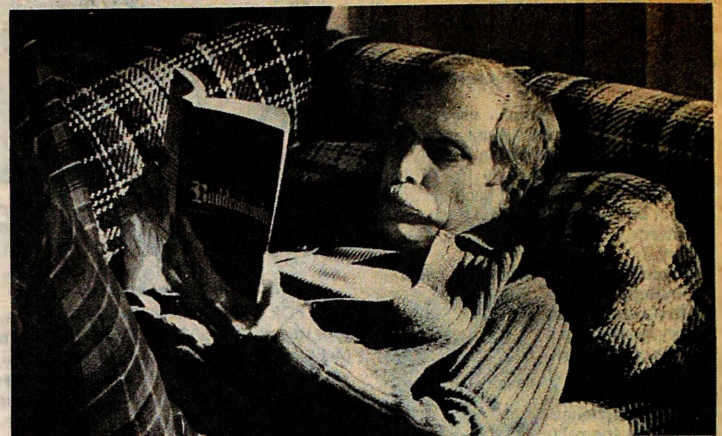
"I have no human explanation for that," he says.

But before the peace, Dunn says there was plenty of fear, which he contends is a legitimate part of life.

"There is a sick spirituality that goes around saying, 'I'm not afraid,'" Dunn says. "Well, baloney. When a doctor tells you you've got cancer and that it's serious enough that you can't have it taken care of in Dallas and that you can't put it off, there's got to be fear."

Coping with that experience helped prepare Dunn for life. He emerged with an on-going goal:

"Spiritually, I would like to live each day honestly and openly and simply before the Lord."



PERSPECTIVE — "Reading," says James M. Dunn, "gives you some perspective and balance and a broader view." Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C., reads widely to keep from slipping into a narrow perspective of life.

Upper Volta infant's brief life touches Southern Baptist hearts

RICHMOND, Va. — The picture was so appealing that it motivated one woman to tear up her Lottie Moon Christmas Offering check and write a new one — for a larger amount.

As the picture of 3-year-old missionary kid Amanda Cox, holding a Voltaic infant almost as big as herself, appeared in state Baptist papers (Baptist and Reflector, Dec. 9, 1981, page one), readers contacted the Southern Baptist Foreign Mission Board wanting copies. The picture, with blonde Amanda gently touching the black child's cheek, showed the kind of love behind missions, some said.

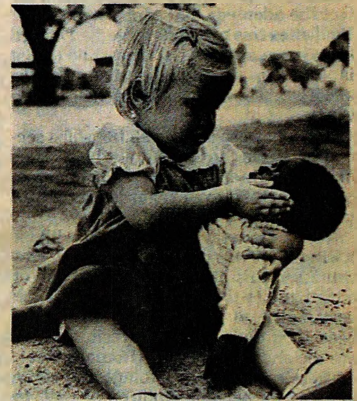
Unlike many Voltaic infants, the child was chubby and healthy looking.

"One can imagine my shock when several weeks later, Amanda's mother told me the baby had died of whooping cough," said Patsy Eitelman, Southern Baptist missionary to Upper Volta.

"But that is the way it is here," she added. "Death is a way of life in Upper Volta."

Mrs. Eitelman's own daughter, 15-year-old Laura Lee, was buried in Upper Volta in 1978. At that time an old village chief, husband of several wives, came to tell her he understood how she and her husband felt. He had buried 30 of his own children.

Southern Baptists are trying to



DEATH, A WAY OF LIFE — Weeks after Missionary Larry Cox took this photograph of his daughter Amanda holding this chubby Voltaic baby, the baby died of whooping cough.

decrease infant deaths in one part of Upper Volta by including a nutritional program and health clinic in a development project being carried out by Southern Baptist missionaries and Tennessee Baptist volunteers in the Diabo Circle region.

The signs of malnutrition are typical of children in rural regions of the country, said Mrs. Eitelman. "If the seemingly healthy infant in the picture succumbed so easily to disease, what chance do these others have?" she asked.

Korean airmen respond; 900 receive Jesus Christ

TAEJON, Korea — At least 900 members of the Republic of Korea air force made decisions for Christ in 1981 as a result of Baptist evangelistic efforts, according to Southern Baptist Missionary Rolla Bradley.

