

Baptist and Reflector

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News journal of Tennessee Baptist Convention

SBC faces elections, record budget-goal

25,000 expected in New Orleans for 125th annual convention

By Al Shackleford

The election of a new president, the consideration of its first \$100-million Cooperative Program goal, and the vote on two amendments to the SBC Constitution will highlight business sessions of the 1982 annual meeting of the Southern Baptist Convention in New Orleans next week.

An estimated 25,000 messengers and

visitors are expected to attend the June 15-17 meeting in the Louisiana Superdome.

Interspersed between the business sessions will be reports from all SBC agencies and institutions, and inspirational sermons and music.

The theme for the convention will be "Affirming Christ's Bold Commands," which will center around Bold Mission

Thrust, Southern Baptists' commitment to confront every person in the world with the gospel by the year 2000.

Related to this emphasis will be the approval of SBC goals for the 1985-1990 period, which include a 10 percent increase in baptisms per year; 5,000 new churches organized by 1990; 10-million persons enrolled in Bible study by 1990; and every church increasing Cooperative Program giving one percent per year.

In addition the messengers will con-

sider a recommendation from the SBC Executive Committee that the 1987 convention be held in St. Louis, Mo., and that the 1990 convention meet in San Antonio, Tex.

The two major messages of next week's convention will be the president's address by Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla., and the convention sermon by William Hull, pastor of First Baptist Church, Shreveport, La.

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Tennessee responds quickly to aid Ill. tornado victims

Twenty-four Tennesseans and the Tennessee Baptist disaster van returned home last Wednesday after assisting victims of a tornado which struck Marion, Ill., May 29.

The tornado had killed 12 and injured hundreds as it cut a two-block swath 12 miles long through southern Illinois. Over 200 homes and nearly 200 apartments were destroyed, leaving 1,000 people homeless.

On direction of the Red Cross, the Tennessee van was set up in Ray Fosse Park in the center of the stricken area.

Archie King, Tennessee Brotherhood director, coordinated the relief effort working with Ward Johnson, regional Red Cross disaster director. The Tennesseans had worked with Johnson during the Fort Wayne, Ind., floods in March.

King said that the van was not only used to feed relief workers who had come from 15 states, but also provided a unique service of on-site meals for the victims. When the victims were allowed to return to their homes to salvage personal items, the volunteers used four smaller vans provided by Red Cross to deliver meals street-by-street to the victims as they worked.

The vans were also used to deliver medical supplies to the victims.

Tennessee helped provide another service to victims, by sending out chain saw crews to help clear debris from homeowners' property.

The tornado struck Marion at 3:16 p.m. CDT on Saturday, May 29. King received a call for assistance six hours later and began rounding up teams.

One team met at the Baptist building in Brentwood early Sunday morning, May 30, and loaded up the disaster unit. This team departed for Illinois at 6:45 a.m. The van arrived in Marion early Sunday afternoon — even ahead of the Red Cross disaster units.

Meanwhile, a second team was gathering in Oak Ridge. This group left at 9:30 a.m. EDT and joined the disaster van in Illinois.

Others left Tennessee on Monday morning.

King reported that over 4,000 meals were prepared in the Tennessee disaster

van and served to volunteers and victims.

In addition to King, these Tennesseans aided the disaster relief effort:

From LaGuarda Baptist Church, Lebanon: Julian Stone, Tim Stockton, and Clayton Gray;

From Belmont Heights Baptist Church, Nashville: Larry Duke;

From East Commerce Baptist Church, Lawrenceburg: Bill E. Gold and Jim England;

From First Baptist Church, Cotton-town, Rowland Creekmore;

From Calvary Baptist Church, Oak Ridge: Leon Fike, Willis Pierce, Pat Edwards, Bill Klima, Herman Dickerson, and L. Gale Lyon;

From West Lonsdale Baptist Church, Knoxville: Ken Ford, Ollie Stewman, Kirk Fowler, and Bobby Beeler;

From Second Baptist Church, Clinton: Jim McPherson, Ron Shrader, Melvin Hill, and Ralph McFarland.

Two leaders from the Southern Baptist Brotherhood Commission, Memphis, were also in Illinois giving assistance. These were Jim Smith, a member of Bellevue Baptist Church, Memphis, and Norman Godfrey, a member of First Baptist Church, Germantown.

Relief efforts were also provided by the disaster van of the Arkansas Baptist Convention.



STANDING IN LINE — Visitors to the World's Fair in Knoxville line up outside the Baptist Pavilion, awaiting the next performance. As they wait, PuppetPeople in the circus wagon provides entertainment.

65,000 visit Baptist Pavilion at World's Fair during May

KNOXVILLE (BP) — Over 65,000 people visited the Baptist Pavilion at the 1982 World's Fair during the first month of operation.

Large crowds indicate the centrally-located pavilion is an "overwhelming success" said David Peach, executive director of Baptist Ministries to the fair.

"The pavilion has been filled for almost every performance," he said. "Several decisions have been made and Scripture portions in 15 different

languages have been distributed."

Daily activities scheduled for the only religious pavilion on the 72-acre fair site include music, drama, media presentations, puppetry, and a display of old Bibles.

Over 21 Southern Baptist church and college choirs from 10 states have performed on the pavilion stage.

Five live performances delivered by the pavilion's music and drama team, PowerSource, also are a daily feature. An average of 2,500 daily visitors exhibit a generally positive response to the 30-minute, Scripture-based performance and other pavilion features.

At 3:30 each afternoon, PowerSource joins the official fair band at one of the site's outdoor theaters to deliver a variety of popular tunes and Broadway selections.

The Elm Tree Theater performance attracts many fair goers to the Baptist Pavilion. "We've even escorted people to the pavilion," says PowerSource member D. Ray Davis of Chester, Va.

The airconditioned pavilion's 248 seats attract many scorched fairgoers to frequent showings of the 16-projector slide presentation "The Word is Energy." "It was a little technical," felt a Virginia woman. "I'm not an educated person, but I got a good feeling from it, about

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Mission gifts increase 10.7%

After seven months of the convention year, mission gifts through the Cooperative Program by Tennessee Baptist churches are running 10.7 percent ahead of last year and 3.1 percent under this year's goal, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Receipts for the November 1981-May 1982 period totaled \$8,822,250.66, Madden said, compared to \$7,969,793.16 for the same seven months of the 1980-81 budget year.

Messengers to the 1981 TBC adopted a \$15.6-million budget-goal for the November 1981-October 1982 convention year. The goal for seven months (seven-twelfths of \$15.6-million) would be \$9,100,000.

May's Cooperative Program receipts were \$1,049,895.26. This is 8.4 percent above the \$968,506.20 given in May 1981, but 19.2 percent below the current year's monthly goal of \$1.3-million.

Madden observed that May's low Cooperative Program gifts could be influenced by the calendar, noting that the month ended on a holiday after the last Sunday. Some church treasurers send in their contributions after a month's last Sunday.

Baptist Center in Knoxville invites community disputes

By Raymond Higgins II

KNOXVILLE (BP)—The Knoxville Baptist Center has gotten itself into a heap of trouble — on purpose — since director Tom Everett began the Neighborhood Dispute Center.

Everett, his staff, and volunteers enter into confrontations between families, neighbors, landlords, tenants, and youth, and have learned what it means to bargain, mediate, compromise, and negotiate. Everett calls it "reconciliation."

Ministries of the Baptist Center, supported by Knox association, the Home Mission Board's Christian social ministries department, and Knoxville Southern Baptist churches, meet daily human needs. But, the dispute center is rare; it is only the second of its kind in the United States.

Everett, who grew up and was a pastor in the Center's heavily integrated, poor, inner-city community of 20,000, two miles northwest of the World's Fair, was "aware that violence is often viewed as an option in settling disagreements around here." The dispute center was formed to help people settle problems without "dragging them through the court or getting evicted or arrested."

Everett's strategy gets disputants together on neutral turf, so their disagreement can be openly and fully discussed. "We don't decide who is right — we only try to get you to agree on a solution," Everett says. Many times the agreement is written down and signed by both parties. He says most often the agreements are kept.

Hours of crisis resolution go unrecorded, but the results are not forgotten. Everett remembers an ex-prisoner who got a job, got married, lost his job, and then received an eviction notice because he could not pay his rent. With Everett's intervention, an agreement was worked out and eviction prevented.

Conflicts the dispute center will tackle

Decisions top 16,000 in Philippine crusade

MANILLA, Philippines — Updated tallies from two partnership evangelism campaigns held earlier this year in the Philippines have brought the total number of professions of faith to 16,043; baptisms to 1,357; and decisions to seek full-time Christian ministry to 274.

include family problems; neighborhood problems such as noise, children, and nuisances; landlord-tenant problems such as repairs, rent, and damages; small claims over property and money; and juvenile problems such as fights and vandalism.

"There are some troubles the center won't take on," Everett says. It does not handle problems with strangers; problems needing legal help such as lawsuits, criminal defenses, divorces, and wills; disputes with bad checks; problems in which the disputants will not willingly agree to meet; and problems that cannot be settled by compromise.

Everett says he and his volunteers will continue mediating disputes "during the day, evening, or weekends." As long as they do, the Baptist Center, with its two-story building, playground, and ball field adjacent to a housing project of 3,500, will support a rare ministry as well as its everyday concerns about food, health, utilities, Bible study for adults, Bible clubs for youth, athletics, education classes, and community involvement.

"This involvement has shown me that Jesus' Sermon on the Mount can have a powerful impact on us today," Everett says. So, he "preaches to adults about reconciliation and teaches youngsters about options to violence in daily living," and keeps the Baptist Center a place where peaceful solution can still be found to life's problems.

—Higgins is special project coordinator with the Home Mission Board and the Christian Life Commission.

Kenneth Brewer returns to Mansfield pastorate

Kenneth E. Brewer returned May 9 to the pastorate of Mansfield Baptist Church, Mansfield, in response to a call from the church.

Brewer originally led the Mansfield congregation from 1957-66. He is also a former pastor of Bonnetown Baptist Church, Five Points; Park Grove and Deerfield Baptist churches, both of Lawrenceburg, Eva Baptist Church, Eva; and Spring Creek Baptist Church, Paris.

A native of Big Sandy, Brewer has served as moderator, Sunday School director, and missions committee chairman for the Lawrence County Baptist Association.



BAPTIST SINGERS — PowerSource, Baptist musical group, sings each afternoon at the outdoor Elm Tree Theatre. Many World's Fair visitors follow the singers back to the Baptist Pavilion for the next performance of "Love, You Spoke a Word."

Baptist Pavilion at Fair...

(Continued from page 1)

energy and that God is all energy."

Approximately 200 people per day enter the lobby at the pavilion's back entrance which contains the old Bibles, including one dating from 1500. "I'd love to spend about three hours looking at that Bible display case," enthused one North Carolinian.

Immediately outside the pavilion, puppets charading from a circus-like Baptist Ministries wagon entertain children, passersby and pavilion visitors. An additional wagon at the west end of the fair is operated by guest church and college puppet teams. PuppetPeople, a group of Tennessee Baptist Convention Baptist Student Union missionaries, supervises the guest teams and performs hourly from the wagon adjacent to the Baptist Pavilion.

