

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Committee declines Belmont Plaza offer

By Al Shackleford

The administrative committee of the TBC Executive Board has declined to accept an offer from Belmont Plaza Inc. to repurchase Belmont Plaza, an apartment building for senior citizens in Nashville.

When the Tennessee Baptist Convention sold the facility to Belmont Plaza Inc. in 1980, the agreement gave the right to repurchase it, before it could be sold to any other group.

On June 9, Tom Madden TBC executive secretary, was informed that Belmont Plaza Inc. intended to sell the

building, and the Tennessee Baptist Convention could repurchase it for the price as stated in the 1980 sales agreement, \$6-million or a fair market value. The proposal from Belmont Plaza Inc. required an answer by June 25.

Madden consulted with officers of the TBC Executive Board and meetings of the board's Christian services committee and administrative committee were called for June 22. The Southern Baptist Convention June 15-17 made it impossible to hold such meetings earlier.

The Christian services committee met first, and discussed possibilities of the proposal. Later, during a one-hour executive session the committee voted to recommend to the administrative committee (acting as the Executive Board ad interim) that a study be undertaken of the proposal, the financing, and the future operational possibilities of Belmont Plaza, and "after completion of the initiated study will be in contact with Belmont Plaza Inc. concerning further options."

The administrative committee, meeting that afternoon, received the report and, after discussion of the financing problems, management needs, and the

action taken by the Tennessee Baptist Convention, voted to "inform Belmont Plaza Inc. that we do not desire to exercise the option to repurchase."

No written financial proposals were submitted by Belmont Plaza Inc., but information communicated verbally to Madden involved this procedure: the selling price for the equity would be \$860,000 and the convention would assume the present indebtedness of \$3,537,860.53. There would also be necessary legal and filing fees charged. In addition, the convention would have to subsidize the facility's operation until it becomes self-supporting (perhaps in 1986) by these estimated amounts: \$150,000 in 1983; \$100,000 in 1984; and \$50,000 in 1985.

Belmont Plaza Inc. would transfer to the TBC \$150,000 in the current operation fund and \$250,000 in a reserve account, which might possibly be freed because of the convention's other reserves.

Because of an item in the 1980 sales agreement, Belmont Plaza Inc. will reimburse the TBC for \$118,755.31 in principal and interest payments made by the convention between the time that the 1979 TBC accepted the offer and the finalization of the offer by Belmont Plaza Inc. (March 1980). Under the agreement,

this amount will come to the convention if the facility is ever sold or refinanced.

Belmont Plaza was constructed by the Tennessee Baptist Service Corporation but was unable to open Feb. 1, 1979, because of the lack of operating funds. At a called meeting of the Tennessee Baptist Convention April 5, 1979, the messengers voted to sell or to transfer the facility "to relieve the Tennessee Baptist Service Corporation as an agency of the Tennessee Baptist Convention from all liability on said lease."

To construct the facility, TBSC issued \$5-million in bonds through the Health and Education Facilities Board of Metropolitan Nashville and Davidson County.

In November 1979, the convention in session approved the sale of the facility to Belmont Plaza Inc., a group of Baptist laymen. In March 1980, the TBC Executive Board approved the financial arrangement, whereby Belmont Plaza Inc. secured a \$3,495,000 loan from First American National Bank of Nashville, which with earned interest would pay off the original bond issue as payments became due. Thus the loan became the liability of the bond issue, not the TBSC.

As a part of the sale, the Tennessee Baptist Convention agreed to accept a \$500,000 liability for the project until 90 percent of the units were rented, which occurred last fall. Also, the TBC agreed to maintain a \$175,000 guarantee in a reserve fund at First American National Bank, which would be released upon the sale of the facility by Belmont Plaza Inc.



Miss Crawford



Mrs. Jennings

Two missionaries die in accident

CAMPINA GRANDE, Brazil (BP)—Southern Baptist Missionaries Linda Crawford and Lois Jennings were killed June 25 when their automobile collided head-on with a truck.

A missionary journeyman, Dorothy Deese, was hospitalized but apparently not seriously injured.

The three missionaries were traveling from Natal, on the northeastern coast of Brazil, to Garanhuns, some 250 miles to the south. They had planned to attend a meeting of Southern Baptist missionaries stationed in northeastern Brazil.

Miss Deese, a two-year missionary journeyman from Lovington, N.M., was taken to a hospital in Campina Grande, where she was under sedation. She is expected to return to the United States when she is able to travel.

The three lived in Natal, where they worked at the Baptist Friendship House, a social ministry center.

Miss Crawford, 38, was born in Bagdad, Fla., and was a graduate of Carson-Newman College, Jefferson City. Appointed a missionary in 1970, she directed the community ministry programs of Friendship House. She is survived by her parents and two sisters.

Mrs. Jennings, 36, had returned to Brazil June 7 following a six-month furlough in the United States. The former Lois Drury, she was born in Birmingham, Ala., and grew up in and around Washington, D.C. Widowed in 1969, she was appointed a missionary in 1973 by the Southern Baptist Foreign Mission Board. She had directed the Baptist Friendship House since 1973.

She is survived by her parents and a brother.

Judge rules harassment suit against Brotherhood settled

MEMPHIS (BP)—A federal district judge has ruled that a sexual harassment lawsuit against the Southern Baptist Brotherhood Commission has been settled.

Odell Horton, judge of the United States District Court for the Western District of Tennessee, ruled June 18 that "a complete and binding settlement agreement has been negotiated among the parties in this cause."

Mrs. Robert Minor, a nine-year employee of the Brotherhood Commission, filed suit April 9, 1981, against the commission, three of its executives, and the Southern Baptist Convention, charging sexual harassment and defamation of reputation and asking \$3-million in damages.

Named as defendants were James H. Smith, commission executive director; Norman Godfrey, associate executive director; and David Haney, who was director of the Baptist men's division, but has since left the commission to open a consulting firm in Memphis.

Horton's ruling orders that a settlement reached Aug. 4, 1981, is to be enforced.

Court papers indicate the settlement includes eight months of salary for Mrs. Minor; up to \$1,000 for medical expenses; a flat \$5,000 fee for her attorney, Lillian E. Dykes, and other incidental expenses; for a total settlement estimated at \$14,000.

Mrs. Minor contended a settlement was not reached, although she admitted she signed a letter which set out the terms of the agreement, which was negotiated by Miss Dykes and Ernest G.

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Beirut schoolgirl dies in Lebanon

BEIRUT, Lebanon (BP)—A first-grade student at Beirut Baptist School in embattled West Beirut was killed when her house was bombed, according to Leola Ragland, one of seven Southern Baptist missionaries to leave Lebanon in June.

Lebanon has been the scene of fierce fighting since June 4 when Israeli troops invaded the country with the announced purpose of destroying Palestinian guerrilla strongholds.

The girl who was killed and another who was critically injured are the only known casualties from the school but Mrs. Ragland fears there may be others.

Her husband, Jim, remains at the school in West Beirut, where he helped set up a clinic and continues to assist the injured and homeless in that Palestinian section.



FIRST FLAG—A new American proudly displays a memento of the naturalization ceremony which ushered her into citizenship. July 4 is Christian Citizenship Sunday on the Southern Baptist calendar. HMB photo by Everett Hullum.

Argentina missionaries keep low profile after ceasefire

By Erich Bridges

LA PLATA, Argentina (BP) — Southern Baptist missionaries in Argentina maintained a low profile after the ceasefire between British and Argentine forces in the South Atlantic, according to Leon White, missionary organization president.

"We're trying to stay as close to home as possible," White said of the more than 50 Southern Baptist missionaries in the country.

In a televised speech June 15, Leopoldo Galtieri, then president of Argentina, blamed Argentine losses on the United States, which had become the "enemy of Argentina and its people," he declared, for supporting the British causes.

Millions of Argentines share that belief, White said, which had fueled "more of an anti-American spirit, although at present I don't think it's turned into an anti-missionary reaction."

Nevertheless, with the country in a "state of shock," and demonstrations of frustration occurring in Buenos Aires, White said missionaries were curtailing some activities and travel. Several Argentine congregations, he added had withdrawn invitations to missionaries to

participate in evangelistic meetings and conferences.

"They do not feel like it would be helpful right now for North Americans to be in their churches," White explained.

Even in far flung areas of the country, missionaries must face the consequences of the conflict. Missionaries David and Janene Ford, who live and work in La Falda, some 600 miles northwest of Buenos Aires, wrote recently to friends and supporters saying that their reception in the community had cooled noticeably.

Though they enjoy the support of Baptists and "feel no physical danger whatsoever," they said, some acquaintances no longer will speak to them or will give them "cold shoulders." They removed their American flag from an upstairs window, speak only Spanish in public, and rarely buy publications printed in English, "because the vendors hate to sell them to us."

The Fords' two children, Julie and Jonathan, feel "an identity struggle" as they try to reconcile their love for Argentina and their own identity as North Americans. Their school director, a friend of the Fords, recently told Jonathan, "all of the children in the school love you, even though you are from North America."

"David and I are more aware of 'foreign-ness' than before," Mrs. Ford wrote.

Speaking for all the missionaries, White added, "Tell Southern Baptists not to quit praying now. We need their prayers more than ever."

Southwestern alumni start century club

NEW ORLEANS — Honoring of five distinguished alumni, the launching of the alumni century club, and the election of officers highlighted the national luncheon for 1,300 former students and friends of Southwestern Baptist Theological Seminary.

Honored as distinguished alumni were the late Huber L. Drumwright Jr., executive director of the Arkansas Baptist Convention and former dean of Southwestern's School of Theology; Mrs. Lucille Freeman Glasscock, writer and philanthropist, Corpus Christi, Tex.; W. Boyd Hunt, distinguished professor of theology, Southwestern seminary; Mrs. Clyde Merrill Maguire, writer and homemaker, Jacksonville, Fla.; and Mrs. Lucille Loyd Meadows, Dallas philanthropist and former state Baptist convention student work executive.

Richard A. Jackson, pastor of the North Phoenix (Arizona) Baptist Church, announced plans for the alumni century club which is being established as part of Vision/85, Southwestern's \$25-million capital needs and endowment fund-raising project.

Jackson, chairman of the club's steering committee, urged former students to give or pledge at least \$100 per year for the next four years to become eligible for membership in the organization. A \$2-million goal has been set for alumni in the Vision/85 campaign.

Robert O. Feather, vice-president for external affairs, Baylor University, Waco, Tex., was elected national alumni association president for 1983. Davis L. Cooper, pastor of the University Hills Baptist Church, Denver, Colo., was named president-elect, and John Earl Seelig, vice-president for public affairs at Southwestern, was re-elected secretary/treasurer.



POWERSOURCE PERFORMS — Eight members of the musical-drama team, Powersource, perform at the Baptist Pavilion which was named the top corporate pavilion at the 1982 World's Fair by the *New York Daily News*.

N.Y. paper rates Baptists top corporate Fair pavilion

KNOXVILLE (BP) — The *New York Daily News* has listed the Baptist Pavilion at the 1982 World's Fair as the top corporate exhibit.

The *Daily News* ranked Southern Baptist's pavilion at 6.5 on a scale of 1 to 10, the fourth highest ranking in both the international and corporate pavilion categories. The Korean pavilion was listed first at 8.5, followed by the Chinese (7.5), and the United States (7) pavilions.

The paper cited the Baptist Pavilion as both "entertaining and subtle," and added "you don't have to be religious to enjoy what is taking place." The article applauded the multi-media presentation entitled "The Word is ... Energy," and

stated "the live show featuring a group of spirited singers and dancers called Powersource is excellent."