Bradley oversees four military evangelism centers operated by Korean Baptists, including the Eagle House, located on an air force training base in Taejon, where 424 men received Christ during the year. Taejon Baptist pastors baptized 124; air force chaplains baptized an additional 300.

Church repays 75-year-old debt

LEEDS, Ala. (BP) — Celebrating its 75th anniversary, First Baptist Church of Leeds, Ala., finally paid a \$150 debt incurred in 1907.

The church organized after a tent revival 75 years ago and built its first building for \$1,001.98.

When they discovered they were short funds, the charter members appealed to the Southern Baptist Home Mission Board for help, and received a grant of \$150.

This year when Wes Spiegel, associate pastor, was researching the church's history, he discovered the original papers included a stipulation that the church get permission from the Home Mission Board to relocate or else repay the principal. Since the church has moved three times in 75 years, but had never repaid the \$150, Spiegel felt there was a moral obligation to repay the grant.

During the 75th anniversary celebration, Pastor Don Spires presented a check for \$780.37 to HMB Church Loans Division Director Bob Kilgore. The amount included the \$150 principal plus six percent interest for 75 years.

Kilgore suggested the funds be used to help new churches build, just as the Leeds church did 75 years ago.

The same day, the church gave an additional \$2,500 to home missions through the Annie Armstrong Easter offering.

CLIP OUT THIS PAGE AS A REMINDER TO PRAY.

Pray for Baptist witness at World's Fair

"The Word is ... Energy." This is Tennessee Baptists' response to the 1982 World's Fair theme, "Energy Turns the World." For six months Tennessee Baptists and Southern Baptists will join Knox County Baptists through the efforts of Baptist Ministries for the 1982 World's Fair to minister and to witness to 13-million visitors from May 1 through Oct. 31. Daily average attendance is expected to be 60,000 persons. The world is coming to us, and we must be prepared to meet them in the name of Jesus.

Baptist Ministries for the 1982 World's Fair, directed by David Peach and staffed by 21 Tennessee BSU missionaries, Mission Service Corps volunteers, Christian Service Corps volunteers, Home Mission Board semester missionaries, and US-2ers have been hard at work in preparation. The Baptist Ministries Pavilion stands strategically among the exhibits of 23 nations and many multi-national corporations.

Above the pavilion, the Christian flag flies.

A beautiful carillon provided by the Schulermerich Company of Sellersville, Pa., stands on a tower just outside. In the pavilion there is a display of many types of old editions of Bibles. Literature and Scripture portions in approximately 50 languages are being provided by Bible societies from around the world distributed at no cost.

On site, daily performances include puppet teams, youth choirs from across our nation, major Christian entertainers, and a musical

drama performed by "PowerSource," a group of 20 college young people appointed by the Home Mission Board as semester missionaries. Over 2,000 hosts and hostesses have been trained to help those who respond to the presentation of the gospel.

Off-site ministries will reach out to people in campgrounds, hotels, motels, and shopping centers through singing groups, groups leading Big A Clubs, Backyard Bible Clubs, day camps for children of visitors and international workers at the fair, and evangelistic services.

A major consideration is an appeal through international ministries to reach the internationalists working at the fair and those visiting as well.

Needed now, after all the plans have been carefully made, is the prayer energy of Tennessee Baptists.

On Dec. 12, 1981, the Executive Board of the Tennessee Baptist Convention requested that Woman's Missionary Union and Brotherhood formulate a plan of prayer support for Baptist ministries at the World's Fair. Informational materials have been prepared and sent to every TBC church.

Some associations are planning a **Prayer Launch Day** on Saturday, May 1 — the day the Fair opens. Also, it is suggested that Sunday, May 2, be observed as **Prayer Commitment Day** in Tennessee Baptist churches.

Throughout the six-month run of the Fair, church members in every association will be

asked to pray specifically for the Baptist witnessing opportunities on one day of each week. The suggested assignments of these associations are printed on this page.

In addition to those requests printed on the form below, current requests will be printed weekly in the **Baptist and Reflector**. Clip out these requests each week and place them with your commitment in your Bible so that you can pray specifically for these requests.

