

Baptist and Reflector

Vol. 148/No. 28/July 14, 1982

News journal of Tennessee Baptist Convention

Ragland exits Beirut; arrives in Chicago

CHICAGO, Ill. — Southern Baptist Missionary Jim Ragland was reunited with his wife, Leola, July 11, in Chicago's O'Hare airport, after a month of separation after she evacuated war-torn West Beirut, Lebanon, and he opted to stay.

Ragland left West Beirut July 7 to stay with nine fellow missionaries in Mansouriyeh, outside Beirut, until his departure for the United States July 11.

Ragland, who has provided shelter to refugees and operated a clinic for the ill and wounded in Beirut Baptist School almost since Israeli warplanes first attacked the city June 4, plans to attend his son John's wedding July 24. He was the last Southern Baptist missionary to

leave the embattled city. Mrs. Ragland flew back to the United States two weeks after the conflict began.

The night before Ragland left West Beirut was a bad night for shelling, he said in a telephone interview. None hit the school, which now houses about 40 refugee families, but some fell within a few blocks.

Student groups and others continue to provide food packets for refugees staying in school and other public buildings. Though few fresh fruits and vegetables are available on the streets, "there does seem to be ample stocks of canned goods (in West Beirut)," he said.

Ragland left West Beirut July 3 to at-

tend the monthly meeting of the Lebanon Mission in Mansouriyeh. He stayed temporarily on the east side when Israeli soldiers closed off border crossings to the west sector.

Retired missionary dies in Houston

HOUSTON, Tex. — Mary Frances Nichols, Southern Baptist missionary emerita who helped establish the Indonesian Baptist Theological Seminary, died July 1. She was 79.

Mrs. Nichols and her husband, Buford, worked at the seminary in Semarang from 1952 until their retirement in 1971. Her contributions included teaching, helping with landscaping, and supervising the kitchen, dining room, laundry, and dormitories.

She also was a trustee of the Baptist Hospital in Kederi, Indonesia, and was in charge of a young people's Sunday School class and church training from 1954 to 1970. She was adviser to the Woman's Missionary Society from 1961 to 1969 and had charge of the church library.

Appointed to China with her husband in 1936, Mrs. Nichols studied the Chinese language in Peking, did evangelistic work in Hwanghsien, and taught in a Baptist school in Kaifeng before World War II. In 1944 and 1945 she and their three children stayed in the States while he did mission work in unoccupied China and then was liaison officer with the Chinese government.

She returned to China in 1946 and taught in a Baptist school in Shanghai until they were forced to leave in 1950.

A native Texan, Mrs. Nichols was graduated from Texas State College for Women (now Texas Woman's University), Denton, and attended Southwestern Baptist Theological Seminary, Fort Worth, Tex. She taught school in Texas for six years.

Funeral services and burial were in Houston, July 3. Survivors included her husband and three sons.

Pastors' Retreat set for Aug. 23-27

The 1982 Tennessee Baptist Pastors' Retreat, sponsored annually by the evangelism department of the Tennessee Baptist Convention, is scheduled Aug. 23-27 at Camp Carson.

Space is still available for the retreat. The total cost for lodging, food, meetings, and recreation is \$40. A \$1 registration fee should be sent to the evangelism department to assure space at the retreat.

Among retreat personalities are Bill Henson, pastor of First Baptist Church, New Orleans, La., who will be the camp pastor; and D. L. Lowrie, pastor of First Baptist Church, Lubbock, Tex., Bible study leader.

He was allowed back into West Beirut July 5 only because he convinced the border guard he was a clergyman. Reentry was virtually a miracle, he said.

"I felt lonesome, like a fish out of water," Ragland said, explaining why he returned to West Beirut temporarily. "I wanted to see the people one last time before I left and to see what was happening there."

Back inside, Ragland said he discovered both determination to defend the city and optimism that an agreement might still be reached.

Men in the church near the school will look after the school while he is gone, Ragland said. Many of the church families have already left for East Beirut; only about five Lebanese men remain and they meet together to pray each evening.

Some of the other Southern Baptist missionaries still in Lebanon are also making plans to leave the country.

Missionary Wayne Fuller, whose wife, Frances, left during the first week of the conflict, will come to the United States July 17. He will accompany Nancie Wingo, a single missionary, and Asleigh Dunn, the daughter of Missionaries Pete and Pat Dunn. David and Maxine King are planning to return to the United States later in July.

Moseley to spend furlough at TBC

William D. Moseley, Tennessee Baptist Convention's third missionary in residence, will arrive in the Volunteer State later this month to spend his year of furlough assisting the TBC Cooperative Program and stewardship department.

Moseley is a missionary in Brazil, under appointment of the Southern Baptist Foreign Mission Board. He serves as a teacher in the theological education by extension in Florianopolis, Brazil.

Moseley will be available to speak in churches and at various conferences during the next year. Appointments can be made through the TBC Cooperative Program and stewardship department.

A native of Florida, Moseley is a graduate of Mississippi College, Clinton, Miss., and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. He was pastor of churches in Mississippi prior to his FMB appointment in 1971.

Moseley is married to the former Barbara Cooke of Mississippi, and the family includes three children: Elizabeth 8, Rebecca 6, and William 4.

The Moseleys will reside during their furlough at Belmont College, Nashville, where he will serve as a resource person and counselor in mission activities.

Previously, two FMB missionaries — John McGuckin and Paul Stouffer — have served as TBC missionaries in residence.

Carlton, Helton judged speech, drill winners

Skipper Carlton of Cookeville and Twinkle Helton of Morristown were judged as first place winners in the Tennessee Youth Speakers' Tournament and the Youth Bible Drill, respectively, which were held July 6 at the Tennessee Baptist Convention building in Brentwood.

Carlton, who represented the north central region of the state, won the speakers' tournament with his speech, "My Heritage as a Southern Baptist." (A reprint of the speech appears elsewhere in this edition.) He is a member of Cookeville's First Baptist Church.

Miss Helton, the Bible drill champion, is a member of Calvary Baptist Church, Morristown. She represented the northeastern section of the state in the competition.

Selected as alternates for the events were Terri Christol, speakers' tournament, and Mandy Brown, Bible drill. Miss Christol, who represented the southeastern region, is a member of Ridgedale Baptist Church, Chattanooga. Miss Brown, who represented the eastern region, is a member of First Baptist Church, Alcoa, from which the first place or alternate of the drill has come for the past several years.

Those participating in the state events had won earlier competitions in their church, association, and region before coming to Brentwood. The Tennessee winners were presented along with other state winners at Ridgecrest (N.C.) Baptist Conference Center this week.

Other participants in the state speakers' tournament were Phil Belcher, Litz Manor Baptist Church of Kingsport, northeastern region; Pam Blair, First Baptist Church of Millington, southwestern region; Shirley Branham, First Baptist Church of Paris, northwestern region; Kara Clark, Knoxville's Central Baptist Church of Bearden, eastern region; Robbie Ann Hill, Elkton Baptist Church of Elkton, south central region; and Johanna Stewart, Spring-



CHAMPIONS — Winners of the 1982 Tennessee Church Training competitions for youth were Twinkle Helton, Bible drill, and Skipper Carlton, speakers' tournament.

field Baptist Church of Springfield, central region.

Each participant in the tournament received a \$250 scholarship to any of the three TBC colleges: Belmont College, Nashville; Carson-Newman College, Jefferson City; and Union University, Jackson. Carlton, as state champion, received an additional \$250 scholarship.

Additional competitors in the state Bible drill were Karen Cashion, Parkview Baptist Church of Lewisburg, south central region; Tim Daniel, Harmony Baptist Church of Brownsville, southwestern region; Veronica Edwards, Emmanuel Baptist Church of Humboldt, northwestern region; Lanny Leftwich, Double Springs Baptist Church of Cookeville, north central region; Kim Roberson, First Baptist Church of Whitwell, southeastern region; and Michelle Young, First Baptist Church of Mount Juliet, central region.

The annual competitions were directed by Mary Allen, director of youth work for the TBC church training department, which sponsors the events.

Editors write of tension, polarization in SBC

By Dan Martin

NASHVILLE (BP)— Editors of 20 state Baptist newspapers used terms such as uneasy, hostile, volatile, polarized, uncertain, and tug-of-war to describe the 1982 annual meeting of the Southern Baptist Convention.

The editorials, while commenting on a variety of things, generally spoke of the atmosphere of the convention, the emergence of political parties, the performance of the outgoing president, and speculations about the new president.

David Simpson of the Indiana Baptist, one of the newest editors, wrote: "Baptists from around the world had an opportunity to say something positive about Christ, the church, and brotherly love. The statement, to say the least, was garbled."

Edgar Cooper of the Florida Baptist Witness, described the 125th annual meeting: "From the welcoming address ... to the final amen, there was a feeling of tension and a noticeable division of the messengers. The so-called conservatives and moderates were at it again."

J.B. Fowler of the Baptist New Mexican said the "lack of trust that has developed across the denomination the last three or four years made this the most divisive convention I have attended

since 1950 when I went to my first one in Houston."

Presnall W. Wood, of the Baptist Standard in Texas, wrote that 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."

C. R. Daley of the Western Recorder in Kentucky, said the meeting "is history and we are still together with no formal split in sight.... There were no clear winners but there were clearly some losers. They were Bold Mission Thrust, mutual trust among Southern Baptists, and the 'sweet, sweet spirit in this place' which we often sing about."

Jack U. Harwell of the Georgia Christian Index, was encouraged, writing that the "mixed signals" say "Southern Baptists are going to stay somewhere near the middle of the road on most issues, but always on the 'right' side of that middle line, never on the left."