Since the fair opened May 1, over 500

volunteers from Tennessee, South Carolina, California, Georgia, Florida, and other states have manned the Baptist Pavilion.

Eight groups, including Baptist Student Unions from the University of Houston, University of Southern Arkansas, and Memphis State University, have participated in off-site ministries. They cleaned grounds of a nearby retirement home and inner-city mission and a local Baptist academy. Contacts with international fair employees are being made and fellowships with Japanese and Chinese are scheduled later in June.

Twenty-six Baptist Home Mission Board innovators also assist Baptist Ministries with the international ministry and other ministries. Innovators work secular jobs on the site and volunteer their free time to Baptist Ministries to the 1982 World's Fair.

Volunteers keep hope alive for Detroit Baptist Center

By Walker L. Knight

DETROIT, Mich. (BP) — If volunteers make the world of missions go around, then the Baptist Center in Detroit is spinning.

During an awards banquet, Center Director Lowell Lawson honored 464 volunteers for the past year's work, including the wife of a Ford research physicist, Mary Sue Sickafus, and the neighborhood snow shoveler, John Dailey.

Mrs. Sickafus received the volunteer of the year award, and Dailey, who sees his mission in life as a snow shoveler, received the "Jonathan Award" as a friend of the center.

The unusual volunteer program was created by Lawson during the last six years despite a relatively low number of Southern Baptist churches in the area and the fear most suburbanites have of the inner city. This has been especially true of Detroit following its difficulties six years ago when youth gangs ran out of check and the National Guard was called to aid the city's beleaguered police force.

"We had to build slowly," Lawson said, to climb the mountains of fear and guilt with the volunteers. "In 1976, Baptists were cancelling meetings in the downtown area."

His approach was positive, encouraging volunteers to go shopping and eat

lunch downtown, and making sure they had a good experience at the center.

Volunteers helped staff the center's multiple programs ranging from senior citizens' meals and recreation to a thrift store.

Lawson called his annual appreciation day "an orgy of thanksgiving," explaining: "We get the thanks that belong to you, and I'm taking these (thanks) and giving them back to you."

Everyone participating received certificates. Those with more than 100 hours of volunteer work were awarded "Bachelor of Caring" degrees. Those with more than 300 hours were awarded "Master of Caring" degrees.

Lawson plans also to offer a doctorate for more than 500 hours, noting "we already have people who qualify."

Also recognized this year was Paul Walser, last year's volunteer of the year, who was cited by the Kiwanis of Metropolitan Detroit as their volunteer of the year.

Walser, a truck driver, told of his early sense of calling to the ministry, but said his pastor helped him realize God wanted him to serve as a layman. "I determined to be the best layman I could."

Lawson himself was cited by the Christian social ministries department of the SBC Home Mission Board for exceptional achievement in creative enlistment and use of volunteers.

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Four likely nominees comment on 'issues'

ALEXANDRIA, La. (BP)—None of the four men who likely will be nominated for president of the Southern Baptist Convention want to see the Baptist Faith and Message statement rewritten.

In a survey conducted by Lynn Clayton, editor of the Louisiana Baptist Message, James Draper, Duke K. McCall, John Sullivan, and Perry Sanders all answered "no" when asked, "Do you favor any rewriting of the 1963 Baptist Faith and Message, especially as related to the section on the Bible?"

McCall, Sullivan, and Sanders have all indicated they will be nominated to succeed Bailey Smith when Smith's final one-year term as SBC president expires after the annual meeting June 15-17. Draper, mentioned prominently as the candidate for a coalition of "conservative" Southern Baptists, says he will not decide until he arrives in New Orleans whether to allow his name to be placed in nomination. Grady C. Cothen, president of the Baptist Sunday School Board, has said he will nominate McCall.

Clayton asked the men two other questions. The first asked their response to the statement of Adrian Rogers, former SBC president and pastor of Bellevue Baptist Church, Memphis, at a press conference in Rome, Ga., that "Southern Baptists have made a golden calf of the program ... it's almost easier to be against the virgin birth than the program."

He also asked what they thought is the key issue in the present controversy in the Southern Baptist Convention, and how would they recommend dealing with it?

James Draper, pastor of First Baptist Church, Euless, Tex., thought Rogers' comments were taken out of context,

although he has heard Rogers make similar statements. "What I have heard him say is that if cooperation is deemed more important than doctrine then we've made the program to be a golden calf," Draper said. "So, the statement you have given to me seems to be an incomplete statement and I really would have no comment on it."

Concerning the key issue in the current controversy, Draper said: "I think the main issue that seems to be important is how broad is our theology going to be and still be acceptable, and how broad should our services be, such as literature and program material and so on. Should it be in the same breadth as the theological positions that we accept? I think this is what we are trying to struggle through."

"Now the answer is, we need to get together. I think there needs to be a forum where people that represent various camps can sit down and talk and share their views. I was in such a forum several months ago on an informal basis with people of wide extremes, and it was a very healthy thing. We openly discussed differences and openly admitted that there were some problems. I think it could happen across a broad section of the convention, and that we could take some giant steps toward finding common ground and moving ahead with our Bold Mission."

McCall, of Southern Baptist Theological Seminary and current president of the Baptist World Alliance, in response to the first question, said: "Some think the Cooperative Program is a golden calf. With John Sullivan, I think it is not even a sacred cow. I do think it is a sacred how. It is a way God has led Southern Baptists to work together to become the most effective, evangelistic, missionary force in the world today. And

I pray that God will give us wisdom and understanding that we will strengthen this cooperative effort in Christ's name rather than weaken it."

McCall sees the key issue as, "the politicizing of the election of officers and the introduction of spoils politics into the Southern Baptist Convention. I think we need to go back to the day when the messengers met, and the messengers prayed for God's leadership, and the majority of the messengers voted what they believed to be the will of God in the selection of their officers, rather than giving the kind of advance political maneuvering by any group of any sort."

Perry Sanders, pastor of First Baptist Church, Lafayette, La., said he had no interest in a war of words with "my good friend, Adrian Rogers," but was glad to speak for the Cooperative Program.

"My participation all of my life has been because I wanted to," Sanders said. "And I think a record of every church I have ever served indicates my commitment to and belief in our cooperative mission effort."

"Since I am a Southern Baptist, and that's our program, I'm for it. The things that need changing in it, I have been a part of those changes throughout all my years of denominational involvement. I wouldn't hesitate to be part of making

any other changes that I felt needed to be made.

"But it's a cooperative effort, requiring participation by people who might not like every single facet of everything that's going on."

In response to the question about a key issue, Sanders said: "According to widely circulated press releases that I have read — and that is the only knowledge I have — the issue seems to be because of what a group considers to be a theological drift to the left; they want to take control of the agencies and boards to reverse that drift."

"I'm not sure what theology lies behind their reasons to do it, but apparently, according to their statements, this is their concern."

"Of course, I feel that the overwhelming majority theology of Southern Baptists is so staunchly conservative and so deeply committed to a cooperative effort that, except for a few persons, there is little concern about what we're doing. People like what we're doing."

"The answer to this is the spirit of Christ. The Lord is displeased when His people who love Him don't love one another enough to resolve differences without acrimony and dispute and division. I really feel very kindly toward all my Southern Baptist brethren, those that are considered on either end of the spectrum. I have no real ill feelings toward either. I truly want our people to be together, in a united spirit. There are too many people to win to Christ to be fighting and grumbling with one another."

John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La., in response to Rogers' statement, said: "Probably more already has been said than is necessary, but since the selection is critical my commitment to the program of the Southern Baptist Convention is commonly known — especially to the Cooperative Program. In 25 years, I have never had any one harass me to cooperate or 'do' the program. It has been my choice as track for ministry. The Cooperative Program of the Southern Baptist Convention is of the Lord. I'm in print as saying, 'It is not a sacred cow, but it is a sacred how.'

"I believe the Augusta framers of the 1845 Constitution had the Cooperative Program in mind when they used 'elicit, combine, distribute' to describe the purpose of the convention. All of these are words of cooperation. It simply took until 1925 for it to finally evolve as our program of work. Cooperation rises and falls in direct relation to trust, integrity, and commitment — not doctrinal conformity."

Sullivan believes Baptist Faith and Message interpretation was settled last year at the Los Angeles meeting. "Therefore I do not believe the controversy is theological and haven't from the beginning," he said. "I will match conservative credentials with anyone in the denomination. In my opinion, the issue is — who will control the agencies? Whoever controls the agencies determines the very character of the denomination. Apparently some want to change the character. I don't. The president must work from the middle of the constituency and not from either end."

Other nominees may surface at the convention, which begins June 15 at the Louisiana Superdome. The four mentioned above have figured prominently in pre-convention speculations. McCall, Sullivan, and Sanders, have stated they will be nominated. A person must garner a majority of the votes to win the office.

Lottie exceeds \$50.7-million

RICHMOND, Va. (BP) — Final receipts for the 1981 Lottie Moon Christmas Offering for Foreign Missions totaled \$50,784,173, or 1.6 percent over the \$50-million goal.

Gifts exceeded 1980's total by more than \$6-million and represent a 13.6 percent increase. The 1980 total was \$44,700,339, or 99.3 percent of the \$45-million goal.

The 1982 offering goal is \$58-million.

Books closed May 31 on the 1981 offering. Any money received after that date will be applied to the 1982 offering.

SBC reports gains in mission giving

NASHVILLE (BP) — May mission giving through the national Cooperative Program increased 10.9 percent over May 1981, with a total of \$7,780,027 being distributed by the SBC Executive Committee to the agencies of the Southern Baptist Convention.

May gifts, pushed year to date totals to \$62,619,196, a strong 15.2 percent ahead of the first eight months of last fiscal year.

Designated gifts, primarily for the Annie Armstrong Easter Offering for Home Missions, were \$9,983,147 in May, 12.5 percent ahead of May 1981.

To date, designated gifts of \$68,172,808 are 13.6 percent of that category for 1981.

Total designated and undesignated gifts for the first eight months of the fiscal year are \$130,792,005, up 14.4 percent over the same period in 1981.

Baptists in Bangladesh report strong growth

DACCA, Bangladesh — The Bangladesh Baptist Union has elected David P. Das as their new general secretary and added 13 new churches to its ranks.

There are now 46 churches in the Union, a 39 percent increase over last year.

Southern Baptist Convention...

(Continued from page 1)

Missions will be featured again this year with the Home Mission Board's report on Tuesday night and the Foreign Mission Board's report on Wednesday night.

On Wednesday morning the messengers will elect trustees to direct the work of the 19 SBC agencies and institutions, as well as committees of the convention. This will come when nominations are presented from the Committee on Boards and the Committee on Committees.

Most of the pre-convention interest has been focused on the election of a president to succeed Smith, who has served two one-year terms and is not eligible for re-election.

Among those prominently mentioned as nominees are James Draper, pastor of First Baptist Church, Euless, Tex.; Duke McCall, former president of Southern Baptist Theological Seminary, Louisville, Ky.; Adrian Rogers, pastor of Bellevue Baptist Church, Memphis; Perry Sanders, pastor of First Baptist Church, Lafayette, La.; John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La.; and Edwin Young, pastor of Second Baptist Church, Houston, Tex.