Most of us will not be able to be an active participant in ministry and witness on site or off site at the World's Fair this summer, but we can be an active participant in earnest prayer. If you will covenant with other Baptists across the state to become a part of **The Tennessee Baptist Prayer Energy Plan for 1982**, please sign your name now signifying your decision.

Suggestions for prayer days for World's Fair (Each association praying one day each week) May 1 — October 31, 1982

SUNDAYS	WEDNESDAYS
Beulah	Alpha
Campbell County	Cumberland
Hiwassee	Cumberland Gap
Jefferson County	East Tennessee
Lawrence	Gibson
New River	Hardeman
Riverside	Sequatchie Valley
Shelby County	Union
Shiloh	Watauga
Stewart	William Carey
MONDAYS	THURSDAYS
Carroll-Benton	Bradley
Chilhowee	Central
Cricket	Duck River
McMinn-Meggs	Grainger County
Maury	Haywood
Nashville	Judson
Nolachucky	Knox County
Northern	Sweetwater
Salem	Weakley
Truett	
TUESDAYS	FRIDAYS
Clinton	Bledsoe
Concord	Copper Basin
Dyer	Cumberland Plateau
Fayette	Giles County
Holston	Loudon County
New Duck River	Madison-Chester
Polk County	Mulberry Gap
Sevier County	Sullivan
Stone	Tennessee Valley
Wilson	Western District
SATURDAYS	
Beech River	Holston Valley
Big Emory	Indian Creek
Big Hatchie	Midland
Hamilton	New Salem
	Robertson County



BAPTIST PAVILION — Jim Hurst, director of media arts of the media department of the Home Mission Board supervises volunteers Jim Baker and Sam

Ellis on the placement of the sculptured wall crosses on the Baptist Pavilion, nearing completion.

PRAYER REQUESTS RELATED TO THE WORLD'S FAIR May 1 — October 31, 1982

1. Pray for David Peach, executive director of Baptist Ministries for the 1982 World's Fair and his staff. As such, they are responsible for all the activities of the Baptist Pavilion.
2. Pray for SBC volunteers and groups from all states working at Baptist Pavilion.
3. Pray for groups that will be involved in off-site missions activities (Backyard Bible studies, day camps, Big A Clubs, etc. with groups being trained by Tennessee WMU leaders).
4. Pray for Knox County Baptists and Baptists in neighboring associations as they share for six months their homes, churches, and city with thousands of visitors.
5. Pray that business men and women and their employees in their places of business in Knoxville and surrounding areas will be Christian in their dealings with our Tennessee visitors and good stewards of their opportunities to witness.
6. Pray in the name of Jesus that God will halt completely all outside evil influences of a corrupting, pornographic, seductive, deceptive, or violent nature and that the Holy Spirit will have complete access to the hearts and minds of all who come.
7. Pray that God's people will provide adequate financial help to undergird the total outreach effort by Knox County Baptists and others, and thank Him for that thus far received.

Check the **Baptist and Reflector** weekly for an up-to-date list of requests so that you may call by name to the Lord many of those who come to minister.

TENNESSEE BAPTIST PRAYER ENERGY PLAN FOR 1982

"Energy Turns the World" is the theme of the 1982 World's Fair in Knoxville. The theme of Baptist Ministries for 1982 World's Fair is "The Word is Energy."

Not all Tennessee Baptists can go to minister but all can pray. You are invited to be an "official participant" in Baptist Ministries for 1982 World's Fair Inc., an effort to minister and witness to the 13-million visitors who attend the World's Fair in Knoxville this year. Check with your pastor to determine your special day of each week for prayer. Prayer is the greatest energy in all the world!

I commit myself to definite prayer each _____ of every week, May 1-October 31, that the many persons without Christ who attend the World's Fair may come to know Him as Saviour and Lord. I especially will pray for the work of our Baptist Ministries as it reaches out to win them.

Signed _____

Date _____

Interpretation

The good wine

By Herschel H. Hobbs

"Thou hast kept the good wine until now" (John 2:10).

This was the first of Jesus' miracles. John's Gospel never uses the word for "miracle." It uses the word "sign" (semeion), a sign of Jesus' deity.

