

# Baptist and Reflector

Vol. 148/No. 20/May 19, 1982

News journal of Tennessee Baptist Convention

## May 23 prayer day requested for SBC

Next Sunday, May 23, has been requested to be a special Day of Prayer for the June 15-17 Southern Baptist Convention. The request has come from Jack Taylor, who has been asked by SBC President Bailey Smith to coordinate prayer support for this year's convention.

Taylor, a Fort Worth, Tex., evangelist, performed a similar service for the 1981 SBC, and many observers feel that the prayer ministry had a definite effect on the positive, peaceful convention held last June in Los Angeles.

In addition to the May 23 Day of Prayer, the prayer support will also include around-the-clock prayer sessions at the New Orleans SBC from Monday night, June 14, through Thursday afternoon, June 17.

To assist in this prayer ministry, Taylor has enlisted 37 representatives from each state or regional convention affiliated with the SBC. Jerry Glisson, pastor of Memphis' Leawood Baptist Church, will serve as the Tennessee representative, as he did in 1981.

On May 23, Taylor is asking that all Baptist churches have a special prayer for the convention during Sunday's services.

During the convention itself, two prayer rooms will be maintained.

The around-the-clock prayer sessions will be held at the Press Room at Hyatt Regency Hotel, which is next door to the New Orleans' Superdome where the convention will meet. Each state representative will be asked to lead the prayer session in one-hour segments.

Tennessee will be responsible for two one-hour segments, Glisson says.

While the convention is in session, another prayer room will be open in the Superdome itself, Taylor said. It will be located in the south area of the "200 Level" of the facility.

Taylor also told the Baptist and Reflector that the prayer ministry for the convention has already been active. Periodically, prayer requests are being shared with the state and regional representatives, who have formed a "prayer chain."

Among the items Glisson noted that need special prayer are these: the convention officers, those who will speak and present reports, the business sessions, and the election of a new president. He also asked prayer for the evangelistic activities which will occur in New Orleans the weekend before the convention, culminating in the Sunday night (June 13) evangelistic rally in the Superdome which will feature Billy Graham.

## Graham, Smith views differ on religious life in Russia

By Norman Jameson

NASHVILLE (BP)— Billy Graham and Bailey Smith may have preached in the same Soviet churches within days of each other, but each came away from extended visits with a different view of religious life in Russia.

Graham, a Southern Baptist evangelist, said at the conclusion of a six-day visit to Moscow, where he addressed an international peace conference and preached in the Orthodox and Baptist churches there, he saw "no evidence of religious repression."

Smith, president of the Southern Baptist Convention, spent 15 days in four provinces of the Soviet Union as part of a Baptist World Alliance tour. His entire party of 34 North American Baptist preachers and laymen had their BWA allotment of four Russian Bibles confiscated at the airport upon entering the country.

Many of the party also had their English Bibles, commentaries, and reference books taken, and Smith said he knew of only one person who got his books back when leaving the country.

Denton Lotz, the BWA representative on the trip, had provided the Bibles for each party member, telling them to place the Bibles in their luggage in an ob-

vious place and they would be allowed in.

Smith said the airport security guard told him "very plainly" that "I'm taking these away from you because Bibles are prohibited in the Soviet Union."

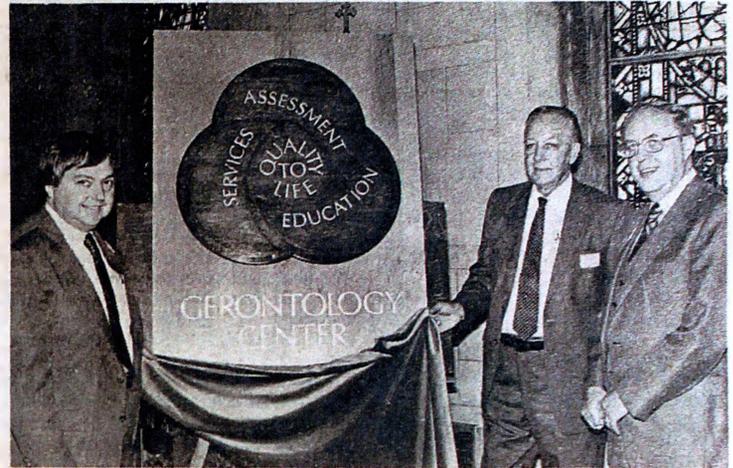
Smith and Graham will share the platform during the Pastors' Conference rally June 13 in the Louisiana Superdome, an event preceding the annual meeting of the Southern Baptist Convention June 15-17.

Olin Robinson, president of Middlebury College, Baptist minister, and frequent visitor to the Soviet Union, appeared on CBS Morning News May 14 and said he was "astounded" at Graham's statements.

Robinson, who was instrumental, with former President Jimmy Carter, in getting Russian Baptist dissident Georgi Vins out of the Soviet Union, said, "From the revolution on, religion has been something to be tolerated, tightly controlled, and, when convenient, used in the Soviet Union."

"Even in the Baptist church where Graham preached and where I have preached on several occasions, each minister has been in prison at one time or another," Robinson said.

"I believe the Soviets used Graham for



**DEDICATION** — James Greene, director of the East Tennessee Baptist Hospital Gerontology Center; Byrl Logan, chairman of the hospital's trustees; and Earl Skogan, hospital president, reveal the new logo and permanent Gerontology Center sign during the center's dedication service.

## Baptist hospital, Knoxville, opens Gerontology Center

KNOXVILLE— East Tennessee Baptist Hospital officially opened their new Gerontology Center April 30 with a dedication ceremony in the Graves-Wyatt Chapel.

The center, designed as a community resource to help meet the medical and social needs of the area's growing elderly population, is the only one of its kind in the eastern Tennessee region and is the first such effort undertaken outside a university setting in the southeast.

The director of the center is James A. Greene, a physician who was on the founding committee for the Suncoast Gerontology Center at the University of South Florida in Tampa, the nation's largest center.

A wide variety of services will be of-

fered through the Gerontology Center, including Lifeline and the Educational Resource Center.

Lifeline is a home emergency response system that is tied via the telephone lines to the hospital's emergency room. In a subscriber's home, a base unit plugs into the telephone line and a portable unit can be carried with a person, clipped to a pocket. Both instruments have emergency buttons which when pushed set off an alarm in the emergency room. If no one can be reached at the home, an ambulance is dispatched.

The Educational Resource Center will contain information on preventive health and medical care topics, written in simple terms. This information will be available to the general public.

The first phase of the treatment facility will be outpatient care. The Gerontology Center will be located on the seventh floor of the hospital. Greene and members of the hospital staff will see patients, treat them, and let them return home whenever possible. The patient care team will be made of physicians, nurses, pharmacists, chaplains, social workers, physical therapists, and occupational therapists.

Though Greene has a list of 15 services he eventually hopes to add to the Gerontology Center, a community education program and a geriatric assessment program are among his more pressing goals.

The community education program will work with the hospital's bureau to reach into the community. The geriatric assessment program will look at the total living situation of the elderly man or woman so a comprehensive care plan can be written.

Screening has already begun for Lifeline subscribers, and the rest of the center is now in operation.

## Retired archivist, Marian Keegan, dies

NASHVILLE (BP)— Mrs. Marian Keegan, Sunday School Board retiree and widow of former student department secretary Kearnie Keegan, died May 10 following a short illness. She was 69 years old.

Mrs. Keegan was the first full-time archivist in the board's Dargan-Carver Library, a post she held for 14 years prior to her retirement in 1975.

A native of Texas, Mrs. Keegan was a graduate of Baylor University, Waco, Tex., and also studied at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

She was the daughter of Finis A. R. Morgan and Gertrude (Weatherby) Morgan, Southern Baptist missionaries to Brazil.

Her late husband headed the student department from 1950 until his death in 1960.

(Continued on page 3)

# FMB names new center for Baker J. Cauthens

RICHMOND, Va. (BP) — Southern Baptists launched construction May 11 of a new \$9-million missionary orientation center, to be named for Eloise and Baker James Cauthens.

The board also send fraternal greetings to Argentine Baptists and expressed its "Christian love and concern" for them in the crisis with Britain over the Falkland Islands. "We are praying for you as we anticipate continued cooperation in the future," the message said. Sixty Southern Baptist missionaries work in Argentina, with 54 on the field now.

Board members applauded when informed that Southern Baptist giving in the 1981 Lottie Moon Christmas Offering for foreign missions already has topped the \$50-million goal, with the books open until May 31. The total stands at \$50,066,206.54.

In other actions, the board set up a mandatory disability insurance program for all volunteers going overseas and gave special recognition to Robert and Shirley O'Brien, who will leave late in June to start a two-year pilot project to heighten communications to Southern Baptists about work in eastern and southern Africa.

O'Brien, overseas news coordinator and communications consultant, joined the board staff about two years ago after seven years as news editor in the national office of Baptist Press in Nashville. The O'Briens will be stationed in Nairobi, Kenya.

Effective May 1, for those beginning the volunteer application process, the insurance package includes \$100,000 accidental death and dismemberment; disability income of \$250 to \$1,000 per month, depending upon duration and cause of disability; and \$2,500 property insurance per family unit.

For volunteers who will be overseas less than six months, the package includes medical coverage of \$1,500 accident and \$1,250 illness per incident, with \$50 deductible. More extensive medical coverage, available through the Southern Baptist Annuity Board, is required for long-term volunteers.

The mandatory insurance program will cover Tennesseans who serve as volunteers in Upper Volta, where the Tennessee Baptist Convention is involved in a hunger and relief project.

"This will simplify the matter of having our volunteers adequately covered, since it will be a package deal through the Foreign Mission Board," said Carroll Owen, director of Convention ministries for the Tennessee Baptist Convention.

During the groundbreaking for the new orientation center about 15 miles from Richmond, President R. Keith Parks announced that a major part of funds bequeathed to the board by the late Cecil B. Day, founder of Days Inns of America, will be used as an endowment to pay for training of missionaries at the center. This training portion of the center's work will be named for Day and his wife, Deen, who participated in the ceremonies.

Day, who died of cancer in 1978 at the age of 44, left what Parks termed "a significant portion" of his multimillion-dollar estate to missions, with equal amounts going to the Home and Foreign Mission boards. The exact amount of the gift was not disclosed.

Parks said portraits and special plaques will be placed at the center, expected to be completed by the summer of 1984, to honor the Cauthens; Louise and

J. Harwood Cochran of Richmond; and the Days.

Cauthen retired in December 1979 after 26 years as executive head of the Foreign Mission Board. Mrs. Cauthen, the former Eloise Glass, was born in China as the daughter of missionaries, and she and her husband later served there as missionaries.

The Cochrans, members of Tabernacle Baptist Church in Richmond, donated the 233-acre site for the new orientation center and later gave other property in Richmond which will help finance the center's recreation building, to be named in their honor. Cochran is founder, chairman of the board, and chief executive officer of Overnite Transportation, the seventh largest trucking firm in the United States.

Mrs. Day is chairman of the board, president, and chief executive officer of Cecil B. Day Companies, the parent company of Days Inn of America, the sixth largest lodging chain in the country.

The board decided to build its own multiple-use orientation center after renting facilities for a number of years at Callaway Gardens, Pine Mountain, Ga. Because this resort center was available only in the non-tourists season, the program has been limited to two training sessions a year.

The new center will allow the board to hold three or four missionary orientation training sessions a year as it moves toward its goal of 5,000 missionaries by the year 2000; two training periods for missionary journeymen, the two-year program for recent college graduates; special orientation times for volunteers and student missionaries; and debriefing times for missionaries returning to the United States on their first furlough.

About \$2-million of the total costs has been received thus far, with special gifts from individuals expected to provide the remainder. The board anticipates no use of income from the Cooperative Program of the Lottie Moon Christmas offering for this purpose.