The presidential election is scheduled for Tuesday afternoon.

The messengers will consider the SBC's first \$100-million Cooperative Program goal, when the Executive Committee brings its report on Tuesday. The \$106-million goal would provide \$96,635,000 for basic operating budget, \$3,365,000 for capital needs, and \$6-million for a Bold Mission challenge

section. The goal would be for the October 1982 through September 1983 period.

Two amendments to the SBC Constitution were presented and approved by messengers at the 1981 Los Angeles Convention, but must be passed by this year's convention to take effect.

One proposed amendment would require that one of the three top posts (president, first vice-president, or second vice-president) must be occupied by a layperson.

The second proposed amendment would specify that 50 percent of the trustees of any agency or institution would constitute a quorum for the transaction of business items.

In addition to the convention itself, which will run from Tuesday morning through Thursday afternoon, there will be a number of related meetings and rallies which will meet during the week — most of these prior to the convention's opening session.

Perhaps the highlight of the pre-convention activities will be the Sunday night evangelistic rally in the Superdome. Evangelist Billy Graham will speak to the rally, which is expected to draw over 50,000 people.

The rally will be a part of the Pastors' Conference program. Other meetings slated for Sunday and Monday include Woman's Missionary Union's annual convention, and meetings for church educational workers, church musicians, directors of associational missions, and campus directors. On Wednesday afternoon, when the convention will not have a session, Southern Baptist evangelists will hold their annual rally.

EDITORIAL

Presidential election to dominate SBC

Southern Baptists in probably record numbers will gather in New Orleans next week for their 125th annual convention.

The record for enrolled messengers was set at the 1979 SBC in Atlanta when registration totaled 22,872. Indications are that this record will be passed next week in the Crescent City. All hotel rooms offered through the Housing Bureau were taken by last December, revealing the heightened interest in this year's gathering.

The expected large attendance should not provide a shortage of seats, since next week's convention will be held in the Louisiana Superdome, which seats over 50,000.

This will be the seventh time that New Orleans has served as the site for a Southern Baptist Convention. Other sessions were held there in 1877, 1901, 1917, 1930, 1937, and 1969.

PRESIDENTIAL ELECTION

Judging by pre-convention discussion, the most significant decision to be made by the messengers will be the election of a president to succeed Bailey E. Smith, The Del City, Okla., pastor has served two consecutive one-year terms, and under the SBC Constitution is not eligible for re-election.

Although identified with the "conservative" faction of our convention, Smith has sought to use his terms to build a peaceful climate in our denomination.

Of course, any Southern Baptist can be nominated to the presidency, but according to rumors, here are the most likely nominees (listed alphabetically):

- James Draper, pastor of First Baptist Church, Euless, Tex. A former president of the SBC Pastors' Conference, Draper has been considered the leading "conservative" contender, but recent rumors indicate that some of his support has "cooled," because of his service on the search committee which resulted in the election of Bill Pinson as executive secretary of the Baptist General Convention of Texas' Executive Board.

- Duke K. McCall, president of the Baptist World Alliance and former president of Southern Baptist Theological Seminary, Louisville, Ky. McCall's candidacy is being promoted by a group of "moderates."

- Adrian Rogers, 1980 SBC president and pastor of the Bellevue Baptist Church, Memphis. Although there is no restriction prohibiting the election of a former president, it has not happened in nearly 100 years. In the days when there was no Constitutional limitation to such elections, P. H. Mell served from 1863-1871 and was re-elected to eight later terms (1880-1887) and James P. Boyce, who served as president from 1872-1879, was later elected to serve in 1888.

- Perry Sanders, pastor of First Baptist Church, Lafayette, La. A popular speaker at state Evangelism Conferences, Sanders was the closing speaker at the 1981 SBC.

- John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La. Sullivan is well known in Tennessee, having been the camp pastor at the 1981 Pastors' Retreat and a speaker at the 1982 Tennessee Evangelism Conference.

- Edwin Young, pastor of Second Baptist Church, Houston, Tex. Young could have the most emotional appeal, since he is president of this year's Pastors' Conference. He preached the convention sermon at the 1980 SBC.

There was also a mail campaign to promote the election of Billy Graham as the next SBC president. Leslie Hollon, the Kentucky pastor who initiated the campaign, has received a letter from T. W. Wilson, a Graham aide, expressing gratitude for Hollon's thoughtfulness but said "there is no way for him (Graham) to accept the nomination."

The re-election of Martin Bradley as recording secretary could possibly be challenged. Although the re-election of the recording secretary and the registration secretary is usually routine, it is reported that the "conservatives" are unhappy with the minutes in the SBC Annual and will present another nominee.

COOPERATIVE PROGRAM GOAL

The SBC Executive Committee will recommend a visionary Cooperative Program goal for the convention year (October 1982-September 1983) of \$106-million — the first time above \$100-million.

The goal will be a 14 percent increase over the \$93-million goal for the present year.

The recommendation will also provide increased percentages for the Foreign Mission Board and the Home Mission Board.

PROPOSED CONSTITUTIONAL AMENDMENTS

Coming up for their second and final readings will be two proposed amendments to the SBC Constitution. Both were approved by the 1981 messengers, but must be approved again this year to become effective.

One of these proposals would require that a layperson be elected as one of the convention's three top officers — president, first vice-president, or second vice-president.

We have expressed our opposition to this proposed amendment (see editorial, June 2) because the wording and application of the proposal are unclear. Also, there would be confusion over how many pastors or laypersons could be elected to these posts.

The second proposed amendment is of a "house-keeping" nature, and would clarify that 50 percent of the trustees of any SBC agency or institution would comprise a quorum.

ELECTION OF TRUSTEES, COMMITTEES

Always an important part of any SBC session, the election of trustees for various SBC agencies/institutions and members to SBC committees has taken on added significance since an announcement by one political faction of the convention in 1980 that it intends to take over the convention by these elections.

Added suspicion came this year when President Smith announced and the Committee on Boards voted that no nominations would be revealed prior to the convention.

In view of our opinion that the openness of Baptists rejects any secrecy, we would favor a change in the SBC bylaws requiring that such nomination be announced at least 30 days prior to the convention meeting — as is done in Tennessee.

BAPTIST FAITH AND MESSAGE STATEMENT

The issue of the inerrancy or infallibility of the Bible will doubtlessly appear in New Orleans, as it has in recent conventions. Although most Southern Baptists seemed pleased with the wording of Article I of the Baptist Faith and Message statement — as seen in last year's convention action — there is an abundance of rumors that amendments to Article I will be presented this year.

AND THERE WILL BE OTHERS...

Since any messenger can present a motion or a resolution on any matter he or she deems appropriate, no one can safely predict what matters will be faced by messengers during the June 15-17 convention.

It is our hope and prayer that the harmonious spirit exemplified during the 1981 SBC in Los Angeles will be experienced again in New Orleans. We would urge you to join us in prayer that this wonderful spirit will indeed be a reality.

Cicero's comment



By the editor

Cicero was at the local pharmacy picking up a few things for the New Orleans trip, when coming down the aisle with a heavy-laden shopping cart was B. "Red" Dee.

As we chatted, Red mentioned that he also was getting ready for the trip to the Southern Baptist Convention and was stocking up on needs.

"You are taking ALL of that?" asked Cicero.

"Right," acknowledged Dee. "These items will be helpful — and even necessary — in view of what is expected when the messengers gather in the Superdome. In fact, I wish every messenger would have these things with him."

With heightened curiosity I asked, "What are you taking with you?"

B. "Red" Dee began to show me his purchases.

"Here are several kinds of vitamins. I figure I will need them to keep up my energy level for those long reports, sermons, and business sessions."

He added that he was taking three boxes of Band-Aids to treat cutting remarks. "However, I don't think these will be adequate for treating those deep wounds that will doubtlessly occur — not to mention the back stabbing."

Dee showed me several kinds of tranquilizers which would be helpful in case the business sessions get emotionally fraught. "I would wish that tranquilizers would be standard equipment given to the messengers at registration — at least one for each IBM ballot!"

"I also am getting a bottle of calamine lotion to treat the 'rash' of anticipated motions and resolutions," Dee said. "It might also help for those things I expect to get 'under my skin.'"

A related item is some analgesic balm, for soothing bruised egos. He showed me two other items which he wished every messenger would have — mouthwash to sweeten up breath and words, and air deodorant to lift the heavy atmosphere that could permeate the Superdome.

"I plan to take along an extra pair of glasses to read all those resolutions that will be presented," Red continued. "And perhaps it would be good to have some sunglasses or safety goggles when reading those 'inflammatory' statements."

Other items in Red's basket were:

- Corn pads for when your "toes get stepped on."

- No-Doz tablets to stay awake and alert during long sessions.

- Ice bag to help keep a cool head.

- Ear plugs for protection if messengers shout at the president for recognition.

Cicero observed that B. "Red" Dee had every possible thing that a well-equipped messenger would need.

"Not quite," Dee interrupted. "I am looking for the Dramamine. It is supposed to be good for 'motion sickness,' and I expect a lot of motions next week that will make me sick!"

Personal perspective

By TOM MADDEN
TBC executive secretary

I remember reading several times about a great Southern statesman of another generation.

As I recall the experience, he served as a congressman. When the pressures would get heavy and the issues would become controversial, he sometimes would become confused as to which way he ought to go. At such times, he would return to the village in which his devout mother still lived to spend some time with her in their humble home.



Madden

While he was home, he would not mention the issues or the pressures focusing upon him, but would walk, talk, and pray with his godly mother. During this period of time, the basic honesty of her life and her unflinching devotion and righteousness brought about a refocusing and surfacing of his own convictions and ideals. Afterwards, he would return to his post of duty, having regained his way.

I have a feeling that all of us get under a great deal of pressure and sometimes the issues become cloudy. We need to draw aside, refocus, and remind ourselves of our basic convictions.

We can do this daily as we draw aside to read God's Word and pray. We can do it daily with our families during devotional periods.

I have always felt this was a major reason why God set aside one day out of seven in which to worship. We are inclined to be caught up in the secular and material things for six days of the week. On the Lord's Day we are to draw aside to catch a fresh vision of God, to think of things eternal and spiritual, and to remind ourselves of the true values of life.

As a pastor, I felt one of the values of a revival was to remind our church of her priorities.

There are many other ways in which we can draw aside, but of this I am sure, we need to draw aside often enough so that we can step forth into the day's responsibilities and associations with clear convictions, adequate courage, and a compassionate spirit.

Owen begins ministry with Mount Carmel

James W. "Bill" Owen Jr. assumed duties as pastor of Mount Carmel Baptist Church, Cross Plains, April 4.

Owen came to the church from the pastorate of Immanuel Baptist Church, Shepardsville, Ky., and was previously pastor of Dry Creek Baptist Church, Dowelltown.

A native of Nashville, Owen is a graduate of Belmont College in that city, and Southern Baptist Theological Seminary, Louisville, Ky.

New Friendship calls Henson to pastorate

New Friendship Baptist Church, Cleveland, has called Jon Henson as its pastor.