When the ruler of the marriage feast tasted the wine which Jesus had made from water, he said that usually the best wine was served first, and then inferior wine. But the bridegroom had saved the good wine to the last. We must not get hung up on the matter of Jesus making wine, and thus miss the meaning behind it. Certainly this is no justification for the alcoholic beverage industry of today.

John was a mystic. Often we must look beneath the surface to catch his meaning. He is not concerned with the quality of the wine itself, but with the lesson taught. In fact, there are two lessons.

The water which Jesus turned into wine was used for outward ceremonial cleansing, an important element in current Judaism. In its place Jesus gives inner and real cleansing from sin.

Also, we may see inferior wine as God's incomplete revelation under the Old Testament order. Jesus is the

"good" (kalos, good, beautiful, useful) wine of God's complete revelation in His Son. So Jesus is the best quality of "wine" which God has saved for the last (final) serving. God saved the best for the last.

Without a 'button,' pastor's prayer imperiled during Reagan's visit

By Bob Mathews

OKLAHOMA CITY (BP)—John Lucas, pastor of Sunnyside Church, Del City, almost did not get to pray as planned at the state capitol the day President Ronald Reagan visited the Oklahoma legislature.

Lucas, House chaplain for a day, talked with security people the previous day and thought everything was arranged for admittance to the chamber. "The security man told me I wouldn't need any 'ID' because he would know me on sight and let me in," Lucas said. But, the secret service had taken over and a different guard told Lucas he had to have a certain button on his lapel to be admitted. "But, I'm the chaplain," he pleaded. Senator Don Kilpatrick happened by and told the guard, "This is our chaplain. You got to let him in."

"Sorry, no button, no entrance," came the reply.

"Well, where do we get the chaplain a button?"

The reply: "I don't know."

Worshippers applaud, shed tears as paralyzed volunteer returns

WINSTON-SALEM, N.C. (BP)—Paralyzed mission volunteer Roy Church's return to church Easter Sunday was what his pastor, Mark Corts, called a "high moment in the life of the church."

More than 1,400 worshippers at Calvary Baptist Church applauded and many wiped away tears as Church, in a

wheelchair, thanked them for their prayers during his hospitalization and quoted Helen Steiner Rice's poem, "My God Is No Stranger."

Stricken by Guillain-Barre Syndrome in December while working as an extended service volunteer in Quito, Ecuador, Church had hoped to walk into church on Easter morning. Though he did not achieve that goal, he earlier in the week managed to take his first steps at North Carolina Baptist Hospital, Winston-Salem, with the aid of braces, parallel support bars, and a therapist.

Sharing his pew at Calvary church were family members, including his wife, Ruth, and two men and a woman he had won to Christ in the hospital. The two men and other hospital employees continue to come to Church's room each evening for Bible study.

"It was a very emotional time for me," Church said of this first visit to the church in nearly a year.

Eudora honors Wood on 30th anniversary

Eudora Baptist Church of Memphis honored Fred Wood on his 30th anniversary as its pastor on April 18.

Paying tribute in the Sunday morning service were Wallace Maywell, City of Memphis; Sonny Mashburn, Shelby County government; Nicholas Verron, Memphis Ministerial Association; Gordon Crocker, Shelby County Baptist Association; J. C. Bedford, Union University; Al Shackelford, Tennessee Baptist Convention; Joe Johnson, Broadman Press of the Baptist Sunday School Board; and D. K. Hutcheson, chairman of deacons for Eudora Baptist Church.

In addition, a reception honoring Mr. and Mrs. Wood was held Sunday afternoon.

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BIBLE BOOK SERIES

Lesson for April 25

David becomes Israel's king

By Dennis R. Plank, pastor
First Baptist Church, MadisonBasic Passage: 2 Samuel 5:1-25 (1 Chronicles 3:4b-8; 11:1-9; 14:1-17)
Focal Passages: 2 Samuel 5:1-7, 9-12

For more than seven years in Hebron David had ruled as king over Judah. Now for an additional 33 years he was to reign over the entire nation. All of the obstacles to his ruling over all 12 tribes had been removed. Ishbosheth and Abner were dead. Only Mephibosheth, a 12-year-old son of Jonathan, was alive.