## Relief allocations increase in 1982

RICHMOND, Va. (BP) — Allocation of \$374,535 in hunger and relief funds during April brought the total released by the Southern Baptist Foreign Mission Board in 1982 to \$1,913,856, twice the amount allocated during that time in 1981.

During the same period, relief ministries receipts rose 46 percent over 1981, bringing the total to \$1,668,050.

From the April allocations, \$101,989 will go to start a vocational rehabilitation program for inmates being released for New Bilibid Prison in the Philippines. The program at the national prison housing 8,000 inmates will equip prisoners with marketable skills, enabling them to make a living in farming, woodworking, or other self-employment. The training may enable men who normally would have little chance of finding a job to provide their families basic food and living necessities without returning to crime.

Other major allocations went for a vocational training center and a multi-ministry center in Brazil and for rebuilding a clinic in Salima, Malawi. Smaller amounts aided victims of storms, flooding, fire, earthquake, or volcanoes in seven countries and funded water projects, food and seed distribution, and measles vaccination.



Mr. and Mrs. Wade Akins Mr. and Mrs. Ira Jones Mr. and Mrs. Phillip Martin

## FMB appoints Tennesseans for foreign mission service

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board appointed three couples with Tennessee ties as missionaries May 10, and named another Tennessee couple as special project medical workers.

Mr. and Mrs. T. Wade Akins were appointed to work in Brazil, where he will be a general evangelist and she will be a church and home worker. A Tennessean, Mrs. Akins, the former Sherry Deakins, was born in Johnson City and grew up in Gray, where she was a member of Buffalo Ridge Baptist Church. She is a graduate of East Tennessee State University, Johnson City.

Currently, Akins is director of missions for Prince Georges Baptist Association, Oxon Hill, Md. A native of Louisiana, he is a graduate of Louisiana College, Pineville; New Orleans (La.) Baptist Theological Seminary; and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He has served as a missionary journeyman to Vietnam and as pastor of churches in Louisiana.

## FMB opens work in 96th country

RICHMOND Va. (BP) — With the reapportionment of missionaries Ron and Anita Coleman Hunt, the Southern Baptist Foreign Mission Board moved to begin mission work in a 96th country, Gambia.

The board also appointed a couple to begin work in a new east Indonesian mission, named 25 other career missionaries and five special project workers, and reappointed six other missionaries.

The Hunts, who were missionaries to Liberia from 1973 to 1979, expect to arrive in Banjul, Gambia's capital, in August and begin a year's language study. The west African nation, a former British colony, is a sliver of land encasing the Gambia River and surrounded on three sides by French-speaking Senegal. The two countries formed a confederation the first of the year, but maintained separate governments.

Hunt, a general evangelist, says only one other evangelical group now works in the predominantly Moslem country. Hunt has been pastor of First Baptist Church, Vinita, Okla., since 1979.

Charlie and Jenny Sanders Townsend were appointed to begin work on Sulawesi, a major island in eastern Indonesia. The Foreign Mission Board voted in February to send missionaries to the island after Baptists there requested four missionaries to help with evangelism, theological education, and student work.

Townsend, associate pastor of Oklahoma Avenue Baptist Church, Shawnee, Okla., will work as a general evangelist and extension teacher. Mrs. Townsend, who was born in Lufkin, Tex., grew up in Indonesia, where her parents, Ed and Jaletta Sanders, are missionaries.

Mrs. Akins has served as Home Mission Board summer missionary to Ohio and South Dakota, and as missionary journeyman to Nigeria. The Akinses have three children.

Mr. and Mrs. Ira D. (Mack) Jones Jr. will work in Brazil, where he will be a religious education consultant and she will be a church and home worker. Mrs. Jones, the former Andrea DuBois, was born in Cookeville and attended East Tennessee State University.

Currently, Jones is associate pastor and minister of education at First Baptist Church, Fair Oaks, Calif. A native Texan, he is a graduate of Houston Baptist University and New Orleans (La.) Baptist Theological Seminary. He has served in church staff positions in several Houston area churches. The Joneses have two children.

Mr. and Mrs. Phillip R. Martin will work in Venezuela, where he will be a seminary teacher and music consultant and she will be a home and church worker. Currently he is minister of music at Parkway Village Baptist Church, Memphis, and she is a student at Shelby State Community College, Memphis.

A native Virginian, Martin is a graduate of Emory and Henry College, Emory, Va.; Southern Baptist Theological Seminary, Louisville, Ky.; and Memphis State University. He has served in church staff positions in Kentucky and Virginia.

Mrs. Martin, the former Linda Booker, is also a native Virginian. She has attended the University of Virginia Clinch Valley College, Wise, Va.; Memphis State University; and Southern seminary. The couple has two children.

The Akineses, Joneses, and Martins will go Pine Mountain, Ga., in September for a 12-week orientation before leaving for the field.

Mr. and Mrs. Thomas L. Gray were named special medical workers to Nigeria, where he will work as a physician and she will be a church and home worker. Currently, he is a resident in obstetrics and gynecology at the University of Tennessee Center for the Health Sciences, Memphis.

A special project medical worker is a physician, dentist, nurse, or paramedic who volunteers to help meet critical needs in mission locations overseas for one year.

Born in Knoxville, Gray is a graduate of the University of Tennessee, Knoxville, and the UT Center for Health Sciences, Memphis. He served one year of medical internship at City of Memphis Hospital.

Mrs. Gray, the former Nancy Mathes of Sardis, Miss., is a graduate of Northwest Mississippi Junior College, Senatobia, and Methodist Hospital School of Nursing, Memphis. A registered nurse, she has worked as a nurse in Memphis.

The Grays have one child.

# Rogers urges unity in doctrine, program

By Dan Martin

ROME, Ga. (BP) — Doctrinal unity and program unity in the Southern Baptist Convention rise and fall together, former SBC President Adrian Rogers says.

"You can't have one without the other," said Rogers, immediate past president of the 13.8-million member denomination and pastor of Bellevue Baptist Church in Memphis, at a press conference in Rome, where he was preaching at West Rome Baptist Church.

Rogers, however, noted he is in favor of the denomination's cooperative missions, education and evangelism efforts, but feels it is "not only illogical, it is immoral to ask a man to support with his money and with his influence... things that are theologically repugnant to him."

Baptist Press obtained a tape recording of the press conference from Jerry Vines, West Rome church pastor, who called the meeting.

The Memphis pastor told the press conference — attended by only one newspaper, Jack U. Harwell, editor of *The Christian Index*, journal of the Georgia Baptist Convention — that Southern Baptists "have made a golden calf of the program. It's almost easier to be against the virgin birth than the program."

By program, he said he meant the entire work of the denomination, of which the Cooperative Program is a major part.

The Cooperative Program is the denomination's unified giving plan, through which the 36,000-plus churches support missions, education, evangel-

ism, and other efforts, including state and national conventions, missionaries at home and abroad, theological education, colleges and universities, hospitals, child care facilities, and other activities.

In 1981, according to the SBC Stewardship Commission, the churches contributed \$229,471,751, of which \$81,685,873, was channeled through the national convention.

For Rogers, an outspoken proponent of Biblical inerrancy (belief that the Bible, in its original autographs, is without error), denominational support is linked to conservative theology.

He said Southern Baptists started out "with a moderately narrow theology," and while the denomination "always refused a written down, finely honed creed," there were common beliefs, such as "the inerrancy of the Scriptures, salvation by grace through faith, the priesthood of the believer, autonomy of the local church, baptism by immersion of believers only, the security of the believer...."

Alongside that narrow theology, the denomination "had a broad program. Well, then somebody said about 1925, we need to narrow the program. So we got the Cooperative Program. So not only could we more or less believe the same things, but correspondingly and logically, we could support the same things."

After the "golden years" of a narrow theology and a narrow program, Rogers claimed that "what we have now is a broad theology where everybody is saying we have unity in diversity. But the unity in diversity is only theological, not programwise. And so now the sin... in



the Southern Baptist Convention is not that you be aberrant in your theology; but the sin in the Southern Baptist Convention today is that you don't do the program just right, that you fail to support everything."

He added the question revolves around "what we believe about the Word of God. If we can't settle that, I believe it is the ultimate cancer that will destroy the organism. There are two different schools of thought: there is a continental divide; there is an east is east and a west is west. Either the Word of God is infallible or it is fallible; it is inerrant or it is errant."

He charged the denomination has "many professors who do not believe the Bible is historically, philosophically, scientifically, and theologically without error," a point inerrantists stress, maintaining the Bible is without error in all of these dimensions.

He said he would "fight, really, for the right of every man to believe as he wants," and added: "I don't want to talk too bravely, but I'd be willing to die for... the freedom... for you to believe what you believe. But don't you realize that when you're asking me to pay your salary or else be thought of as a bad boy, that you are forcing your beliefs on me?"

He commented there are some within the denomination "who would like to put a steel band around our dollars. They say you do not have room to wiggle programwise, but we've got plenty of room on the other side to wiggle theologically. And, again, I say, what is sauce for the goose is sauce for the gander."

Rogers said if he could prescribe a solution "the best... would be to go back and narrow up this again, so we can say everybody more or less believes alike, everybody more or less supports alike. Nobody's in a strait jacket."

But, he added, "I sincerely doubt that will ever happen."

Rogers' "next best thing," is "that as we have widened the theology, correspondingly we widen the program," to allow freedom of belief but also freedom to support or decline to support the com-

ponent parts of the denomination.

"I would say that perhaps we could remove tension from our Southern Baptist Convention if we would relax our inconsistency of Southern Baptists walking in lock-step programwise," Rogers said. "We cannot put people in a strait-jacket programwise and have an unlimited freedom theologically."

He said he knows his proposal "strikes at the very vitals of what we are trying to do because someone says the genius of our Southern Baptist work is the concentration of our efforts in our programs," but adds, "First best is to have a commonality of beliefs and a commonality of program."

While Rogers says he does not advocate changing the wording of the 1963 Baptist Faith and Message statement in regards to the Scripture, he did say the problem could be solved if the statement were amended and "just simply said the Bible not 'has' but 'is' truth without any mixture of error, period." The average layman wouldn't see the difference, he added, but "that is where the theological fur would begin to fly."

He claimed that when denominationally-employed persons sign the statement and still believe the Bible is fallible, the "problem (is) not theological but ethical."

Rogers commented that the 1981 annual meeting of the denomination in Los Angeles "was the biggest head-on collision we've ever had in the Southern Baptist Convention. I do think that we came away agreeing to disagree."

He added he was "grieved, strongly grieved" that SBC President Bailey Smith was opposed for re-election to a traditional second term, but added he thinks "a lot of the spirit of conviviality was due to Bailey's spirit of grace."

While participants came out of the convention "without being all bristled up," Rogers says he does not think "that the issues were dissolved just because we came out in sort of a nice feeling. The gut level issues were not resolved, and I don't think that they will be for a long time."

He predicted a large attendance for the 1982 annual meeting in New Orleans (June 15-17) and said: "I don't feel the conservatives are going to be asleep, or that they are not going to be interested, that they are not going to be there. They will be."

## Views differ . . .

(Continued from page 1)

propaganda purposes," he said. "Graham's presence is very important to the Soviets. It lends validity to their enterprise."

Smith, who said the Bible is the issue in Russian religious freedom, said he never saw a Bible outside a church. Pastors wrapped their Bibles in newspapers to avoid being seen carrying a Bible on the streets, he said.

Preaching in four congregations where worshippers totaled 4,000, Smith said he saw only three Bibles.

At the Moscow Baptist Church, Smith preached to 2,000 who packed the aisles and stood outside in the rain to hear him. Yet, he pointed out after his return, permission to worship is not the same as freedom to worship.

In one church where 500 attended, Smith said he asked them all to recite with him John 3:16, the first verse many Christians learn from the Bible. He was chagrined and saddened, he said, when no more than a dozen of the congregation could recite the familiar verse, "For God so loved the world..."