Many of the editors wrote of the division of the denomination, with John Roberts of the Baptist Courier in South Carolina, writing that the convention is "divided, with strong feeling on each side of the division. This division is deeper than it was last year, or the year before, or five or 10 years ago. It goes much deeper than rallying around an individual and opposing another. At the core of each side is commitment to an ideology and determination to see that ideology prevail."

Al Shackleford, editor of the Tennessee Baptist and Reflector, said: "It is now evident that our convention has evolved into two political parties.... It was distressing ... to see that on almost every issue faced, the votes — and the debaters — were predictable, right down the party line."

He added that if the two parties remain equal, "our future conventions will be dominated by bitter debates," and that if one gains sufficient strength to dominate the convention "our beloved SBC would face the likely possibility of a split."

The new president, Jimmy Draper, pastor of First Baptist Church of Euless, Tex., did not draw unanimous approval.

Dick McCartney of the Oklahoma Baptist Messenger said questions about Draper are hard to answer "without qualifications. It depends on a number of things. Who will be his advisers and confidants? How does he perceive the office? What personal agenda does he have? Few people beyond the president can answer them."

He added that "time will tell" but commented he is "optimistic.... What Southern Baptists desperately need right now is a new commitment to openness. I

believe we may have the beginning of that in Jimmy Draper."

New Mexico's Fowler noted he "has no quarrel" with Draper, but advised him to remember "that the Southern Baptist Convention belongs to all of us — conservatives, ultraconservatives, and the not-so-conservatives. It is ours and we love it. We will rebuke it when it is wrong and fight for it when it is right and do battle with anyone who tries to steal it."

Julian Pentecost of the Religious Herald in Virginia, said Draper "is on record to the effect he wants his presidency to be one of healing and bringing us together.... This desperately needs to be done and we hope and pray he will be equal to the challenge. If he is to achieve his objective, it is imperative he accept the reality of our diversity."

Outgoing president Bailey E. Smith, pastor of First Southern Baptist Church of Del City, Okla., got praise and criticism. Several editors lauded him for presiding with "sincerity, fairness, and wit." He was criticized for his appointments.

Georgia's Harwell said Smith's presidential message was "one of the most strident rightist messages we have heard in years."

Kentucky's Daley said the message was "appropriate in theme ... but its tone was inflammatory and accusa-

tory." Daley said Smith's appointments to the key committees "constituted an abuse of office and betrayed any claim he ever made for a healing role as president."

A number of editors criticized the Resolutions Committee, with Fowler saying it was "heavily orchestrated ... by members of America's religious right movement." He said the resolutions on prayer and scientific creationism were "tragically unfortunate."

Oklahoma's McCartney said the SBC "deserves more than it got" from the Resolutions Committee, adding that if the conventions "must have a committee on resolutions, we should make them broadly representative of Southern Baptists or we should limit the scope of their work to the routine resolutions of appreciation and acknowledgment."

Missouri's Bobby Terry of the Word and Way spelled out that the committee chairman, Norris Sydnor Jr., was advised by Ed McAteer, founder of The Religious Roundtable, a right-wing political organization, and said: "In retrospect, one cannot help but wonder why Smith appointed a person chairman of the Resolutions Committee who had never before attended a session of the Southern Baptist Convention.... One also wonders who directed the committee, Sydnor or McAteer?"

Seminary offers courses at C-N

JEFFERSON CITY — The Southern Baptist Theological Seminary Extension Program at Carson-Newman College will begin its fourth year this fall.

Enrollment is open to any person with a college degree. The courses provide an opportunity for persons to begin or further their studies toward a seminary degree. They also provide excellent opportunities for those who are seminary graduates to do additional work.

The two courses to be taught this fall are "Religious Cults of America," and "The Petrine Epistles and Jude."

W. Bryant Hicks, professor of Christian missions and world religions at Southern, will teach the course on religious cults each Monday at 11:00 a.m. The course will include a historical and critical study of American religious minorities such as Mormonism, Christian Science, Jehovah's Witness, Baha'i, etc.

The Petrine epistles and Jude will focus on a critical introduction and exegetical analysis of 1 Peter, 2 Peter, and Jude. William L. Blevins, adjunct professor of New Testament at Southern, will teach the course on Mondays at 2:15 p.m.

Courses and registration will begin Sept. 13 and credit can be transferred to any Southern Baptist Convention seminary. For additional information contact Carson-Newman College.

Baptists in Okinawa condemn atomic arms

URASOE CITY, Okinawa — During their 1982 annual meeting, Okinawan Baptists condemned the existence and use of atomic weapons.

"As Japanese people who have experienced the destruction of atomic weaponry, especially as residents of Okinawa who experienced the tragedy of World War II, we strongly protest the existence of atomic weapons," read a declaration adopted at the meeting.

The declaration appealed for the "destruction and prohibition" of all such weaponry, which "despises the dignity of human life."

Tennesseans earn SWBTS degrees

FORT WORTH, Tex. — Seven students with Tennessee ties will be among the 180 students receiving degrees July 16 from Southwestern Baptist Theological Seminary here.

Patricia Sue McCracken of Cleveland will receive the doctor of education degree.

Receiving the master of divinity degree are Charles Castleman of Union City, James Parker of Memphis, Billy Skinner of Memphis, and Jerry Winfield of Memphis.

Don Erwin Jr. of Chattanooga will receive the master of church music degree and Jerry Mayfield of Chattanooga will receive the associate of religious education degree.



VIDEOTAPING — The presence of Baptist TelNet cameras did not hinder Robert L. Burton from encouraging participation during a music week conference at Ridgecrest Baptist Conference Center.

Taping begins for Baptist TelNet

RIDGECREST, N.C. — More than 60 conference sessions at Ridgecrest Baptist Conference Center are being videotaped this summer in preparation for launching the Sunday School Board's satellite telecommunications network in 1984.

Baptist TelNet will beam training, informational, and inspirational programs to churches, associations, and state conventions.

"We are experimenting with settings and techniques to learn how to obtain quality tapes in the conference center setting," said Joe Denney, telecommunications manager.

Denney said some tapes also may be edited into network programs. Four technicians — a director-producer, director-engineer, and two production specialists — work out of a portable production center housed in a van.

Conferences are taped at various locations on the conference center campus.

A conference on choral conducting held during church music week and led by Robert L. Burton, professor of conducting and ensemble activities at Southwestern Baptist Theological Seminary, Fort Worth, Tex., was the first session taped.

Phillips accepts call of Maryville church

Robert E. Phillips accepted a call from Memorial Baptist Church, Maryville, to come as its pastor.

Phillips, who began the ministry in June, came to the church from the pastorate of New Bethel Baptist Church, Verona, Ky. He is a former pastor of churches in Ohio, and has served Whitehaven Baptist Church in Memphis as minister of education.

A native of Memphis, Phillips is a graduate of Georgetown (Ky.) College, and New Orleans (La.) Baptist Theological Seminary.



PRACTICE MAKES PERFECT — "Praise," a 12-member ensemble from First Baptist Church of Concord, Knoxville, uses one final opportunity to practice before their performance in the Baptist Pavilion at the 1982 World's Fair. "Praise" was one of several Baptist choral groups to perform at the fair during July.

International communicators meet in Switzerland to sharpen skills

RUSCHLIKON, Switzerland (BP) — More than 90 Baptist editors and mass media communicators, meeting at the International Baptist Theological Seminary June 29 through July 2, looked for ways to better "Communicate the Peace of God Today and Tomorrow."

Participants from 17 European countries and the United States heard Baptist World Alliance General Secretary Gerhard Claas warn of the tremendous power of the press, citing dangers and problems which result from poor or misguided handling of news, even by the Christian press. Emphasizing the important role of the Christian communicator, Claas said, "Journalists should be the ones who speak the language of today. If they are unable to communicate 'the Good News of peace with God,' how can

we expect a pastor to be able to pass on the gospel?"

During the three-day meeting, participants heard reports on the status of communications in 16 nations and celebrated the 25th anniversary of C.R. Daley as editor of the Western Recorder, journal of the Kentucky Baptist Convention.

The outgoing president of the International Baptist Seminary in Ruschlikon, C. Ronald Goulding, received the first European Baptist Press Service Award of Appreciation. A second award was given posthumously to Jan Van Dam, recognizing his service as editor of *De Christen*, the weekly publication of the Baptist Union of the Netherlands.

This first international seminar was organized by the communications departments of both the Baptist World Alliance and the Southern Baptist Convention, in cooperation with the European Baptist Federation and the staff of the European Baptist Press Service.

An eastern European editor commented: "Hopefully this seminar is only the beginning. Whether in the east or the west, we communicators need a continued sharing of ideas and concerns."

Baylor adds Landes to religion faculty

DALLAS (BP) — James H. Landes will join the religion faculty of Baylor University, Waco, Tex., in January 1983, following his retirement as executive director of the 2.2-million-member Baptist General Convention of Texas in December. Landes will be distinguished visiting professor of religion.

"Landes will be teaching courses within the religion department related to Christian ministry," said Herbert Reynolds, president of the Texas Baptist college. "He is held in high esteem by the Baptists of Texas and is a leading statesman in our denomination."

Landes became executive director in 1974. A native of Arkansas, he is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

A former president of Hardin-Simmons University in Abilene, Tex., Landes has been pastor in Wichita Falls and Richardson, Tex., and Birmingham, Ala.

PowerSource to perform at Fair's Court of Flags

Daily Baptist Pavilion attendance has increased by several hundred since PowerSource recently began performing at the adjacent Court of Flags outdoor shelter.