"This is a testimony to the fact that we have accomplished our purpose of going into the marketplace and presenting the gospel in such a way that the secular press can acknowledge it as being Christian and at the same time recommend it to non-Christians," commented Bill Lee, Southern Baptist Home Mission Board representative to Baptist ministries at the World's Fair.

He added that Baptists came to the fair not only to share a Christian witness, but also "out of the conviction that an explanation of problems and uses of energy is basically a theological question."

"All energy sources come from God the Creator," he said. "And there should be a prophetic voice in terms of the use or misuse of energy."

The Baptist Pavilion is one of more than 30 participating nations and corporations with energy exhibits at the fair. Lee concluded, "It shows that the Christian gospel can hold its own amid corporate and international presentations in an arena such as the World's Fair."

N.Y. Baptists get TV exposure

NEW YORK CITY (BP) — Southern Baptists will have a prime opportunity to explain their work in New York during a television program July 9.

"Pulpit to People," moderated by David H. C. Reed, pastor of New York's Madison Avenue Presbyterian Church, invited two Southern Baptists to project SBC ministry plans in the Big Apple.

Sam Simpson, pastor of Bronx Baptist Church and vice-president of the Bronx Shepherds Restoration Corporation; and George Bullard of Atlanta, consultant with the Southern Baptist Home Mission Board, explained Southern Baptist strategies and clarified some misconceptions about SBC intentions in the city during taping of the half-hour program.

"We hope the program also will allow others to see Southern Baptists in a new light," Bullard said.

The program will air at 10:30 a.m. (EDT) July 9 on channel 11 in New York, and also will appear on 20 cable stations affiliated with the Independent News Network.

MWBTS names Chutes, Kesner

KANSAS CITY, Mo. (BP) — Michael D. Chute, managing editor of *Word and Way*, newspaper of the Missouri Baptist Convention, and his wife, Katherine, have joined the Midwestern Baptist Theological Seminary as consultants of public relations.

The seminary also named Ray H. Kesner to the new position of director of the office of denominational services and alumni affairs, effective July 12.

The Chutes have been approved for missionary appointment to Brazil and are scheduled to be appointed in September. They are enrolled at Midwestern preparing for mission service.

Chute became managing editor of the *Word and Way* in 1978. Before that, he was director of college relations at Southwest Baptist University, Bolivar, Mo., and was an information specialist in the Baptist Sunday School Board's public relations office.

Mrs. Chute was director of communications for the Missouri Division of Community and Economic Development. Earlier she was an advertising copy writer for Broadman Press and was senior copy writer for the United Methodist Publishing House, both in Nashville. She also was an editorial assistant for Baptist Press.

Mrs. Chute is a graduate of William Carey College, Hattiesburg, Miss., and Southwest Missouri State University, Springfield. Chute is a graduate of Missouri Baptist College, St. Louis, Mo., and Oklahoma Baptist University, Shawnee, and has completed course work for a master's degree at Southwest Missouri State University.

Kesner has been pastor of Tower View Baptist Church in Kansas City since 1976 and is director of Midwestern's supervision program for the doctor of ministry degree. In his 26 years in pastoral ministry, he also was pastor of churches in Arkansas and Missouri.

Kesner is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and Midwestern seminary.

Southeastern alumni elect Calvin Metcalf

NEW ORLEANS — More than 500 alumni, spouses, and friends of Southeastern Baptist Theological Seminary heard President W. Randall Lolley report on events and plans for the 31-year-old seminary in Wake Forest, N.C., at a luncheon here during the Southern Baptist Convention.

The alumni also adopted a giving program for the 1982-83 year and elected officers for the 4,822-member alumni association.

Calvin Metcalf, pastor of Central Baptist Church, Knoxville, and a 1960 graduate, was elected president for 1982-83.

Chosen as president-elect was William L. Self, pastor of Wieuca Road Baptist Church, Atlanta, Ga. Other new officers include Lawrence Coleman, pastor of Bellewood Baptist Church, North Syracuse, N.Y., secretary, and Eileen A. Stone, pastoral associate at Vienna Baptist Church, Vienna, Va., director.

The alumni approved a proposal that all gifts by Southeastern alumni during 1982-83 be designated for the planned renovation of the seminary's largest classroom building, to be renamed Theodore F. Adams Hall, in memory of the late pastor of the First Baptist Church, Richmond, Va., who spent ten years as a visiting professor at Southeastern.

Lolley's report included recognition of the significant contribution that newcomers Dean Morris Ashcraft and Professor of Evangelism Delos Miles have made to the seminary community.

SBC registrants probed; Missouri staffer resigns

By Dan Martin

NEW ORLEANS (BP)—A state denominational employee has resigned and four churches have been publicly cited in an investigation into registration irregularities at the 1982 Southern Baptist Convention.

Jim Thomas, church training director of the Missouri Baptist Convention, resigned June 23, at the request of MBC Executive Director Rheubin South, after an investigation revealed Thomas presented false credentials to register as a messenger at the annual meeting of the 13.7-million-member denomination.

Thomas, a member of First Baptist Church of Jefferson City, Mo., was one of 10 persons asked to return ballots and other credentials after it was discovered their churches had more messengers than permitted under Article III of the SBC Constitution which allows a maximum of 10 messengers per church.

In addition to the Jefferson City church, which registered 11 messengers, including Thomas, the other churches publicly cited for having too many messengers were: Second Baptist Church of Memphis, 13 messengers; Riverside Baptist Church of Jacksonville, Fla., 15; and First Baptist Church of Tucker, Ga., 11.

Registration Secretary Lee Porter, of Nashville, reported the 125th annual meeting of the SBC registered the second

highest number of messengers ever, 20,438, second only to the 1978 meeting in Atlanta, where 22,872 messengers registered.

He will write the churches cited since it is not a matter between the SBC and individuals, but between the denomination and churches.

Thomas told the Word and Way, news-journal of the MBC, he was not elected a messenger from First Baptist Church, but his former associate, Gil Brink, was. Thomas said when he heard Brink joined a church in California, where he has accepted a new position, and was no longer eligible to be a messenger from the Missouri church, Thomas signed his pastor's name to a letter certifying he had been elected.

However, Brink notified the Missouri church he could no longer be a messenger and Mrs. Nelson Duke, wife of the pastor, was certified as the 10th messenger. Earlier, the congregation elected her as first alternate.

Pastor Nelson Duke, a member of the

SBC Executive Committee, said he was astonished when the church was cited for violating registration rules. "We had been very careful to elect only 10 messengers and then some alternates," Duke said. "I am truly sorry about the whole affair, but the church was careful to abide by the rules," he added.

In an interview with Word and Way, Thomas expressed sorrow and regret for registering illegally, calling his actions "the most stupid thing I've ever done."

Baptist Press contacted the pastors of the other churches publicly cited for violations.

James W. Hatley, pastor of Second Baptist Church in Memphis, said he "understands and concurs with the action of the Credentials Committee. The error was human, unintentional, and regrettable."

He said the church elected nine messengers, but was told three of them would not attend. Then, four members of one of the church families asked for credentials to be able to attend. The con-

fusion occurred when two of those who said they would not attend in fact did.

In that confusion, Hatley said, the church came up with 13 messengers. The extra three turned in their ballots immediately, all unused. "To make sure we didn't have too many, my wife, my son, and I did not use our ballots either," he said.

H. Edgar Twine, pastor of the Jacksonville church, said the situation was a "misunderstanding which got compounded." He said the church elected 10 messengers and five alternates, but presented credentials to all 15 persons. The action, he said, was to insure that the church had its full allotment of messengers in New Orleans.

When informed of the over-registration, five of the messengers returned their ballots — all unused — and other credentials.

R. D. Mullis, pastor of the Georgia church, said: "I am sorry it occurred. It was innocent."

He said the church "properly prepared" 10 messenger cards, and then a retired minister asked for permission to attend as a messenger. Permission was granted, Mullis said, adding: "My wife and our minister of education's wife relinquished their cards to allow our former pastor and his wife to attend. At the convention, someone told me the man's wife did not come to the convention, so I told my wife that she could register. She did."

"The next day I learned the other woman had registered. Lee Porter called me that night, and at 9:00 the next morning we were at the registration desk. I gave the gentleman there all of the materials. The ballots had not been used."

Porter told Baptist Press the investigation is continuing.

Porter said the matter of registration "is a question of integrity. I am not playing political games or trying to politicize the registration. What I am trying to do is to insure the integrity of the registration and balloting process."

He said he is going to "follow through" with the registration investigation, and that if he uncovers other irregularities, he will "name names" and publicly cite churches.

Midwestern alumni begin new chapters

NEW ORLEANS — Alumni of Midwestern Baptist Theological Seminary, Kansas City, Mo., selected a Georgian as president-elect of the alumni association, honored two other alumni with alumnus of the year awards, and established three new state alumni chapters during the seminary's national alumni luncheon.

Meeting in conjunction with the Southern Baptist Convention, the Midwestern alumni selected James Dubose of Avondale Estates, Ga., as president-elect. Dubose is director of associational missions for the Stone Mountain Baptist Association in Conyers, Ga.

Recipients of the 1982 Alumnus of the Year award are Donald R. Kammerdiener, area director for Middle America and the Caribbean for the Southern Baptist Foreign Mission Board in Richmond, Va., and James A. York, vice-president of Resource Development Inc. in Springfield, Mo.

Reflecting the growth of Midwestern alumni in several states, the seminary recognized the establishment of new alumni chapters in Mississippi, Georgia, and the Northwest states.

Reagan sends lawmakers tuition tax credit proposal

By Stan Hastey

WASHINGTON (BP) — Making good on an April pledge to Catholic educators, President Ronald Reagan has sent Congress a tuition tax credit bill designed to help parents who send their children to non-public elementary and secondary schools.

In a June 22 letter to Vice-president George Bush and speaker of the House of Representatives Thomas P. (Tip) O'Neill Jr., Reagan said "parents who, for whatever reason, are not satisfied by the education available in their local public schools should be able to seek an education better suited to their children elsewhere." Such parents, the president said further, currently bear a "double burden" of paying tuition to private schools while paying taxes for public schools. Reagan's announcement that he was sending the bill to Capitol Hill came during a White House meeting to which about 20 advocates of tuition tax credits were invited. The one Southern Baptist in the group was Edward E. McAteer, president of the Religious Roundtable, a

New Right organization which has lobbied heavily for tuition tax credits, prayer in schools, and other conservative causes. He is a member of Bellevue Baptist Church, Memphis.

Reagan's bill, "The Educational Opportunity and Equity Act of 1982," faces an uphill battle in Congress, where a 1983 budget projecting a deficit of more than \$100-billion was passed June 23. Many members of Congress who have supported the president in his budget and tax cuts have served notice they will not go along with tuition tax credits.

The main reason cited by opponents of the measure is the drain on the federal treasury that tuition tax credits would bring.

Although the Reagan plan would be phased in over a three-year period, some critics have projected that by the third year, 1985, tuition tax credits would cost the treasury as much as \$7-billion.

Taxpayers utilizing the credit would be able to subtract \$100 from their taxes due for 1983, \$300 for taxes due in 1984, and \$500 for 1985 for each child enrolled in a non-public school, provided the credit did not amount to more than one-half the tuition paid.

Seeking to head off criticism that the tax credits would aid segregation academies, the president's bill specifies that no credits will be allowed for tuition paid to schools that follow racially discriminatory policies. Schools would be required to file annual statements with the Secretary of Education under penalty of perjury that their policies do not discriminate on the basis of race.