# 'Blitz' chairman prepares 'Battle of New Orleans'

NEW ORLEANS (BP) — Ron Herrod calls it the "20th Century Battle of New Orleans."

Herrod, chairman of Bold Mission-New Orleans and pastor of Kenner's First Baptist Church, is in charge of a "Baptist blitz" expected to bring 5,000 Baptists to the streets of New Orleans on Sunday afternoon, June 13.

"Our goal is to have 5,000 ministers and lay persons to disburse into inner-city residential and business areas for witnessing," Herrod said.

Two hundred trained group leaders have been enlisted to provide orientation for those participating and buses will take them to their areas of ministry, he said.

Leonard Sanderson, director of evangelism for Louisiana Baptists, has urged Tennessee Baptists attending the convention to participate. "People who ordinarily do not go until after Sunday services could have a great contribution if this one year they come early to participate."

"There will be an even greater impact when a Tennessean can say to a person being visited, 'I came all the way from Tennessee to be here to help with this visitation this afternoon.'"

The witnessing event will precede a Sunday night rally in the Louisiana Superdome where Billy Graham is scheduled as guest speaker.

Herrod said, "The temptation is for people to come to the Graham rally only and miss the visitation. But the visitation among apartment buildings, residences, and business places will provide the opportunity to invite unchurched people to attend the Graham rally."

Among those who have agreed to assist with the visitation blitz are Bailey Smith, president of the Southern Baptist Convention, and Landrum Leavell II, president of New Orleans Baptist Theological Seminary. Graham and Cliff Barrows have been invited to participate also, according to Herrod.

The Southern Baptist Brotherhood Commission is "cooperating in the effort to get 5,000 persons to witness throughout the city."

John Winters, director of Louisiana Baptist Men, said efforts are being made to enlist 1,000 men from outside the New Orleans area to assist with the program.

The schedule for the day begins at the Superdome at 1:00 p.m. CDT with orientation of group leaders. At 2:00 p.m. there will be training, instruction, and distribution of materials for canvassers.

Buses will leave the Superdome for the assigned witnessing areas, and team members will be picked up and returned to the Superdome at 6:00 p.m.

The Bold Mission Rally begins at 6:30 p.m. CDT in the Superdome with a concert by the Centurymen and Festival Choirs led by Beryl Red. Following other program events, Graham is scheduled to preach at 8:00 p.m., Herrod said.

Herrod said persons making visits will be organized into teams and disbursed to various areas of the city, some to include high-rise apartment buildings.

Statistics indicate the inner-city has about 110,000 households. "Obviously the task is enormous and the potential is tremendous," Herrod said.

Persons wishing to participate in the afternoon witnessing program may contact Herrod at P. O. Box 1357, Kenner, LA 70063.

## Church in Italy draws crowd for dedication

ALTAMURA, Italy — The recent dedication of a new four-story church building and community center by the Baptist church of Altamura, Italy, was a community event.

Other Baptists, along with representatives of local political parties, labor unions, and other religious denominations, joined in special services and a luncheon.

# Bailey Smith reflects on peaceful SBC term

By Dan Martin

DEL CITY, Okla. (BP) — Bailey E. Smith believes the "new peace" in the 13.8-million member Southern Baptist Convention is the greatest contribution he has made during his two years as president which end June 17 at the close of the 1982 annual SBC meeting in New Orleans.

While controversy over a remark he made about Jews and their prayers is the "most memorable" event of his presidency, Smith says he believes his "greatest contribution is ... bringing harmony to the convention."

The greatest surprise has been the "national exposure" afforded the president of the denomination. "I had no idea the visibility I would have," he says. "The leader of the denomination is in a different world. The president of the Southern Baptist Convention is a world leader. My name has been in every major newspaper — not only in America, but in Europe as well."

Smith, 44, the youngest man in more than a century to be SBC president, was thrust into the national spotlight less than three months after his first-ballot election in July of 1980 in St. Louis. In August, he preached at the National Affairs Briefing, a religious-political rally in Dallas and during his sermon extolling the virtues of Christ, he commented that "God Almighty does not hear the prayers of a Jew."

The comment was slow to gain attention, but then exploded into a national news story. In the aftermath, Smith met leaders of the Anti-Defamation League of B'nai B'rith, and later toured Israel as their guest.

"I have been gratified that Jewish leaders said the remark brought about great improvements in Baptist-Jewish relationships," Smith said.

Smith has faced scrutiny and controversy within and without the denomination and even is the first incumbent president in recent memory to face serious challenge for re-election. Traditionally, SBC presidents are elected to a second one-year term without opposition, but Smith was challenged by Abner McCall, retired president of Baylor University in Waco, Tex. Smith won with 60 percent of the vote.

"I was not offended somebody was nominated against me in Los Angeles," he says. "I had bathed my life in prayer and knew God had put me in this position for the sake of the denomination."



Los Angeles, he said, was a "harmonious convention," going on to say that "only a man who believes in inerrancy could have brought the harmony ... only a man who believes as I do could have brought the conservative forces together."

"I believe if the convention had a president who said the Bible had faults, mistakes, and errors, he would never have been trusted by the majority of conservatives and been able to bring about the harmony I was able to bring."

The harmony was brought about, he says, because the "moderates" thought I wasn't too radical, and the conservatives know I am an evangelistic, soul-winning, Bible-believing person ... who believes in the infallible, inerrant Word of God."

Recent controversy has revolved around the issue of Biblical inerrancy, and the overt aim of one faction to gain control of denominational machinery — including the presidency and its appointive powers — in an effort to enforce adherence to inerrancy as the test of denominational loyalty.

Smith defined inerrancy as believing the original Bible manuscripts are literally true and without error. "I believe God has given us exactly what He wants us to have. It was given inerrantly. I even believe God has protected the translations and has given us His perfect Word."

Smith added that "inerrancy is not a side issue. It is a very vital issue. It doesn't need to be a club to hit people with, but it is a vital commitment."

The SBC in Los Angeles "voted we

believe the Bible is inerrant," by adopting a motion proposed by former SBC president Herschel Hobbs of Oklahoma City, reaffirming the 1963 Baptist Faith and Message Statement, with Hobbs' explanation that the "Bible is truth without any mixture of error" included in the minutes.

"So the denomination believes in inerrancy. Those who believe in inerrancy are not exceptional; it is the ones who do not who are abnormal," Smith said.

Reinforcing his comment that inerrancy is a vital issue, Smith noted: "It is an error to say that we don't need to worry about the Bible, but about missions. We will have no missions if the Bible is full of errors. If Genesis One could be fictitious, so could John 3:16 or the Great Commission. We must believe it ALL. I do."

He commented on the "new conservative effort and mood" within the denomination, and said: "I wish everybody in the SBC believed in inerrancy. I wish there were some way by which we could assure that no professor in our seminaries and colleges would believe otherwise."

The president said: "We have men in high denominational posts who believe in inerrancy, but won't use the word because they think it will give credibility to some people they don't like. I think that is immature of them. If they believe it, they ought to be willing to say they believe it."

"Inerrancy is what we believe; we went on record saying that is our belief, although we did not use that word. I don't believe the word needs to be included in the Baptist Faith and Message (statement). It is good enough. But it needs to be enforced."

He explained that he meant by "enforcement" that "we ought to instruct

our agencies to abide by the action, but then leave it at a gentlemen's agreement. It would be an honor system, and anyone who could not believe what we believe ought to have the integrity not to accept a post in our denomination."

He went further and noted that "we ought to deal with the matter, and if there is a professor who refuses to abide by the statement, he ought to be dismissed."

Smith added: "Maybe Baptists have become too loose in interpreting how we abide by the statement. I have been told we cannot get qualified men (as teachers) if we do abide by it. I think we can. I think we must protect the purity of our teaching. I agree with academic freedom, but we ought not give people the freedom to teach falsehood, and when anyone teaches that the Bible is full of myths and errors, that is falsehood."

The problem of liberals within the denomination is "not great," Smith said, adding: "We do have an element of liberalism that we do not need to have. It is not great, but any liberalism is too much."

While he sees the problem as a crucial one for the denomination, Smith does not expect any action to come before the 1982 convention because of the 1981 action. "We've already taken action," he said.

He also said the "new boards (of trustees) are turning more conservative. They have the cure."

For the 1982 convention, Smith said he is "praising God that we have made the leap from political haranguing to having the burden of the lost world on our hearts. Last year we were talking about politics and rival nominations; this year we are talking about Bold Mission Thrust."

## Prayer amendment leaders plan no New Orleans fight

By Stan Hastey and Larry Chesser  
WASHINGTON (BP) — Conservative Southern Baptist leaders who support President Reagan's call for a Constitutional amendment on prayer in public schools said here they will not press the matter during the upcoming meeting of the convention in New Orleans.

In interviews with Baptist Press before and after Reagan's May 6 announcement that he will soon submit such a proposal to Congress, Judge Paul Pressler of Houston and SBC Resolutions Committee Chairman Norris W. Sydnor Jr., Mitchellville, Md., said they do not intend to make school prayer an issue in New Orleans.

Asked if the controversial subject will be part of his group's agenda at the annual meeting, Pressler replied, "I have no agenda — I never have." Pressler said he did not know how he was invited to the Rose Garden ceremony, attended by more than 100 religious leaders.

Sydnor, who described Reagan's support of a prayer amendment as "one of the greatest initiatives the president has made," nevertheless renewed an earlier promise not to pursue any pet issues in his role as chairman of the powerful Resolutions Committee. He said that while he intends to work individually for passage of the amendment, he will not ask the convention to endorse it.

Other Southern Baptists attending the White House ceremony included Dorothy Patterson, wife of Paige Patterson who is president of Criswell Center for

Biblical Studies, Dallas, and Edward E. McAteer, Memphis.

Former SBC President Adrian Rogers, pastor of Memphis' Bellevue Baptist Church, was invited but did not attend.

Meanwhile, two Baptist church-state specialists joined other national religious leaders in denouncing the president's proposal at a Capitol Hill press conference.

John W. Baker, general counsel for the Baptist Joint Committee on Public Affairs, warned that involving government in prayer would "trivialize and secularize" it.

"Truly voluntary prayer has never been and could not be banned from public schools," he said. "What was banned was the use of the coercive power of the state to promote the religion of whichever religious group was dominant in a particular school district."

R. G. Puckett, executive director of Americans United for Separation of Church and State, said his organization opposed a school prayer amendment because it would violate the "spirit and intent" of the First Amendment and would prove divisive.

Puckett denied the claims of amendment proponents that God had been thrown out of public school classrooms by the 1962 and 1963 Supreme Court rulings.

Puckett said it is "rather faulty theology" to assume that God could be removed from the classroom by the Supreme court or restored to it by Congress.

CIRCULATION THIS ISSUE — 77,755

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Production Assistant

**Baptist  
and  
Reflector**

Established 1835

Post Office Box 347, Brentwood, TN 37027

Telephone: (615) 373-2255

Published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$6.45 individual; clubs of ten or more, \$6.15; church budget, 10.8¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request. Member of Baptist Press (BP) news service of the Southern Baptist Convention.

News Journal of Tennessee Baptist Convention  
Tom Madden, Executive Secretary-Treasurer

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## Personal perspective

By TOM MADDEN  
TBC executive secretary

Reading Acts 5 the other morning, I came to verse 15 and focused on the latter part that states, "that at the least the shadow of Peter passing by might overshadow some of them."

The influence of Simon Peter was so positive and so great, they felt that even if the shadow of Simon Peter might pass over them, they would be healed. This directed my thinking towards our influence.

Our influence is unconscious. I seriously doubt that Simon was aware they were trying to get in his shadow. I thought of the time our Lord was risen and the tomb was empty and John and Peter raced toward the tomb. When John got there, he stopped, but Simon raced on passed him into the tomb. Then John followed him. Also, I thought of the negative aspect of Peter's unconscious influence, particularly when after the crucifixion of our Lord he said, "I go a fishing," and the other disciples followed him.