Henson came to the church May 16 from Clingan Ridge Baptist Church in Cleveland, where he was assistant pastor.

A native of Lenoir City, Henson is a graduate of Tennessee Temple College, Chattanooga.

Hayes views hope in China for more religious freedom

By Erich Bridges

RICHMOND, Va. (BP)— A veteran observer of Christian work in Asia sees hope that a new Chinese constitution to be ratified this fall may increase religious freedom in China.

"What we hope for is a statement that would include not only the right to believe or not believe in religion, but also the freedom to share one's religious experience and the freedom of assembly for religious purposes," said George Hayes, the Southern Baptist Foreign Mission Board's director for East Asia and a former missionary to Japan.

Released in April for public debate before ratification, the new constitution would replace the one adopted in 1978, which allows Chinese citizens the right to believe or not believe in religion, but restricts public propagation of belief to atheism.

Wyoming fellowship elects executive

RAPID CITY, S.D. (BP)— John W. Thomason, director of the teaching and training division of the Northern Plains Baptist Convention, has been elected executive director of the Wyoming Southern Baptist Area Fellowship by the Northern Plains executive committee, effective July 1.

Thomason, a graduate of Samford University, Birmingham, Ala., and Midwestern Baptist Theological Seminary, Kansas City, Mo., was pastor of Trinity Baptist Church in Billings, Mont., before joining the convention staff in 1976.

The Wyoming churches voted last year to organize as a fellowship, a prerequisite to gaining state convention status. In addition, the fellowship must attain a total of 50 churches with combined membership of 12,500 or 70 churches with 10,000 members, a record of two years of cooperation with an existing convention, and giving of at least 10 percent of total receipts through the Southern Baptist Convention Cooperative Program.

Noting the fellowship now has 53 churches, 29 church-type missions, and nearly 12,500 members, Thomason says it will vote to organize as a state convention during the October 1983 Northern Plains Baptist Convention annual meeting, in First Southern Baptist Church, Casper, Wyo.

When that vote occurs, Wyoming will be the 35th Baptist state convention in the Southern Baptist Convention, which has work in all 50 states. Two other fellowships, Minnesota-Wisconsin and New England, also are considering such a move.

The section on freedom of religion in the new document declares that "no religious affairs may be dominated by any foreign country" and that "no one may use religion to carry out counter-revolutionary activities or activities that disrupt the social order, harm the health of citizens, or obstructs the educational system of the state."

The statement on foreign involvement in religion echoes previous statements made by the government and by Chinese religious leaders.

Government officials and representatives of the Chinese Catholic Patriotic Association, the officially recognized Catholic organization, have rejected recent Vatican efforts to influence Chinese Catholics and name local bishops. Most Chinese bishops declare their independence of any papal control.

Leaders of the Three Self Patriotic Movement, the Protestant counterpart of the Catholic association, have repeatedly stated their determination to build an independent, indigenous Chinese church, free of foreign meddling. Western Christians must pray for China, they say, and allow Chinese brethren to do the work.

Southern Baptist missionaries first entered China in 1846 and began more than a century of evangelistic, medical, and educational work in the country, the Foreign Mission Board's first mission field. Some 600 Southern Baptist missionaries worked in China before communists gained control of the mainland in 1949 and forced out foreign religious workers.

Since the government-sanctioned reopening of some Chinese churches in the last few years, however, Bishop Ding Guangkon, Three Self leader and president of the New Chinese Christian Council, has welcomed limited contacts with western Christian leaders. He has received visitors ranging from the Archbishop of Canterbury to representatives of the National Association of Evangelicals. Harold C. Bennett, executive secretary of the Southern Baptist Convention's Executive Committee, accompanied the latter group to China in November and met with Ding.

Bennett said Ding felt strongly that prospects for increased religious freedom were good under a new constitution.

A member of the constitutional revision committee, Ding had earlier requested that the reference to the right to propagate atheism in the 1978 constitution be deleted, leaving a simple statement of the right to believe or not believe in religion. He was joined in the request by several other groups, including Chinese Buddhists and Moslems.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

James Madison committed himself to having freedom of conscience written into the Constitution. He presented to the House an amendment which said,

"The civil rights of none shall be abridged on account of religious beliefs or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner, or on any pretext abridged."

The House did considerable rewriting of Madison's amendment before it finally approved the following:

"Congress shall make no law establishing religion, or to prevent the free exercise thereof, or to infringe the rights of conscience."

The Senate, in the meantime, approved an amendment which would have allowed financial support of denominations or of church schools. Their amendment read:

"Congress shall make no law establishing articles of faith or a mode of worship or prohibiting free exercise of religion."

Madison led the House members of the Conference Committee which eventually produced an amendment more in keeping with the House sentiments than the Senate. They, of course, agreed on the statement which begins our First Amendment.

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

This Conference Committee report was adopted by the House. Several attempts were made in the Senate to change the reading to say that Congress could not establish one religion over another, leaving the implication that some support of religion could be possible. The Senate, however, finally agreed to the Conference Committee wording.

A reading of the debates and motions made on the pathway toward writing the First Amendment to the Constitution reflects a desire on the part of that early Congress to produce a statement guaranteeing freedom of conscience in these United States.

Court limits power of city officials

WASHINGTON, D.C. (BP)— City officials may not decide which church activities are spiritual and which are secular in regulating solicitation of funds, the U.S. Supreme Court has ruled.

The 7-2 court action affirming two lower federal courts, struck down an Albuquerque, N.M., ordinance empowering city officials to forbid charitable solicitation unless numerous requirements were met.

Among other provisions, the Albuquerque law set up a solicitations review board to issue permits after it determined if the cost of solicitation would exceed 30 percent of the gross amount to be raised, if advertising material and promotional plans were false, misleading, or deceptive, and if the organization of its officers had been convicted of a crime involving charitable solicitation within the past 10 years.



World's Fair prayer requests

This week pray for...

— the church ministry groups who have planned to come and help, that they will overcome financial difficulties and be able to serve.

— the five special missionaries (three seminary students and two Home Mission Sojourners) who will begin training the off-site ministry groups this month.

— these choirs which will sing at the Baptist Pavilion: June 12, Edwards Road Baptist Church, Greenville, S.C.; June 13, Sheriden Hills Baptist Church, Hollywood, Fla.; June 14, Highlands Baptist Church, Huntsville, Ala.; June 15, First Baptist Church, Orlando, Fla.; June 16, First Baptist Church of Saks, Anniston, Ala.; June 17, First Baptist Church, Gainesville, Ga.; and June 18, Jefferson Avenue Baptist Church, East Point, Ga.

'Preacher's preacher' heads Baptist seminary

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 Don H. Stewart

NEW ORLEANS (BP)— Landrum P. Leavell II is "a preacher's preacher." Leavell, president of New Orleans Baptist Theological Seminary, has been a student of the preaching art all his life in classrooms that resembled the corridors of a family reunion.

He is the son of Leonard O. Leavell, a member of the Leavell family of Southern Baptist leaders. His "Uncle Frank" was a longtime leader of the Baptist Student Union of the Sunday School Board. "Uncle Roland" was a pulpiteer of the first order and the aggressive, innovative president of New Orleans seminary during its significant transition years.

Those uncles were two of Leavell's favorite people. Their examples as spiritual leaders, capable administrators, and effective spokesmen for the Lord provided a challenging goal. Joined with the examples of his father and an almost endless list of powerful pulpit personalities to which the young minister was exposed, he acquired a love of preaching and an unwavering commitment to its prominent position in the gospel ministry.

If there is one thing he enjoys more than being president of the fourth largest theological school in the world, it is preaching. A hunter by nature and the

owner of a number of fine bird dogs, he thrills at the excitement of the hunt. A competitor, he carries the intensity of the hunt into his pulpit service. He is convinced that the Apostle Paul was "on target" when he wrote, "It pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:21).

So, this exemplary preacher makes meticulous preparation for the "hunt." Each message is to the point, well balanced, vividly illustrated, theologically sound, and delivered with enthusiasm. Each is developed with decision as its goal.

Changed lives evidence his success. In the wake of over 25 years in pastoral ministry, a line of strong evangelistic churches bears testimony. Leavell is constantly sought to fill Southern Baptist pulpits today. He is an unusually popular speaker at state evangelistic conferences, associational and state conventions, and SBC pastors' conferences.

Leavell is never happier than when he is on a "busman's holiday." His avocation is his vocation. For instance, the highlight of a recent tour to the Holy Land, one of a number he and Mrs. Leavell have led, was the additional opportunities it provided to preach. One of his greatest pleasures as president of New Orleans seminary is the opportunity the position affords for more preaching.

Landrum Leavell is a longtime jogger. He is committed to stewardship of the body as well as stewardship of the spirit and of finances. He maintains good health physically and spiritually by rigid discipline in both areas.

An early riser for many years, Leavell's morning run is preceded only by a quiet time for prayer and Bible



SPARE TIME MECHANIC — Landrum Leavell, president of New Orleans seminary, gazes intently under the hood of his 1916 Chevrolet pickup truck. The preacher turned seminary president spends many Saturday mornings washing the family's cars.

study. Time with the Lord is the one thing without which this SBC executive refuses to begin the day.

He learned the principle of "storehouse tithing" to support the local church and its extended ministries the Sunday after he had worked a week on his first job when he was 13. He never intended to break that first dollar; he was going to keep it forever. But his dad made him change it to get the dime required for his tithe.

Leavell is a proponent of disciplined living and he proclaims the virtues of moderation and hard work. He is an example of both. Every Saturday at home, weather permitting, the seminary

"chief," as some call him, is seen washing his cars on the driveway of the president's home on campus. The car provided by the seminary for official business could logically be relegated to the seminary's maintenance crew for care. The vehicles also include a 1916 green Chevrolet truck, an antique of which the "good doctor" is very proud. It was a gift from his family two years ago and has become a part of the Leavell presence.

The Leavells, Landrum and JoAnn, have four children. The eldest, Landrum P. Leavell III, is a doctoral student at the seminary and pastor of Delcambre Baptist Church in the French country near New Iberia, La. Ann, the second child, is the wife of Finis Beauchamp, also a doctoral student at New Orleans and pastor of First Baptist Church of Port Allen, La.

Roland, the third child, named for former seminary president Roland Q. Leavell, and his wife Lisa, live on the seminary campus where he is director of auxiliary services. David, the youngest, is a senior at Clifton L. Ganus High School in New Orleans.

Fellowship, love surround Scottish family in crisis

RICHMOND, Va.(BP)— A Baptist family from Scotland experienced Christian fellowship in action when a freakish injury hospitalized their 3-year-old son in Richmond, Va.

Pastor Laurie Dennison of Motherwell (Scotland) Baptist Church, his wife, Gwen, and their two sons had been in the United States just a few days on a combination sabbatical-vacation when the unexpected happened.

Their younger son, Peter, fell in a shallow stream of a Richmond park. What appeared to be a routine cut on his knee became considerably more serious. Two different waterborne bacteria had entered his system. Peter's temperature shot up and the infection threatened permanent damage to his knee.