The tribes of Israel gathered at Hebron to announce their loyalty to David. They admitted that even when Saul was alive, it was David who provided the most effective leadership.

For the third time, David had oil poured upon his head, which symbolized he was acknowledged as God's chosen leader. Earlier Samuel had anointed him at David's Bethlehem home (1 Samuel 16:3), and then he had been anointed by the people of Judah at Hebron (2 Samuel 2:4).

Psalms 18 might have been written by David after God had defeated his foes and brought peace to the kingdom. God still has the ability to bring His children from trouble into a place of blessing. Through his troubled past, David had learned many lessons which, doubtlessly, caused him to experience spiritual growth. When the 12 tribes were united, David could look back and thank the Lord for the guidance which the Lord had given.

Twenty miles north of Hebron was the city of Jerusalem. This place had been occupied by the Jebusites — Israel's enemies when the land was invaded (Judges 1:21). The Jebusites were arrogant and defied David to capture their city. David realized Jerusalem was a strategic place from which he could rule over the 12 reunited tribes.

Probably by the means of a water tunnel, David's men crept unaware into the city. David began to overcome the city, starting at "the Millo" which means "filling." Although uncertainty remains concerning the word "Zion," it might have reference to the upper, fortified part of the hills in the city. From this area, which had given Israel's army the greatest opposition, David secured a fort at Millo and extended the occupation toward the inward part of Jerusalem.

David continued to strengthen the kingdom of Israel. The people grew to

love and respect their earthly king. The Lord, David's shepherd, helped David in all his ways. Even Hiram, the king of Tyre (who possibly was the father of the Hiram who later helped Solomon build the temple), assisted David in building a royal palace in Jerusalem. Through the courtesy of these Gentiles, durable cedar trees were brought from the forests of Lebanon. Because of their carpenters and stone masons, a house was built in Jerusalem from which David conducted his kingdom affairs.

These were happy days in the life of the king and God's people. Peace and prosperity seemed to be on every hand. During this time, David remembered the Lord who had been so good.

Still there were battles to be fought. The Philistines twice sought to separate the people of Judah from Israel. After seeking God's guidance, David's army took the initiative and defeated the Philistines near Jerusalem. After the Philistines attacked a second time, God told David to wait until there was a rustling noise in the treetops. As David followed God's direction, the armies of Israel won the victory. God's people trusted the Lord and experienced the spiritual success only God could provide.

From these verses we can discover:

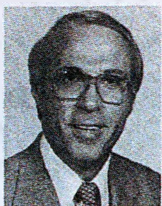
It is important to function from a strong center before attempting to win battles elsewhere. For instance, in our age evil seems prevalent. If our homes were what they ought to be, is it not conceivable God's work would be stronger in its impact? If our churches remain true to our divine mission, society will be changed.

When David enjoyed prosperity, he never forgot the source of his blessings.

It is wise to recognize that all people may use their God-given talents for the Lord's cause. David and his soldiers might not have been trained as carpenters and stone masons. The people of Tyre were. Every person has a talent which God can use effectively in His kingdom.

The Philistines never seem to go away from God's people. In our day, faith does not mean Satan will not attack and seek to defeat God's people. Christians are kept saved by the grace of God (John 24). The retention of our salvation is not contingent upon the spiritual victories in our lives (Ephesians 2:8-9).

God does not lead us in all instances by the same manner. However, God still will direct His people who seek His guidance (James 1:5).



Plank

UNIFORM LESSON SERIES

Lesson for April 25

Assurance during stress

By Robert O. Byrd, professor of religion
Belmont College, NashvilleBasic Passages: Revelation 1:1-20; 13:1-18
Focal Passages: Revelation 1:1-3, 9-11; 13:1-4

This week begins a brief series of lessons drawn from Revelation. The Greek word translated by this title is apokalupsis, meaning "disclosing," "unveiling," or "uncovering." The English term drawn directly from the Greek is "apocalypse." This name and its adjective form ("apocalyptic") are utilized to describe both a kind of literature and the point of view which creates that literature.



Byrd

The writer discloses his intention

At the start, John makes a declaration of what he is attempting. His work will be an apocalypse (revelation). Daniel, the most thorough-going example of apocalyptic in the Old Testament, seems to have supplied some of the most significant images used in Revelation.