Good influence can also be destroyed. For example, in the Old Testament there is the story of Lot. For a long time his influence must have been positive, but when he was informed that the city of Sodom was to be destroyed and he tried to save his own family, he seemed to them "as one mocked." They would not listen. He had dissipated his influence for good.

Still another observation is that our influence outlives our physical lives. Most of us believe that the way Stephen died had an impact upon Saul of Tarsus accepting Christ as his Saviour. One does not bury influence, but influence continues to live on.

I'm convinced that when we stand before our Lord, we will be called upon to give an account of our influence whether it be good or whether it be bad.

I know you join with me in asking God to help us be good stewards of our influence.

### Rapid church growth continues in Mindanao

MANILA, Philippines — Baptist church growth for the Mindanao-Visayas Convention of the Philippines has increased 338 percent since 1974, according to Southern Baptist Missionary Jim Slack.

Since 1975, 187 new churches have started on the large southern island of the Philippines and several smaller islands to the north. Slack estimates that the total number of churches for the Philippines should pass 700, with membership at 60,000.



Madden

# Tennessee's Gore proposes arms plan

By Larry Chesser

WASHINGTON (BP)— A nuclear arms control proposal aimed at uniting Americans divided over how best to prevent nuclear war has been announced by a Baptist member of Congress.

Rep. Albert Gore Jr. of Tennessee believes there is acceptable middle ground between those who advocate overall freeze and reduction in the nuclear arsenals of the United States and the Soviet Union and those who insist with President Reagan that the U.S. must expand its nuclear forces to close a "window of vulnerability." That middle ground, Gore contends, could satisfy both groups to make nuclear war less likely.

Gore's complex proposal is the product of a 14-month study Gore conducted as a member of the House Intelligence Committee. It calls for both superpowers to freeze and then dismantle their most threatening and destabilizing weapons — those capable of a first-strike against the other's land-based nuclear missiles. Gore contends it is these "counterforce" weapons that force both nations to keep their nuclear launchers on a hair-trigger alert.

The plan also would eventually reduce the number of warheads on each side to a level half the number allowed by Salt II.

The plan is intriguing not only because of its content, but also because of the reaction it is drawing. Arms control specialists in Washington and Moscow have expressed interest.

Though expressing reservations about Gore's proposed selective freeze not going far enough, it is a "step in the right

direction," according to an aide to Sen. Mark O. Hatfield, one of the legislative leaders of the growing nuclear freeze movement.

Gore told Baptist Press he has received a positive reaction from Reagan administration arms control officials.

The Tennessee Democrat said that while President Reagan's recently announced arms control proposal "does not appear, on the surface, to have many similarities to my proposal, I would not be surprised to see the structure of my plan appear on the administration's final draft when the talks have concluded."

Gore said there are both "positive aspects" and "remaining questions" to the president's proposal which he described as "clearly an opening position and not a proposed agreement."

Positively, Gore said Reagan's proposal signals that the president has determined that "arms control has an

important role to play in enhancing our national security."

Gore credited the "tremendous outpouring of concern about the nuclear arms race" by Baptists and other members of the religious community with playing "an important role in convincing the president to move forward quicker than he had planned to do and in convincing the president to make a meaningful proposal and not just a cosmetic one."

He urged Baptists and others concerned about disarmament to "maintain a high degree of activity" on the issue.

A member of Mount Vernon Baptist Church in Alexandria, Va., Gore cited the importance of religion in shaping priorities. Pointing to the "many references in the Bible to the importance of peacemaking," Gore declared, "there is no higher priority for public office than trying to prevent a nuclear holocaust."

## Argentine Baptists affirm missionaries, ask prayers

BUENOS AIRES (BP)— At a joint meeting of nationals and missionaries May 10, Argentine Baptist leaders affirmed Southern Baptist mission work and expressed concern for the well-being of missionaries.

Thurmon Bryant, Foreign Mission Board director for eastern South America, reported the meeting by telephone from Buenos Aires.

He said national Baptist leaders

shared the steps they had taken to affirm Argentine sovereignty over the Falkland (Malvinas) Islands, including drafting supportive communications to the Argentine president and commander-in-chief of the Argentine army.

In the communiques, Argentine Baptists called for a peaceful solution to the crisis and then backed that call up by organizing a public prayer march, which drew 3,000 participants May 2. They cooperated with the Bible societies in providing 10,000 New Testaments for Argentine soldiers and offered to provide evangelical chaplains to military personnel.

They expressed concern at the meeting that statements reportedly made by Baptist leaders in the United States regarding the Argentine-British situation could have negative effects on Baptist work, not only in Argentina but throughout Latin America. They referred to no specific statements.

Import restrictions imposed by the Argentine government are already affecting the provision of church literature for Baptist congregations, they said. As expected, imports are restricted to materials vital to the military effort and of overall benefit to the Argentine government.

The Baptist leaders shared with the missionaries an open letter drafted May 5 and mailed to leaders of Baptist conventions and agencies around the world.

That letter acknowledges that Baptists around the world are praying for peace in the situation, and urges them to pray for Argentine Baptists and to send letters of spiritual support to the convention. Despite reports of a boycott by postal employees of mail going to or coming from the United States, some mail has been "trickling through" during the past few days, Bryant said.

The letter urges non-Argentine Baptists to try to understand the position of Argentine Baptist in the Falkland Islands dispute, and to exercise caution in using public rhetoric that might endanger missionary and national Baptist work in Argentina.

The letter is signed by Ignacio Loreda, executive secretary of the Argentine convention, and Miguel Ballotti, convention president.

Bryant said missionaries have no specific plans to leave Argentina, though they have developed a contingency plan should they have to leave suddenly.

### 1982 Golden State Missions Offering allocation

These are the allocations for the 1982 Golden State Missions Offering which will be received with the Week of Prayer for State Missions, Sept. 12-19. The allocations were approved by the TBC Executive Board at its May 4 meeting.

Program of Work:	1981 Allocation	1982 Allocation	Increase (Decrease)
Burney Love Gifts (Aid to children of Tennessee missionaries) .....	\$ 9,000	9,000	-0-
Black Baptist Student Work .....	7,500	7,500	-0-
Camps Capital (New buildings, improvements, etc.) .....	165,000	184,000 <sup>1</sup>	19,000
Campus Baptist Young Women — Supplement .....	1,000	1,000	-0-
Church-related Vocations Student Scholarship Fund .....	4,000	5,000	1,000
Disaster Relief: Brotherhood .....	10,000	10,000	-0-
Emergency Relief Funds/Baptist Health Care Center Patients, Lenoir City .....	-0-	5,000	5,000
Gifts to Native Tennessee Missionaries at Christmas .....	5,250	5,250	-0-
Graduate Scholarship Fund .....	3,000	3,000	-0-
International Student Ministries .....	10,000	12,000	2,000
Language Missions Ministries .....	9,000	10,000	1,000
Ministry to the Handicapped .....	9,000	9,000	-0-
Mission Center Ministries .....	3,000	2,000	(1,000)
Mission Lot and Building Fund .....	60,000	50,000	(10,000)
New Work Revolving Loan Fund .....	25,000	50,000	25,000
Offering Promotion Expense .....	13,500	17,000	3,500
Proposed Conference Center Fund .....	10,000	5,000	(5,000)
Resort Missions .....	5,000	5,000	-0-
Scripture Distribution .....	5,000	2,500	(2,500)
Special Rural and Mountain Missions .....	17,000	15,000	(2,000)
Student Scholarships .....	20,000	21,500 <sup>2</sup>	1,500
Student Summer Missions (WMU & Missions Dept.) .....	9,000	9,000	-0-
Summer Preachers' Schools .....	12,000	12,000	-0-
United Tennessee League, Inc. .....	55,000	60,000	5,000
WMU Budget Supplement (Metropolitan WMU Promotion) .....	13,250	13,250	-0-
WMU Budget Supplement (Rural WMU Promotion) .....	5,000	5,000	-0-
World Witness through World's Fair 1982, Knoxville .....	7,500	10,000	2,500
Videotape Ministry — Bold Missions .....	5,000	5,000	-0-
Videotape Ministry — Associations .....	-0-	5,000	5,000
Contingency Fund .....	2,000	2,000	-0-
<b>TOTAL .....</b>	<b>\$500,000</b>	<b>\$550,000<sup>3</sup></b>	<b>\$50,000</b>

<sup>1</sup>The last \$25,000 of the offering goal will go to camps capital needs.

<sup>2</sup>Scholarships are: Mary Northington at three colleges — \$7,500; at Harrison Chilhowee — \$3,500; Medical — \$500; Acteens Studiact — \$5,000; and "At Large" scholarships — \$5,000.

<sup>3</sup>Any offering received above the \$550,000 will go to camps.



### World's Fair prayer requests

This week pray for...

— these choirs who will perform at the Baptist Pavilion: May 22, Eastside Baptist Church Choir, Marietta, Ga.; May 24, First Baptist Church Choir, Heavener, Okla.

# Arthur Walker invests life in education

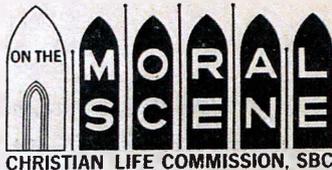
**EDITOR'S NOTE:** This is part of a series of feature stories on the executive heads of Southern Baptist agencies, boards, and institutions. Each article has been written by a public relations person within the agency.

By Juanita M. Wilkinson

**NASHVILLE (BP)**— The presiding officer at an annual meeting of the Alabama Baptist Convention, stumped for a correct procedure, called for his parliamentarian to clarify.

Realizing he was the object of a search, parliamentarian Arthur L. Walker Jr. announced, "I'm over here behind the organ studying Robert's Rules of Order — Revised."

Walker's expertise in the universally recognized authority, Robert's Rules of Order, brings him into frequent demand as parliamentarian at state Baptist conventions or sessions of the Southern Baptist Convention.



**HUMAN FREEDOM SURVEY** — "Freedom eroded throughout the world in 1981, according to an annual Freedom House survey. Poland, with 36-million people, led nations where human rights were partially or fully quashed for 325-million people. The organization said that only about 36 percent of people worldwide could be considered 'free,' with another 20 percent deemed to be 'partly free.' South Africa, Iran, and Guatemala moved from the list of 'partly free' to 'not free' nations in 1981. They have a combined population of 75-million. Seven countries with a combined population of 83-million suffered an erosion of human freedom, the survey said. They were Chad, Djibouti, Egypt, Nicaragua, Libya, Sudan, and Zimbabwe. Freedom House reported some advances in freedom in a few countries, including Taiwan, Honduras, Ivory Coast, Tunisia, and Mauritania." (THE CHRISTIAN CENTURY, 1/20/82)

**AGE DISCRIMINATION CHARGES INCREASE** — "Complaints that employers have discharged and demoted workers solely on the basis of their age have soared in the last two years, bringing on renewed Congressional scrutiny of stronger measures to discourage such action. 'Age discrimination has oozed into every pore of the workplace,' Representative Claude Pepper, chairman of the House Select Committee on Aging, said. A survey indicated that discrimination because of age affected all types of employment and workers of all ages, although it was most common among those in their 50s. About half the cases surveyed were in manufacturing, a fifth were in service industries, and an eighth were in wholesale and retail trades. Once they lose their jobs, older workers tend to remain unemployed longer, the committee study shows. It takes those who are 45 and older an average of 17.4 weeks to find work, according to the Department of Labor, 26 percent longer than the rest of the working population." (NEW YORK TIMES, 2/22/82)

He does not do all his studying behind church organs to stay abreast of the most recent revisions in Robert's Rules. But it is not because his typically hectic schedule of speeches and appearances allow him much other time. Still, no visitor to Room 319 in the Southern Baptist Convention building is turned away.