At 12:15 p.m. each day, PowerSource duos with the official band of the World's Fair. The team presents the same repertoire of popular medleys at the Elm Tree Theater at 3:30 p.m. each day.



SUMMER FRIENDS — Vallory Holland, a summer missionary in Iowa, spends time with a new friend, little Lisha Kenter. Each summer, thousands of volunteers have an opportunity to share Christ's love.

Hollis praises rescheduling of 'Captain Kangaroo' shows

NASHVILLE (BP) — A decision by CBS to move the long-running "Captain Kangaroo" television series to a weekend time slot will provide a wholesome alternative to the often violent cartoon programs for children, says a Southern Baptist family specialist.

"CBS has made an especially positive programming move by making 'Captain Kangaroo' more accessible to children. This change is a giant leap forward for weekend television," Harry N. Hollis Jr., director of family and special moral concerns for the Southern Baptist Christian Life Commission, said.

"Captain Kangaroo," created in 1955 by Bob Keeshan who is also executive producer of the series, for some time has been limited to a 6:30-7:00 a.m. time slot on weekdays, causing a decline in the program's audience.

The program is now scheduled to return in late September or early October to its original one-hour length at a time when more young viewers are available (7:00 a.m. on Saturday and 8:00 a.m. on Sunday). "I congratulate CBS for improving the quality of weekend television and I congratulate Keeshan for his 27-year positive influence on American children and their families," Hollis said.

Keeshan will also produce three or

four after-school children's specials for the network.

"I am excited about expanding into after-school production," Keeshan said. "There are so many important and interesting subjects that should be explored through children's television. Availability to children is all we've ever wanted, and it's all I've ever worked for."

In a recent address at the annual Christian Life Commission seminar on strengthening families, Keeshan said, "I believe parental intervention is vital in children's choices of television programs and in the amount of time children watch television."

"Just as the love of God should be a way of life affecting all we do every minute of the day, parenting is a consuming calling, requiring sacrifice, love, and concern which are not to be addressed only when convenient," he stressed.

Hollis urged Southern Baptists to demonstrate wide support for the weekend "Captain Kangaroo" program and for the afternoon specials.

"CBS will be watching to see if we're watching," Hollis pointed out. "This is a golden opportunity for parents to guide their children toward better television viewing and at the same time send a signal to the networks that we support positive television programming."

Lawsuit against property transfer to Criswell Center said dismissed

DALLAS (BP) — A civil lawsuit against the Criswell Center for Biblical Studies, its president and his wife, Paige and Dorothy Patterson, has been dismissed two days after it was filed.

The suit was described as "utterly without foundation" by T.A. Patterson, former executive secretary of the Baptist

General Convention of Texas and father of Paige Patterson. An attorney representing the estate of Nelson Farry of Dallas, described the suit as "one that should never have been filed."

It had asked that property transferred to the school shortly before Farry's death in 1980 be returned to Mrs. Farry.

Some 30 commercial and residential lots, including the Farry's home in the fashionable Dallas suburb of Highland Park, were involved.

Jack Brady, attorney for the Criswell Center, told the Dallas Morning News July 7, after the suit was filed that he viewed the move as a legal safeguard to protect Mrs. Farry since the two-year statute of limitations was running out and that the whole question was "near settlement."

On July 9 Ralph Pulley, who represents the estate of Mr. Farry; John Gilliland, attorney for Mrs. Farry; and H. Campbell Zachery, from the law firm that filed the suit, confirmed it had been dismissed though all three declined to discuss the settlement.

The suit, which charged Patterson and his wife used intimidation and misrepresentation to convince the Farrys to give the property to the center, was "just a pleading with some lawyer's rhetoric," Pulley explained.

The Pattersons were in the Middle East and unavailable for comment when the suit was filed.

T.A. Patterson described the whole idea of the suit as "absurd." "Paige and Dorothy have known Mr. and Mrs. Farry for years and have taken care of them and taken them places and have taken care of Mrs. Farry since her husband's death," he said.

Golden Gate names Hastings, Brooks

MILL VALLEY, Calif. (BP) — Carroll Brownlow Hastings and Oscar S. Brooks have been named to the Golden Gate Baptist Theological Seminary faculty.

Hastings, retired assistant director of the Southern Baptist Home Mission Board's interfaith witness department, will direct the seminary's Northwest Center in Portland, Ore.

Before joining the Home Mission Board, Hastings was assistant pastor of Park Cities Baptist Church in Dallas, Tex., for 10 years. He also has been pastor of churches in Kentucky, Illinois, and Florida.

Hastings is a graduate of Baylor University, Waco, Tex., Southwestern Baptist Theological Seminary, Fort Worth, Tex., and Southern Baptist Theological Seminary, Louisville, Ky.

Brooks, professor of religion at William Jewell College in Liberty, Mo., since 1967, will be professor of New Testament interpretation.

Brooks also taught at Cumberland College in Williamsburg, Ky., and has been pastor or interim pastor of churches in Tennessee, Kentucky, and Missouri.

He is a graduate of Carson-Newman College, Jefferson City, and Southern seminary.

EDITORIAL

The perils of the prayer amendment

June 17, 1982, could go down in history as a tragic day in the life of the Southern Baptist Convention. On that date, SBC messengers reversed the convention's traditional stand on separation of church and state by passing a resolution which supports a proposed prayer amendment to the First Amendment of the United States Constitution.

The proposal specifically would add this to the First Amendment: "Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer."

Although on the surface these two sentences seem fairly insignificant, it forebodes many events and practices which will undoubtedly erode our cherished religious liberty.

The emotional impact used to gain support for the proposal is that students in public schools will be permitted to engage in voluntary prayer without interference from the courts.

First of all, it must be noted that this Constitutional change is not needed. Even supporters of the proposal agree that the 1962 and 1963 rulings by the Supreme Court did not prohibit voluntary prayer in public schools. These rulings dealt specifically with requiring schools to use a government-authored prayer.

The 1962 *Engel vs. Vitale* case resulted from the requirement that schools in New York State have a religious exercise using this prayer, "Almighty God, we acknowledge our dependence on Thee, and we beg Thy blessing upon us, our parents, our teachers, and our country." The court ruled that this government-sponsored and government-required prayer violated the religious liberty rights of the students.

If the First Amendment is changed as proposed, some government body will have to approve an "acceptable" prayer — such as was done in New York.

In 1980, Southern Baptists became involved in considerable discussion about whose prayer God hears. One of the aspects of that prayer debate centered about the concept that "real prayer" must be prayed "in Jesus' name." Do you sincerely believe that school officials can approve a non-denominational prayer acceptable to Buddhists, Unitarians, and others which can include the words "in Jesus' name?"

CIRCULATION THIS ISSUE — 77,307

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Reflector**

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

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

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

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To agree on such an "acceptable" prayer, government organizations would have to in essence create a new religious organization called "non-denominationalism." Certainly, it is desirable for religious groups to cooperate in some areas, but is it the responsibility of government to force denominations to become non-denominations?

We believe Baptists' endorsement of the proposed Constitutional change is unwise because of our historic stand on separation of church and state.

Many of our forefathers came to this land to secure religious liberty. Early Baptists in this nation fought and even suffered for the cause of religious freedom. These Baptists made a significant contribution to freedom from government tyranny in helping to get the First Amendment incorporated into our nation's Constitution.

In the past 12 years we have heard much about our leaders living up to the Baptist Faith and Message statement, which was passed by our convention in 1963.

Although most of this attention has focused on Article I, "The Scriptures," the statement also contains a section on "Religious Liberty."

Article XVII of the Baptist Faith and Message statement says in part: "Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing such freedom no ecclesiastical group or denomination should be favored by the state more than others.... The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends.... A free church in a free state is the Christian ideal, and implies the right of free and unhindered access to God on the part of all men and the right to form and propagate opinions in the sphere of religion without interference by the civil powers."

As Baptists, we believe prayer and even religion itself is an individual's personal conversation with his God. In this relationship, all prayer must be voluntary — or it is not prayer in the Biblical sense.

The recitation of some government-sponsored words by a school child is a farce — not a prayer by any Baptist definition.

Further, religion in Baptist practice is a deliberate relationship with God. It is a decision made by the individual — not because of birth or some infant baptismal ritual.

Real prayer and New Testament Christianity has nothing to gain and much to lose if this addition is made to the First Amendment.

Under the thin guise of allowing little school children to pray, America is in danger of opening up Pandora's Box to the evils of government-controlled religion and religion-controlled government, the loss of religious liberty and freedom of worship, and universalism of the lowest type.

Any attempt to weaken the First Amendment will open the door for religious groups to seek special favors from government. This is not an idle threat that the next generation must face. Already, President Reagan is trying to influence legislation which will give federal income tax credits to parents who send their children to parochial schools.

The First Amendment has steadfastly stood as a benefit to Baptists and all freedom-loving Americans for two centuries. Any tampering with its cherished guarantees can only lead to the erosion of its historic principles of religious liberty.

We realize that to oppose this change to the First Amendment is not a popular stand. Some might question our opposition to a resolution overwhelmingly passed by a Southern Baptist Convention in session.

Yet, there is a desperate need for Southern Baptists and all Americans to consider the consequences of this proposed change to the First Amendment. We must not let emotion and expediency lead us to sacrifice our Baptist religious liberty heritage.

Cicero's comment



By the editor

"Cicero, I have decided to use my tremendous talent to help Southern Baptists in their current controversy," announced Norman Clay Toor, noted expert in providing meaningful names to projects and programs.

"Certainly, we are in need of any help we can get," I responded. "What do you have in mind?"