Gwen, a nurse, stayed with her injured youngster — irrigation tubes protruding from his knee — around the clock at a Richmond hospital for 10 days. She and Dennison remain anxious about Peter's leg, which doctors say could still suffer permanent arthritis, limited growth, or both.

"I would hate to think what would have happened to us if we had been in a strange land without a Christian connection," said Gwen the day before she and the boys returned to Scotland.

The Foreign Mission Board, where Dennison met with staff members, provided housing during the family's extended stay; a staff member lent them a car; and staff wives and church groups provided meals and care for their other son, Stephen, 6.

Gwen said the family was encouraged,

knowing friends in Scotland, Canada, New Jersey, and the Richmond area were praying for them.

The hospital staff bent regulations to move Peter into a private room so he could stay with him, and relaxed visiting hour restrictions for Dennison and Stephen. Hospital employees offered to take Stephen on outings.

Scott B. Anthony, the orthopedist who treated Peter, made follow-up calls and took both sons swimming, carefully exercising the injured knee in the pool.

Now Dennison, his family back in Scotland, has continued his sabbatical — with stops at the Home Mission Board, Southern Baptist Convention, and foreign missions conference at Ridgecrest, N.C. — hoping the remainder of his trip will be less eventful.

Argentina suspends literature shipments

EL PASO, Tex.(BP)— The Baptist Spanish Publishing House has suspended all shipments of Bibles, books, and literature to Argentina because of import restrictions on materials classified as non-essential goods.

Sales of publishing house materials in Argentina, the number two market for Spanish materials, were already way behind usual sales for the first four months of the year, due in part to triple-digit inflation.

Book sales plummeted from \$42,633 from January through April 1981, to \$2,198 in 1982, even though literature sales rose to \$35,309 in 1982 from \$24,465 in 1981.

Book thief repents, confesses

NASHVILLE (BP)— Not every retail store can claim that shoplifting its merchandise can bring good into the life of a thief, but a Baptist Book Store somewhere in the United States can now make such a claim.

Recently a letter of confession, accompanied by five dollars, arrived at the Arlington (Texas) Mail Order Center.

"Several months ago I was in your book store," the letter began. "I was drunk, at the end of my road, without a penny to my name. I stole a paperback book (Tracks of a Fellow Struggler by John Claypool).

"I am in the process of making right some wrongs in my life and need to send you this five dollars to make restitution for this sin. Please forgive me, even though you don't know me. Respectfully, a brother in Christ."

According to William S. Graham, director of the Sunday School Board's book store division, no one knows from which store the book was taken. "Learning of changed lives through events like this make all our efforts worthwhile," Graham said.

Cattle drive aids scholarship fund

BOLIVAR, Mo.(BP)— While college students across the country are protesting against the congressional cutbacks in student-aid programs, a group of Southwest Baptist University students have had another idea.

The Student Foundation at SBU held a live cattle roundup April 24, auctioning off 46 head of cattle to raise \$14,160 for student scholarships this fall.

The group of 25 students worked with Missouri ranchers to collect donated cattle. And in addition to the cows, a bass boat and even a few chickens were donated.

Cattle buyer Don Farhni, also an SBU trustee, helped coordinate the event and was official auctioneer. All of the action was held on the school's campus under a 60x90-foot big-top tent.

The roundup was the Student Foundation's second project this year. In March the organization recruited 225 students to begin a phone-a-thon calling 5,000 SBU supporters to raise \$11,910 for student scholarships this fall.

Ex-SBC presidents term statement as 'adequate'

DALLAS (BP)— "The wording of the Scripture portion of the statement on Baptist Faith and Message has served Baptists well since the New Hampshire confession of faith and to change it would only do harm to the fellowship," says Herschel H. Hobbs.

Hobbs was chairman of the committee that in 1962-63 reviewed and revised the 1925 statement of Baptist Faith and Message. Their work was approved in the 1963 statement on Baptist Faith and Message which was reaffirmed last year in Los Angeles.

Former SBC President Adrian Rogers said recently in Rome, Ga., he felt much of the controversy in the convention could be eliminated if the wording of the Scripture portion of the statement were

changed to read the Bible "is" truth without any mixture of error rather than "has" truth without any mixture of error for its matter.

Hobbs said the terminology on the Scriptures in the 1963 statement is identical to that in the New Hampshire confession of faith and also in the 1925 statement.

"It has served Baptists well for these many, many years," he said, "and I think it will continue to do so if we will recognize that the word 'has' may be interpreted in the sense of the word 'is.' To change it, in my judgment, would only do harm to the fellowship."

Hobbs recalled that Rogers said in Los Angeles last year that it was time to stop debating the statement of faith and get on with the work. "I think we should let the action in Los Angeles lay this matter to rest and get on with the work God has given us to do," Hobbs added.

Several other former SBC presidents contacted by Baptist Standard last week voiced their opinions on the change. All opposed it except Jaroy Weber of Dallas, president in 1975-76.

Weber said he could accept Rogers' proposal and said he had been told that Rogers or someone else would bring a motion in New Orleans calling for the change.

Owen Cooper, the Mississippi layman who was president in 1973-74, took issue with Rogers' issue about laymen not knowing the difference. "I think he underestimates the perception of the layman," Cooper said, and added he was not in favor "of making a golden calf of the statement on Baptist Faith and Message."

Carl E. Bates, president in 1971-72, also commented on the layman angle, saying he did not feel the whole discussion about the statement made any difference to them at all.

Jimmy R. Allen, president in 1978-79, said the wording Rogers prefers is unnecessary. "The convention has decided on a number of occasions that we have an adequate statement," he said. "The fact is the statement is crystal clear... and speaks to the authority and authenticity of the Bible as we have it."

Franklin Paschall, president in 1967-68, said he did not see the distinction in the two words in question. "It's a distinction without a difference," he said. "Without any mixture of error sounds to me as if the Bible is perfectly reliable the way it is and I am reluctant to change a statement of faith, if it is adequate, everytime somebody raises a point and wants to change a word, if it is, in fact, adequate to a reliable, without any-mixture-of-error book"

Friel, Taylor win TBC tennis meet

Billie Friel of Mt. Juliet and Ted Taylor of Harriman finished first in the "pro" singles and "amateur" singles in the Tennessee Baptist Convention Tennis Tournament held May 24-25 at the Centennial Tennis Center in Nashville.

Winners of the doubles competition were Rice Pierce and John Link, both residents of Mt. Juliet.

In the "pro" competition, Richard Lewis, Nashville, finished second, and Larry Davis, Clarksville, third. Link was second in "amateur" singles competition and Glenn Yarbrough, Nashville, third.



STUDENT MISSION ORIENTATION — Suzanne Matheny, Baptist Student Union director at Belmont College, Nashville, leads in worship during an orientation for student summer missionaries last week. Sponsored by the student department of the Tennessee Baptist Convention, the day and a half orientation included 14 college students who will work in various ministries across Tennessee this summer.

SBC leaders discuss issues on NBC-TV special June 13

NEW ORLEANS (BP)— Three prominent Southern Baptists discussed a variety of religious and social issues for a television program to be aired by NBC June 13.

Planned as a preview to the Southern Baptist Convention meeting in New Orleans June 15-17, the one-hour special features Harold Bennett, executive secretary-treasurer of the SBC Executive Committee, outgoing Convention President Bailey Smith, and Edwin Young, president of the SBC Pastors' Conference.

The program, "Toward 2000: A Bold Mission," updates Southern Baptist progress toward preaching the gospel to every person in the world by the year 2000. The special is being produced by NBC in cooperation with the Southern Baptist Radio and Television Commission.

In an informal dialogue with NBC correspondent Robert Abernathy, the group found topics of both mutual agreement and some polite disagreement.

Smith favors the proposed Constitutional amendment to permit voluntary group prayer in public schools. Both he and Young said misinterpretations of the Supreme Court's 1962 and 1963 rulings make it necessary to restate the right of students to pray, although that right is essentially guaranteed by the First Amendment.

"The ruling has been in one limited area, in prescribed prayers or written prayers," Young explained. "But now many school boards have made a far-

reaching thing that was never intended."

"There are many people who would disagree, who think for the government to interfere in this particular area of religion is a violation of separation of church and state and on that principle would be opposed to a prayer amendment," Bennett said.

Smith said he expects the issue of school prayer to come up at the June convention in the form of a resolution, "and I think it would pass."

There was less disagreement on limiting military strength. Bennett said Christians are caught in a dilemma of balancing Biblical peace teachings with the practical need of defense.

Said Smith: "We've got to make sure, if we do stop (the military buildup), that we are at least level to the Soviet Union. An unethical man may sign an agreement and then drop a bomb on you. So you've got to change the heart of a person."

The trio agreed messengers in New Orleans likely would address creationism and evolution. But they were all reluctant to ask the government to require schools to teach the Biblical account of creation.

Smith said both views should be taught as options or widely held beliefs. If they will not teach creationism, he said, they should at least teach evolution as theory.

"If I send my kids to public schools," Young said, "I would hope that their beliefs in God and the Bible would be honored, but they're not."

Smith said the Bible is opposed to ordaining women to preach, since they have different roles and responsibilities from men. "A woman would never be higher than the place where God put her, to rear children and raise them according to the Word of God," he said.

Bennett said the 35 to 50 women now ordained indicate other Baptists may favor women's ordination.

Much of the two-hour discussion described Southern Baptist mission efforts. They disputed Abernathy's suggestion that foreign missions is a form of colonialization, since the SBC's indigenous approach to missions relies on the people of each country to build churches.

Bennett said the biggest hindrances to Bold Mission Thrust are inflation, a poor understanding of stewardship by some Southern Baptists, and non-involvement of others. Smith named apathy and complacency as the worst enemies. Young blamed humanism.



AWARD RECIPIENT — Jerry Winfield (right) of Memphis receives the Stella P. Ross Memorial Award in Evangelism from Southwestern seminary president Russell Dilday Jr.

Ethicist lauds START talks

NASHVILLE (BP)— Peace talks by American and Soviet leaders could result in significant mutual reductions in nuclear arms and could diminish the threat of nuclear war between the two countries, a Southern Baptist ethicist says.

Ronald D. Sisk, director of program development for the Southern Baptist Christian Life Commission, responded to President Reagan's announcement that the United States and the Soviet Union will begin Strategic Arms Reduction Talks (START) June 29. Reagan is expected to ask for a one-third reduction in nuclear warheads when he begins negotiations with Soviet President Leonid Brezhnev.

"The most important point is that both sides begin to talk about arms reduction and each be willing to make appropriate concessions to achieve equitable agreements. Obviously we don't want to make ourselves more vulnerable to Soviet attack and certainly the Soviets will not agree to any move which would make them more vulnerable to attack by the United States," Sisk said.

"But in order to find a point of mutual agreement," he said, "we must at least begin to talk."

"Baptists everywhere should redouble their prayers for peace with justice and for meaningful arms reduction negotiations," Sisk said.