Though he may be preparing yet another speech or figuring budgets on his small computer, he is never too busy to answer a question, listen to a need, or chat with a former colleague.

Walker's revolving bookcase and the books lining his walls reflect a habit long broken by his ever present travel responsibilities — reading a novel per week.

Walker wears the double title of executive director-treasurer of the Education Commission of the Southern Baptist Convention and secretary-treasurer of the Southern Baptist Commission on the American Baptist Theological Seminary. He coordinates work with 72 colleges, universities, seminaries, and schools related to the Southern Baptist Convention and 17 state conventions, and is the SBC contact with the National Baptist Convention, USA, Inc. in the joint sponsorship of the American Baptist Theological Seminary in Nashville.

Walker, the educator, is the product of Christian higher education and is its chief supporter. Having felt the call to the gospel ministry early in life, he prepared academically at Howard College (now Samford University), Birmingham, Ala.; Southern Baptist Theological Seminary, Louisville, Ky.; and New Orleans Baptist Theological Seminary, New Orleans, La.

He was inspired as an undergraduate by the teaching ministry of Ray F. Robbins. Eventually, the classroom on Birmingham's Baptist campus became Walker's primary pulpit for more than 20 years. During those years, he enjoyed the unique experiences provided in interim pastorates throughout Alabama.

Also, while at Howard College, Walker came under the influence of Dean Percy Pratt Burns, who was famous for his rich vocabulary. It was Burns who affirmed that a man who has a vocabulary which allows words to run over his tongue is wealthier than the man who has gold coins running through his fingers. Walker accepted the challenge and his command of the English language was so obvious in the classroom that a former student warned his secretarial staff in Nashville, "Have handy a dictionary — you'll need it working with Walker."

Intrigued by the histories of nations in the Orient, Europe, and Africa, Walker is also a recorder of history, especially church histories. At least four Alabama churches have had their historic background and traditions recorded by Walker's pen. He is now writing the history of the Baptist State Convention of Michigan.

Personal participation in the unfolding of history was an unforgettable part of Walker's interrupted college years when he served in the armed forces in Indonesia, Philippines, and Japan. He recalls upon visiting Hiroshima after the great bombing, he met a young Japanese man who paused long enough to ask, "Why Hiroshima?" The question frequently surfaces in Walker's thoughts.

Walker grew up in Birmingham, Ala., and married his Birmingham sweetheart, Gladys, whose last name also happened to be Walker. Together they have pursued their educational interests, shared their concern for students, and opened their doors to streams of visitors



**TIME FOR A BOOK OR A FRIEND** — Despite a busy schedule as executive director-treasurer of the Education Commission and secretary-treasurer of the Southern Baptist Commission on the American Baptist Theological Seminary, Arthur Walker always finds time for a good book or a friend.

who may be "just passing through town and want to say hello."

They enjoy frequent visits with one-year-old grandson, Brent Hamby, son of the Walkers' daughter, Marcia, and her husband, Pat, who live in Atlanta. Walker's eyes brighten and a proud grandfatherly voice is easily detected as he shares the latest photograph of "the smartest little boy in the world."

The Walkers enjoy the mountains — springtime visits when the hillsides are aglow with wildflowers and January visits with the stark beauty of barren trees and snow covering the sides of the earth. At home, Walker tends the yard in the summertime, dreading the lawn cutting, but finding therapy for the mind and body as he digs into a flowerbed or plants a dogwood tree.

Working with the earth, encouraging new plant life to grow has its own therapeutic effect on Walker. The need for such consolation was intensified for the Walkers 17 months ago upon learning of the sudden death of their college-student son, Greg.

Long walks near the wooded area surrounding their home, the newly-acquired habit of birdwatching encouraged by close friends, opportunities to be alone, together, and always reaching out for the strength so readily available amidst God's creative nature have helped ease the pain of separation from their only son. These experiences coupled with the constant reassurance of friends, many of whom have been closely related with the Walkers for over 30 years, have been continued sources of comfort.

If anyone should wonder what satisfaction comes from a lifetime invested in Christian higher education, Walker is quick with a reply: "Satisfaction is seeing a former student take his place on the mission field. It is searching for the student who is about to drop out of school, encouraging him to complete his education, and receiving — years later, unexpectedly — a personal 'thank you.'"

An awesome, black and white print entitled "Creation," the work of another

former student, hangs over Walker's credenza. It shows the hands of the sculptor putting the last stroke on his masterpiece, the head of a Biblical personality. The inscription on the print reads simply, "Remember thy Creator in the days of thy youth."

Undergirded by such firm remembrances in his own youth, Walker has been an effective force in encouraging others to such a remembrance.

— Juanita M. Wilkinson is a secretary for the SBC Education Commission.

## Foundation

### Gone, forgotten?

By Jonas L. Stewart

A recent stroll through a cemetery revealed the fallacy in statements on many headstones.

There were the graves of two who in life had been husband and wife. She preceded him in death and he had provided a suitable marker on which had been carved the name of each, together with the date of their birth and the date of her death. At the bottom are the often used words for such an occasion, "Gone but not forgotten."

The strange thing is that though he has been dead many years, no one has remembered to have the date of his death recorded there.

In another cemetery close beside a church, I noted the names of 10 people who had been dead 10 years or more. In worship service that night the names were called with a pause after each to see how many people could identify the person. Only three out of the 10 could be remembered and two of those by only one person present. How soon memory erases our records from this earth!

It is so much better to be remembered in the warm hearts of living people than by a cold stone in a cemetery. Our Christian testimony should count on earth far beyond the dates carved on that stone.

One can have a perpetual testimony in the lives of the living by continuing that testimony through a trust fund provided while he lives or in his will.

Your Tennessee Baptist Foundation will furnish your attorney with information about how this can be done or you may contact the Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027.

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# Tennessee Scene

## LEADERSHIP . . .

North Knoxville Baptist Church, Knoxville, called Jerry Loveday as minister of music, a position he begins May 19. Guy M. Milam is the church's pastor.

J. C. Parrish submitted his resignation as pastor of Bethel Baptist Church, Clinton. The resignation will be effective June 6.

Central Baptist Church, Johnson City, recently called Bob Morrow to come as minister of youth and education. The church's pastor is James Sorrell.

Ronald L. McConnell accepted the call from Robertsville Baptist Church, Oak Ridge, as its minister of education. McConnell will come to Oak Ridge from a church in Gadsden, Ala., where he holds a similar position. A native of Knoxville, he is a graduate of the University of Tennessee at Knoxville, and Southern Baptist Theological Seminary, Louisville, Ky. Robert C. Elliott is Robertsville's pastor.

W. W. Clark has accepted a call from Hickory Valley Baptist Church, Hickory Valley, to come as its interim pastor.

Richard Dickerson recently joined the staff of Covington Pike Baptist Church, Memphis, as minister of music and youth. Dickerson is a former minister of music and youth at White Hall Baptist Church, Trenton, and is a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. The pastor at Covington Pike is Wallace Pruitt.

Gerald Martin resigned as assistant to the pastor of Brainerd Baptist Church, Chattanooga. Martin will be moving to Florida, where he will continue his ministry. The pastor of the church is Wilford L. Hendrix.

Central Baptist Church, Spring City, has called David Sharp as interim pastor.

West Point Baptist Church, West Point, accepted the recent resignation of L. J. Bourland as its pastor.

John H. Norman Jr. resigned the pastorate of Gum Spring Baptist Church, Walling. The church has called Paul Hall, associate director of the Tennessee Baptist Convention's missions department, as interim pastor.

Beacon Baptist Church, Rossville, Ga. (Hamilton County Baptist Association) accepted the recent resignation of its pastor, Kenny Heard.

James Prewitt resigned as pastor of Barren Plains Baptist Church, Springfield, to accept the pastorate of First Baptist Church, Sonora, Ky., effective May 9.

Perry Hardin resigned as pastor of Friendship Baptist Church, Saulsbury. The church has called L. G. Hall as interim pastor.

## Simms begins ministry as Sullivan director

Clyde R. Simms recently began duties as director of missions for the Sullivan Baptist Association, after being called to that position by the association's executive committee.

Simms came to the position from the pastorate of Sullivan Baptist Church, Kingsport, and was previously pastor of Antioch Baptist Church, LaFayette, Ala.; First Baptist Church, Coeburn, Va.; and Mount Carmel Baptist Church, Lebanon Junction, Ky.

Simms has served as director of missions for Alabama's East Liberty Baptist Association, and is a former moderator of the Sullivan association and Wise Baptist Association, East Stone Gap, Va.

A native of Meadow Bridge, W. Va., Simms is a graduate of Georgetown College, Ky., and Southern Baptist Theological Seminary, Louisville, Ky.



Simms

## REVIVALS . . .

Center Grove Baptist Church, Tullahoma, was led in revival April 25-29 by Bob Brown, pastor of First Baptist Church, Winchester. Wayne Alexander, minister of music at Center Grove, led the music for the services. Pastor David Wall reported four professions of faith, two new members by letter, and two rededications.

Benton Station Baptist Church, Benton, received nine for baptism and two new members by letter during a recent revival with several members making rededications. James Cheatham, pastor of Smyrna Baptist Church in Oconee, was the evangelist, and Jack Tullock led the revival music. John J. Smith is the pastor of the church.

## Carson-Newman names library services director

JEFFERSON CITY — William Neal Nelson, library director at Mobile (Ala.) College, has been named director of library services at Carson-Newman College.

A native of Saraland, Ala., Nelson is a graduate of Centenary College of Louisiana, Shreveport, and Louisiana State University at Shreveport.

## Dunn urges prophetic role

DALLAS (BP) — Christians and Jews should take a prophetic role in politics and oppose those who would relegate religion to the afterlife, according to James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs.

Dunn cited the Biblical prophets as models for religious involvement in the political process because of their concern for how human beings treat each other. But, he added, there is a shortage of such prophetic voices today, even in pulpits.

"One can search the well-off suburbs for a long time without hearing the contemporary echo of the prophetic note," he said. "Some weeks the only courageous, compassionate correction of oppression one hears is from Bill Moyers on CBS News. It ought not be so."

Dunn spoke to the Religious Faith and Pluralism conference, sponsored by the

Texas Baptist Christian Life Commission, Texas Conference of Churches, and American Jewish Committee.

Dunn outlined several dangerous extremes of prophetic religion, including a lack of specificity, fear of controversy, ignorance of the political process, and manipulation by political forces.

There is also the danger of "sacralizing the secular or secularizing the sacred," Dunn said. "The Biblical social ethic has been largely ignored by the political religionists of the 'right,'" Dunn charged, adding that in place of that ethic they have substituted the credo of political right wing extremists, making something secular sacred.

Dunn said the causes of hunger, social reform, and peace need the attention of political prophets. He cited another contemporary concern: "court-stripping legislation," represented by constitutional amendments to overturn federal court decisions on school prayer, busing, and abortion. Such challenges to the court system jeopardize the balance of power between governmental branches, he said.

## PEOPLE . . .

Billy Cooper and Steve Russell were ordained April 18 as deacons of New Bethel Baptist Church, Middleton. The church's pastor is James Willie Carter.

Mr. and Mrs. Wilson H. Holliday were honored May 16 on the occasion of their 50th wedding anniversary. The Hollidays are members of White Oak Baptist Church, Chattanooga, where Lee Edward Jump is the pastor.

New Union Baptist Church, Medon, ordained Larry McCarver as a deacon May 1. Mike Ashford is the pastor of the church.

## Jackson joins staff of World Alliance

DALLAS (BP) — W.H. 'Dub' Jackson, former director of World Evangelism Foundation of Dallas, has been named assistant to the president of the Baptist World Alliance.

Jackson, a former Southern Baptist foreign missionary to Japan, turned over the work of the World Evangelism Foundation to the Southern Baptist Foreign Mission Board last December.

BWA President Duke K. McCall, said Jackson's first assignment was at the May meeting of the European Evangelism and Education Conference in Ruschlikon, Switzerland.