Apocalypses regularly arose during times of hardship for God's people, particularly when hardship reached the point of opposition and persecution. One major purpose of an apocalypse was to encourage believers even though their situation seemed hopeless. God's people were challenged to believe that they were not and would not ever be forsaken by their Lord. There was often a word of warning included against evil-doers and those who persecuted the faithful. Apocalypses used symbolic language and bizarre images to express dramatically concepts that were almost inexpressible.

Verse two may further specify the character of what will follow. In the Revised Standard Version, two terms are used ("witness" and "testimony") which are actually different forms of the same word stem. This suggests that this work has the character of testimony related to "all that he saw" (1:2).

Verse three pronounces a blessing on those who read, hear, and keep "what is written therein." This does not designate three groups who will be blessed, but one group. This verse also provides insight into the intention of the writer by the use of another word which characterizes the entire document — "prophecy." In the Scriptures, prophecy denotes a "forth-speaking" of God's message to a particular situation. In the Old Testament, the prophets were God's spokesmen. The typical Hebrew word for prophet means one who speaks for another.

The concern of the writer was to disclose a prophetic witness concerning Jesus Christ. There is no indication here that he intended to uncover a system or a set of principles. The overriding concern for him was to share a testimony about

the reality of the living Christ. Finally this introduction (1:1-3) shows that the writer is not intending to hide God's message but to make it known specifically to His servants. His goal was not to conceal truth, but to reveal truth.

There is a sense in which 1:4-8 defines the limits with which his prophetic-apocalyptic witness is concerned. Insofar as he thinks spatially, his message encompasses the earthly ("to the seven churches that are in Asia") and the heavenly ("He is coming with the clouds"). The temporal interests of this document stretch from the past to the future ("... Him who was ... is ... to come").

The writer describes his own situation

There were, no doubt, many phrases that John could have chosen to identify himself. The one he picked was "brother" (1:9). There were two ways in which this very close relationship was shared. The first can be seen in the expression "in Jesus." His basic relationship to his readers was built on the power and love of their prior relation to Jesus. They shared tribulation. In the New Testament this word indicated "oppression" or "distress." Both John and his readers were experiencing persecution. They also shared "patient endurance."

John's situation was not confined to his physical surroundings. He is aware that his ability to perceive the revelation of Jesus Christ was not the result of his natural powers. His insight was a gift of God.

The writer develops his message

Understanding chapter 13 is in some measure dependent on information related to the previous chapter. A great red dragon appears (12:3). The dragon is "the Devil and Satan" (12:9).

Chapter 13 opens with a great beast arising out of the sea. This beast is in some ways identical with the dragon. They both have seven heads and 10 horns. This suggests the unity of character and purpose of the great dragon and the beast. The beast represents the earthly expression of the evil of Satan. When John penned Revelation, the most obvious identity of the beast was the Roman Empire as the persecutor of God's people.

John would surely have been aware that this was not the first time worldly authorities had been demonically empowered to oppose God. There had been a long succession of such events, going back to Egypt and continuing through the Hellenistic Period. Its message for today is a reminder of the reality of diabolical power in the world today in total opposition to God and the church.

This reality should sober us but should not blind us to the victory of Christ and His people depicted in chapter 14.

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LIFE AND WORK SERIES

Lesson for April 25

Obedience founded on love

By Larry M. Taylor, pastor
First Baptist Church, Jefferson City

Basic Passages: Deuteronomy 1:1 to 4:49; Luke 4:1-13
Focal Passages: Deuteronomy 1:1a; 4:5-8, 36-39

This week's lesson begins a series of 10 lessons in Deuteronomy. This fifth book of the Pentateuch is a book about renewal of the covenant. "Covenant" may be the most fundamental idea in the Old Testament. In fact, "covenant" and "testament" are synonymous.

God had made a covenant with Israel. He had bound this people to Himself by the law at Sinai. He would be their God and they were to be His people.

At the end of the Book of Numbers, Israel's wanderings had ended, slavery and Egypt were behind them, and the first taste of success in conquest had been experienced.