Chevallier elected as HMB trustee

Hershel Chevallier, pastor of Cumberland Baptist Church, Knoxville, was elected as a trustee of the SBC Home Mission Board during the Southern Baptist Convention in New Orleans, but his name was inadvertently omitted from the June 23 Baptist and Reflector report of trustee elections.

Chevallier will fill the unexpired term of Don Stephenson, Jackson layman, who resigned as an HMB trustee. Chevallier's term will run until the 1985 convention.

Brotherhood suit . . .

(Continued from page 1)

Kelly Jr., attorney for the Brotherhood Commission.

Horton wrote in his order: "The Court, after careful consideration, discredits that part of Mrs. Minor's testimony where she states that she thought she was simply signing the letter to show that she had read it. That part of her testimony is just totally inconsistent with her conduct throughout the settlement negotiations."

"The Court therefore concludes that this settlement, fairly arrived at, with understanding, fully agreed to by Mrs. Minor, constitutes a binding agreement and should be enforced."

He further found that Mrs. Minor "did authorize, agree to, and approved the terms of the settlement" and that the "terms of the settlement agreement were freely, voluntarily, and understandingly consented to by Mrs. Minor." In her suit, Mrs. Minor contended that Haney declined to promote her to division level secretary in 1980, after she refused to respond to what she described as a request for sexual favors on behalf of an associate. It further alleged that Haney, Godfrey, and Smith made public statements questioning Mrs. Minor's mental stability and morality, causing her grave embarrassment and humiliation.

The suit further alleged the "defendants are employed by the Southern Baptist Convention in various positions at the Brotherhood Commission and that the defendants are officials, representatives, agents, servants, or employees of the Southern Baptist Convention."

SBC attorney James Guenther of Nashville, said the SBC, "as a defendant, contributed nothing to the settlement. From the very first, we took the position that the SBC should not be a party to this suit."

Horton's ruling, however, did not speak to that issue.

The ruling, did, however, make permanent an injunction prohibiting parties to the lawsuit from making any public statement on the merits of the case.

Three choral groups cited at Fair festival

JEFFERSON CITY — The Carson-Newman College music department, the church music department of the Baptist Sunday School Board, and the Baptist Ministries for the 1982 World's Fair Inc., have announced the top choirs of the 1982 World's Fair Baptist high school choral festival which was held here June 17-19.

Tabor City Baptist Church of Tabor City, N.C., placed first; First Baptist Church, Mooresville, N.C., was first runner-up; and First Baptist Church of Thomaston, Ga., was second runner-up.

All choirs were adjudicated individually by Louis Ball, Carson-Newman College; Kenneth Hartley, Union University, Ky.; Jackson; and Jerry Warren, Belmont College, Nashville.

All choirs rehearsed on the Carson-Newman campus for the mass choir concert at the Court of Flags of the 1982 World's Fair, which was held June 19. Milburn Price, dean of the School of Church Music at Southern Baptist Theological Seminary, was the guest director of the mass concert.

NEWS ANALYSIS

State paper editorials examine the SBC

By Al Shackleford

Trying to analyze the impact of what Southern Baptists did in New Orleans and what this means to the future of our denomination is not an easy task.

Therefore, I always anticipate the editorial evaluations which my fellow state paper editors write after the SBC adjourns. Printed on this page are excerpts from editorials that have appeared in seven state Baptist papers. There is no significance in this number — except that these are the only ones I have received in the mail at the time this is being written.

The seven state papers are:

- The Alabama Baptist, Hudson Baggett, editor.
- Arkansas Baptist Newsmagazine, Everett Sneed, editor.
- Georgia's The Christian Index, Jack U. Harwell, editor.
- Kentucky's Western Recorder, C. R. Daley, editor.
- Mississippi's Baptist Record, Don McGregor, editor.
- North Carolina's Biblical Recorder, Marse Grant, editor.
- Texas' Baptist Standard, Presnall Wood, editor.

GENERAL OBSERVATIONS

"The 1982 Southern Baptist Convention in New Orleans met under a theme of 'Affirming Christ's Bold Commands.' Most of the messengers had no trouble understanding Christ's commands, but many of the more than 20,000 registered messengers did leave the port city trying to sort out just what else was affirmed in the 125th annual session." (Texas)

"Though disagreement was evident at the 1982 annual meeting, most of the messengers did conduct themselves courteously. Apparently, some would like to have controlled the actions of all the messengers; however, the voting proved once more that no individual can control or speak for all Southern Baptists. This, along with our total commitment to missions and evangelism, shows that we have not veered from our historic roots." (Arkansas)

"Someone observed that the SBC annual meeting is a preachers' convention. We should also remember that the 20,000-plus messengers in New Orleans represent only a fraction of the nearly 14-million Southern Baptists. We do think, however, that the messengers are

representative. Last week's convention made me proud to be a Southern Baptist. It was constructive and inspiring." (Alabama)

"The Southern Baptist Convention is still divided about 50-50, depending on the issue. This came through in vote after vote." (North Carolina)

"The Southern Baptist Convention took several steps to the right in New Orleans. But, in our judgment, they didn't step far enough to mire in the mud of the right-wing ditches. They took a few hesitant steps to the left also, winding up on the right side of the road, but definitely on the high road." (Georgia)

"The suspense is over at least for a while. The 1982 Southern Baptist Convention is history, and we are still together with no formal split in sight.

"As expected the New Orleans convention turned out to be a tug of war between ultraconservatives and moderate elements in the convention. There were no clear winners, but there were clearly some losers — Bold Mission Thrust; mutual trust among Southern Baptists; and the 'sweet, sweet spirit in this place' which we often sing about." (Kentucky)

THE CONTROVERSY

"The complete dynamic of the present struggle within Southern Baptist Convention ranks is somewhat difficult to distinguish, but a part of it has seemed to be an attempt to wrest control of the convention machinery from the established group that has been shaping the direction of the convention." (Mississippi)

"There is a doctrinal dimension in this polarization, but it is far more than a theological debate. It is a struggle for control of the institutional life of the convention. As expected, those in leadership places are resisting the challenge. They are careful in their statements but vote almost in bloc with the moderates.

"From that standpoint more appropriate designations for the two groups would be loyalists and reactionaries, instead of moderates and ultraconservatives." (Kentucky)

"Believing the Bible by Southern Baptists has not been nor is the issue. Nor is the issue over being liberal or conservative. Southern Baptists are conservative and finding a label to describe differing Baptist conservatives is difficult. But whatever the label, the conservative

messengers were divided, and it was over control of the institutions." (Texas)

RESOLUTIONS

"The Southern Baptist Convention must sometime come to grips in thinking of the value, time, place, and procedure for resolutions. Forty-seven resolutions were presented to the Resolutions Committee — an impossible task for that committee and for the convention.

"Among the many resolutions that the convention adopted was a substitute resolution from the floor for openness and letting the people have the names of the Committee on Committees and (from) the Committee on Boards at least 30 days before the convention. Next year the convention should take one step further and change the bylaws.

"The most significant (resolution) was support of President Reagan's prayer amendment to the Constitution. Clarification of the 1962 United States Supreme Court ruling by the Justice Department is needed, but it is doubtful if this can be achieved by the prayer amendment. Putting the state in the prayer-writing business is wrong." (Texas)

"That the convention is swinging toward a more conservative stance is apparent in the resolutions that were adopted in New Orleans. For instance, there was one calling for a Constitutional amendment that would guarantee voluntary prayer in schools and other public places.

"The convention also spoke out in favor of abortion only to save the life of the mother, not mentioning rape and incest, and called for a Constitutional amendment to establish that position. It called for the teaching of scientific creationism in public school regardless of whether or not evolution is taught.

"On the other hand, the convention refused to make a statement in support of Israel, because of its involvement in Lebanon and spoke out against tuition tax credits for parents with children in private schools." (Mississippi)

PRESIDENT BAILEY SMITH

"Outgoing President Bailey Smith should be commended for presiding with an even hand and a loving spirit." (Arkansas)

"Bailey Smith drew resounding hurrahs for his presidential address, one of the most strident rightest messages we have heard in years." (Georgia)

"He (Smith) presided with sincerity, fairness, and wit, but his role in New Orleans was a turn around from that in Los Angeles last year. In Los Angeles his presidential address was conciliatory, his committee appointments were mostly balanced, and his performance in every way was healing.

"Not so in New Orleans! His presidential address was appropriate in theme and pointed Southern Baptists in the right direction, but its tone was inflammatory and accusatory.

"President Smith's appointments constituted an abuse of his office and

betrayed any claim he ever made for a healing role as president." (Kentucky)

"Despite sharp differences at the convention, President Bailey Smith and other leaders were fair in trying to let messengers express themselves." (Alabama)

THE NEW PRESIDENT

"One welcomed move back toward the center was the election of Jimmy Draper as president. In our opinion, he will be a more moderating influence than his two predecessors, Bailey Smith and Adrian Rogers." (North Carolina)

"Jimmy Draper, a conservative champion, is new president. (He) spoke conciliatory and healing language in his first press conference." (Georgia)

"At his press conference, SBC President Jimmy Draper said, 'The most important issue facing Southern Baptists is learning to communicate with each other.' We agree. He obviously meant that we need to learn to communicate with each other in a friendly, meaningful way without imposing our beliefs on others." (Alabama)

"The matter which drew the most attention was the election of a new president. We believe that Draper will serve Southern Baptists well. He is a man of integrity and a great Bible preacher. He expressed the desire to unify all Southern Baptists. Perhaps the area which will be most helpful to Draper as our leader is his excellent spirit. He is gentle, honest, and open." (Arkansas)

"Draper has said that he wants to be a healer in the convention, but it will take more than words to bring it about. There will have to be some bold and courageous moves on the part of Draper in balanced Committee on Committees appointments to do it. He needs the prayers of all Southern Baptists." (Texas)

THE FUTURE OF THE SBC

"Southern Baptists left Los Angeles in 1981 thinking they had turned the corner on a wearisome controversy, but they left New Orleans still standing on the corner.

"And next year, Pittsburgh. May there be no 'we'll get 'em next year' cry but rather that Southern Baptists will get together and get on with the work of the kingdom of God. Affirming Christ's bold commands must go beyond a slogan; it must be put into action." (Texas)

"So the struggle will continue as the pendulum swings back and forth unless we can learn to communicate and continue to cooperate in spite of diversity." (Mississippi)

"There are still no signs of an actual split. In fact, there are signs the struggle may go on for several more years before the reactionaries gain control or stop trying." (Kentucky)

"Owen Cooper, former president of the SBC, said he thinks we 'bottomed out' in New Orleans. If he meant that we are now ready for an upward trend, we agree." (Alabama)

CIRCULATION THIS ISSUE — 77,772

Alvin C. Shackleford, Editor

**Baptist
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Steve Higdon
Assistant Editor

Charlie Warren
Associate Editor

Eura Lannom
Advertising, Subscriptions

Martha Buster
Production Assistant

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

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

Correction . . . Twice in the June 23 issue of the Baptist and Reflector, we incorrectly stated that a resolution passed by the 1982 Southern Baptist Convention opposed the teaching of "scientific creationism" in public schools. This was certainly not the case. The resolution clearly stated, "That the Southern Baptist Convention express our support for the teaching of Scientific Creationism in public schools."

We apologize for this error.