Norman explained that having definite designations to movements is of great assistance for those who are trying to decide how to respond to these movements. "And, the most confusing aspect of this current SBC controversy is who stands for what," he added.

Cicero nodded in agreement.

Norman Clay Toor continued, "There has been considerable discussion lately in Baptist state paper editorials and in 'letters to the editor' about what to call these two political parties which have emerged within the SBC."

"That is true," observed Cicero.

"It seems to me that members of BOTH parties on certain matters could be described as conservatives, moderates, ultraconservatives, denominational loyalists, or reactionaries."

"And, when it comes to speaking out, leaders of both parties appear to take this prerogative liberally," he noted.

"I recognize you are an authority in nomenclature or in naming things, but have you come up with ideas for the SBC parties?" I asked.

"Often movements take the names of the leaders whose spirit and drive had characterized their goals. Why not do this in the SBC?" Clay queried.

Cicero responded with a quizzical look.

Norman continued, "Since Adrian Rogers is a leader in one group, why not use the name 'Jolly Rogers Party'? After all, this group seems to be jolly or happy — always smiling and telling people how much they love them."

"Then we could name the other group the 'Chafers Party' after one of their leaders, Kenneth Chafin. The verb 'to chafe' means 'to create heat or friction by rubbing, to annoy, to irritate.'"

I must have appeared hesitant, so Norman offered some others.

"We could call one group the 'Peas in a Pod Party,' recognizing that the initials of Paul Pressler and Paige Patterson are 'four Ps.' This is appropriate, since it appears to me that this group wants all Southern Baptists to be uniform in their beliefs," noted Norman.

"The Bill and Cecil Sherman group could be called the 'Sherman Tank Party' since they seem to roll merrily along firing off salvos at the other group. And the name 'Sherman' is known to Southern historians as they recall Gen. William T. Sherman's march to the sea — or 'C' if you prefer — and the Big C here is CONTROL."

Norman Clay Toor next suggested the "Judgers Party" which would be named after one spokesman, Judge Paul Pressler. "It appears that this controversy is trying to get Southern Baptists to judge or to choose between the two factions."

My lack of enthusiasm must have been obvious, so Norman suggested he would continue his study.

Personal perspective

By TOM MADDEN
TBC executive secretary

"Is it nothing to you, all ye that pass by?" (Lamentations 1:12).

I was in a hurry to keep an appointment. The traffic was congested and moving slowly. I was becoming increasingly anxious when I saw a beautiful church building. On the green lawn in front of the church was a sign with this question from the Lamentations of Jeremiah. "Is it nothing to you, all ye that pass by?"

I took the question out of context and began to ask myself some questions.

Is the death of Christ on the cross nothing to you? Apparently, it was meaningless to many in the crowd who crucified Him. I could wish it were more meaningful today, but I am fearful it is not.

Is the spiritual condition of the crowds nothing? To Christ they were like sheep without a shepherd. To many, they were victims to be exploited. To others they were just to be tolerated until they could escape. To us, they should be the object of love and prayer. They are to be witnessed to about the love of Christ.

Is it nothing to us that people, all people, are immortal, and beyond this life there is an eternity to be spent in either heaven or hell?

I have been blessed by the hearing and reading of many sermons. Few have probed as deeply, or struck such a sensitive area of my soul as that one-sentence sermon so graphically presented on a church signboard that hot summer afternoon.

I want to join with you in saying to Jeremiah, "Yes, it is something to me! May it even be something to all of us who pass by!"

Mexican Baptist challenges Texas

FORT WORTH, Tex. (BP)—The president of the National Baptist Convention of Mexico has challenged Texas Baptists to send 3,000 volunteers to share their faith in Mexico in 1983.

Speaking to about 1,500 people at the annual meeting of the Mexican Baptist Convention of Texas at Fort Worth, Alejandro Zamora of Mexico City said, "Mexico is an open door for evangelism by Texas Baptists."

The Texas Baptist Executive Board recently accepted an invitation to join the National Baptist Convention of Mexico and Southern Baptist Foreign Mission Board in a three-year evangelistic partnership.

Mexico Baptists have set a goal to increase from 480 churches to 2,000 by the end of the century. Coincidentally, the Mexican Baptist Convention of Texas adopted a goal of 2,000 Hispanic churches in Texas by the year 2000 at the meeting in Fort Worth. There are about 700 Spanish-speaking Baptist churches in Texas, affiliated both with the Baptist General Convention of Texas and the Mexican Baptist Convention of Texas.

The convention underscored its support of the mission efforts by electing international evangelist Rudy Hernandez of Catarina in south Texas as president.



Madden

Letters to the Editor...

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

Behavior of leaders

Dear editor:

I wish to commend the writer of the editorial entitled "SBC party politics threatens our denomination" in the June 23 issue of the Baptist and Reflector. The information in this editorial is of such a serious nature that it behooves everyone of us to pray for leaders who are called of God and not merely interested in a position of power.

The writer closed with a pessimistic outlook, and rightly so, about the future usefulness of our denomination — "unless some Divine drastics occur quickly."

It was distressing to read the news reports leading up to the meeting of the SBC concerning the way different factions were behaving. It sounded more like national politics than a group of Christians preparing to meet for the purpose of conducting God's business.

I was reminded of the woman asking Jesus to give her sons the places of honor in His kingdom. Surely these men must realize that we lay people are embarrassed, disillusioned, and concerned with such behavior.

I agree wholeheartedly with the writer that "we should pray that God will shift our attention from our kingdoms to His Kingdom." And let us pray that the leaders of our denomination will pray that prayer also.

Nell Kersnowski
1736 Virginia Ave.
Kingsport, TN 37664

Double tongue

Dear editor:

A further comment on your June 23 editorial which said, "We must learn to trust God — and to trust each other."

It is impossible to trust someone who speaks with forked tongue. The conservatives use the same definitions for infallibility, authoritative, inerrant Word of God that have been used for the last 100 years. It is the sneaky liberals who will go to the extreme of affirming "the Bible ... has truth, without mixture of error, for its matter" and then admit when pressed for an answer that the truth in the Bible has no error, but there are errors in the Bible. One has to really be weaseling to get that interpretation from the above sentence — the old forked tongue routine.

Another example of a double tongue is the convention sermon by William Hull. He said, "When we call the Bible 'infallible' or 'inerrant,' it is because Christ never fails to lead us unerringly to the Father" (John 14:5-7). This same man wrote an extensive article in 1970 declar-

ing the Bible was too much a product of human writers to be called infallible (The Baptist Program, December 1970). You see, he is changing the definition of infallible so he will appear to be a sheep but is really a wolf underneath.

You see, the liberal does not have the backbone to stand up and say he no longer believes the Bible is truth and resign. Instead, he hides that fact from those dummies in the pew who do not know any better, so he can collect his salary and spread his poison to the next generation of preachers. Obviously, they need to be treated according to Romans 16:17-18.

Joel Johnson
Rt.3
Jonesboro, TN 37659

Different accounts

Dear editor:

Thank you for allowing Adrian Rogers and Bill Sherman to share their ideas in the July 3 issue. It is always amazing to me how two people can view the same things and come away with such totally different accounts; I guess one's bias has something to do with it.

It is very unfortunate that this controversy has come to the front in this way, but it was inevitable. When accusations and counter accusations are hurled back and forth, someone is going to get angry after awhile. In reading the comments of both, I pick up quite a bit of anger but not hate. It is O.K. for brothers to fuss a little bit every once in awhile, as long as they remain brothers.

I must admit that I am disturbed by the comments of Rogers in the last paragraph. His use of Amos 3:3 in the context in which he was speaking leads one to the conclusion that a splitting of the ways is going to come. May God forbid!

Maybe we all need to hide Ephesians 4:1-16 in our hearts and practice it in our lives.

Larry Alan Reeves
P. O. Box 220
Jacksboro, TN 37757

What a dream!

Dear editor:

I dreamed I died and went to heaven. Saint Thomas met me right outside the gate (I believe Peter was working another dream).

Thomas said that before I could enter I had to tell how I departed from the land of the living. And I would have to wait because there were three just ahead of me.

I really was surprised to see Grady Cothen, Adrian Rogers, and Bill Sher-

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

"Religious liberty is the special trophy of the Baptists, won at fearful cost, and we ought not to forget it, nor allow anyone else to forget it," said George Washington Truett in a remarkable address on religious liberty.

Beginning with the Rhode Island experiment in democracy where Roger Williams and John Clarke worked for religious liberty at great personal cost, Baptists in our nation have championed the causes of freedom of conscience and freedom of worship.

We must realize that Baptists were not quarreling for their right with atheists, proponents of Eastern religions, nor even Jews. The established religions in the colonies under whose rule Baptists chafed were not cults whose trappings were only nominally Christian. Baptists contended for religious freedom against Protestant Christians.

Isaac Backus was arrested in Massachusetts for his refusal to pay a precinct tax in support of the established church. On Jan. 19, 1774, he wrote Samuel Adams complaining about this and noted that the colonies ought to render the same freedom to their citizens that they hoped to achieve from England.

Unfortunately, there is currently among us a rumor that we can by political means establish a Christian nation. Read again the words of the colonial Baptist John Leland:

"No national church can in its organization be the gospel church. A national church takes in the whole nation, and no more; whereas, the gospel church takes in no nation, but those who fear God, and work righteousness in every nation."

man getting ready to tell their stories of earthly departure.

The first to speak was Grady who said he met his departure skating on thin ice.

Next Adrian said he crashed his new plane while trying to fly using just the right wing.

Bill said he was playing on the church softball team, trying to stay in center field, but he collided with someone while moving to his left.