McCall said Jackson's work will not be in partnership evangelism, which is now a function of the Southern Baptist Foreign Mission Board.

"He (Jackson) will bring his great knowledge of Baptist leaders all over the world to help me in serving as a liaison between the various Baptist conventions and unions as I seek to help them in sharing their knowledge and resources."

## Endowment encourages industrial chaplaincy

LOUISVILLE, Ky. (BP) — Gifts from a group of North Carolina and Georgia business leaders have established a new endowment at Southern Baptist Theological Seminary to encourage the training of industrial chaplains.

The Claude Furr Industrial Chaplaincy Endowment, funded initially at \$100,000, will provide annual scholarships, work grants, and incentive awards for students interested in ministering in business circles, on the assembly line, in the hotel industry, and in other work places.

The program honors the late Claude Furr, a native of Albermarle, N.C. A barber by trade, he ultimately became the president of a Charlotte, N.C., investment firm with holdings in real estate, hotels, and mortgage interests.



**LIBERATION DAY** — Emmanuel Baptist Church, Humboldt, celebrated "Liberation Day '82," signifying the end of the church's debt on its facilities. Shown burning the cancelled notes are (from left) Ronald Coleman, chairman of deacons; James Edwards, chairman of trustees; Richard Holloman, pastor; Hillard Goode, former pastor; Elmer Rather, former member and deacon; and Chris Wiese, treasurer.

### Correction

In an article "Neddo accepts call of Mountain View" (April 7, page 8), the Baptist and Reflector erroneously reported that Michael Neddo had served as pastor of Mount Vernon Baptist Church, Sales Creek; Fairview Baptist Church, Rossville, Ga.; and Lake Center Baptist Church, Kalamazoo, Mich. He was choir director of the Mount Vernon church, associate pastor-music at the Fairview church, and director of music ministries at the Lake Center Bible Church in Kalamazoo.

We regret any embarrassment caused by this error.

# Southern Baptist Convention

Louisiana Superdome, New Orleans June 15-17

THEME: *Affirming Christ's Bold Commands*

## Tuesday Theme: Reach People

TUESDAY MORNING, JUNE 15

- 9:00 Musical concert
- 9:30 Call to order; congregational singing; Scripture; prayer
- 9:45 Committee on Order of Business report
- 9:55 Welcome by J. D. Grey
- 10:00 Response by Bill Weber
- 10:10 Introduction of fraternal messengers
- 10:20 Convention photograph
- 10:25 Announcement of Committee on Committees, Resolutions Committee, Committee on Tellers
- 10:30 Executive Committee report (part 1)
- 11:10 Introduction of business and resolutions
- 11:25 Congregational singing
- 11:30 Music
- 11:35 President's address by Bailey E. Smith
- 12:00 Benediction

TUESDAY AFTERNOON, JUNE 15

- 1:30 Music
- 2:30 Congregational singing; Scripture; prayer
- 2:45 Messenger information survey
- 2:55 Election of officers
- 3:30 Introduction of business and resolutions
- 3:45 Executive Committee report (part 2)
- 4:25 Annuity Board report
- 4:45 Congregational singing
- 4:50 Business and election of officers
- 5:15 Benediction by Calvin Metcalf, Knoxville, Tenn.

TUESDAY NIGHT, JUNE 15

- 6:15 Brass ensemble
- 6:40 Music
- 7:15 Congregational singing; Scripture; prayer
- 7:30 Business and election of officers
- 7:40 Bold Mission Thrust report
- 7:50 Woman's Missionary Union report
- 8:00 Sunday School Board report

- 8:20 Congregational singing, music
- 8:30 Home Mission Board report
- 9:30 Benediction

## Wednesday Theme: Develop Believers

WEDNESDAY MORNING, JUNE 16

- 9:00 Music; Scripture; prayer
- 9:45 Committee on Committees report
- 9:50 Committee on Boards report
- 9:55 Miscellaneous business
- 10:10 Brotherhood Commission report
- 10:25 Baptist World Alliance report
- 10:35 Education Commission report
- 10:45 Southern Baptist Commission on the American Baptist Seminary report
- 10:50 Southern Baptist Foundation report
- 11:00 Congregational singing
- 11:05 Resolutions Committee (first report); election of officers
- 11:55 Music
- 12:00 Convention sermon by William E. Hull
- 12:30 Benediction

WEDNESDAY NIGHT, JUNE 16

- 6:00 Brass ensemble
- 6:30 Music
- 7:00 Congregational singing; Scripture by Marvin Gibson, Cleveland, Tenn.; prayer
- 7:15 Presentation of past SBC presidents
- 7:35 SBC seminaries report
- 8:20 Congregational singing
- 8:30 Foreign Mission Board report
- 9:30 Benediction

## Thursday Theme: Strengthen Families

THURSDAY MORNING, JUNE 17

- 9:00 Music
- 9:30 Congregational singing; Scripture; prayer
- 9:45 Historical Commission report
- 9:55 Baptist Joint Committee on Public Affairs report
- 10:05 Christian Life Commission report
- 10:15 Stewardship Commission report
- 10:25 Radio and Television Commission report
- 10:40 Congregational singing

- 10:45 Resolutions Committee (final report); Miscellaneous business
- Benediction

THURSDAY AFTERNOON, JUNE 17

- 2:00 Music
- 2:30 Congregational singing; Scripture; prayer by Marion C. Barnett, Knoxville, Tenn.
- 2:45 Business; Dehominational Calendar Committee report
- 4:45 Congregational singing
- 5:00 Benediction

NO THURSDAY NIGHT SESSION

## Woman's Missionary Union

New Orleans Hilton Hotel

June 13-14

THEME: *Witnessing Women (Psalm 68:11 NASB)*

(Woman's Missionary Union does not provide times for program items)

Observing the 75th Anniversary of Southern Baptist Theological Education for Women.

SUNDAY, June 13, 2:15-4:30 p.m.

- Music; processional and preview of meeting; introducing all program personalities; congregational music; drama: "To Witness, Follow Jesus"
- "Witnessing Women in the Bible" by Mrs. Akiko Matsumura
- Congregational music; prayer
- "Ways to Witness" by Mrs. Ophelia Humphrey
- "Witnessing in Business" by Sue Tatum
- "Witnessing in Foreign Missions" by Jaxie Short
- "Witnessing in Home Missions" by Mary Dan Kuhnle
- "Read to Grow" by Elaine Dickson
- Congregational music; special music
- NEW WMU by Carolyn Weatherford
- Musical benediction, "Follow Jesus"

SUNDAY, June 13, 4:30-5:45 p.m.

Receptions and fellowships

SUNDAY, June 13, 6:00-8:00 p.m.

Dinner for Women in Ministry

MONDAY, June 14, 8:00-8:30 a.m.

Morning Missions Watch

MONDAY, June 14, 8:45-10:45 a.m.

- Music; congregational music; drama: "To Witness, Proclaim Jesus"
- Congregational music; prayer
- "Witnessing Women in the Bible" by Mrs. Akiko Matsumura
- "Ways to Witness" by Mrs. Ophelia Humphreys
- "Witnessing Where I Am" by Mrs. Elida Reboloso
- "Witnessing to Women of Venezuela" by Patsy Davis
- "Witnessing as a Chaplain" by Lt. Julia Cadenhead
- "Read to Grow" by Mrs. Jean Bond
- Business; election of officers; recognition
- Baptist Young Women; congregational music; special music
- President's address by Mrs. Dorothy Elliott Sample
- Musical benediction, "Proclaim Jesus"

(At 11:15 a.m. there will be 15 Missions Conferences held in meeting rooms around the hotel, related to witnessing, ministry, and missions.)

Monday, June 14, 2:15-4:30

- Music; congregational music; drama: "To Witness, Learn of Jesus"
- "Witnessing Women of the Bible" by Mrs. Akiko Matsumura
- Congregational music; prayer
- "Ways to Witness" by Mrs. Ophelia Humphrey
- "Witnessing as a Volunteer Missionary" by Mrs. Tura Miller
- "Witnessing among Seminole Indians" by Mrs. Carolyn Crenshaw
- "Witnessing in the Philippines" by Mrs. Erica Morris
- Congregational music; special music; recognition of SBC seminaries
- "Theological Education for Women — Then and Now" by Verlene Farmer, Helen Falls, Sara Ann Hobbs, Deborah Dahunsi
- Musical benediction, "Learn of Jesus"

MONDAY, June 14, 7:15 p.m.

- Music; congregational music; drama "To Witness, Be the Church"
- "Witnessing Women of the Bible" by Mrs. Akiko Matsumura
- Congregational music; prayer
- "Ways to Witness" by Mrs. Ophelia Humphrey
- "Witnessing through My Church" by Mrs. Sybil Williams
- "Witnessing through Mission Action" by Mrs. Mary Elizabeth Palmer
- "Witnessing in Japan" by Vera Campbell
- Congregational music; recognition of Acteens; introducing the 1982 Acteens National Advisory panelists
- "Witnessing through Acteens Activators" by Mrs. Esther Burroughs
- Business; report on Missions Concerns Conferences
- Messages from the Mission Boards by R. Keith Parks and William G. Tanner
- "Women, Witness!" by Mrs. Deborah Dahunsi
- Musical benediction, "Be the Church"

## SBC Pastors' Conference

Louisiana Superdome

June 13-14

SUNDAY NIGHT, June 13

- 6:30 Concert
- 7:00 Invocation; welcome; greetings
- 7:15 Congregational praise; solo
- 7:25 President's remarks by Bailey Smith
- 7:45 Congregational praise; offering; special music
- 8:00 Johnny Cash
- Billy Graham
- 9:00 Benediction

MONDAY MORNING, June 14

- 8:15 Morning praise
- 9:00 Invocation; congregational hymn
- 9:05 "The Great Beginning" by Barry Landrum
- 9:30 Congregational hymn; special music
- 9:35 "The Great Commandment" by O. S. Hawkins
- 10:00 Congregational singing; offering; special music
- 10:15 "The Great Invitation" by Charles T. Carter
- 10:40 Congregational hymn; special music; prayer; special music
- 11:10 "The Great Sermon" by Adrian Rogers
- 11:35 Benediction

MONDAY AFTERNOON, June 14

- 1:10 Music
- 1:30 Invocation; congregational praise
- 1:35 "The Great Presence" by James Draper
- 2:00 Congregational praise; solo
- 2:15 "The Great Promise" by Bill Tolar
- 2:40 Congregational hymn; offering; solo
- 2:50 Election of officers
- 3:05 Solo
- 3:10 "The Great Gift" by Bob Warner
- 3:35 Congregational singing; special music
- 3:55 Special feature; Dennis Agajian
- 4:05 "The Great Fellowship" by Zig Ziglar
- 4:30 Benediction

MONDAY NIGHT, June 14

- 6:30 Music
- 6:55 Invocation; congregational praise
- 7:00 "The Great Confession" by Tal Bonham
- 7:25 Congregational hymn; special music
- 7:35 "The Great Sacrifice" by Franklin Paschall
- 8:00 Congregational hymn; offering; special music
- 8:10 "The Great Victory" by Ron Dunn
- 8:35 Congregational singing; special music
- 8:45 "The Great Commission" by Stephen Olford
- 9:10 Introduction of Pastors' Conference officers for 1982-83; benediction

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## Association of campus ministers to examine trends, opportunities

NEW ORLEANS (BP) — The Association of Southern Baptist Campus Ministers will look at the trends and opportunities for campus ministries when it meets in New Orleans June 13-14.

The campus ministers will meet at St. Mary's Dominican College, beginning at 1:30 p.m. Sunday and will continue through a 7 p.m. banquet Monday, June 14.

"We are trying to look at the trends which will be facing us in campus ministry," said Skip Noble Jr., campus minister at Louisiana State University at

Shreveport, and program vice-president of the ASBCM.