Congressional reaction said mixed on public school prayer proposal

WASHINGTON (BP) — President Reagan's proposed Constitutional amendment on prayer in public schools — introduced as S.J. Res. 199 and H.J. Res. 493 — is drawing mixed reactions on Capitol Hill.

Personal perspective

By TOM MADDEN
TBC executive secretary

Recently, a large part of our nation has been beset by tornadoes and storms. In response to urgent appeals, our Tennessee Baptist disaster van has ministered in Fort Wayne, Ind., and in Marion, Ill., two areas where storms struck.

As I tried to identify with the hurt and suffering in storm-ravaged areas, I read the account of Acts 27 about the tremendous storm which the New Testament calls "Euroclydon" (Acts 27:14). As always, some very apparent observations tumble from God's Word.

One observation is that fair weather does not last. Acts 27:13 states, "The south wind blew softly." Fair weather is interrupted by storms. One does not always stay healthy indefinitely and prosperity does not last forever. The north winds and storms do come.

Another impression is that our human resources are inadequate. The crew lightened the ship by throwing the cargo overboard. They undergirded the ship every way they could, but still their strength and resources were insufficient to guarantee survival.

Human resources are inadequate, but divine resources are adequate. God sent an angel about whom Paul speaks, "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all that sail with thee" (Acts 27:23-24). God's grace is always sufficient, His arm is never shortened, and there is nothing our God cannot do.

One final observation is that as terrible as storms are and while we wish we might never have them, they still offer opportunities of service. This has been underlined in our recent ministry with our disaster van.

A lady from Tennessee called after we had ministered in Fort Wayne, and asked if she could come to our Baptist building and work several days free of charge. When asked "why?" she said, "My family lives in the Fort Wayne area, and your people ministered to them. I just wanted to say 'thanks.'"

Another call came last week from Marion, Ill. A lady said, "I want to thank Tennessee Baptists for helping us. It strengthened our faith, and we're so grateful to Southern Baptists. Will you thank Tennessee Baptists for sharing with us."

I could not help but think that storms do give us an opportunity to witness and to minister. Humanly speaking, I wish we never had storms, but I do know they will come, and when they do, I am grateful for a God that can still send a message, a messenger, and help from heaven. I am grateful for our Tennessee Baptists and their willingness to help.

In the Senate the full Judiciary Committee is expected to hold hearings on the proposal in late July, according to a committee spokesman who said the panel will look at a "broad spectrum" of views on the issue. Senate sponsors of the measure are Judiciary Committee Chairman J. Strom Thurmond of South Carolina and Sen. Orrin G. Hatch of Utah.

However, no action is scheduled in the House of Representatives where Judiciary Committee leaders are opposed to the measure.

Rep. Thomas J. Kindness, who is sponsoring the amendment in the House, is currently seeking to build support by gathering co-sponsors.

An aide to Kindness told Baptist Press that the Ohio congressman is aware of the difficulty faced in moving the measure out of the Judiciary Committee and is anticipating the use of a discharge petition to bring the proposal to the House floor. Such a move would require 218 members of the House to sign the petition.

Maryland church loses tax appeal

WASHINGTON — A Southern Baptist congregation in Maryland failed to convince the U.S. Supreme Court to decide if the state may deny property tax exemption to a residence owned by the church and used by its minister of music.

First Baptist Church, Silver Spring, Md., asked the Montgomery County supervisor of assessments seven years ago to exempt a parsonage housing the congregation's minister of music. The request was denied, setting in motion a long legal dispute that finally ended June 21 with the high court's refusal to review the case.

Attorneys Garland E. Lowe and John W. Baker, both members of the suburban Washington, D.C., congregation, asked the nation's high court to review the case, arguing that "the state has no authority to examine the religious doctrines of a church or to determine ecclesiastical matters for a church."

They argued further that Montgomery County became excessively entangled in their congregation's affairs by an intensive examination into the minister of music's contributions to the "spiritual" needs of the church. They also noted that the county exempts three Roman Catholic parsonages and convents, thus favoring one religion over another.

For its part, the state of Maryland argued in a written brief that denying property tax exemption to an "alleged parsonage" for an "alleged minister" did not interfere with the free exercise of religion nor did the county review of the minister of music's duties to the congregation improperly entangle the state in church affairs.

Further, according to Maryland Attorney General Stephen H. Sachs, the distinction made by the church between its parsonage and Roman Catholic properties was invalid, since "a state may impose different standards of taxation on different classes of property if the distinction rests upon reasonable consideration of the distinctions between those classes as a matter of public policy."

As is customary, the high court did not indicate its reason for declining to review the case.



AWARENESS TOUR — Three Tennesseans visit the first Southern Baptist church in the Northern Plains Baptist Convention during a recent board of directors awareness tour sponsored by the Home Mission Board. Pictured at the Casper, Wyoming, church are (left to right) Bill Sherman, pastor of Woodmont Baptist Church, Nashville; Mrs. Sherman; and Eugene Cotey, pastor of First Baptist Church, Murfreesboro.

HMB appoints 58; names communication associate

ATLANTA (BP) — During its June meeting, the executive committee of the Southern Baptist Home Mission Board appointed 58 persons to mission service, elected a new associate director of the communications division, and heard a report from the board's president that mission gifts are 21 percent ahead of last year.

Wayne Grinstead, the board's director of media production since 1979, was elected to a newly-created position as associate director of the communications division.

Grinstead will assist Communications Division Director Kenneth Day in promotion planning, and organizing, implementing, and evaluating the board's communication effort.

In his report to the board, HMB President William G. Tanner said gifts for the Annie Armstrong Easter Offering for Home Missions had passed the half-way mark of the goal, and were 21.4 percent higher than offerings by June 8 a year ago. So far in 1982, Southern Baptists have given \$12,012,008 toward the \$22-million goal. "These are difficult days economically," Tanner told board members, "but our people are giving more than ever, and I'm grateful."

Newly appointed missionaries include one couple with Tennessee connections.

Wesley R. and Victoria A. Eader, of New Orleans, La., will be church planter apprentices in Medford, Ore. He graduated from Memphis State University and New Orleans Baptist Theological Seminary and taught at Union Baptist Theological Seminary in New Orleans. She also is a graduate of Memphis State

and has been a nurse at two hospitals in New Orleans.

New Orleans alumni celebrate 65 years

NEW ORLEANS — More than 1,600 alumni and friends of New Orleans Baptist Theological Seminary celebrated the 65th anniversary of the institution by honoring distinguished alumni and former presidents at a luncheon here during the annual meeting of the Southern Baptist Convention.

Honored as distinguished alumni were R. Kirby Godsey, president of Mercer University, Macon, Ga.; Dan C. Hall, director of the church music department, Mississippi Baptist Convention, Jackson; and James B. Henry, pastor of First Baptist Church, Orlando, Fla., and 1981 president of the Southern Baptist Pastors' Conference.

Two of the four living former presidents of New Orleans seminary received plaques citing their years of service to the school. Honored were Duke McCall, chancellor of Southern Baptist Theological Seminary, Louisville, Ky.; Grady C. Cothen, president of the Baptist Sunday School Board, Nashville; and Landrum P. Leavell, current president of New Orleans seminary.

Chosen to lead the New Orleans seminary national alumni association were Don Wainwright of Woodmont Baptist Church, Mobile, Ala., president; Charles Harvey of Sunset Acres Baptist Church, Shreveport, La., president-elect; Tom Monroe of Oakland Heights Baptist Church, Longview, Tex., secretary; and Rob Norris, Westminster, Colo., treasurer.



World's Fair prayer requests

This week pray for...

—the visiting puppet teams who will perform at the Second Creek park on the World's Fair site.

—the Tennessee BSU puppet team, PuppetPeople, that God will give them additional opportunities to witness of their faith.

—these choirs which will sing at the Baptist Pavilion: June 30, First Baptist Church, Spartanburg, S.C.; July 1, First Baptist Church, Concord, Tenn.; July 2, First Baptist Church, Lake City, S.C.; July 3, River Street Baptist Church, Anderson, S.C.; July 5, First Baptist Church, Lakeland, Fla.; July 6, Lone Oak First Baptist Church, Paducah, Ky.; July 7, Abilene Baptist Church, Martinez, Ga.; July 8, First Baptist Church, Bonifay, Fla.; July 9, Campbellsville (Ky.) Baptist Church.

Baptist churches respond to human crises

NASHVILLE (BP)— Southern Baptists are increasing their response to human needs caused by the current social and economic crisis in the United States, according to Foy Valentine, executive director of the Southern Baptist Christian Life Commission.

Valentine, who surveyed several Southern Baptist pastors, said the response is not to Reaganomics but to the demands of the Christian gospel for ministry to the needy and advocacy for the poor.

"Some Southern Baptists, Republicans and Democrats, agree with President Reagan's economic and social goals, while some Southern Baptists — Republicans and Democrats — disagree with those goals," Valentine said. "But all Southern Baptists believe in sharing the good news of God in Christ, including the good news of food for the hungry, clothes for the needy, health care for the sick, advocacy for the powerless, and justice for the oppressed."

"The (Southern Baptist) Home Mis-

sion Board ministers to urgent human needs through about 500 skilled and compassionate minister-missionaries and social workers, but the main line Southern Baptist work in meeting human needs is the local church," he said.

Wayne Dehoney, pastor of Walnut Street Baptist Church in downtown Louisville, Ky., told Valentine that his church for 15 years has budgeted money for feeding the hungry, but now church members bring food once a month to the church's food closet. The church also maintains a clothing service run by 12 older women of the church who clean, size, and recondition the clothing. The church also utilizes two large houses for drug and prison rehabilitation services for 28 women and 30 men.

"Church members have made available two farms on which these people can work to raise livestock and crops," Dehoney said.

"Two months from now the church will break ground for another high-rise facility for the aging which will include apartments, 60 nursing beds, and security guaranteed by the church for life," he added.

First Baptist Church of San Antonio, Tex., has established a kind of employment office. Pastor Frank Pollard said the church's business manager maintains a clearinghouse where church members with employment openings can be matched with people out of work who call the church.

Pollard said the church has established a special interest-free loan fund for the unemployed, and some unemployed persons are being hired for various jobs around the church properties. The workers are paid \$6 an hour which can be used for necessities or to repay the interest-free loan from the special fund.

"An airline pilot who has just lost his job and whose retirement funds also now appear to be totally lost is involved in this program," Pollard said.

Two social case workers, directed by R. B. Cooper, the church's Christian social minister, work in the church's community ministries building giving the needy a place to clean up, eat, and stay for up to three months. The workers also administer tests and provide evaluation, recommendations, and counseling for those who are ready for employment or who are suddenly unemployed and are forced to make mid-life career changes.

Pastor Neal Jones of Columbia Baptist Church, Falls Church, Va., in suburban Washington, D.C., told Valentine that his church is heavily involved in work with immigrants and refugees. One member who operates a moving and storage company makes his warehouses available for

storage of whole houses of donated furniture until it can be utilized by the church's social action committee.

The church is teaching one Vietnamese woman to be their assistant church hostess even though she cannot yet speak English. Every Wednesday the church transports about 120 people to English classes taught by church volunteers.

The church also works with a number of mildly retarded persons, paying their salaries so they can get work experience and move toward self-support. The church also enlists and trains college-age young people to work in children's day camps.

Kenneth Chafin, pastor of South Main Baptist Church in Houston, Tex., says his church has for many years been heavily involved in providing social services through Baptist colleges, children's homes, homes for the aging, and youth camps. Now, however, the church is responding to new needs with additional programs.