Wales pastor, wife injured in accident

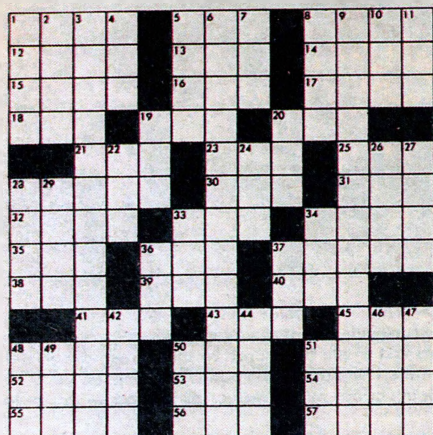
Berne Farrington, wife of Giles County Pastor Odis Farrington, was admitted in stable condition to Nashville's Baptist Hospital June 7, following a car accident involving the couple.

The Farringtons were driving to Vacation Bible School at Rock Springs Baptist Church, Wales, where Farrington is pastor, when the driver of an oncoming car allegedly fell asleep, causing the collision. The couple was first taken to Maury County Hospital, Columbia, where the pastor was treated for minor bruises and lacerations and was released.

According to Baptist Hospital, Mrs. Farrington was transferred from the Columbia facility to the Nashville hospital's surgical intensive care unit, to be treated for a broken jaw, broken ribs, and facial lacerations.

Bible Puzzle

Answers on page 10



DOWN

- 1 Son of a giant (2 Sam. 21:18)
- 5 Freeze
- 8 "without —, and blameless" (2 Pet. 3)
- 12 Concern
- 13 Bashful
- 14 Malay boat
- 15 Code, of a sort
- 16 Land measure
- 17 Gas: comb. form
- 18 Girl's nickname
- 19 Bezalel's father (2 Chron. 1)
- 20 A collection of anecdotes
- 21 State: abbr.
- 23 Eye inflammation
- 25 Feline
- 28 Chancellor (Ezra 4)
- 30 "upon the great — of his right foot" (Lev. 14:28)
- 31 Hasten
- 32 Shepherd's pipes
- 33 "on the hole of the —" (Isa. 11)
- 34 Zeus loved her
- 35 Tree (Isa. 44:14)
- 36 Air National Guard: abbr.
- 37 Fallen (Zech. 11)
- 38 Die: Scot.
- 39 Japanese statesman
- 40 Extrasensory perception: abbr.
- 41 In heaven (Rev. 12)
- 43 Female saint: abbr.
- 45 Direction: abbr.
- 48 "I will — off from the top" (Ezek. 17:22)
- 50 "to — out our liberty" (Gal. 2)
- 51 First king of Israel
- 52 "and they were — afraid" (Luke 2)

CRYPTOVERSE

T Y Z W W N J Z A C J Q P J R Z S W Z P B N Z

V F B

Today's Cryptoverse clue: B equals U

Interpretation

Jesus, patient teacher

By Herschel H. Hobbs

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John 3:14-15).

Jesus had a difficult time breaking through Nicodemus' legalism to enable him to understand spiritual truth. He used the figure of the invisible but powerful wind (wind and Spirit translate the same word *pneuma*, v. 8). Still the light did not break through.

Finally, he used an illustration from the Old Testament (Numbers 21:4-9) in which His pupil was an expert. For the first time we may see the light of understanding dawning in Nicodemus' eyes.



CHRISTIAN LIFE COMMISSION, SBC

DIFFERENT ANSWERS TO WHO'S 'POOR'— "The Census Bureau said ... personal income rose 18 percent between 1970 and 1980 as the number of the nation's poor declined slightly — further confusing the question of just who is poor.... In 1979, the bureau said, 7.5-million persons, or 12.5 percent of the general population, lived below the poverty line, a slight improvement from a decade earlier when 13.7 percent were called poor. Those figures contrasted with a different Census Bureau study released last week based on different assumptions. It said that as few as 6.4 percent of the nation lived in poverty when non-cash food stamps, Medicare, Medicaid, and housing-aid benefits were factored into family income. The conflicting reports added to the confusion of where government draws the line on poverty, particularly when Census Bureau Director Bruce Chapman and several other officials acknowledged that the figures vary depending on how poverty is defined." (THE TENNESSEAN, 4/20/82)

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During Israel's wilderness wanderings, the people were being bitten by fiery serpents. God told Moses to make a brass serpent, hold it up, and all who looked upon it would be healed. They were healed not by the quality of the brass, the artistry of the one making it, or the graceful manner of Moses in holding it up. They were healed by believing God's word.

Even so, God proposes to save man by Christ who will be "lifted up" or crucified. Those who believe in Him according to God's promise will be saved. So we are saved not by knowledge or understanding as to how God does it, but by faith in His Son. "Should not perish" is not in the best texts of verse 15; but is in verse 16. There "perish" renders the verb whence comes one name of the devil, Apollyon, the destroyer. So "perish" may read "go to hell."

"Eternal life" and "everlasting life" (v. 16) render the same phrase. It means "life of the age" or "age-abiding life." It is the quality of life one receives the moment he believes in Jesus and which abides in eternity.

There is no statement that at this point Nicodemus did believe in Jesus. But the seed had been sown. And it produced the desired harvest (John 19:38-42). The patience of the Teacher paid off. It always will when we sow the seed of the gospel in willing hearts.

Mary Tyler chosen secretary of year

NASHVILLE — Mary Elizabeth Tyler, administrative assistant of the Southern Baptist Christian Life Commission since 1975, has been chosen secretary of the year by the Tennessee division of Professional Secretaries International.

She is now eligible for the award in the southeast district which consists of 12 states.

Presentation of the award is determined by a panel of judges and is based on such things as appearance, poise, education, business experience, and involvement in Professional Secretaries International activities.

A native of New Orleans, Miss Tyler is a certified professional secretary accredited by Professional Secretaries International. She is a graduate of Louisiana College, Pineville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Miss Tyler was on the staff of First Baptist Church, Knoxville, for 22 years before joining the commission staff. She is a member of First Baptist Church, Nashville.

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Tennessee Scene

PEOPLE...

Freeman King, Kenneth Odell King, Steven Qualls, and Samuel Ray Williams were ordained as deacons May 16 by First Baptist Church, Jamestown. Participating in the ordination service were Pastor Charles Gibbs and Riverside Baptist Association Director of Missions Winburn Davis.

Mr. and Mrs. Livy Cope were honored recently by Ridgeway Baptist Church, Memphis, on the occasion of Cope's 20th anniversary as pastor of the church. The Copes were given a check for \$2,200 by the church in appreciation for their service.

Cottonwood Grove Baptist Church, Ridgely, ordained Farris Alford as a deacon May 30. The church's pastor is Houston Northcutt.

Johnny Niday accepts Boyd's Creek pulpit

Johnny Niday accepted a call to the pastorate of Boyd's Creek Baptist Church, Sevierville, a ministry he began April 4.

Niday came to the church from the pastorate of Cahah's Mountain Baptist Church, Lenoir, N.C. He is a former pastor of Midway Baptist Church, New Tazewell; Underwood Grove Baptist Church, Cumberland Gap; Pump Springs Baptist Church, Harrogate; and Carr's Chapel Baptist Church, Speedwell. He has also held several offices in the Cumberland Gap Baptist Association, including moderator.

A native of Ewing, Va., Niday has been enrolled in extension courses through Carson-Newman College, Jefferson City.

Tennesseans receive Golden Gate degrees

MILL VALLEY, Calif. — Two Tennesseans were among the 74 students receiving degrees from Golden Gate Baptist Theological Seminary last week.

Mark Caldwell of Signal Mountain received the master of divinity degree and Marshall Pierce III of Knoxville was awarded the master of religious education degree.

SEBTS selects Todd to teach media course

WAKE FOREST, N.C. — Wayne E. Todd, assistant pastor of Judson Baptist Church, Nashville, and retired secretary of the church media library department of the Southern Baptist Sunday School Board, will serve as a visiting professor at Southeastern Baptist Theological Seminary's 1982 summer school.

Todd will teach a course entitled "Church Libraries/Media Centers."

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New Victory Baptist Church, Jonesboro, observed a dual ceremony April 12 during which Michael Tolley was ordained as a deacon and Frankie Lowe was licensed to preach. Participating in the service were Pastor Johnnie Widner, Wayne Kinley, Hazel Arnold, Jimmie Rogers, Fred Wallers, Beverly Roark, and Holston Baptist Association Director of Missions James Harris.

LEADERSHIP...

Frayser Baptist Church, Memphis, recently called Ronald Jackson as associate pastor/minister of discipleship. Jackson came to the church from First Baptist Church, Quincy, Fla. He is a graduate of Augusta College, Augusta, Ga., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. James Blalock is the pastor of the Memphis church.

Ed Gregory resigned as pastor of Victory Heights Baptist Church, Memphis, to accept a call from a church in Iowa.

Pinecrest Baptist Church, Johnson City, called Clark Sorrells as summer minister of youth and music. Sorrells, who began the position June 6, is a student at Carson-Newman College, Jefferson City. The church's pastor is Leroy K. Carpenter.

Kevin Baz accepted a recent call from First Baptist Church, Jamestown, to come as its minister of music. The pastor of the church is Charles Gibbs.

First Baptist Church, Livingston, has called Roger Jennings of Alabama as minister of music and youth. Ken Jordan is the church's pastor.

David Headrick was recently called as minister of music by Brown Springs Baptist Church, Mosheim. Mark Hearn is the pastor of the church.

Wayne Bryant resigned as pastor of Bible's Chapel Baptist Church, Midway, to enroll in Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Fairview Baptist Church, Mohawk, accepted the recent resignation of its pastor, Richard Long.

Lewis Dorton resigned as minister of music, education, and youth at Buffalo Trail Baptist Church, Morristown. The church's pastor is Ron Jones.

Stan Vespie resigned as pastor of Rocky Point Baptist Church, Russellville, to accept the pastorate of First Baptist Church, Kopperl, Tex. Vespie

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will also attend Southwestern Baptist Theological Seminary, Fort Worth, Tex., while serving the Kopperl church.

East View Baptist Church, Georgetown, accepted the resignation of Pastor Brown Sain.

Hopewell Baptist Church, Springfield, has called Bruce Grubbs, of the Baptist Sunday School Board in Nashville, as interim pastor.

REVIVALS...

Curve Baptist Church, Ripley, was led in revival May 9-14 by Les Eldridge. Pastor Wesley Beavers reported several rededications as the result of the services.

A youth revival at Bear Creek Baptist Church, Parsons, was led by a team from Union University, Jackson. Andy King, pastor of the church, reported one profession of faith, one new member by letter, and several rededications.

Wallace Vaughan led Second Baptist Church, Dyersburg, in a May 2-7 revival, which resulted in one baptism and several rededications. Virgil Presley is the pastor of the church.

L. W. Todd, pastor of Sand Ridge Baptist Church in Lexington, reported three

Charles Sullivan called by Lenoir City church

First Baptist Church, Lenoir City, called Charles Sullivan as pastor, a ministry he began May 9.

Sullivan came to the church from the pastorate of First Baptist Church, Port Arthur, Tex. He is also a former pastor of Southland Baptist Church, Memphis, and other churches in Texas, Oklahoma, and Mississippi. He has been active in associational and denominational work, and has been involved in preaching tours with the Southern Baptist Foreign and Home Mission boards.