Thomas told them they would be going in right away, but because the air in heaven was so clear and cool, they might need a sweater, so he gave one to each of them. At first Adrian was reluctant to take his, seeing it was the same color as Grady's and Bill's, but then he noticed the emblem on it and he received it with joy, pressed it to his heart, and preached a glorious three-point sermon of praise with perfect alliteration. By this time Grady was quoting Psalm 103 (King James Version), and Bill was giving a fine rendition of "Victory in Jesus."

The last time I saw them they were going through the gates of pearl, arm in arm, but kicking up so much gold dust that I could not make out who was on the right, the left, or in the center.

Frank Kemper
P. O. Box 186
Kenton, TN 38233

Share
Baptist and Reflector
with a friend



World's Fair prayer requests

This week pray ...

—for the many volunteers who serve at the Baptist Pavilion.

—for the final plans being made for the National Campers on Mission Rally, July 23-25.

—for these choirs as they share in song at the Baptist Pavilion: July 17, Twelfth Street Baptist Church, Gadsden, Ala.; July 18, Briarlake Baptist Church, Decatur, Ga.; July 19, First Baptist Church, Fairhope, Ala.; July 20, Buck Run Baptist Church, Frankfort, Ky.; July 21, First Baptist Church, Lilburn, Ga.; June 22, Birdville Baptist Church, Fort Worth, Tex.; July 23, Dawson Memorial Baptist Church, Birmingham, Ala.

Baptists fight for tougher drunk driving laws

Editor's note: This is the second of a series of four articles on the problem of drunk driving. These articles were written by Ron Sisk, director of program development for the Southern Baptist Christian Life Commission.

By Ronald D. Sisk

Southern Baptist leaders are working with other church people, citizen's groups, legislators, and law enforcement officials in a massive nationwide restructuring of drunk driving laws.

The demands of these groups have resulted in many new laws which are expressly intended to deter drunk driving by making it increasingly painful for a person to be caught drunk while driving.

In an attempt to put the fear of the law into those who are tempted to drink and drive, the new statutes focus on three areas of concern: mandatory minimum sentences, the establishment of blood-alcohol content as sufficient proof of guilt, and the recording of drunk driving incidents on an individual's record to discourage repeat offenses.

A new Florida law, for example, requires first offenders to pay a minimum of \$250 plus 50 hours of community service and suspends the offender's drivers license for six months. A second offense within a three-year period calls for a mandatory 10-day jail term, a \$500 fine, and a one-year license suspension.

A new California law mandates a minimum fine of \$375 along with a 90-day license suspension and a 48-hour jail term for a first offense conviction. The jail term may be waived in some cases by attending traffic safety school.

Tennessee's tough new statute stipulates a sliding scale of jail terms and fines ranging from 48 hours and \$250 for a first offense to 120 days and \$5,000 for a third offense.

In states where penalties are severe, however, it has often been difficult to get a conviction. Drivers plea bargain for reduced charges and overloaded prosecutors and judges comply to keep court dockets from jamming up. As a result, an increasing number of states are making blood-alcohol content the standard of proof for drunkenness rather than just one indicator.

Entertainer Johnny Carson was arrested in Beverly Hills Feb. 27 with a blood-alcohol content of .16 percent. California law considers a blood-alcohol content of .10 percent proof of drunkenness (three drinks in one hour for a 160-lb. person).

Maine has a similar standard but makes readings above .20 percent proof of a criminal rather than a civil offense. A first offender in Florida must go to jail for three days if his blood-alcohol content tops .15 percent.

Now when a person has a record of driving while drunk, it is increasingly difficult to erase that record.

Offenders in Missouri will no longer be able to be tried as first offenders because of an inability to obtain records, as is true in many states.

The new Missouri provision, supported by Missouri Baptist leaders, establishes a centralized record keeping system for drunk driving offenses. All state and local convictions in which the defendant was represented by a lawyer are recorded.

Southern Baptists have played an active role in a number of states in the campaign for tougher drunk driving laws.

Billy E. McCormack, pastor of University City Baptist Church in Shreveport, La., is a member of the Governor's Task Force on drunk driving.

Retiring Biblical Recorder editor, Marse Grant, is among the Baptists recently appointed to a similar panel in North Carolina.

Arkansas' Christian Life Council Director Bob Parker is helping to organize a citizen's lobby called MADD (Motorists Against Drunk Drivers) to push for new laws in that state's 1983 General Assembly.

State Baptist paper editors, state Christian Life Commission workers, and

Baptists who are leaders in a number of state organizations dealing with alcohol education and action are working for passage of laws under consideration in their respective legislatures.

D. L. Lowry, president of the Baptist General Convention of Texas, was among early leaders calling for a national solution to the drunk driving problem.

In spite of his heavy involvement by Baptists, resistance to such change is strong.

Kentucky, a traditional Southern Baptist stronghold with a Southern Baptist

governor, a Southern Baptist lieutenant governor, and the strong support of the editor of the state Baptist paper, was unable to pass any new drunk driving laws this year.

Alabama, also a state well populated with Baptists, failed to raise the legal drinking age to 21, a measure which has reduced alcohol-related traffic fatalities by an average of 28 percent in 14 other states.

Nevertheless, stronger penalties are beginning to deter drunk driving and Southern Baptists are continuing their fight to keep drunk drivers off the road.

Historic Bibles displayed at Fair

By Al Shackleford

KNOXVILLE — Lewie Miller's 30-year hobby of collecting rare and historic Bibles has resulted in one of the most popular displays at the 1982 World's Fair.

Attractively displayed in the 110-year-old Holman Bible case, the arrangement of Bibles is housed in the Baptist Pavilion on the World's Fair site. Visitors who have viewed the multimedia presentation or musical-drama by PowerSource are guided through the Bible display room as they exit the pavilion.

Miller's interest in collecting rare editions of Scripture began 30 years ago while a chaplain in the U.S. Air Force. After retirement, he and his wife Edith opened the National Bible Museum in Gatlinburg in May 1976. They have collected over 1,300 Bibles.

Because of the Bible's importance to Baptists, Miller agreed to bring some of his rarer volumes to the World's Fair for display in the Baptist Pavilion.

The World's Fair display is more than just a collection of old books — it is a history of Scripture translation and preservation.

In the Holman case are two scrolls which show visitors how the original Scriptures were recorded in Hebrew and Greek.

The oldest volume on display is a hand-copied Latin Bible which was produced in about A.D. 1250. This has been loaned to Miller by Air Force Chaplain John Hellstern.

There is a facsimile of the historic Gutenberg Bible — the first book printed with moveable type. Miller says that there were less than 200 copies of this significant Bible produced in A.D. 1456 and 48 of these exist today. "One of these recently sold for \$2.4-million," he said.

Also on display is the first English-language New Testament, which was translated and printed by William Tyndale in A.D. 1525. The Englishman was martyred for his courage in making the Bible available to his countrymen in their own language.

Ten years later Miles Coverdale used Tyndale's New Testament along with an English-translation of the Old Testament to publish the first complete Bible in English.

A copy of the Great Bible is also in the display case. This A.D. 1540 edition was approved by King Henry VIII for use in the Church of England. The copy in the display case was loaned by the Mike Morgan Collection, Atlanta, Ga.

In addition, a lesser known translation, the Matthew Bible, of the same era is displayed.

Nearby in the Holman case is the historically-significant Geneva Bible. The Protestant community in that Swiss city began its production in 1559. The copy at the World's Fair bears a 1583 date.

To counteract the strong Calvinistic influence of the Geneva Bible, the Church of England issued the Bishops Bible in 1569. A first edition of the Bishops Bible is on display.

One of the most popular exhibits in the Baptist Pavilion display is a first edition of the King James Version of the Bible. Even after 370 years this version has never been supplanted in its popularity, Miller observed.

Near the same time, a Catholic version of the Bible in English, the Douai-Rhemes translation, was printed. A first edition of this version is also displayed.

Not all of the Bibles in the exhibit are this old, but do indeed have significance in the history of Bible translation. In the Holman Bible case are 20 of the best known translations which have been published during the last 100 years. Among these are the works of Philips, Weymouth, Goodspeeds, Beck, Williams, Montgomery, and Moffat.

Most recent translations on display are the Revised Standard Version, New English Bible, Good News Bible, New American Standard, Jerusalem Bible, and the New International Version.

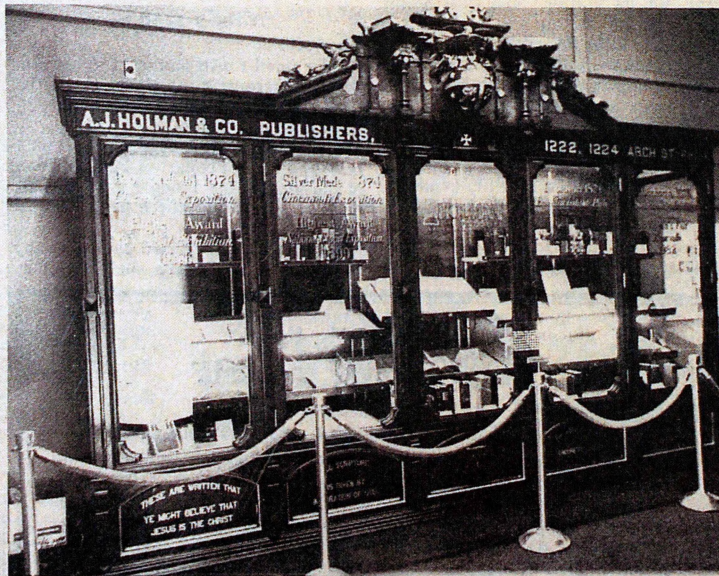
Recognizing the importance of sharing God's Word in many languages, the display includes a selection of 120 of the world's 5,500 languages and dialects into which the Bible has been translated.