It now sponsors a health clinic for indigents that is staffed by church members who are medical professionals. It ministers to poor who are not eligible for health care from any government or private program and to immigrants who cannot get help from an organized charity.

Chafin said the clinic was started by a church member, a Spanish-speaking cardiologist, who himself immigrated from Peru.

A South Main member directs the church's immigrant counseling service. The black lawyer, an immigrant from the Caribbean, works with other church volunteers to provide legal services for \$10 which would cost \$1,000 through a law office.

Says Valentine: "It is the conviction of the Christian Life Commission that the government itself has a constitutionally mandated role and responsibility in providing for the 'general welfare' and in meeting human needs of the nation's most needy and vulnerable citizens. This role and responsibility must not be permanently abdicated. In the meantime, however, it is heartening to know that Southern Baptists are responding to the mandate of the gospel."



FEMALE ALCOHOLISM — "Alcoholism has risen sharply among younger women in the last decade and may affect many women's lives even more negatively than men's, according to a survey of treatment and counseling centers by Redbook magazine. The survey, which received responses from 62 agencies in 28 states that have worked with more than 11,000 alcoholic women in all, found that excessive drinking may have more severe physical and social effects on women than on men, and that women who are alcoholics are more likely to remain undetected.... Women are more often dismissed from jobs than men when their alcoholism is discovered, and men are more likely to abandon alcoholic wives, according to the survey. The findings come at a time when membership of women in Alcoholics Anonymous is the highest ever and when 2 out of every 3 women use alcohol, according to a 1981 Gallup Poll." (NEW YORK TIMES, 5/18/82)

Probe reveals 150 church sites as potential for New York City

NEW YORK (BP)— A marathon search has yielded more than 150 possible new church sites for Metropolitan New York Baptists.

Teams of church extension consultants, local pastors, associational leaders, and seminary students "probed" the 26-county association recently to pinpoint areas lacking Southern Baptist ministries. As a cooperative effort between the Southern Baptist Home Mission Board, the Baptist State Convention of New York, Metropolitan Baptist Association, and Southeastern Baptist Theological Seminary, 26 three-member teams

scouted the counties, noting current and projected housing and industry, the number and types of churches, and socioeconomic factors impacting the area. Teams also contacted local planning agencies and received census data and maps illustrating present and future land use.

The results, said Nelson Tilton, associate director of HMB church extension division and director of the new work probe, revealed 152 potential sites for starting new churches in an area encompassing more than 18-million people. Presently only 145 churches or chapels offer Southern Baptist witness to the area.

"The probe gives us a sense of direction," said DeLane Ryals, director of church extension for Metropolitan association. The association has set goals to begin 25 new churches within the next two years, and 61 churches within five years, he said.

Tilton added the probe not only gave direction to the association, but also will assist Southern Baptists in reaching a convention goal of 50,000 churches by the year 2000. Southern Baptists have averaged beginning one church per day since 1845, he stated, but to reach the convention's new goal, Southern Baptists must now begin two churches per day.

Probers outlined "high priorities" ranging from language missions among Spanish-speaking residents in an impoverished New Jersey community to incorporating congregational worship into two existent Manhattan Christian social ministry centers.

Using probe results, the associational missions committee will propose sites for the first 25 new churches. Existing Southern Baptist congregations near proposed sites will sponsor the new works, with personnel and financial support supplied by the association, the state convention, and the Home Mission Board.



Self

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

The Constitution of the state of Tennessee begins with a Declaration of Rights as its first article. The 34 sections of this article mirror the Bill of Rights of the United States Constitution and other amendments and Constitutional statements.

Section III of Article I of the Tennessee Constitution reads:

"That all men have a natural inalienable right to worship Almighty God according to the dictates of their own conscience; that no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any minister against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience; that no preference shall ever be given, by law, to any religious establishment or mode of worship."

Section IV prohibits a religious test as a requirement for public office.

But there appears to be some contradiction in the Constitution. Part of the problem was corrected in 1978. The difficulties are found in Article IX on disqualifications.

Section I of Article IX declared a minister of the gospel ineligible for a seat in either house of the legislature. The United States Supreme Court invalidated this section on April 19, 1978. Section II of Article IX reads: "No person who denies the being of God, or a future state of rewards and punishments, shall hold any office in the Civil Department of this State."

Doesn't Article I, Section IV, which prohibits a religious test for public office, render Article IX, Section II unconstitutional?

New lesson writers named

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

Marshall C. Gupton Jr., pastor of First Baptist Church, Camden, will write the Bible Book Series commentary; and Jerry A. Songer, pastor of Central Baptist Church, Chattanooga, will write the Life and Work Series commentary. The first lessons for both writers appear in this issue of the Baptist and Reflector.

Before becoming pastor of the Camden church, Gupton was pastor of North Springfield Baptist Church, Springfield, for six years. Active in Baptist life, he is a member of the Executive Board of the Tennessee Baptist Convention, and served as secretary of the Tennessee Baptist Pastors' Conference in 1981.

A native of Chattanooga, Gupton is a graduate of the University of Chattanooga and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Pastor of the Chattanooga church since 1976, Songer was previously the pastor of Central Baptist Church, Waycross, Ga., for six years. Before that he had been pastor of Tennessee Baptist churches in Cleveland, Greenbrier, Huntland, and Mitchellville. He has served on the Tennessee Baptist Executive Board and as moderator of the Hamilton County Baptist Association.

Born in Illinois, Songer is a graduate of Belmont College, Nashville; Southern Baptist Theological Seminary, Louisville, Ky.; and Southeastern Baptist Theological Seminary, Wake Forest, N.C.

TenneScene

LEADERSHIP . . .

Dan Hanson accepted a call from Central Baptist Church, Chattanooga to come as minister of music, a ministry he began June 1. Hanson previously ministered at First Baptist Church, Ellijay, Ga.; Mount Vernon Baptist Church, Atlanta, Ga.; First Baptist Church, Hazelhurst, Ga.; First Baptist Church, Blakely, Ga.; and Parkway Baptist Church, Lexington, Ky. He has led several music seminars and performed with various groups, including the Georgia Symphony. A native of Lexington, Ky., he is a graduate of Eastern Kentucky University, Richmond, Ky. The pastor of the Chattanooga church is Jerry Songer.

Ridgedale Baptist Church, Chattanooga, called Mike Vaughn as summer minister of youth. The pastor of the church is William E. Owens Jr.

Brownsville Baptist Church, Brownsville, called Ralph Brown as minister of music and youth. Brown will come to the church in July from Balmoral Baptist Church, Memphis, where he is minister of youth and activities. The pastor at Brownsville is H. K. Sorrell.

Toni Lee Simmons accepted a call from First Baptist Church, Greenfield, to come as summer minister of youth. Miss Simmons, of Morristown, is a graduate of Walter State Community College in that city. Bob Elliott is the church's interim pastor.

West Lonsdale Baptist Church, Knoxville, called Tim Hensley as its summer minister of youth. Hensley, a senior at Carson-Newman College in Jefferson City, comes to the church from the membership of Bearden's Central Baptist Church, Knoxville. Bruce D. Robinson is the pastor at West Lonsdale.

Mike Roberts resigned as minister of music at First Baptist Church, Benton. James Hickey is the pastor of the church.

Grandview Baptist Church, Maryville, called James M. Windham as interim pastor, a ministry he began June 20. Windham, a two-time former pastor of the church, retired from the ministry in 1979 while serving First Baptist Church, Silver Spring, Md.

Round Victor Baptist Church, Watertown, called Vicktor Buhler as associate pastor and minister of youth for the summer. Buhler is a student at Union University, Jackson. The pastor of the church is Jim Manley.

David John Hailey accepted a call from First Baptist Church, Waverly, to come as associate pastor. A native of Chillicothe, Ill., Hailey is a graduate of Union University, Jackson, and is enrolled at Southern Baptist Theological Seminary, Louisville, Ky. He was ordained May 31 by the church, with its pastor, Maurice Coleman, and Chuck Summers of Louisville, Ky., participating in the ordination service.

Bell Avenue Baptist Church, Knoxville, called Roger Cowen as minister of music, a position he begins in July. Cowen is presently minister of music at First Baptist Church, Martin. Lloyd Bardowell is pastor at Bell Avenue.

Ronnie Huskey has resigned as pastor of Lebanon Baptist Church, Gatlinburg.

Sharon Baptist Church, Knoxville, called Buddy Harrell as summer minister of youth. Harrell is a graduate of the University of Tennessee, Knoxville, and a student at Southern Baptist Theological Seminary, Louisville, Ky. James E. Robertson is the church's pastor.

Steve Davis submitted his resignation as pastor of Shady Grove Baptist Church, Paris, which was effective May 30.

Eddie Barham accepted a call from First Baptist Church, Donelson, to come as its summer minister of youth. The pastor of the church is Ralph Harris.

Robert Hooks resigned as pastor of Ebenezer Baptist Church, Dunlap, effective June 13.

REVIVALS . . .

Pond Grove Baptist Church, Rockwood, was led in revival June 6-13 by Evangelist Wade Clemons of Morristown. Pastor Frank Kirby reported 17 professions of faith and 40 rededications.

Carlos Walker, pastor of Eastwood Baptist Church in Cookeville, led New Home Baptist Church, Baxter, in a revival May 24-30. Mont E. Hooper, pastor of the Baxter church, reported one profession of faith and several rededications.

A youth revival was held May 27-30 at Fort Hill Baptist Church, Knoxville, where Michael David Singleton is pastor. Richard E. Loveday, pastor of Shady Grove Baptist Church in Newport, was the evangelist, and Mark Loy, minister of music at Jackboro's First Baptist Church, led the music for the services. The church recorded four baptisms, one new member by letter, and 28 rededications.

A May 21-23 youth-led revival at Northport Baptist Church, Newport, was conducted by Kenny Rains, program assistant in the Brotherhood department of the Tennessee Baptist Convention. The church recorded one profession of faith and many other decisions. Gene Bohner is the pastor of the church.

Murrell Isom led Caney Creek Baptist Church, Cosby, in a recent revival. Pastor Horace Davis reported nine rededications as a result of the services.

Bible Grove Baptist Church, Jackson, recorded eight professions of faith and several rededications as a result of its revival April 30 through May 9. Bill Maxwell of Memphis was the evangelist; Lewis Parrish is the church's pastor.

PEOPLE . . .

Ardmore Baptist Church, Memphis, ordained Billy Skinner to the gospel ministry June 13. Norris Smith is the pastor of the church.

Mr. and Mrs. D. Talmage Edwards were honored on the occasion of their 60th wedding anniversary June 12 at Park Avenue Baptist Church, Memphis. The Edwardses are members of the church, where Bill Belva is pastor.

Lee J. Trussell, the father of former Tennessee pastor Reuben Trussell, died June 11 in Memphis. Lee was 70 and a member of Leawood Baptist Church, Memphis.

Zeke Craft was ordained May 23 as a deacon of Parrans Chapel Baptist Church, Bolivar. Doug Baker is the church's pastor.

Providence Baptist Church, Crockett Mills, ordained Garvin Ferguson, Donald Revelle, and Richard Walker as deacons May 30. Guest speakers for the ordination service were Dan Redmond of Lilbourne, Mo., and Max Walker of Newbern. John Poor is the pastor of the church.

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Harris Clark, Allen Rogers, John Shands, Steve Simpson, and Don Woodruff were ordained May 23 as deacons of Ellendale Baptist Church, Ellendale. The pastor is James D. Witherington.