Deuteronomy takes up at this point. It recites the past and faces the question of meaning. Deuteronomy seeks to explain and renew Israel's past experiences. It addresses the questions of the meaning of God's acts of mercy toward Israel, His election of this nation, and the covenant with His chosen people. Deuteronomy is a reflection on history. It takes the form of sermons or preaching.

Deuteronomy is a great book. It sought to recapture the greatness of Israel's past at a time when the nation stood at a crossroads. It combined the later spirit of the prophets and their insistence on renewal and faithfulness with the earlier work of Moses. Deuteronomy is one of the four books in the Old Testament most quoted in the New Testament. It is quoted 83 times in the New Testament, exceeded only by Genesis, Isaiah, and Psalms.

Deuteronomy contains the last words (sermons) of Moses (1:1). These sermons have four themes: God's acts in

Israel's past, the law given by God, the importance of faithfulness to the law, and God's faithfulness to Israel. Deuteronomy is a "second law," that is, another look at God's law with an emphasis on its meaning. It encourages faithfulness to the law, first out of appreciation to God, and second, to avoid the curses of disobedience.

Moses' first sermon in Deuteronomy is found in 1:6-4:43. Near the end of his sermon, Moses reminds the people what they must do if they expect to survive as a nation. It is simple enough: if they obey the law they will live, and, by implication, if they disobey they will perish. The claim that Israel had for notice among the nations was its possession of God's law (4:6). God's law in Israel's midst was an indication of the close relationship between this people and God, which

existed between no other people and God. God was accessible to Israel in a way unique to her (4:7). The law of God was far superior to all other laws among the nations. In these two respects Israel was unique: the nearness of her God and the superiority of her law.

Late in Moses' first sermon in Deuteronomy, he again picks up on the theme of comparison between Israel's God and law and those of other nations. He reminds His people that the voice of God was heard from heaven and His power was seen on earth (4:36). The God who is transcendent, above us and beyond us, has spoken from heaven. This same God is also immanent. He is around us and among us because "thou heardest His words out of the midst of the fire" (4:36).

Moses appealed to the peoples' gratitude as motivation for keeping God's law (4:37). The love of God for their fathers and His deliverance of them from slavery ought to be motive enough for keeping Israel faithful. Moses mentions four facts from Israel's recent past that ought to encourage the keeping of God's law. First, God had taken the initiative in establishing the covenant. Second, God chose this nation and delivered them from Egypt. Third, God gave Israel vic-

tory over other, more powerful nations. And finally, God is unique. He is singular among the powers (4:37-39).

As the new Israel, the church should be motivated to love God for the same reasons. He took the initiative. "He loved me ere I knew Him." There is no other God like ours. He appeals to our love in asking us to obey.



Taylor

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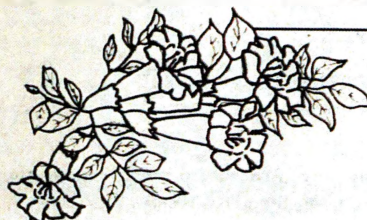
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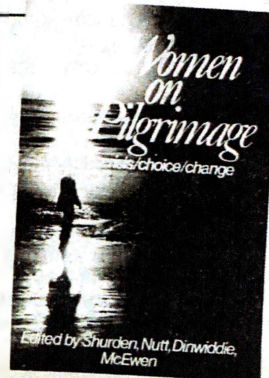
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'Death sentence' opens ministry opportunity

By Bill Webb

DALLAS — The cancer Howard Shoemaker regarded as a "death sentence" nearly four years ago has opened up a new ministry for the veteran Southern Baptist missionary.

Now living in Dallas, Shoemaker, 61, regularly visits Baylor University Medical Center's Sammons Cancer Center. There he not only undergoes treatment but, through a program called "CanSurmount," visits and encourages fellow cancer patients.

Cancer specialists train patients like Shoemaker, who have learned to live meaningful lives despite their condition, to transmit their good attitudes to others who struggle to cope with cancer and its treatment.

"I can walk into a room with my coat and tie on and be neatly dressed and say

to a patient, 'Look here. What you have isn't a death sentence. I've had it four years now, and I'm getting along pretty good. If you put forth effort, trust your doctor, and trust the Lord, maybe things will change for you, too,'" he says.