Just viewing these historic Scriptures is not the total purpose of the display at the Baptist Pavilion. Every visitor to the pavilion receives a specially-prepared leaflet which contains Biblical verses. In addition, upon request, World's Fair attendees will be given without charge copies of the Bible or of the Gospel of John. To date 5,000 Bibles and 10,000 Gospels of John have been given away.

Because of the number of internationals visiting the World's Fair, Bible translations in many foreign languages are available. The most requested translations are in Korean, Japanese, and Chinese. Over 1,000 foreign language Bibles have been given away.

No one would dare predict the impact which the Bible display and Scripture distribution will have on the millions who journey to Knoxville during the six-month run of the World's Fair.

Yet it is obvious from the response that many thousands are interested in God's Word — and a retired Air Force chaplain in cooperation with Baptist Ministries for the 1982 World's Fair is actively seeking to claim God's promise.



PAVILION EXHIBIT — Lewie Miller's treasured collection of historic Bibles provides an additional attraction for World's Fair visitors to seek out the Baptist Pavilion. The rare translations are housed in the Holman Bible display case.



SPEAKERS — Youth who had won each of the eight regional speakers' tournaments competed in the Tennessee Youth Speakers' tournament July 6. From left are (front row) Kara Clark, Terri Christol, Robbie Ann Hill, Skipper Carlton, (back row) Johanna Stewart, Phil Belcher, Shirley Branham, and Pam Blair.



BIBLE DRILLERS — Participants in the Tennessee Youth Bible Drill, each winner in one of eight regions in the state, were, from left, Lanny Leftwich, Michelle Young, Mandy Brown, Twinkle Helton, Karen Cashion, Tim Daniel, Veronica Edwards, and Kim Roberson.

Editor's note: Below is the first place speech delivered at the 1982 Youth Speakers' Tournament July 6. The author is a member of First Baptist Church, Cookeville.

'My Heritage as a Southern Baptist'

By Skipper Carlton

Growing from a small group of believers in South Carolina to the largest Protestant denomination in North America, Southern Baptists have made their mark on this country over the last 140 years; and we have left behind us a heritage unparalleled in the annals of modern Christianity.

But exactly what is our heritage? Is it merely church history, a century's worth of baptismal statistics and Sunday School enrollments?

No, our heritage is who we are, where we have been, and where we are going. In short, it is the very essence of our denomination. If there is any single idea that separates Southern Baptists from most other denominations, it is this: that our heritage has given us a commitment to freedom and a freedom for our commitment to God. We see this commitment in three very basic facets of our denominational life: 1) in our views toward government involvement in religion, 2) in our views toward religious involvement in government, and 3) in our views concerning the authority of denominational policies in the lives of the individual believers.

Baptists have traditionally supported the freedom of all religious beliefs by our staunch support for the separation of church and state. We have committed ourselves to the principle that all men have the right to seek God, or not seek God, in whatever manner they choose, without being unduly influenced by governmental or political forces. We realize that Romans 10:13 does not say, "Whosoever shall be coerced into calling upon the name of the Lord shall be saved." Besides, by securing the rights of everyone to practice religion freely, we protect our own right to preach the Gospel.

Just as Southern Baptists have maintained that the government should stay out of the affairs of the church, we have also maintained that the church should not try to manipulate the government. It is sad to say, however, that today, many pastors spend more time quoting Ronald Reagan than Jesus. Our pluralistic society is in danger because some churches have gone from rightly preaching against moral and social evils to attaching religious nametags on purely political matters.

Certainly pastors must preach what they feel that they are being led to preach, but when we start labeling the welfare system as demonic and a Congressman as immoral because his ideas about defense do not come up to our own lofty standards, then we are moving in an area in which the church has no business. It is quite presumptuous to question a man's commitment to God because he is against an arms race or supports environmental causes. If we persist in trying to super-impose our own religious beliefs onto purely political matters; what will happen when another religious group, with vastly different standards, tries to force its beliefs into the government?

Finally, we see that our unquenchable passion for freedom has been the very foundation on which the structure of our denomination is built. The lifeblood of denominational existence is our absolute commitment to the freedom of the believer. Jesus said, "the truth shall

make you free;" and we have taken that to mean that we are free in every area of our spiritual lives, free to know God personally, free to look at the Scriptures from different points of view, and free from religious creeds. Our heritage upholds the concept that each believer is free to explore for himself the mysteries contained in God's Word, and not to be bound by meaningless creeds and denominational directives.

But again we see this facet of our heritage being blemished. It is just as much a spiritual tyranny for someone to tell us what we should believe about God. If the Bible is really God's infallible Word, then God does not need men to defend it. Our response to the Bible should be simply to approach it and obey it as we feel led; it is an individual matter, part of our freedom that we hold so dearly as Southern Baptists.

Our heritage as Southern Baptists, a heritage of freedom; we could not have come this far without it, and we will not go anywhere without it.



CHRISTIAN LIFE COMMISSION, SBC

FAMILY JOBLESSNESS UP — "Some 7.6-million American families had at least one person in the household out of work in the first quarter of this year, a 16 percent increase over the comparable period in 1981, according to the Labor Department. About 4.8-million of these families still had one or more members working in the quarter, the department's Bureau of Labor Statistics said ... but added that 2.3-million families had no earnings. ... The nation's seasonally adjusted jobless rate rose to 9.4 percent in April, the highest since World War II. About 10.3-million Americans were out of work last month. Of the 60.1-million families in the country, the number with earnings only from wages and salaries in the first quarter declined by nearly 500,000, to 40.7-million, over the year, the report said." (NEW YORK TIMES, 5/27/82)

HOMELESS PEOPLE — "Cities all over America are straining with the problem of what to do about homeless people. ... Social welfare agencies and local government officials, who say there is no reliable estimate of numbers, view the problem as a result of many broad changes in American life. These are the causes they most often cite: the slumping national economy, cuts in federal and state aid programs and more stringent administration of disability programs, disappearing institutional support for the mentally debilitated, moves to evict agencies for the poor people from center city areas undergoing redevelopment, the shrinking stock of low-cost housing, and weaker family ties. Officials of local governments and agencies ... report finding more and more women and younger people, particularly blacks and members of other minority groups, slipping into a pool that was once dominated by alcohol-ravaged older men. Many of the new homeless are victims of the high unemployment rate." (THE TENNESSEAN, 5/27/82)

Recent seminary graduate nabs purse snatcher in Fort Worth

By Norman Jameson

FORT WORTH, Tex. (BP) — Hysterical screams shattered Rod Minor's quiet lunch and led him on a desperate chase through Fort Worth alleys and back lots one recent afternoon.

Drawn across the alley by the screams, Minor, a December graduate of Southwestern Baptist Theological Seminary, found a frantic woman, pointing down the alley. "He attacked me and took my purse," she screamed.

Minor looked and saw a man disappearing around the corner with the woman's purse and gave chase.

Minor climbed fences, cut through back lots, and ran across parking lots for several blocks before closing to within a few paces of the man. Minor told him to drop the purse, which he later learned contained \$1,100.

The thief threw the purse, and Minor relayed it back to the woman and continued the chase. Two friends from the funeral home where Minor works closed at different angles.

He finally caught the thief, wrestled him to the ground, and held him, with the others, until police came.

"It was more instinct than anything," Minor said. "The woman was hysterical. I thought the man had worked her over. The only thing to do was run him down."

"I would have appreciated somebody else doing the same thing for my wife."

Minor learned the next day, when the FBI telephoned him, that the man was on

federal parole after serving time in prison for attempted murder, armed robbery, and assault.

HMB approves four for mission service

ATLANTA (BP) — The personnel committee of the SBC Home Mission Board approved four persons for mission service during its July meeting.

Acting on behalf of the HMB executive committee, which does not meet in July, the personnel committee named Deborah and Samuel Snyder of Homewood, Ala., as missionaries, and appointed Gary and Linda Hargrove of Louisville, Ky., as missionary associates.

Mrs. Snyder will become director of Christian social ministries for Birmingham Baptist Association. A graduate of Mars Hill College and Southern Baptist Theological Seminary, she served as interim director of special ministries for Birmingham Association before appointment.

The Hargroves will reside in Des Moines, Iowa, where he becomes state consultant in Christian social ministries for the Iowa Southern Baptist Fellowship. He has served as a campus minister, associate pastor, and pastor in Arkansas, and assisted in social work placement in Louisville. He is a graduate of the University of Arkansas and Southern seminary.

Bible Word Search

By Mrs. Virginia Poehlein
Answers on page 11

EDITOR'S NOTE: In the place of the usual crossword puzzle, there will be printed here for several weeks a WORD SEARCH puzzle on a trial basis. Please let us know if you like this type of puzzle, and we will use WORD SEARCH puzzles from time to time.

J O H N C H N A L I U Q A L S
M O A M P A Z W S A E N E A T
A E H E C L E M E N T V S Z E
R O S N F H L S M J I S P A P
K O A I T H O M A S H A I R H
J E B T L H T M N R E D L U E
I N A T H A E H J E L U A S N
E M N E F S S B K U I J T N S
E S R E W E P U A N D R E W U
E O A S U I L B U P T E E S M
D L B T L T A I S U T S U J I
E O M I E I N T X S U I A G S
B P H R E T E P N O M I S X E
E P X P A U L Y H T O M I T N
Z A N N A S U M E D O C I N O

In the letters above, hunt for NAMES OF MEN IN THE NEW TESTAMENT. The names can be in adjacent letters horizontally, vertically, or diagonally. You will know you have found them all when the unused letters will spell out in order "NAMES OF MEN IN THE NEW TESTAMENT" (when you omit two "Xs.")