Woodland Baptist Church, Jackson, ordained Joe Countiss to the gospel ministry May 19. Bob Ervin is the pastor of the church.

David Gilland was licensed to the gospel ministry by Wilsonville Baptist Church, Newport, of which he is a member. The church's pastor is Robert L. Galloway.

Charles Carr and Crit Sanders were ordained into the deacon ministry of Calvary Baptist Church, Humboldt, June 6. Clyde Crocker is the church's pastor.

Mr. and Mrs. John Cawood celebrated their 50th wedding anniversary recently. The Cawoods are members of Washington Pike Baptist Church, Knoxville.

World's Fair Rental

One 2 bedrooms, kitchen, bath \$50 per night; one 2 bedrooms, kitchen, living room, bath \$60 per night. Each has A/C, TV, 1½ miles from Fair; one-half block to city bus. Ron Hutchens, (615) 922-8148.

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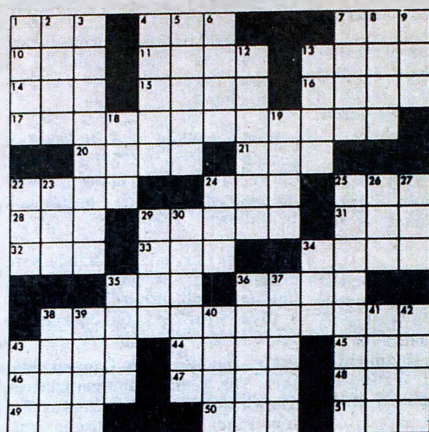
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Bible Puzzle

Answers on page 10



ACROSS

- 1 O.T. book: abbr.
4 Gopher's organization: abbr.
7 "is — for the kingdom" (Luke 9:62)
10 Mountain in Crete
11 Show stopper at the opera
13 Siela
14 "a righteous —" (Jas. 5:16)
15 "the city — again" (1 Ki. 1:45)
16 Crown receiver (Zech. 6:14; poss.)
17 Made broad (Matt. 23:5)
20 Mound
21 — in the bud

- 22 Plant (Job 8:11)
24 Possessive pronoun
25 Child's plaything
28 Ballad
29 The sheriff's men
31 Crested hawk parrot
32 Units of measure: abbr.
33 World War II agency: abbr.
34 Raiment (Ezek. 16:13)
35 The Matterhorn
36 Seaports: abbr.
38 The law (Gal. 3:24)
43 Ruler of Edom (Gen. 36:32)
44 Esau's mount (Gen. 36:8)
45 Artificial language
46 City (Josh. 15:52)

- 47 Consumes
48 Metric weights: abbr.
49 Moisture
50 River in Scotland
51 One who receives: suffix, pl.

DOWN

- 1 Flaccid
2 Canaanite woman (Gen. 36:2)
3 "in —" (Acts 27:20)
4 Mount (Hab. 3:3)
5 "riches of his —" (Eph. 1)
6 Incorrect contraction
7 "— these things" (1 Tim. 6)
8 Suffix for Christ and Arab: pl.
9 Recipe abbr.
12 T-men
13 "in a — with Zebedee" (Matt. 4:21)
18 Box
19 "he that shall — to reign" (Rom. 15:12)
22 Tsetse, for one
23 Young boy
24 O.T. book: abbr.
25 "to come at —" (1 Cor. 16)
26 Fuel
27 Sariah
29 Marco —
30 "that — themselves" (2 Tim. 2:25)
34 Basin and Bourbon: abbr.
35 He had 70 sons (2 Ki. 10:1)
36 "I will — the shepherd" (Mark 14:27)
37 Analyse a sentence
38 Withered
39 Talon
40 Metal
41 Rim
42 Flag maker
43 Not good

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Interpretation

The crisis of this world

By Herschel H. Hobbs

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).

The Greek word translated "condemnation" (KJV) is krisis, our "crisis." It denotes the act of judging. It may refer to the final judgment or to judgments within the context of history. It is used of a judgment against someone, so "condemnation."

Arndt and Gingrich (Lexicon) comments on its use in John 3:19. In addition to the senses of "judgment" and "condemnation," it has "the clear connotation of 'separation, division'... The

'judgment,' which is operative here and now, consists in the fact that men divide themselves into those who accept Christ and those who reject Him."

"Light" and "darkness" are synonymous with "righteousness" and "evil." Christ is the very embodiment of righteousness; Satan is the essence of evil. The crisis is that Christ has come into the world. We must choose between Him and Satan. Because evil men love or choose Satan and darkness, they reject Christ and light (John 1:8-12). Those who reject Christ are under judgment and condemnation.

So Christ is the standard which divides people into the saved and the lost. At His return, this will become a fixed state (Matthew 25:31-33).

But your crisis is now! How will you react to it?

Foundation

Security, service

By Jonas L. Stewart

Several years ago a retired school teacher from an east Tennessee county gave several thousand dollars in trust to the Tennessee Baptist Foundation. She also prepared her will making that same trust the beneficiary of most of her estate upon her death. She now lives in a nursing home where she says adequate care is provided.

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Devotional

Follow the leader

By Steve Murphree

When I was growing up, to prove how tough and rough we were, we would play a game we called, "Follow the leader."

One of our gang would be designated as the leader and we would follow him and do what he did.

Sometimes we did things that were foolish and dangerous. I remember one incident that caused a friend of ours to break his arm. We tied a rope to the rafter of an old barn. After we had done that, we climbed to the loft and would swing out and drop to the ground. Everyone was successful — that is, except Joe. Joe slipped and fell and broke his arm. It was not a good game to play.

Let me tell you of One you can follow. Jesus said, "I am the Good Shepherd. My sheep know Me and I know them. They hear My voice and follow Me."

When I first began to think about those verses, they were strange to me for I knew nothing about sheep or shepherds. Later I learned that the sheep follow the shepherd. I remember how it was on the farm when my dad and I would "bring the cows in," as he would call it. We would have to go all over the woods and pasture and make the cows go to the barn.

The sheep follow their shepherd. The shepherd goes before the sheep making the way to follow clear and safe.

That is exactly what Jesus Christ does for us if we just commit our lives to Him. He goes in front of us to make the way clear and safe. So, if you want to follow the Leader, follow Jesus. He is The Leader.

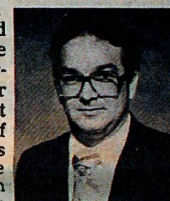
—Steve Murphree is pastor of Mt. Hermon Baptist Church, Clarksville.

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Evangelists vote transfer of authority to officers

NEW ORLEANS — After a marathon 12-hour session spiked with fiery preaching, boisterous singing, and frequent calls for evangelists to "stand by God's inerrant Word," the Conference of Southern Baptist Evangelists ended on a high note of harmony, averting a bitter battle which had threatened to divide the 350-member association.

Controversy which had festered in recent months over the issue of who should control the conference was resolved when members ratified by a three-to-one vote a new slate of bylaws transferring major responsibilities from the conference's executive director to its elected officers.

Alumni of Southern welcome Honeycutt

NEW ORLEANS — A record gathering of 1,619 alumni and friends of Southern Baptist Theological Seminary welcomed new President Roy L. Honeycutt, saluted two retiring faculty members, honored three alumni, and chose Georgia Pastor Peter Rhea Jones as president-elect of the seminary's national alumni association.

Honeycutt, who succeeded Duke K. McCall as president of the Louisville, Ky., seminary on February 2, reviewed for the luncheon guests his plans for two new campus buildings and the development of special centers focused on preaching, family ministries, evangelism, and the ministry.

Honeycutt said the seminary would proceed immediately to seek funding for \$1.2-million expansion of facilities for the School of Church Music, and to draw plans for a multi-purpose campus family life center with space for recreation and student activities.

Alumni of the Year citations were presented to Eugene L. Hill, retired missionary to China and administrative officer of the SBC Foreign Mission Board, Richmond, Va.; John H. McClanahan, pastor of First Baptist Church, Pine Bluff, Ark.; and G. Allen West, emeritus executive director of Long Run Baptist Association, Louisville.

James C. Cammack, pastor of Snyder Memorial Baptist Church, Fayetteville, N.C., was installed as the new alumni president, succeeding J. Altus Newell, pastor of St. Matthews Baptist Church, Louisville, who presided at the luncheon.

Jones, who will serve as national president during the seminary's 125th anniversary year in 1984, is pastor of First Baptist Church, Decatur, Ga. He is a former professor of New Testament at the seminary.

The vote on new bylaws was called after Evangelist Sam Cathey of Hot Springs, Ark., pled with conference members to "refrain from tarnishing the unified spirit of our conference and eroding our credibility among our fellow Southern Baptists." His successful motion to vote without debate was later credited with "bathing this conference in a spirit of unity" by Jim Wilson, an Orlando, Fla., evangelist and newly-elected vice-president of the group.

The conference had also been troubled by charges accusing president Freddie Gage of Fort Worth, Tex., of manipulating the conference as a "political machine" to garner support for conservative causes centered around the issue of Biblical inerrancy.

Gage responded by vowing to "fight liberalism until all the blood is drained from my body," and declared, "If you don't like Paige Patterson (president of Criswell center for Biblical Studies in Dallas — a conservative leader), then I don't want to be in the same conference with you."

Rick Scarborough of Nacogdoches, Tex., elected to succeed Gage as president, described the conference's purposes as being "for fellowship and for speaking to issues concerning all evangelists." But he added, "Before we can shake this convention, we must allow God to shake us and we must make peace with each other."

Other officers elected include Rudy Hernandez of Dallas, secretary-treasurer; Tennessean Lee Castro of Mt. Juliet, music director; Lonnie Parsons of San Antonio, Tex., assistant music director; Harold O'Chester of Austin, Tex., pastor advisor; and Felix Snipes of Atlanta, Ga., parliamentarian.

Tennessean Bill Stafford of Cleveland, a speaker at the meeting, declared, "I don't come to the Bible to find discrepancies, but to look for Christ."

Tennessee churches, associations noted for Distinguished WMUs

NEW ORLEANS — Forty-two Southern Baptist churches and 13 associations in Tennessee were recognized during the national meeting of Woman's Missionary Union here June 13-14.

Named as Distinguished Church WMUs were Armona Baptist and Calvary Baptist, Alcoa; Piney Grove Baptist, Ardmore; Brownsville Baptist, Brownsville; Butler Baptist, Butler; East Ridge Baptist, Ridgedale Baptist, and Spring Creek Road Baptist, Chat-

tanooga; Pleasant View Baptist, Clarksville; First Baptist, Dover; Greenwood Baptist, Doyle; First Baptist, Humboldt; and Central Baptist and Southside Baptist, Johnson City.

Also, named were First Baptist and Indian Springs Baptist, Kingsport; First Baptist and Shop Springs Baptist, Lebanon; Beech Grove Baptist, Louisville; Mt. Pelia Baptist, Martin; Broadway Baptist, Dotson Memorial Baptist, East Maryville Baptist, Everett Hills Baptist, Grandview Baptist, Monte Vista Baptist, Oak Street Baptist, and Unity Baptist, all of Maryville.

Other Distinguished Church WMUs were Audubon Park Baptist, Union Avenue Baptist, and Whitehaven Baptist, Memphis; Northside Baptist, Milan; First Baptist, Morristown; Brown Springs Baptist, Mosheim; Woodbury Road Baptist, Murfreesboro; Belmont Heights Baptist, Nashville; and Mt. Pisgah Baptist, Niota.