A native of Springfield, Mo., Sullivan is a graduate of Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

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professions of faith and one new member by letter as a result of the church's recent revival. Jimmy Burroughs, pastor of First Baptist Church, Perryville, was the evangelist for the services.

Evansville Baptist Church, Dyersburg, held revival services April 26 through May 1. Tommy Stutts was the evangelist; Bobby Winchester is Evansville's pastor. The church recorded several rededications.

West Paris Baptist Church, Paris, was led in a recent revival by Evangelist Benny Jackson of Memphis. Pastor Bill Robbins reported 14 professions of faith, two new members by letter, and many rededications.

A May 10-16 revival at Fairview Baptist Church, Newbern, was led by Jerry Ashley. Don Layman, pastor of the church, reported one profession of faith and several rededications.

Brent Haley, pastor of Lakeview Baptist Mission in Lewisburg, reported four professions of faith and several rededications as a result of a recent revival. Tommy Dye, pastor of Friendship Baptist Church in Shelbyville, was the evangelist. The Lakeview mission is sponsored by Parkview Baptist Church, also in Lewisburg.

Roy Stinson led Fowlkes Baptist Church, Fowlkes, in an April 25 through May 1 revival, which resulted in five professions of faith. The church's pastor is Jerry Ashley.

Farmington Baptist Mission, Lewisburg, was led in recent revival services by Ray Winsett, pastor of Southside Baptist Church in Shelbyville, which sponsors the mission. The congregation recorded two professions of faith and one new member by letter. Enos Cross is the pastor at Farmington.

Hillcrest Avenue Baptist Church, Dyersburg, held revival services May 3-9, led by Evangelist Nathan Hale. Pastor Joe Trybone reported two commitments for baptism, two new members by letter, and numerous rededications.

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BIBLE BOOK SERIES

Lesson for June 13

David's return to power

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

Basic Passage: 2 Samuel 19:1 to 20:26

Focal Passages: 2 Samuel 19:5a, 6b, 11a; 20:1-2, 6, 15, 21b-22

David's grief upon learning of Absalom's death caused some of the people to think their king did not appreciate the victory they had won.

Some jumped to the conclusion that David grieved more for Absalom than he would have grieved for all Israel (2 Samuel 19:5-6).

Joab, David's military advisor and the one who had killed Absalom, told the king of the people's unrest. David heeded the advice and publicly appeared before his people.

All Israel was in a state of confusion.

David was a king dwelling in a strange land. The people of Judah, David's own tribe, seemed reluctant to invite him to return to the royal palace in Jerusalem. The nation was divided and floundering.

David then sought the counsel of the priests of Judah, Abiathar, and Zadok, as to whether or not the elders wished for him to re-enter Judah. He also initiated a reconciliation with Amasa who was formerly Absalom's military commander. David was encouraged to come back, and at Gilgal the people of Judah greeted David as he prepared to reign again as king in Jerusalem.

Upon David's re-entry to Jerusalem, Shimei was pardoned for mocking him as he had fled Absalom's insurrection (2 Samuel 19:19-23). Later, in 1 Kings 2:36-42, Shimei was to be punished by Solomon. David's son, Ziba was reconciled to Mephibosheth even though he had earlier lied about him. David sought to render a fair settlement of property although he was faced with difficult circumstances.

Barzillai, an 80-year-old man, had provided food for David while the king lived in Mahanaim in exile. David invited this man to return with him to Jerusalem, but Barzillai declined the invitation. He suggested that Chimham, perhaps a son or grandson, be given a reward instead. David agreed and Chimham lived on land near Bethlehem for many years (2 Samuel 19:38; Jeremiah 41:17).

But peace was not to come to the na-

tion. Ill feelings still existed between Israel and Judah. A Benjamite named Sheba led many dissenters in Israel to fight against David (2 Samuel 20:1-2).

Since Amasa had won David's confidence, he attempted to lead David's soldiers in ending Sheba's uprising. David realized Sheba's opposition must not be allowed to grow since the kingdom was weak and had experienced so much inner tension. Joab and Abishai took the control of David's troops away from Amasa who, perhaps, was an ineffective leader. They besieged Sheba in the city of Abel. There a wise woman negotiated with Joab, and it was agreed that if Sheba would be killed by them, no harm would come to the city. A trumpet call was blown by Joab announcing the death of Sheba and the troops of King David returned to Jerusalem. David then further organized the administration of the reunited kingdom.

In summary:

A wise person seeks advice from others before making crucial decisions. When David sought to know if he should return to Jerusalem, he not only must have talked with God in prayer but he sought the guidance of trusted people. The Lord often helps us to know His will through the counsel of others.

Some tasks God gives us are not accomplished easily. David truly mourned Absalom's death, yet Israel needed to know that he loved the greater cause which they represented. God helped David to appear before the people even though he was inwardly hurting.

God's people do not live trouble-free lives. The life of David illustrates that although troubles come into our lives, yet God's indwelling power can cause us to face them successfully (2 Corinthians 4:8-10).

Shemas will always exist. Satan seems to have no shortage of troublesome people who egotistically seek fulfillment of their own desires rather than the best interests of others.

David recognized the need to organize the nation for its future well-being. God is not the author of confusion. The Lord's people ought to plan all endeavors carefully so that His cause will succeed.

One day Jesus will return (John 14:3). The angels in Acts 1:11 affirmed that Christ physically and historically will reappear. May we be ready to meet Him.

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UNIFORM LESSON SERIES

Lesson for June 13

Zacchaeus

By W. Clyde Tilley, professor of religion
Union University, Jackson

Basic Passages: Luke 5:27-32; 15:1-7; 19:1-10

Focal Passage: Luke 19:1-10

Truths for living

Although the story of the little man in a sycamore tree is a very popular children's story, it contains some adult-sized truths. The essence of this narrative can be captured in two such truths:

1. Hatred and rejection brings out the very worst in people. Zacchaeus was a tax collector. No group of people in first-century Judea was more despised than tax collectors.

There were two reasons for this Jewish hatred: (1) They were regarded as traitors. Tax collectors were Jews who had betrayed their Jewish loyalties. They were "scalawags" who joined forces with the oppressive Roman regime for a lucrative job. (2) As a group, they were a greedy lot. Their love for money was seen not only in their "sell out" but also in the merciless way they fleeced the Jewish public. With Roman approval, they garnered all of the money they could for themselves and their Roman employers.

Zacchaeus was not only a tax collector; he was the chief tax collector. This perhaps means he headed the tax-collecting enterprise in the Jericho area. Jericho was a very commercial city and a strategic district in Roman taxation.

Without doubt, Zacchaeus, as chief tax collector, was the most despised man in town. The people of Jericho had responded to his greed and disloyalty with the hatred and rejection that is customary for such mortals as ourselves. Zacchaeus, despite the meaning of his name ("righteous one") failed to become a bit more generous or loyal in response to the Jewish resentment. Given human nature, such rejection only served to confirm him in his vices.

2. Love and acceptance brings out the very best in people. Jesus could have no part of the hateful scheme that rejected Zacchaeus. Of all the people there that Jesus could have befriended, He chose to go home with the most despised man in town. Such choice on the part of Jesus is so characteristic of Him that it is predictable. Singling Zacchaeus out for special attention, Jesus called him by name in the presence of his bothered clientele and announced His intentions to be a guest at his house.

Observe Zacchaeus' response to Jesus' "love and acceptance" treatment. A greedy heart was liberated for generosity.

ty as he pledged half of his wealth to the poor — the only way the Scriptures ever designate for laying up treasures in heaven (Mark 10:21; Luke 12:33). Four-fold restitution was promised for all wrongdoing.

In this story we have a model for the dynamics by which God's amazing grace works in our lives. God's love and acceptance of us, combined with our experience and knowledge of His love and acceptance of us, does a marvelous thing for us. It does something that all the hatred and rejection in the world could never do — it brings out the best in us. This encounter by which our lives are turned around is called regeneration!

Living the truth

Zacchaeus' encounter with Jesus demonstrates the dynamics of God's redemptive workings in us. But since Jesus is for us the God-man, it also demonstrates the powerful manner through which love and acceptance can work horizontally, i.e., on the human plane. When we love and accept others or receive love and acceptance from others, it releases tremendous potential for good in the life of the accepted. Three relations will serve to illustrate:

In the family. When a child grows up in a home where he or she is made to feel unwanted and rejected, it has a way of bringing out the worst. That child is pushed toward the brink of being delinquent and anti-social. But let a child be surrounded by wise love and unconditional acceptance, and a process is initiated in the child's life that will produce a mature person and a useful citizen.

In criminal cases. What happens in your community when an offender against the law returns after "serving time"? Does he experience coldness and mistrust? Does he feel any better when he comes to church or shares his good intentions with his acquaintances? Repeat offenses and lawless conduct is encouraged and confirmed by such hatred and rejection. More often than not, the same principle was operative in helping to put him in this position to start with.

What, on the other hand, would happen if the church went out of the way to reaffirm him as a person and to reinforce his good intentions? He could be made to feel welcome back in the community by the church's example. Someone in the church could take the risk involved in offering him work. Attempts could be made to strengthen his family ties and to respond to crisis situations that are likely to arise. Love and acceptance have great power for such rehabilitation and redemption.

In race relations. Hatred among races has not only hindered the relationship between races but also the races on each end of the relationship. Such rejection has embedded feelings of inferiority and provided low levels of expectation which are easily complied with. Yet love and acceptance is powerful for healing broken relationships and for releasing the worth and value that is implicit in every person of all races because we are made in God's image.

God wants to love and accept others through us. He wants us to demonstrate the reality of the good news. He wants us to use our lives redemptively according to the principle that love and acceptance brings out the very best.

BIBLE PUZZLE ANSWERS

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"Bless them which persecute you"
(Rom. 12:14).

LIFE AND WORK SERIES

Lesson for June 13

Justice for all

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

Basic Passages: Deuteronomy 1:16-17; 16:18-20; 25:13-16
Focal Passages: Deuteronomy 1:16-17; 16:18-20; 25:13-16

The book of Deuteronomy contains the sermons of Moses delivered at the historic moment when Israel was ready to cross the Jordan and possess Canaan. Moses' sermons reminded the people of the importance of right relationships — first with God and then also with one another.

Justice is a primary concern in Deuteronomy. Obviously, justice was not always practiced in Israel. Moses had charged the judges of his people to deal fairly and to judge righteousness, so it was assumed that these concepts were understood. The content of justice and righteousness arose from the character of Israel's God. Living within the covenant with God determined the shape of justice.

Of particular interest in Deuteronomy is the concern for the stranger, persons with no status among the Israelites. This class of people claimed a large place in Deuteronomy's concern for oppressed people. There was to be no respect of persons in measuring justice (1:17).

The interest Deuteronomy takes in the rights of defenseless members of society is striking. The strangers being discussed here (1:16-17) might be compared to sharecroppers or migrant workers in our own time. At a very early stage in Israel's history a bias in favor of the downtrodden and powerless masses was introduced into the concept of justice. This bias can be traced back to Israel's experience of defenselessness before Pharaoh in Egypt.