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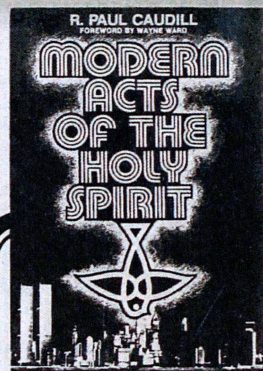
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Dr. R. Paul Caudill is pastor emeritus, First Baptist Church, Memphis, Tennessee. Each of the illustrations is gleaned from a person known during his long ministry (beginning in 1925).



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BROADMAN

Educator advocates active role in protecting religious freedom

BIRMINGHAM, Ala. (BP) — "Secular liberals" do not have the historical, theological, or legal basis to define what religion is or is not, 200 Southern Baptist educators were told by a Roman Catholic Constitutional law expert.

Ed Gaffney, director of the Center for Constitutional Studies at Notre Dame University, opened the annual meeting of the Association of Southern Baptist Colleges and Schools by urging Christians to expand the Constitutional protection of religious freedom beyond the separation (of church and state) clause of the Constitution to include such areas as freedom of speech and freedom of association.

"It should be up to the churches, not the Internal Revenue Service, to say who our ministers are and how they will minister," Gaffney said. "Our schools, not the government, should decide what is taught, how it will be taught, who will teach, and who will be taught."

Gaffney challenged the idea that the concept of free speech originated with John Locke or the French Revolution. "Such thinking ignores the role of the Biblical prophets, whose free speech announced a new world order," he said.

Freedom of association has its root in Biblical heritage as much as in the "Enlightenment," he added, since Christians are instructed to gather together as a community of God's chosen elect.

Gaffney claimed that "a community of Christian scholars has less protection under Supreme Court rulings than the United Mine Workers, the Communist Party, and the managers of First National Bank of Boston" since those groups and many others have been granted Constitutional protection of speech and/or assembly to advance the common good of their groups.

In contrasting Romans 13 with Revelation 13, Gaffney said many Christians have misplaced emphasis on the loyalty and honor Romans says is due to authority. "A decade after Romans was written, Revelation 13 describes the same Roman government as a mythical beast worthy of death and destruction," Gaffney said.

He added that Christians "must be about protecting the religious freedoms of everyone, even those we disagree with, if our own freedoms are to remain unviolated."

When the IRS came up with the concept of "integrated auxiliaries" in determining tax benefits, "it neither sought nor received input from religious sources," he said. (The IRS has said integrated auxiliaries must be "totally religious" and may not be charitable or educational, which puts in question the tax status of church universities and orphanages.)

"The term 'integrated auxiliary' isn't even in our (the religious community's) vocabulary and since IRS coined the phrase, they had to define it," Gaffney said.

He warned that Christian institutions which "capitulate" and allow the government to define their role for them are negligent in their Christian duty. The government would limit the freedom of religion to "the act of worship that takes place on Sunday morning in the sanctuary," he said, explaining such a viewpoint was "shattered by Jeremiah and totally destroyed by Jesus who called His followers to a faith and a mission that involves all of life."

Foreign missionaries host pavilion at Fair

KNOXVILLE — A number of Southern Baptist Foreign missionaries on furlough in the United States have volunteered to work at the 1982 World's Fair in Knoxville.

Before the fair closes Oct. 31, at least 28 missionaries on leave from 11 countries are scheduled to serve as hosts and hostesses at the Southern Baptist pavilion, where more than 3,000 visitors a day see musical performances and a display of Bibles printed in many languages.

The missionaries are also presenting Christ to workers and visitors at international pavilions of countries and language groups they serve overseas.

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TenneScene

CHURCHES...

Grace Baptist Church, McKenzie, dedicated its new 350-seat sanctuary June 27. The new sanctuary was part of a building and renovation effort that also included the building of Sunday School rooms and a fellowship hall in the old sanctuary, and the complete rebricking of the church. Participants in the dedication service included Fred Morris, pastor of the church; Vance Rushing, pastor of Enon Baptist Church in McKenzie; and John D. Adams, pastor of McKenzie's First Baptist Church.

First Baptist Church, Cleveland, celebrated its 125th anniversary July 4. Members of the church created displays of its history both in the church and in store windows. Activities of the day included a fellowship time and a "homecoming" dinner.

Volunteer Baptist Church, Bristol, is in the midst of a renovation program which includes the installation of a baptistry. a

Coxes of Upper Volta announce baby girl

Missionaries Cheryl and Larry Cox, who help coordinate Tennessee's Upper Volta project, have a new baby girl, Allison Joy, born June 28 at Baptist Hospital East, Memphis.

Cox is director of the Sanwabo development project in Upper Volta. Mrs. Cox arrived in Memphis May 22 and Cox arrived June 25. They are staying in the missionary home of Cherokee Baptist Church, Memphis. They will return to Upper Volta Aug. 6.

The Coxes have three other children: Jason, 9; Jeremy, 8; and Amanda, 3.

S. K. Hoskins assumes Hopewell pastorate

Hopewell Baptist Church, Springfield, called Stephen K. Hoskins as pastor, a ministry he began July 11.

A native of Lawrenceburg, Ky., Hoskins moved to the Hopewell church from the pastorate of Fellowship Baptist Church in that city.

Hoskins is a graduate of Georgetown (Ky.) College and Southern Baptist Theological Seminary, Louisville, Ky.

Erwin's Calvary church calls Michael Womack

Calvary Baptist Church, Erwin, has called Fred Michael Womack to come as its pastor.

A native of Sylacauga, Ala., Womack was formerly assistant pastor of White Rock Baptist Church, Mesquite, Tex.

Womack is a graduate of Miami-Dade Community College and Miami Christian University, both of Miami, Fla.; and Dallas (Tex.) Theological Seminary.

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steeple with church bell, and the remodeling of the church's exterior. Thomas L. Powell is the church's pastor.

A June 27 note-burning ceremony symbolized the payment of a note on the building of First Baptist Church, Benton. The church's pastor is James Hickey.

Calvary Baptist Church, Jackson, held a ground-breaking service July 4 in anticipation of a building on the church's future site. Paul B. Clark is the pastor of the church, which currently meets on the campus of Union University, Jackson.

PEOPLE...

Charles Randy Kilgore was licensed to the gospel ministry May 16 by First Baptist Church, Bluff City. Kilgore is currently enrolled in seminary extension courses through Holston Baptist Association.

Mr. and Mrs. Clifford King recently celebrated their 70th wedding anniversary. The Kings are members of First Baptist Church, Waynesboro, where Norman O. Baker is pastor.

First Baptist Church, Erwin, ordained Robert C. Edwards into the gospel ministry June 6. The church's pastor is Tom Myers.

Blaine E. Shoun Jr. was licensed to the gospel ministry June 2 by Pleasant Grove Baptist Church, Limestone. Paul Broyles is the church's pastor.

Troutt invited to join Leadership Nashville

William E. Troutt, president of Belmont College, Nashville, has been named as a new member of Leadership Nashville to participate in its training course for community leaders.

Leadership Nashville, beginning its seventh year, is an intensive, nine-month course of preparation for work as public decision-makers. The membership selection includes persons from several professions and geographic areas of the city, according to Kenneth L. Roberts, president of the group's board of trustees.

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LEADERSHIP...

Carlton Carter accepted a call from First Baptist Church, Smyrna, to come as its minister of education. Carter will assume the position July 18. The pastor of the church is W. D. Thomason.

Fairfield Baptist Church, Centerville, called O. M. Dangeau as interim pastor. Dangeau is director of Cooperative Program and stewardship promotion for the Tennessee Baptist Convention.

East Ridge Baptist Church, Chattanooga, called David Brackett as minister of youth. Tom Lovorn is the pastor of the church.

David R. Walker was called as interim pastor of Washington Pike Baptist Church, Knoxville.

Dale Davenport recently resigned as minister of education at Speedway Terrace Baptist Church, Memphis. Davenport is moving to Marks, Miss. Ray Gilder is pastor at Speedway Terrace.

Keith Harris is serving as summer assistant to Pastor Tom Lovorn at East Ridge Baptist Church, Chattanooga.

Coln begins ministry at Beech Bluff church

Jerry Dale Coln recently began the pastorate of Mifflin Baptist Church, Beech Bluff, in response to a call from the church.

A native of Paragould, Ark., Coln has attended Jackson State Community College, Jackson, and has been enrolled in seminary extension courses at Union University in Jackson.

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REVIVALS...

Liberty Baptist Church, Sparta, was led in revival services May 30 through June 5 by Ken Jordan, pastor of First Baptist Church, Livingston. Hal Davis, pastor of Liberty, reported 11 professions of faith and one new member by letter.

Jackie Harris led Calvary Hills Baptist Church, Dyersburg, in revival June 7-13. The church recorded one profession of faith and several rededications. Paul Hogue is the church's pastor.

Evangelist Wade Clemons led Beulah Baptist Church, Kingsport, in a recent revival, which resulted in over 60 decisions involving salvation and rededication. Lyndale Taylor is the church's pastor.

REVIVAL PRAYER REQUESTS...

First Baptist Church, Spring Hill, will be in revival July 25-29. Bill Sherman, pastor of Woodmont Baptist Church in Nashville, will be the evangelist; and Davey Jolley, minister of music at Spring Hill, will lead the revival music. Homer D. Kelley is the pastor of the church.