Others included Pine Orchard Baptist, Oakdale; Cedar Fork Baptist, Philadelphia; First Baptist, Smithville; Pleasant View Baptist, Talbot; and First Baptist, Woodbury.

Distinguished associations cited were Big Hatchie, Bradley, Chilhowee, Clinton, Cumberland, Gibson, Knox, Madison-Chester, New Duck River, Riverside, Robertson, Salem, and Stone.

Golden Gate alumni name alumnus of year

NEW ORLEANS — Allen Edward Schmidt, coordinator of Canadian work for the Northwest Baptist Convention, was honored here as alumnus of the year for 1982 at a luncheon of the Golden Gate Baptist Theological Seminary Alumni Association, held during the annual meeting of the Southern Baptist Convention.

In a business session, Wayne Reynolds of Escondido, Calif., was elected president of the association for 1982-83, and Wayne Nolen of Sacramento, Calif., was chosen president-elect.

The association voted its first meritorious service award to Eugene V. England, vice-president for business affairs at Golden Gate seminary.

William M. Pinson, Jr., out-going president of the seminary, presented a report on Golden Gate's progress during the past year, projected programs for the future, and thanked the alumni association for its support.

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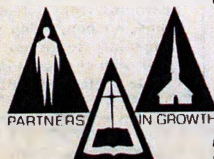
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BIBLE BOOK SERIES

Lesson for July 4

Lord of history

By Marshall C. Gup-ton Jr., pastor
First Baptist Church, Camden

Basic Passage: Psalm 68

Focal Passages: Psalm 68:1-12, 19-20, 34-35

Is God's power enough to fuel and energize your life? Many of us find a real power failure in our lives from day to day in spite of the fabulous claims we make for our belief in God. Power has always been important to religion. Psalm 68 claims power for God.

Power is a central issue in our world today. The power that captures our attention may be military power. We watched as England and Argentina flexed their muscles like weight lifters at an olympic meet. The world watches with great fear as America, Russia, China, and Japan race for deadly superiority. How much power can we stand?

Other kinds of power affect our world. Political power entices, or corrupts, or at least touches all of our lives. Too many disciples have sold out their values as quickly as Judas to obtain this power. Economic power manipulates the stock market. We pray for new medical power which will provide a cure for arthritis, blindness, heart trouble, or cancer.

Still modern man finds himself in need of another kind of power. We want power which brings wholeness and peace. We look for sources of power which promise blessings physically, emotionally, and spiritually. If we think this is too much to promise, we are out of step with Psalm 68. The psalmist proclaims power that urgently moves us toward the new creation.

This power is the irresistible superiority of God.

This poem has stumped most of the experts in classifying it. Probably it reflects a great procession of Israel's worshipers coming to the worship area to observe one of the great festivals. The worshipers believed they were calling God to come in His power. His presence would again insure the victory of salvation.

"Arise!" comes the call. It is the signal that Moses gave in lifting up the ark when Israel broke camp for the wilderness march. In the spiritual mind, the worshipers saw God coming down from Mt. Sinai and taking His place on the mercy seat of the ark of the covenant. When God appears, His irresistible superiority takes over. When God appears, men are faced with selection or separation. To select the wicked is to

choose judgment and destruction. To select the righteous is to choose joy and salvation. The adversary's strength is no more than smoke in the wind. All other alliances melt like a candle exposed to heat.

Jonah found out about the irresistible superiority of God. Many a man has "bought his ticket to Tarsus." We cannot resist to our profit. Pharaoh decided to resist Yahweh. He found his country destroyed and his heritage lost. We can join the psalmist in saying "Our Lord is the God of power, irresistible power."

This power makes the barriers of space and time insignificant.

God moves as one riding upon the clouds. When God stands up, His enemies go down. Where God's foot steps, the earth shakes. When His head goes up, it pierces the clouds and rain bursts forth. The chariots of God are vast in number and power.

The modern mind places many barriers on God. We want Him to be consistent in our thought. Here His power shows opposite qualities like tenderness and terror, compassion and vengeance, generosity and partisanship at the same time. When there was nothing, God transcended it and created the world. That is power! When Jesus died, God transcended it and brought Him forth in resurrection. That is power!

When the family of God gathers it may seem like just another Sunday, then God transcends it and suddenly we know our God is real. His power touches our lives in a personal way.

This power takes history into the control of God.

The psalmist is convinced that there is a unique Holy history. In our time the relationship of historical events is seen in varying patterns. Some see history as circular, others as evolutionary, and many as left to fate.

God declares that history is under His control. He was there in Egypt and Babylon. We must declare that He was there in World War II and Vietnam.

The truth is that He shall always have control of history until "every knee shall bow and every tongue confess that He is Lord." As the Lord of history, God manifests at least six roles in the Psalm. He appears as destroyer, protector, giant, warrior, saviour, and worshiped one. These roles do not combine into one unitary concept any easier than the Trinity, but they are authentic.

Our ultimate victory rests in knowing the God Who is in control. Now we can come with assurance like the psalmist and say "Our God gives strength and power to His people."

"Blessed be God." His power is enough for me.



Gup-ton



Tilley

UNIFORM LESSON SERIES

Lesson for July 4

Onesimus: slave, brother

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

Basic Passages: Colossians 4:7-9; Philemon

Focal Passage: Philemon 8-20

Philemon is such a short letter that we lack certainty about many things concerning its circumstances. (1) Was Philemon or Archippus the owner of Onesimus (vv. 1,2; Colossians 4:17)? (2) Was the owner from Colossae or the nearby city of Laodicea (Colossians 4:15-16, if the latter case is true, Philemon may be the mysterious letter to the Laodiceans)? (3) Was Paul in prison at Rome or somewhere else, possibly Caesarea or Ephesus?

Although interesting theories have been advanced on these matters, such issues are non-essentials. We have much greater certainty concerning the essentials. Onesimus was a runaway slave who found Christ in his fugitive condition. His name meant "useful" or "beneficial." Before he met Christ, he was a useless slave to his master. As a Christian returnee, he was a useful brother to his master and a useful son to Paul.

A useless slave

As a slave, Onesimus had fled from his master's service, going to the city of Paul's imprisonment. Verse 17 seems to imply that he had absconded with the master's money or property, although Paul seems by no means sure about it and may as well have been referring to the time lost from his master's service.

In his fugitive state, he had proven useless to his master. For him to be useless meant that he was failing to live up to his name (see above). Both as a slave and as a man without Christ, he was kept from being all he was meant to be. As a slave, he suffered brutalizing restraint from the freedom he was made to exercise. As a man without Christ, he was deprived of the dynamic which enables us to rise above the crippling restrictions that we experience because of sin in our lives.

A useful brother

"Formerly he was useless to you but now he is indeed useful to you..." says Paul (v. 11) as he sends Onesimus back. Because of his new relationship to Christ, Onesimus has been changed from useless to useful. He is now ready to live up to his name, to be all he was meant to be.

But that is not the only change that has come about in Onesimus' life. Paul sends him back "no longer as a slave but... as a beloved brother..." (v. 16). This is the case because both Philemon (vv. 4-7) and Onesimus are in Christ. To be in Christ and to have God as father means that brotherhood with others who also

have God as father in undeniable.

This new reality of brotherhood would eventually undermine the institution of slavery. For whatever reason, Paul did not attack the institution of slavery. Among the reasons are perhaps the following: Individuals like "citizen power" in a non-democratic empire. The institution was firmly entrenched in Roman society and, according to Paul's belief, the end-time was near and the time short. Paul did not want the heavy weight of subversiveness about the neck of the church for the short time they had for evangelizing the world. It was not like an explosive but like heaven that they were to change the world.

Although he neither directly attacks slavery nor asks for the emancipation of Onesimus, it is clear in reading the letter that he wants and hopes for his freedom. This letter has been called "the broadest hint in history." He wants Philemon to do the right thing but he wants him to do it not "by compulsion but of your own free will" (v. 14). Therefore he appeals to him rather than commanding him (v. 8). An appeal seeks a response of the will, but compliance with a command involves compulsion. The acts of greatest moral worth are self-chosen acts in response to appeals based on Christian principle.

A useful son

Paul also regards Onesimus as "useful... to me" (v. 11). Although at one point he speaks of him as a brother (v. 16), the relationship between Paul and Onesimus that dominates the letter is that of father and son (v. 9). Paul, the prisoner, had become Onesimus' spiritual father by leading him to faith in Christ. Either Onesimus had been arrested as a fugitive and become a fellow prisoner of Paul or had in his destitute straits sought out this friend of his former master whom he knew to be in prison there.

It is not unusual for Paul to regard his new converts as his children (1 Thessalonians 2:11-12). Recognizing in Onesimus a rare find, he wished to have him as a partner in ministry. He had wanted to keep him (v. 13) but sends him back with the reminder that Philemon owes Paul his very self (v. 19). Although he hesitates to "command," Philemon (v. 8), yet he is confident of his "obedience" and expects him to "do even more than I say" (v. 21).

Paul had spoken of Onesimus as his heart (v. 12) and, using the same word, asks Philemon to "refresh my heart in the Lord" (v. 20b). In another interesting play on words, Paul says "I want some benefit from you in the Lord" (v. 20a), the very meaning of Onesimus' name.

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J	D	A	A	R	I	A	S	L
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P	H	Y	A	C	T	E	R	I
D	U	N	E	N	I	P		
F	L	A	G		I	T	S	T
L	A	Y		P	O	S	S	E
Y	D	S		O	P	A	S	I
			A	L	P		S	P
S	C	H	O	O	L	M	A	S
B	E	L	A		S	E	I	R
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LIFE AND WORK SERIES

Lesson for July 4

Jesus — God's Son

By Jerry A. Songer, pastor
Central Baptist Church, Chattanooga

Basic Passages: Hebrews 1:1 to 2:4; 13:8

Focal Passages: Hebrews 1:1-5, 10-11; 2:1-4; 13:8

Our Bible study reminds us of three important lessons. First, Jesus Christ is in person God's Son (1:2). Second, Jesus Christ has purged us from our sins (1:4). Third, Jesus Christ has provided us a great salvation (2:3).

Our Scripture passage also tells us about angels. Eleven times they are mentioned in Hebrews 1 and 2. What do you believe about angels?

I. Jesus Christ believed in angels. They announced His birth (Luke 1:30). They ministered to Him in the wilderness (Matthew 1:13). In Gethsemane He said He could have called 72,000 angels to help Him (Matthew 26:53).

II. Several great Bible characters believed in angels. An angel provided Abraham a substitutionary sacrifice for Isaac (Genesis 22:11). An angel appeared to Moses in the burning bush and called him to lead Israel out of Egypt. (Exodus 2:3). An angel delivered Simon Peter from prison (Acts 12:7). An angel told Paul he would be saved from shipwreck (Acts 27:23).

III. Can we believe in angels? Our Bible study today says we can. In the New Testament we are told angels are to minister to us (1:13-14). The Old Testament tells us angels are to keep us safe (Psalm 91:7, 11). This doctrine may be one of the least emphasized in Scripture. Angels are referred to 108 times in the Old Testament and 165 times in the New Testament.

IV. What do angels do? First, they guide. They guided the Israelites when they left Egypt. By the skin of their teeth they escaped the Egyptian armies. God sent an angel to lead them safely away from the enemy (Exodus 14:19).

When Corrie ten Boom was taken to the Nazi Ravensbrück prison camp, it was a fearful time. Before they searched her, she hid her Bible under her dress. Even though it created a bulge, she twice was undetected by the guards, although the prisoners in front and behind her were searched. Corrie said it was because the angels guided her and made her invisible.