Justice was commanded by Moses in the courts of Israel (16:18). Such justice was meted out in the courtyard just inside the city gates where court was held by the city elders. We do not have much information about Israel's judicial system. What we do possess, however, is remarkable. It suggests that the ideal of justice in Israel was always regarded as God's direct command to the nation. Codes regulating the dispensing of justice insist on the equality of all citizens before the law (1:19).

Moses was aware that judges are particularly susceptible to monetary bribes. The main cause for the miscarriage of

justice has always been money. Moses makes it clear that a nation's health is endangered when its citizens despair at getting justice in the courts (1:20).

Strict honesty and justice was also expected in all commercial dealings (25:13-16). Dishonest business practices must have been widespread in Israel. The prophet Amos later stressed the fact that it is usually the poor who suffer anytime business is not regulated by justice. If laws do not protect the otherwise defenseless then it becomes "every man for himself," said the elephant as he danced among the baby chicks.

Apparently there were no uniform standards of weights and measurements in ancient Israel. Dishonest merchants would use one set of scales when buying and another when selling (25:13-14). Since there were no coins in Israel until after the exile, monetary transactions were carried out by weighing whatever medium of purchase was being used, such as gold, silver, or copper. Such a system was subject to abuse in the absence of standard measurements and with no checks on a merchant except his own conscience. Customers were often abused in two directions: they were shortchanged by weights sold and then overcharged for their purchase. Moses indicated that such practices are as unacceptable to God as dishonest judges and the legal perversion of justice (25:16).

Today's methods for cheating the public are more sophisticated than in Moses' time. They include such practices as false packaging, misleading advertising, and unsafe products.

The nation that legitimates anything which makes a dollar and only asks questions about health, safety, or honesty later is a nation dying from moral rot. If law does not protect the defenseless, then the unsuspecting purchaser is at the mercy of the conscience of the seller. Why should such innocent people be victimized by price gouging, poor workmanship, and dangerous products?

Moses had an answer to this question: "For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God" (25:16).



Taylor

First Baptist Church of LaGrange, Ga., pointed out that relationships between National and Southern Baptists are hampered by past histories of racial discrimination. Until racism has been confronted and dealt with honestly, asserted Jones, "revivals and cooperative programs will not bring us together."

He also called for Baptist groups to take stands on current issues, saying agreement in areas of social justice would help unite the four conventions. "The church cannot be the church until there is struggle and witness together about life issues," he said.

Echoing Jones, Anne Davis, associate professor of social work at Southern Baptist Theological Seminary, maintained Baptists' theology must incorporate social action with evangelism. She also said church efforts must go beyond individual assistance by tackling "the structures that oppress, and the world systems that foster injustice."

George Weaver, pastor of New Mount Olive Baptist Church in Fort Lauderdale, Fla., stated relationships between National and Southern Baptists need not remain strained, and called on the "Baptist family" to go out and "shock America." He said, "We can't do it with rhetoric, but we can do it with action."

Emmanuel McCall, director of HMB black church relations department, said, "I am convinced that if any sizable number of the 13.5-million Southern Baptists and the 10.5-million National Baptists can discover each other in mutual ministry, we could move this nation toward God."

National, Southern Baptists call for more cooperative ministries

LOUISVILLE, Ky. (BP)— "There is more kingdom work than Southern Baptists can do alone, and there is more kingdom work than National Baptists can do alone," said Chan Garrett, associate director of the black church relations department of the SBC Home Mission Board.

"It is time for meaningful cooperation to take place between our conventions," he said.

Garrett, whose department sponsored the meeting, addressed scores of National and Southern Baptists attending the 1982 Victor T. Glass Conference on Cooperative Ministries. He told them that little "meaningful cooperation" exists between the three National Baptist conventions and the Southern Baptist Convention because "we either feel we can go it alone and don't need each other, or we mistrust one another."

"Either attitude is tragic, and the trend must be reversed," he said.

Garrett suggested presidents of the four conventions meet together to "develop plans that will move our conventions together as a mighty force for Jesus Christ." He cautioned that such efforts must proceed "with the realization that each convention has something of value to contribute to and learn from the other."

Another speaker, Mac Jones, pastor of

William Rosser to lead Knoxville congregation

William Rosser accepted a call from Island Home Baptist Church, Knoxville, to come as its pastor.

Rosser, a native of Knoxville, graduated May 15 from Southeastern Baptist Theological Seminary, Wake Forest, N.C., and is also a graduate of the University of Tennessee at Knoxville.

Rosser was previously pastor of Elm Street Baptist Church, Knoxville, and Providence Baptist Church, Grenada, Miss.; and associate pastor of Royce Baptist Church, Oak Ridge.

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At retirement

Missionary's dreams remain unfulfilled

By Mary Jane Welch

NALERIGU, Ghana (BP)— Walter Moore's dreams for his career never quite jelled.

As a young missionary physician in Nigeria, he saw the need for community health care and determined to do that kind of work. Today, with his return to the United States for retirement only weeks away, he looks back on a few brief periods actually spent in full-time community health work.

But he has no regrets.

What the Oklahoma native has done during most of the past 30 years is to help fill the urgent need for Southern Baptist missionary physicians in west Africa. In Nigeria, in Ghana, in Niger Republic, he has helped relieve the suffering of thousands. And he has seen that both new Christians and new churches can result from the ministry of Baptist hospitals.

He is convinced that Baptist hospitals are important. He knows they need more doctors and wants young people con-

sidering medical missions to look at preventive medicine.

Because American medical schools emphasize curative medicine, it has been natural, he says, for medical missionaries to practice curative medicine in hospitals. But Moore learned early that curing disease is not adequate. Over and over, mothers brought the same children to the hospital suffering with diarrhea that could have been prevented.

Children came to the hospital with protein deficiency although peanuts and beans were available to prevent it. Mothers and newborn babies died of tetanus because of unsanitary deliveries at home.

Some doctors started mobile clinics which reached people who might have never seen a doctor, but they still did not practice preventive medicine.

"I began to realize that if we were going to be effective in bringing the health status of the people to a reasonable level, something different must be done from sitting in the hospital waiting for the sick to come to me," says Moore. "Somewhere out in the villages things were happening which continued the cycle of sickness and the people were ignorant of the cause."

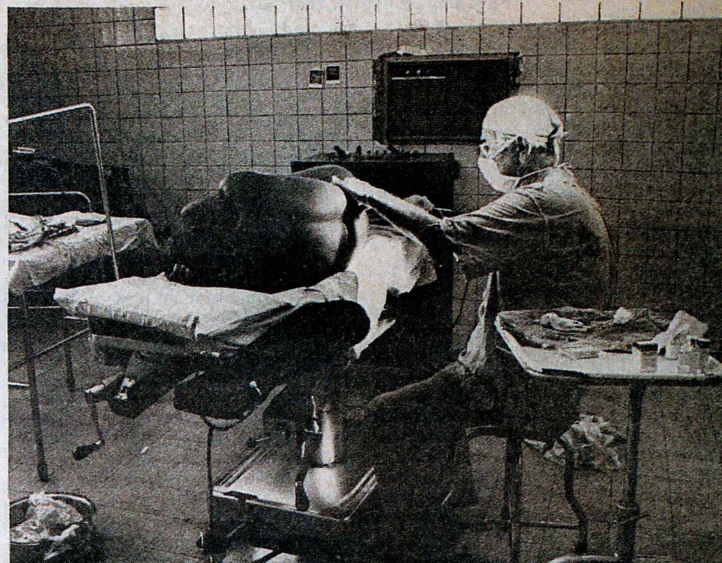
The public health physician, he says, is a detective looking for keys to break that cycle.

In his work around Nalerigu, Ghana, little investigation was required to uncover measles as a major childhood killer. The hospital was swamped with children, some dying.

Moore started a measles vaccination program which initially reached 50,000 children. Now an ongoing program calls for a public health physician or nurse to vaccinate each year's crop of newborns to prevent recurrence of the disease. When Moore retires, Judy Honbarrier, appointed last year to Nalerigu as a public health nurse, will continue the vaccinations.

During the first six months after his last furlough, Moore worked full time in public health, investigating hookworm in nearby villages. He found that 90 percent of the people in 39 villages had hookworm. The solution, he says, is to build latrines and give the people a curative dose of hookworm medicine. That job will probably be left to someone who comes after him.

Moore has only a few weeks left on the mission field himself, but he hopes other public health physicians and nurses will



DOUBLE DUTY — With a shortage of missionary and Ghanaian staff, Walter Moore serves as both anesthetist and surgeon during a hernia repair on a young Ghanaian.



EMERGENCY ROOM — Walter Moore and other physicians at the Baptist Medical Centre in Nalerigu, Ghana, are always ready for emergencies such as this young man who broke his arm.

go out in the future. Moore still remembers the day in 1963 when the Nigerian minister of health visited the hospital where he worked in Kontagora. The minister said, "You mis-

sionaries need to do public health. We have plenty of doctors who can work in the hospitals, but they do not like to work in the villages. But you can do this and be a big help to us."

Chemical scientist spreads 'Light of the world'

By Mark Smith

MILL VALLEY, Calif. (BP)— Although scientist Everett Bens has spent much of his life developing artificial light, he will be the first to say it does not hold a candle to the "Light of the world."

For 25 years he worked as a civilian scientist at the China Lake Naval Weapons Center in California and most of those years were spent inventing and perfecting the artificial light sources which have been applied in a number of areas, including sea rescue missions of downed pilots.

Since his retirement last year, he has been preparing for a new career in church religious education work. Bens will earn a master of religious education degree in December from Golden Gate Baptist Theological Seminary with em-

phasis in retirement home and convalescent hospital ministries.

The 62-year-old scholar holds 10 patents assigned to the United States Navy on inventions in chemical light, chemiluminescence, and although he looks with pride on his past accomplishments, modesty keeps him from talking freely about them.

A 1946 graduate of Iowa State University in Ames, Bens earned a degree in chemical technology, a cross between chemistry and chemical engineering. His first job was as a microanalyst in the research department of Shell Oil Co. in Illinois.

"At Shell I primarily did elemental analysis on everything from engine deposits to lubricating oils," Bens recalls. He then moved to Los Angeles in

1953 to work for Truesdail Laboratories as a chemical consultant. About a year later, he joined North American Engineering in Los Angeles.

Bens went into the Civil Service at the Naval Weapons Center at China Lake in 1955. He notes that the laboratories at China Lake, an extensive scientific research and development complex, were responsible for developing the sidewinder missiles that were used last year to shoot down two Libyan fighter jets.

In the area of chemiluminescence, he explains that certain chemicals emit light on exposure to air. "This chemical process was first discovered by DuPont Corporation," he relates, "and I was involved in developing new formulations and applications of it."

"DuPont initially tried to get the Navy interested in it thinking it would be useful as signals in rescue missions. Finally, when the Navy did accept it, I began to work with it in regard to how it could be used in various temperatures."

"We worked to extend its life, finally reaching a high-intensity emission of 45 minutes and a low-intensity emission of a couple of hours."

The seminarian's research and work was not limited to chemical light, but also included developing high-energy explosives and propellants used in rockets and missiles.

In addition to the patents he holds, Bens has 22 publications to his credit. He has presented a number of his projects to nine national and international professional conferences and societies.