Key speakers will include Pope Duncan, president of Stetson University in DeLand, Fla., and Bill Clohan, who recently resigned as undersecretary of the Department of Education in the Reagan administration.

Duncan will address the ministers on the needs for ministering to faculty and "possible future areas of positive and negative tension between campus ministry and academia." Clohan will discuss the "case for separation of church and state in higher education."

"There will be a dialogue portion and we hope the speakers will be able to field a lot of questions on the legal aspects of campus ministry as well as on the economic aspects of the Reagan administration," Noble said. The Reagan administration has proposed budget cuts which could slash aid to students by as much as 50 percent, an action which has caused concern among educators.

Also scheduled to speak is Howard Foshee, director of the division of Christian development at the Baptist Sunday School Board in Nashville, who will discuss the future directions of National Student Ministries, which is part of the BSSB.

Officers of the ASBCM are Geneva Metzger, Greensboro, N.C., president; Russ Arch, Boulder, Colo., vice-president, administration; Neal Schooley, Stillwater, Okla., vice-president, publications; Dan Haskins, Cookeville, vice-president, membership; and Noble, vice-president, program.

## Ministers' wives group to meet in New Orleans

NEW ORLEANS (BP) — The Conference of Ministers' Wives will hold their 27th annual luncheon at the Hyatt Regency Hotel in New Orleans at noon June 15.

Gladys Lewis, writer and former medical missionary to Paraguay, will be the keynote speaker.

Tickets to the luncheon, "A Tribute to the Minister's Wife," are \$11 and should be ordered by May 31 from Geraldine Adams, Route 4, Box 345-J5, Texarkana, AR 75502. Luncheon tickets purchased in New Orleans will be \$12.

## Evangelists' conference to honor 17 veterans at annual meeting

NEW ORLEANS (BP) — Seventeen veteran Southern Baptist evangelists will be honored during the annual meeting of the Conference of Southern Baptist Evangelists June 16.

The veteran evangelists, to be honored during a 6 p.m. banquet in the Hilton Hotel, include Sam Allen, Lubbock, Tex.; Hyman Appleman, Kansas City, Mo.; Porter Barrington, Thousand Oaks, Calif.; Clifton Brannon, Longview, Tex.; G. P. Comer, Dallas; E. J. Daniel, Orlando, Fla.; Eddie Lieberman, Greenville, S.C.

Other honorees are Eddie Martin, Lancaster, Pa.; Angel Martinez, Fort Smith, Ark.; Percy Ray, Myrtle, Miss.; Jack Stanton, Bolivar, Mo.; Steve Taylor, Greenville, S.C.; John Tierney, Greenville, S.C.; J. Oscar Wells, Bethany, Okla.; and Grady Wilson, Montreat, N.C.

The veterans will be presented with a plaque of appreciation and a color photograph of themselves and denominational leaders, including SBC President Bailey E. Smith.

Bobby Sunderland, director of mass evangelism at the Southern Baptist Home Mission Board, and Stan Coffey, pastor of First Baptist Church of Albuquerque, N.M., will emcee the banquet.

The general session will be from 12:30 to 5:30 p.m., and will include addresses by evangelists Larry Taylor of San Antonio, Tex.; Manley Beasley of Euless, Tex.; James Robison of Hurst, Tex.; and J. Harold Smith of Orlando, Fla.

Also to participate are Darrell Robinson, pastor of Dauphin Way Baptist

Church of Mobile, Ala.; Adrian Rogers, pastor of Bellevue Baptist Church of Memphis, and past president of the SBC; and Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas.

Music will be led by Chuck Kennedy of Florissant, Mo., music director for the conference, and Lee Castro of Hermitage, assistant music director.

Officers of the conference are Freddie Gage of Fort Worth, president; Ed Stalneck of Jacksonville, Fla., vice-president; Kennedy, music director; Castro, assistant music director; and Don Womack of Memphis, executive director.

## Men's breakfast set for New Orleans SBC

NEW ORLEANS (BP) — The Southern Baptist Brotherhood Commission will host a Baptist Men's Fellowship breakfast June 16, prior to the morning session of the Southern Baptist Convention.

More than 200 men are expected to attend the 7 a.m. breakfast at Gently Baptist Church, 5141 Franklin St. Testimonies from active Baptist Men, inspiration, and recognitions are planned for the breakfast.

Royal Ambassadors who have earned the National Service Award will be individually recognized. The Service Award represents at least 750 hours of service performed in ministry and worship projects.

## Shuttle bus system scheduled for SBC

NEW ORLEANS (BP) — Parking will be very limited for the 1982 annual meeting of the Southern Baptist Convention in the Louisiana Superdome, according to local arrangements officials, who urge all messengers — especially those staying downtown — to use the New Orleans bus system.

For the morning and afternoon sessions, all adjacent lots and two-thirds of the parking at the Superdome will be used by New Orleans residents who work in the downtown areas. The entire parking supply will be available only for the evening sessions.

Cost for the parking will vary. Daytime parking — 6:30 a.m. to 6 p.m. — will be \$2 in the Northwest Garage and \$2.50 in all other garages. Nighttime parking will be \$3 in all garages. The prices do not include in-out privileges.

Space will be available for 70 buses and 30 campers in the Superdome side lot at a cost of \$55 for Sunday through Thursday or \$35 for Tuesday through Thursday. Permits for bus and camper parking are available through the Baptist Association of Greater New Orleans, 2222 Lakeshore Drive, New Orleans, La. 70122, or by telephone at 504-282-1428.

The camper/bus permits provide in-out privileges, but overnight parking is prohibited. The permits, available on first-come, first-serve basis, become valid at 5 p.m. Sunday, June 13.

According to local arrangements officials, messengers may use the shuttle bus system in the downtown area. A map of the routes will be included in messenger packets. Cost of the ride is 20 cents, and the buses run every eight minutes from 6:30 a.m. to 7:15 p.m.

A night shuttle service will be provided on Tuesday and Wednesday only, at a cost of 50 cents per ride. The buses will run from 9 to 10:30 p.m.

Regular bus service also is available to messengers, particularly those lodging on Tulane Ave. Buses run every 15 minutes from 6 a.m. to 10 p.m. and cost 40 cents per ride.

For airport transportation, buses run on a variable schedule to the New Orleans airport at a cost of 65 cents one way.

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## Costa Rican pastor named ambassador

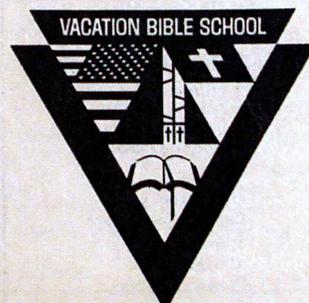
SAN JOSE, Costa Rica (BP) — Adrian Gonzales, pastor of First Baptist Church, San Jose, Costa Rica, has been named Costa Rica's ambassador to Israel.

His appointment was made by Costa Rica's newly elected president, Alberto Monge, who was inaugurated May 8.

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**75th Anniversary Homecoming**  
First Baptist Church  
Etowah, Tennessee  
**Sunday, June 6, 1982**  
with a Welcome to All Former Members Friends and Relatives  
9:45 a.m. - Sunday School  
11:00 a.m. - Morning Worship  
12:00 - Church Luncheon with visitors as guests  
1:30 p.m. - Sanctuary Choir: "The Old-Fashioned Singing"  
A Special Invitation Awaits You!  
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**BIBLE BOOK SERIES**  
Lesson for May 23

# Absalom's revenge

By Dennis R. Plank, pastor  
First Baptist Church, Madison

Basic Passage: 2 Samuel 13:1-39  
Focal Passages: 2 Samuel 13:22-24, 26-29, 32, 37-39

Absalom, Tamar, Amnon, and Jonadab are portrayed in this Scripture.

Absalom was David's third son and a favorite of both his father and the people. Tamar was Absalom's beautiful sister and also David's daughter. Amnon was David's oldest son and the logical heir to the throne. Jonadab, the nephew of David, is called a subtle man (2 Samuel 13:3).

The sin of adultery in David's life was now to reappear in the life of his son Amnon.

Lust was in the heart of Amnon for his half-sister Tamar. Upon the advice of Jonadab, Tamar was raped. Tamar pled with Amnon not to profane her. Later she told Absalom her brother what had taken place. After David learned of Amnon's sin, he became angry but did not seek to reprimand his son (2 Samuel 13:21). Perhaps the memory of his own sin with Bathsheba caused him to be restrained. Absalom, however, for two years simmered with anger and revenge against Amnon until finally he murdered Amnon.

At the time of sheepshearing, there was a festival in Israel. At that time Absalom sought a means to kill his brother. Absalom invited his father to a feast. When David declined the invitation, Amnon and all David's sons were invited.

Upon a given signal, Absalom's servants killed an intoxicated Amnon (2 Samuel 13:28). The other sons of David fled the scene, possibly suspecting that they, too, would be slaughtered. Also they probably suspected that Absalom was determined to place himself

in a position to succeed to the royal throne.

The rumor was spread to David that all of his sons were killed. Later Jonadab, the nephew of David, informed the king that only Amnon had been slain. He also proposed the motive for the murder as being Amnon's earlier rape of Absalom's sister, Tamar.

Absalom fled to a Gentile city in Syria called Geshur where he lived with Talmai, the son of Ammibud, king of Geshur. Second Samuel 3:3 informs us that Absalom's mother, Maacah, was the daughter of this king. For three years David mourned the absence of Absalom and wished to see him. The king knew that it was impossible for Amnon to return to life.

Several facets of this story are applicable to our lives.

Often children repeat the sins of their parents. Youth probably will not attend church services, read the Scriptures, pray, live moral lives, and do the will of God if parents do not set the example.

The lust of Amnon caused him great distress and ultimately cost his life. Romans 6:23 affirms sin will produce the wages of death both in the present and in the future. Satan had promised Amnon fulfillment if he engaged in fornication. It still is true that Satan is a deceiver and the father of lies.

Sin separates people from God, each other, and everything that they value. Amnon lost his self-esteem and the respect of his family. Absalom was forced to dwell in exile for more than three years.

David apparently so preoccupied with governmental matters, had neglected the spiritual well-being of his family. Such a mistake often is repeated in the lives of people today.

David was too stubborn to go to his living son Absalom and seek reconciliation. Often the pride of individuals in our age prevents broken relationships from being restored.



Plank

**UNIFORM LESSON SERIES**  
Lesson for May 23

# Christ the righteous judge

By Robert O. Byrd, professor of religion  
Belmont College, Nashville

Basic Passage: Revelation 18:1 to 20:15  
Focal Passages: Revelation 19:11-16; 20:11-12

When the words of Revelation were originally penned, it must have seemed to some of its readers that the triumph of wickedness was near.

John's descriptions would create a contrast in the minds of those same readers. The contrast would focus on two cities. At one extreme, in the earthly realm, was the great city Rome. John regularly utilized "Babylon" as a designation for Rome. At the other extreme was the Holy City, the New Jerusalem.

The enormity of the righteous judgment

Chapter 18 opens with an announcement of God's judgment. The angel which made the announcement was described in such a manner that God's authority and power were represented. The angel's origin is heaven, which suggested he was authorized as God's messenger. He made the announcement of God's judgment "with a mighty voice," which symbolized the broad extent of the judgment.



Byrd

Next a voice called the Christians to leave the city (18:4-8). Sometimes Christians feel they do not make a difference. Just imagine what our cities would be like if all Christians left them. This was also a call for God's people to separate themselves from worldly living (Ephesians 5:7-11). There was a double danger that God's people might "take part in her sins" and consequently "share in her plagues" (18:4).

In addition, the judgment on Rome and her subsequent fall would create consternation among those who had the most to lose. Those who benefited most from Rome's prestige would suffer the greatest as a result of her fall. Some of those mentioned were "kings," "merchants," and "sailors."