CanSurmount counselors are good listeners, he adds. "Every one of us has been through times when we had to spill it out to someone else. Other folks, even our families, get tired of hearing it. So we just let the patients talk and tell us whatever they want."

Shoemaker, for 34 years a missionary evangelist to Colombia, Ecuador, and then the Dominican Republic, often writes a Scripture verse on a note card and leaves it with a patient. Recently, a man he had given a card months before "couldn't wait to tell me he had had an experience with the Lord," he says.

The volunteers, who work closely with the doctors, do not ask patients their religion nor do they always have prayer during visits. Often a patient requests prayer or Shoemaker asks to pray before leaving. "Those are the ones we get closer to as time goes on," he says.

Lloyd Kitchens, Shoemaker's oncologist (tumor specialist) and medical adviser to CanSurmount, believes the program makes a difference. A positive attitude toward the disease and its treatment, he says, is important to a good response to the treatment.

"It's quite a shock for patients to learn they have cancer and that they're going to have treatment that's frequently pretty tough — either surgery or radiation or chemotherapy, which have side effects," he explains.

"It's helpful for them to see someone who has had it and has done all right with it and is still going about his business," he says.

Though Shoemaker demonstrates what his doctor calls "a wonderful attitude about his illness" today, the missionary remembers the day back in the Dominican Republic — June 26, 1978 — when he learned he had multiple myeloma (bone marrow cancer) and perhaps just three to five months to live.

Coping was hard. Frustrated and suffering from depression, he prayed God would spare him the pain and let him die.

But a doctor in Puerto Rico, who had lived with cancer six years and still practiced medicine, gave Shoemaker and his wife, Dorothy Dell, some advice about living meaningful lives despite the cancer.

For most of a day Florenzio Saez Jr. and his wife sat on the terrace at their home and talked with the missionary couple about things like accepting cancer and its treatment, and about honest and open communication between husband and wife. Shoemaker's attitude began improving dramatically.

As he continued treatment at the Rehabilitation Center for Invalids in Santo Domingo, he discovered he had an instant rapport with others who were sick, and he took time to counsel and encourage them.

Then came another transition — missionary furlough in Dallas beginning Nov. 1, 1980, which preceded medical retirement in September 1981.

"I was really stir-crazy to get to do something," he admits of his first few months in Dallas.

Then a note from Kitchens telling him of his selection for the next CanSurmount training group gave him a new direction. "It's what I substituted for what I had been doing (overseas)," Shoemaker says.

His bone marrow cancer is in remission now but Shoemaker is hardly a picture of health. He has suffered from chronic kidney failure, a duodenal ulcer, heart insufficiency, and hypertension. During the past year, doctors have removed 46 skin cancers from his face, arms, and neck. His back is broken in five places and — because of his cancer — will likely never heal.

He virtually lives in a specially made body brace. It enables him to walk, despite his broken back, continue his work with CanSurmount, and make follow-up contacts with the sick of Shiloh Terrace Baptist Church, Dallas, which provides a missionary residence.

The wife he often saw only at bedtime on the mission field — as they went about their busy lives of ministry and raising five now-grown children — has become his ever-present companion.

She has dedicated her life to his care, and he admits his total dependence on her. "She's been so patient and loving and helpful and understanding," he says.

"In a lot of ways, especially from a spiritual standpoint, these years of illness have been the best years of our lives," Shoemaker maintains. The couple begins each day praying for an opportunity to be a blessing to at least one person that day.

"Usually it works out," he says.

Taiwan sends missionary

TAIPEI, Taiwan — Baptist Pastor Huang Gang-rei left for South Korea in March after his commissioning as a foreign missionary by the Chinese Baptist Convention. He will lead a Chinese congregation in Pusan.



UNDERSTANDING, ENCOURAGEMENT — Howard Shoemaker (right) talks with S. A. Cooke, a patient undergoing treatment at Baylor University Medical Center's Sammons Cancer Center in Dallas, Tex. Shoemaker visits not as a minister, but as a fellow patient who has battled bone marrow cancer himself for almost four years.

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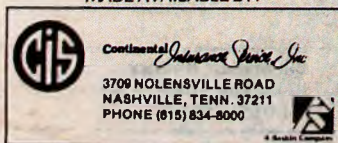
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