Second, angels provide. Right after Elijah was given a great victory on Mt. Carmel, he experienced great depression. He wanted to die it was so great. Then an unusual thing happened. God twice sent an angel to take care of Elijah (1 Kings 19:5-7).

S. W. Mitchell, a celebrated Philadelphia physician had gone to bed one rainy night bone tired. He was suddenly awakened by someone knocking at the door. Opening it, he found a little girl most upset. She wanted him to come help her mother. When the doctor arrived, he commented on how persistent her daughter was. The doctor was most surprised when he learned the daughter had died a month ago! And the very clothes the little girl had worn were in the closet

warm and dry. He had entertained an angel unaware.

Third, the angels will stay by your side. When Shadrach, Meshach, and Abednego were cast into the fiery furnace, an angel protected them (Daniel 3:28). When Daniel was cast into the lions' den, God sent His angel to shut the lions' mouths (Daniel 6:22).

When John Patton was a missionary to the New Hebrides, he encountered many difficulties. One night the natives sought to attack and burn their mission. Miraculously they were spared. A year later the chief of the tribe became a

Christian. He asked Patton about the soldiers that protect the compound. Patton told him he and his wife served alone. The chief argued that they had seen many men, hundreds with drawn swords. They seemed to encircle the mission station so that the natives were afraid to attack. Only then did Patton realize that God had sent His angels to protect them.

During World War II, Captain Eddie Rickenbacker was shot down over the Pacific Ocean. For weeks nothing was heard of him. The newspapers reported his disappearance and across the country, thousands of people prayed. Mayor LaGuardia asked the whole city of New York to pray for him. Then he returned. The Sunday papers headlined the news, and in an article, Captain Rickenbacker himself told what had happened.

"And this part I would hesitate to tell," he wrote, "except that there were six witnesses who saw it with me. A gull came out of nowhere, and lighted on my head — I reached up my hand very gent-

ly — I killed him and then we divided him equally among us. We ate every bit, even the little bones. Nothing ever tasted so good."

This gull saved the lives of Rickenbacker and his companions. Years later I asked him to tell me the story personally, because it was through this experience that he came to know Christ. He said, "I have no explanation except that God sent one of His angels to rescue us." (See Angels by Billy Graham, page 4.)

Angels are sent from God to care for His children.

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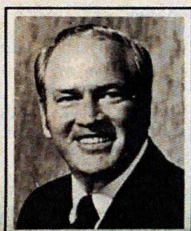
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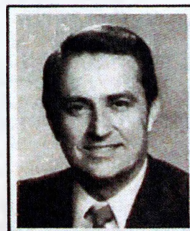
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Japanese mother finds Christ through WMU

By Patti Stephenson

NEW ORLEANS — Mrs. Akiko Wolford, the first foreign-born state president of the Southern Baptist Woman's Missionary Union, revealed she "came to WMU before I even came to Christ."

What's more, that's the way the former Buddhist thinks more internationals should be wooed by Southern Baptist churches.

Mrs. Wolford, elected to the Ohio WMU presidency last March, was born in Tokyo, Japan, the daughter of a Japanese mother and Hawaiian father. After marrying an American serviceman, she came to the United States with her husband, Jim Wolford, and young children in 1952.

While living in Waynesville, Mo., the Japanese mother encountered Christianity when her oldest son, Bob, begged to go to Sunday School with neighborhood friends.

After her son was converted at a Baptist revival meeting, Mrs. Wolford explained, "I couldn't understand why my little boy talked of being saved. I was a

good mother and a good wife. I was even a good American citizen. I couldn't see that I needed to be forgiven for anything."

After Mrs. Wolford reluctantly attended her son's baptism, women from Waynesville's First Baptist Church began visiting her. In an effort to discourage them, she agreed to attend church "just once." But the women persisted, inviting her to a WMU meeting.

It was through WMU that Mrs. Wolford found the companionship she craved.

"The women loved me as I was and included me," she explained. When they asked her to teach Japanese children's songs at Vacation Bible School, she accepted and began attending church regularly.

"I began to understand about Jesus, but I was too proud to be saved," she said she resisted for another year until one Thursday afternoon in March 1958, she knelt in her pastor's living room and accepted Christ. Immediately, Mrs. Wolford recalled, "I had the happy feeling in my heart that's never gone away."

Mrs. Wolford plunged into church



BIBLE STUDY LEADER — Mrs. Akiko Wolford, the first foreign-born state president of the Woman's Missionary Union, led the Bible studies for the 1982 WMU convention in New Orleans.

work, accepting her first WMU assignment as enlistment chairman. After her husband retired from the Army and the family moved to Ohio, she took on one WMU job after another, rising through the associational and finally the state levels.

At home in Dublin, Mrs. Wolford and her husband joined German Village Baptist Church, an inner-city mission in nearby Columbus. As a youth Sunday School teacher, the Japanese mother started a separate class for young Laotian refugees and began a conversational English session for them and their parents. Her international Sunday School class now draws 14 and she also conducts literacy workshops across Ohio.

Mrs. Wolford is convinced her growing role in reaching internationals was "planned by God long ago." She has discovered a half-dozen Japanese

families living in her neighborhood and teaches English classes for Japanese women whose husbands work at a nearby Honda plant.

Mrs. Wolford's goal is to help teach Ohio WMU members the necessity of such one-to-one personal contact in reaching internationals in their own communities.

"I tell them not to give up if the women don't come to church right away," she said. "It took a lot of visits to reach me."

Mrs. Wolford is adamant that WMU should be used as an evangelistic arm of the church.

"I want Baptist churches to realize that WMU is not just for church members. I want to let Ohio women know that WMU is for all women, including the unsaved."

Mrs. Wolford also insists that "WMU is not just a program. We need to teach our women about lifestyle witnessing. That's where missions starts. If we expect to send missionaries, we must teach them now to be mission-minded at home."

Though Mrs. Wolford is now absorbed with her duties as Ohio's WMU president, she and her husband dream of returning to Japan as mission volunteers.

"Japan may have lost the war, but it gained Jesus Christ," said Mrs. Wolford, who added she bears no bitterness toward the United States over her homeland's defeat.

Mrs. Wolford's eagerness to return is rooted in the pain she experienced in the aftermath of her mother's death.

"I was angry at God because He let her die without knowing Jesus," Mrs. Wolford admitted. "But then I prayed that God would help me find ways of ministering to the Japanese." Mrs. Wolford is now seeing that request come true.

"I really believe God had a purpose for me to marry an American and come to the United States, and to have a little boy who wanted to go to Sunday School."

War in Lebanon disrupts 'quiet, uneventful' leave

By Bill Webb

SAN LUIS OBISPO, Calif. (BP) — When Southern Baptist Missionary Frances Fuller planned a month-long personal leave from Lebanon, she envisioned a quiet, uneventful time.

But the Israeli invasion of Lebanon wrecked her plans — scheduled for June 8 — and forced her to consider several travel options. She had planned an uneventful airplane trip home, but she finally caught a ride to Cyprus via a Greek freighter, then flew on to the United States.

She took the leave to attend daughter Cynthia's graduation from California Polytechnic State University at San Luis Obispo, and to teach two weeks at the Wheaton (Ill.) College graduate school, even though she was torn over the decision about whether to leave Lebanon and husband, Wayne, in the middle of fierce fighting.

"There's something about living with the people; you care about them," she said. "You don't feel it's appropriate just to leave when things get a little rough."

She found that leaving also could be rough. She was allowed passage on the freighter on the condition that air attacks did not prohibit the crew from getting the ship ready to leave port. For the first few hours after the ship departed, an Israeli gunboat circled and its commander interrogated the freighter captain by radio. Israeli war planes buzzed the ship.

Finally, the freighter was allowed to proceed.

The missionary, director of the Arab Baptist Publications Center in Beirut, had explored other travel options such as taking a launch or hydrofoil service to Cyprus. But both services had been halted.

She secured a driver who would take her to Amman, Jordan, via the Damascus Highway through Syria, though her husband was reluctant because of reports of strong anti-American sentiment in Syria. That trip fell through as Israeli and Syrian forces prepared to clash along the highway.

Most of the remaining 16 missionaries

in Beirut are staying in the area of the Arab Baptist Theological Seminary located on a hillside on the outskirts of town, Mrs. Fuller said. Fighting has been centered in other areas.

"The scariest thing was the dogfights between Israeli and Syrian planes," she explained. "We just couldn't tell where they would fall. Stray anti-aircraft shells that missed their targets also have landed and exploded in non-combat areas," she said.

The human need in Lebanon, particularly in places like west Beirut, a Palestinian section, is incredible, she said. Thousands upon thousands of people have been left homeless and live on the sidewalks because they have no place to go.

"I would want Southern Baptists to pray our mission would be able to make a contribution to rebuild people's lives," she said. Many people have lost loved ones, homes, and their livelihoods. "They are heartbroken."

Pray for peace, she added. "The people are so tired of war; they want peace."

She said she and other missionaries are grateful for prayers on their behalf. "We love the feeling we get when we know that people are praying for us."

Southeastern selected for trustee project

WAKE FOREST, N.C. (BP) — Southeastern Baptist Theological Seminary has been chosen to participate in a "Seminary Futures Conference for Trustees," to be conducted by the Alban Institute, Washington, D.C.

The conference will be led by John Fletcher of the Alban Institute, and Robert W. Lynn, vice-president for religion for Lilly Endowment Inc., which is funding the study. The study, March 15-16, 1983, will involve the seminary's 30 trustees in a study of the role of seminaries in religious history, recent trends in the theological education, and the tasks of trustees in the future mission of seminaries. Southeastern was one of 11 seminaries chosen to participate.

Prayer, action tear down barriers in Rio's barra

RIO DE JANEIRO (BP) — State law changed and evangelism took a big step forward in Rio de Janeiro recently as Baptists fused plans, action, and prayers.

In a week, the mission church in Rio's Barra da Tijuca community found a meeting place for its growing Sunday School, got state Baptist support for an evangelism program in the area, and saw zoning laws changed to allow construction of a desperately needed church building.

Led by Southern Baptist Missionary Pastor Jerry S. Key, leaders of First Baptist Church of Barra da Tijuca huddled last fall to outline needs in the Barra, a glistening cluster of beaches, new high-rise condominiums, old money, slums, and half-million people on the Atlantic coast.

The group settled on three needs: A permanent church building (the state Baptist convention owned prime property in a residential area of the Barra, but building plans were turned down because of zoning regulations); a meeting place for the mission Sunday School begun in a responsive section of the community; and a comprehensive plan for evangelism in the Barra, including areawide visitation, beach ministries, and preaching campaigns.

The group quickly realized the challenge far outstripped their resources and abilities. They dropped to their knees, turning bold plans into pleading prayers.

That was Saturday. On Sunday, a meeting place for the Sunday School was offered to the church, rent free.

On Tuesday, the evangelism committee of the state convention voted to promote "operation Trans-Barra," a plan for saturating the Barra with the gospel message, incorporating most of the ideas offered by the church, and pledging seminary workers, music groups, and other volunteers.

On Friday, thanks in part to the lobbying efforts of a Baptist deacon, the state legislature adopted an amendment to the zoning regulations, granting conditional permission for churches, schools, clubs, and service facilities to be built in areas zoned residential.

The petition from the Barra church was the first to be approved by the zoning commission under the new regulations. The mayor of Rio personally signed the permit, expressing his desire to meet the people who "cared enough about building churches where families are, that they undertook to change the zoning law."