The suddenness and totality of the judgment is suggested in a parabolic manner in 18:21-24. In verses 22-24 there is a vivid description of the desolation of Babylon (Rome). A list is given which includes many things and suggests the destruction will be complete.

The enormity of the judgment is confirmed by the great multitude whose hymn of praise is joined by the elders and the living creatures. The extent of the righteous judgment of God is

heightened by the "marriage supper of the Lamb" (19:9), which represents the love and fellowship between the Lamb and His bride.

The traits of the righteous Judge

The focal passage for today's lesson begins with John seeing beyond the earthly dimension. He perceived a white horse and a rider. The rider was the victorious Christ, but that did not mean He was some imaginary or fictional character. It was the same Jesus who was the focal point of the gospels. Jesus did not overcome evil by negotiation. Nor did He conquer strictly on the basis of physical might. The triumph of Christ was based on the awesome power of ultimate righteousness. He would experience a complete moral victory.

The characteristics ascribed to Christ here are to some extent a reflection of earlier descriptions of the Lord. These images draw particularly on the images introduced in the first three chapters of Revelation. The description of the Rider of the white horse as "Faithful" and "True" should be compared to similar notions in 1:5, 3:7, 14. The eyes of this righteous warrior Judge "are like a flame of fire" (19:12) so that nothing escapes His vision. This same image is utilized in 1:14 and 2:18.

It is also instructive to compare the attributes of the Christ, the risen, righteous Judge, to the gospel accounts. The first time, His enemies called Him blasphemer and accused Him of being in partnership with Beelzebub. John presents the victorious Christ being "called Faithful and True" (19:11).

During His earthly sojourn He rode a beast of burden (Matthew 21:1-12). Now He is depicted astride a white horse (a symbol of victory). The first time, a crown of thorns was pressed upon His head. At His glorious coming, He will have on his head "many diadems." The first time He came, He was called all sorts of names by persons who thought they knew the meaning of what they said. Then His mysterious nature will be expressed by His "name ... which nobody knows."

Then He faced His enemies alone. His followers had deserted Him. He was unwilling to call on the angelic legions which were at His disposal. In His glorious victory, He will be accompanied by the "armies of heaven." At His first coming, the Caesars of Rome assumed they completely ruled their world. At His final triumph, it will be clear it is He who rules "... King of Kings, and Lord of Lords."

In 20:11-12 it is shown that the righteous judgment of Christ would be encountered even by the dead. Christ's opposition to the forces of evil are not confined to some limited period of time. It is an eternal opposition to evil that will reach even into the realm of the dead and require even those to be "judged by what was written in the books."

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Lesson for May 23

# The pitfall of pride

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

Basic Passage: Deuteronomy 8:11 to 9:29  
Focal Passages: Deuteronomy 8:11-14, 17-19; 9:6

How does a nation or an individual remember the past without living in the past? God's call to His people is always upward and forward. God does not lead us back to anything. And yet, often in the Scriptures God's people are called on to remember the past, its lessons, and its victories.

Moses urged his people not to forget God and His laws for them as prosperity instead of poverty became their lot (Deuteronomy 8:11-12). The pride that comes with prosperity rests upon a human tendency to forget. When people are poor and desperate and at the end of their rope, it is natural enough to cry out to God. People also seem to learn the lessons of mutual support and sharing in such desperate circumstances.

Why do we relate better in our weaknesses than we do in our strengths? Why is it that "when thou hast eaten and art full, and hast built goodly houses, and dwelt therein" that "then thine heart be lifted up?" (Deuteronomy 8:12, 14). Why do we begin to assume that we are self-made people when the crisis is over, and the land is occupied, and our bank accounts are full? As an old proverb has it, it is harder to carry a full cup than an empty one.

Moses knew the dangers that lay ahead of his people in the good rich lands of Canaan. He knew that the dangers of abundance are even greater than the desperation in the wilderness. The challenge to Christians in our own time is to be fully Christian in an age of affluence. To be sure, there are still poor Christians, but for the vast majority of American Christians, the call to follow Christ today is a call to the consecration of wealth.

Affluence brings spiritual dangers. Affluence is notorious for creating pride, selfishness, lack of sympathy, and a materialistic outlook. Opposite extremes can produce identical conditions. Too much affluence and too much want or need can both produce people who are preoccupied with material possessions. Many who survived the Great Depression cannot now quit accumulating material securities against another crisis. Others who in their young lives have only known abundance also are obsessed with things. In each case, God has been forgotten and pride has captured the self.

All of us share in the human disposition to claim for ourselves powers and

abilities not truly ours (Deuteronomy 8:17). Moses had a solemn warning for his people in this respect, and for us these centuries later. "Remember the Lord thy God: for it is He that giveth thee power to get wealth" (Deuteronomy 8:17-18). There are no self-made people. It is God who gives us power to accumulate our wealth.

Are you a successful salesman? Who gave you that winning personality that has made you prosperous? It is God who gives power to gain wealth. Do you enjoy the benefits of a good paying executive job? Who made possible the advantages of education by which you gained that job? It is God who gives power to gain wealth. Are you prosperous as a farmer? Who makes the awesome powers of nature available for your abundance? It is God who gives power to gain wealth.

There is written into the very fabric of our universe the law of consequences. One does reap what he has sown. Moses made it clear to his people that if they forget God then they could expect to perish (Deuteronomy 8:19). God was serious about His covenant with this people. When we forget God, we do not simply become godless. Rather, we permit lesser gods to fill the vacuum in our lives where God used to be. People do not stop with the sin of apostasy (falling away from God). They move on to idolatry (worshipping other gods).

God did not bless Israel with the affluence of Canaan because she was righteous (Deuteronomy 9:6). Israel was on the receiving end of grace, and the Bible never tolerates any other conclusion for her election.

Any nation who forgets God, claims its own hard work as the cause of its wealth, and feels righteously deserving of its prosperity, is living on borrowed time and presumption. Pride still goes before destruction, and humility is still the most neglected virtue in Scripture.



Taylor

## From Brazil, missionary brother performs marriage by telephone

BROUSSARD, La. (BP) — When Todd Keller and Trina Falgout told each other "I do," in Louisiana, the preacher who asked if they did was in Brazil.

Keller and Miss Falgout were married in Broussard's First Baptist Church April 24 while Keller's brother, Wayne, assisted by telephone from Salvador, Brazil, where he is a Southern Baptist missionary.

Shadrack Brooks, pastor of Parkerson Avenue Baptist Church, Crowley, La., where the bride is a member, was the minister who led the final vows and signed the marriage certificate.

"Todd wanted Wayne, the only minister in the family, to perform the ceremony and have the family present, but Wayne couldn't leave Brazil," explained Kenny Keller, another brother to the groom. "So we checked telephone rates and found they were not too high. Plans were made so Wayne would be at the phone when we called him."

A telephone was hooked into the church's amplifier and a telephone receiver was mounted on a stand. The

couple's voices were picked up from the telephone receiver so Wayne could hear them reply to his questions. Those in the auditorium could hear Wayne from the amplifier.

Kenny said the ceremony was normal until time for the vows and the call was placed to Wayne, who spent about five minutes in performing the vows on the telephone.

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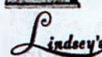
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# Baptist chaplain reaches out to 'Y' loners

By Patti Stephenson

PHILADELPHIA (BP)— As chaplain for Philadelphia's Center City YMCA, Fred McGowan once coaxed a mentally-disturbed man into laying down the knife and gun he was flaunting at other residents.

That crisis resolved, McGowan sprinted to a second emergency — feeding another dime into the meter beside his parked car outside. Physical threats and traffic tickets are both hazards of his job.

McGowan's neatly pressed, soft-spoken ministry style appeals to drug users and drifters, as well as the retirees and "respectable," if down-on-their-luck, boarders who call the YMCA's dormitory tower home.

As many as 400 a month claim a small room with the shabby furniture and stale

smells of every other room along the Y's dimly-lit halls. McGowan is here "because these people have a need for someone to care for their souls."

Associate pastor of Christian Mission Fellowship, a black Southern Baptist congregation in west Philadelphia, McGowan came to the YMCA first just to preach on Sunday morning. But he kept coming back. Soon, the Delaware Valley Baptist Association supplied him with a \$50-a-month stipend and a gold badge announcing him as "Center City YMCA Chaplain."

McGowan's 20 hours a week are mostly spent "just being here," leading Bible studies, playing checkers with residents, counseling troubled confidantes in the fourth-floor chapel.

"People here like to stay to themselves, they're loners," he explains.

Door-to-door visiting is forbidden him, so McGowan makes contacts by holding afternoon recreation and Saturday night movies — the only social activities offered for residents.

McGowan also leads Sunday Bible study and worship for the regular dozen or so who show up. One of the most faithful is Wanda Jackson, a Y resident since 1974 and McGowan's volunteer secretary.

During a weekday Bible study, McGowan, Miss Jackson, and two middle-aged men lean over Bibles spread open on a card table. McGowan explains the meaning of "bondslave" as somebody "sold out to Jesus." The men understand and nod.

A young man interrupts to ask if anyone can "be a buddy and loan me a couple of bucks." Eyes shift and no one speaks. Then McGowan smiles, pulls two bills from his wallet, and invites the borrower to join the study. For a few minutes, they discuss the young man's unorthodox views of hell, then he promises to return for more conversation with McGowan during counseling hours. "Thanks a lot, Rev," he says. "I'll be back tomorrow."

One-on-one counseling gives McGowan the greatest chance to make an impact, he thinks. Drug abuse and alcoholism, family rifts, and joblessness are common confessions. "I approach every

problem straight from the Word of God," McGowan tells. "That's all I know so it's all I give."

Close quarters and quick tempers can breed fights and shouting matches, and the chaplain is often called as referee. Leon Bletz, a stocky security guard, thinks tension builds "because folks are cooped up in these little rooms." When McGowan is not around, "people get hurt," Bletz admits. "He does his best to keep the peace."

To defuse belligerence fueled by boredom, McGowan sets up games and snacks for residents several afternoons a week. Volunteers from his church come as partners for monopoly or chess. Miss Jackson sets out cookies and chips and carefully arranges orange plastic chairs around each table.

On some days, no one comes. Then McGowan, Miss Jackson, and church volunteers play a quiet game of Chinese checkers, the humming soft drink machine and empty tables their only companions.

McGowan keeps his equilibrium on those days by remembering "People here think no one in the world cares for them, that's the basic need." Meeting that need is McGowan's mission — and vision. "Evangelism is the core reason I'm here," he confides. "I'd like to see multitudes saved here at the YMCA."

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EYE CONTACT — Eye-to-eye is Fred McGowan's style as chaplain at Philadelphia's Center City YMCA.

## Interpretation

### Raising up the Temple

By Herschel H. Hobbs

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up" (John 2:19).

The Jewish religious authorities were within their rights in asking Jesus by what authority He had cleansed the Temple. They were in charge of the Temple. According to their belief, only God, the Messiah, or a prophet had authority over the Temple. They did not recognize Him as any of these. So they asked for a "sign" (semeion, see 2:11) as to His authority.

When Jesus referred to "this temple" they thought of Herod's Temple. He began to build it in 20-19 B.C. It is now A.D. 26, so "forty and six years" (v. 20). It was actually finished in A.D. 64, six years before being destroyed by the

Romans. To them Jesus' claim to raise it up in three days was ridiculous.

But Jesus spoke of the temple of His body, a reference to His death and resurrection. Even His disciples did not understand until after the resurrection (v. 22). This claim, as the authorities understood it, was used against Him in His trial before the Sanhedrin (Matthew 26:61). While on the cross, He was taunted with it (Matthew 27:39-40). This sign was similar to the one about Jonah (Matthew 12:39-40).

They did destroy Jesus' temple in His crucifixion. But when He was raised after three days, the authorities did not believe the sign. They even bribed the soldiers to lie about it (Matthew 28:11-15).

No one is so blind as he who will not to see.

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