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BIBLE BOOK SERIES

Lesson for July 18

Praise the Lord of Zion

By Marshall C. Gupion Jr., pastor
First Baptist Church, Camden

Basic Passages: Psalms 24; 46; 84

Focal Passages: Psalms 24:1-4; 46:1-2; 84:1-12

What is the bottom line in our Christian faith?

"Bottom line" psychology dominates the American scene. Many conversations are interrupted with, "But what is the bottom line?"

Invariably the bottom line intends to pinpoint whether something is doing well or poorly. But is the bottom line all that counts?

One of the tragedies in American business is that corporations jump for the bottom line without any consideration for the consumer, employee, or the product. This produces great stress and trauma in the market. It is a re-statement of an old philosophy that the end justifies the means.

Unfortunately that is the way many people look at God. The Word of God suggests that God is interested in much more than the bottom line. The psalmist captures the consistency of God from His first line to the last. Look at God's lines.

God owns the whole earth

The opening words of Psalm 24 express the theme of great power. The psalmist declares that everything belongs to the Lord. That is not the bottom line, that is the first line. The earth and its fullness belong to God. In turn we belong to God. When we by faith make that declaration, then we are ready for the rest of God's knowledge. Ever since Satan declared himself independent of God's authority, there have been two philosophies of life: submission or assertion. Assertion says, "take care of number one; use intimidation if necessary to accomplish this goal." Submission says, "deny yourself; yield your life to God and you shall never have to fear others."

Today God's people need to accept the first line: God owns everything, including me.

God expects purity

In Psalm 24:3-10, the poet captures the familiar image of pilgrims going to Jerusalem to celebrate worship in the Temple. Jerusalem was located on a ring of hills, the most prominent being Zion. So the question comes ringing out "who

shall ascend into the hill of the Lord?" In other words, who can come into the presence of God?

Most religions try to answer that fundamental question. Whatever the answer from religion, the Bible answers that God expects His people to be pure. A strong and joyful confidence is created by the fact that the faithful believer is permitted to enter into communion with such a powerful God. Then believers find that the blessings, salvation, and help of that God appear to be the supreme good that life can offer.

Ironically, today many Christians choose to ignore the question of character. Many have the idea that if they put in time — time at church, time of feeling guilty, or time of doing religious things — they have fulfilled God's expectation. Apart from character, life with a religious tag has no value. We then become like the Pharisees who were more concerned about reputation than character. Character is not the bottom line with God; rather, it is to be written upon every line of daily life.

God is our refuge.

All the religious strengths and hopes of the people of the Old Testament are set in the powerful language of Psalm 46. The keynote of this psalm is the unashamed confession of faith in God. When people lose the eternal perspective of God in their lives, they begin to be trapped.

Many of us are trapped by the immediate. We are trapped by being busy — busy in body, busy in superficial service, busy in our work and pleasures. The inevitable result is fatigue, depression and shortsightedness. Our refuge becomes schedules, politics, and manipulation. All we are about is the bottom line. The child of God recognizes that this is futile.

Only when God is our refuge do we find the strength for life. Refuge suggests a hiding place in time of calamity. God becomes our lofty wall, our high tower, and our fortress. Israel found that even in her greatest calamities, God would be her refuge if she turned to Him. Today we can find all the confidence and life we want if we but let God be our refuge.

We find God is consistent in all of His ways. He is the same on the first line, the second, or the thousands of lines built into this life. Our greatest encouragement in life is that God designs our faith, purchases our faith, finishes our faith, and calls us each day to that faith. He is consistent. "The Lord Sabaoth is with us."

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UNIFORM LESSON SERIES

Lesson for July 18

Cornelius: Gentile convert

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

Basic Passage: Acts 10

Focal Passages: Acts 10:1-2, 30-35, 44-48

The soldier's quest (Acts 10:1-2)

Two significant things concerning Cornelius are called to our attention as Acts 10 opens.

First, Cornelius was a centurion. This denotes a military commander who, as the name indicates, had 100 Roman soldiers in his charge. Living in Caesarea he was at the Roman capital of the province of Judea where the procurator (governor) lived and other prominent functions of the Roman government were discharged.

Secondly, Cornelius feared (or worshiped) the God of the Jews in spite of the fact that he was a Roman Gentile. He expressed his devotion to God by praying and almsgiving. Such people, who appear to have been quite numerous in the first century, were often called "God-fearing Gentiles," "God-fearing Greeks," or simply "God fearers."

This was sometimes a stage on the way to becoming a full-fledged Jewish proselyte while, at other times being a "God fearer" never culminated in complete proselytization. Becoming a proselyte involved circumcision, baptism, careful training, and sworn allegiance to the law of Moses (Torah). The first century of the Christian era was a time of restless searching among the nations (the meaning of "gentiles") for a viable faith.

The Spirit's work (Acts 10:3-23)

Some say that Acts should be called "The Acts of the Holy Spirit." This impression is never more vivid than when the Holy Spirit is depicted as responding to the human search for God and as paving the way for salvation.

Cornelius searched and the Spirit responded. The Spirit's response to Cornelius' prayers and alms (v. 4) may suggest to some a theology of works. This is especially true with regard to alms. We have no problem in seeing how alms may become a work that seeks to substitute for a saving faith, but prayer may also become such a substitute.

On the other hand, we have no problem seeing how prayer may become an expression of saving faith, but alms may also become an expression of saving faith. The crucial difference is not the overtiness of the act itself but in the faith-keeping spirit in which it is performed. In Cornelius' case it would seem that his alms and his prayers became the wings that bore his questing faith to the throne of God's grace. However, this must not obscure the truth that God's grace is also operative in us prior to any expression of faith on our part.

The Spirit's directive to Cornelius concerned the Apostle Peter who was then in Joppa (the present city of Tel Aviv), another coastal city to the south (vv. 5-6). Meanwhile, the Spirit was preparing Peter in Joppa for the visit of Cornelius' servants who were sent to bring Peter to Caesarea. The vision of unclean food which God had cleansed (vv. 9ff), a vision which Peter was given in triplicate, prepared him for the experience of preaching to the Gentiles. The apostle in his Jewish upbringing had been conditioned to think of the Gentiles as unclean, but his vision of God enabled him to see

them as clean (v. 15; Cf. 15:7-9).

This experience of the simultaneous working of the Spirit in the hearts of both Cornelius and Peter to prepare them for each other is by no means new in Acts. The same thing happened to Philip and the Ethiopian eunuch (8:26ff) and to Paul and Ananias (9:10ff). In fact, it seems that wherever personal witnessing is done in the early church, it is always in those instances where the Holy Spirit has made such mutual preparation. The Holy Spirit prepares the seeker and sends the witness.

Although there are dangers involved in such arguments from silence, it appears that the New Testament pattern is that God uses preaching to call out those who are thirsty and impresses gifted witnesses to bring the water to those who are athirst and know it. It is so good to be a part of that segment of the Baptist denomination which has accepted the call to preach the gospel to "whosoever will." Hopefully we will resist the present tendency to spend our time twisting the arms of "whosoever won't." The role of the Holy Spirit in the conversion process cannot be overstated.

The Saviour's claim (Acts 10:24-48)

The Holy Spirit's cultivation and seeding of the soil in this relationship produced a harvest of salvation. Peter preached to Cornelius and his household and they responded in belief unto salvation. The baptism of the Spirit accompanied and the baptism of water followed this salvation event.

This is the third instance in Acts in which a group of people received Spirit-baptism. In this book, group baptism by the Spirit denotes their inclusion into the people of God. (1) At Pentecost the church is declared to be the people of God when they received the Spirit (Acts 2). (2) The Samaritans and (3) Cornelius and his family and friends received an outpouring of the Holy Spirit to declare publicly that they are also God's people. This was necessary because of the tendency on the part of some to doubt whether Samaritans and Gentiles could be saved. Thus Peter's question, "Who can forbid water that these should be baptized, which have received the Holy Spirit as well as we?" (v. 47). Peter did not hesitate to cite this same evidence in Jerusalem later when he was called upon to defend his actions of preaching to the Gentiles and eating with them (Acts 11:15-18; 15:8-9).

Contrary to popular belief, Cornelius is not the first Gentile to be converted. The Ethiopian eunuch was a Gentile, too. His status as a eunuch precluded his ever becoming a Jewish proselyte (Deuteronomy 23:1). What we see instead in the Cornelius story is a progression toward greater openness in the proclamation of the gospel. (1) In Acts 1-7 the gospel is preached only to Jews. (2) Next the Samaritans, a circumcized group of people who were half-Jews both religiously and racially, received the gospel (Acts 8:5-25). (3) The eunuch, a God-fearer who was barred from ever being converted to Judaism, became a believer (Acts 8:26-39). (4) Cornelius is the first case of a Gentile who deliberately bypassed Judaism to become a believer. In large measure his is truly a pioneer in helping Christianity toward becoming a universal religion.



Tilley



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LIFE AND WORK SERIES

Lesson for July 18

Jesus - our Saviour

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

Basic Passages: Hebrews 4:14 to 5:10; 7:1 to 8:2; 9:11-14, 27-28; 13:10-12
Focal Passages: Hebrews 5:1, 7-10; 7:23-27; 9:27-28

Does Christianity offer a cheap grace? The writer of Hebrews suggests a definite "no!" We must tenaciously hold on to this precious and priceless gift of salvation that Jesus Christ gives us (Hebrews 4:14).

Once when I was traveling through southern Illinois, I saw a speed limit sign that said, "You Have Been Warned." In our study today we are given four warnings.



Songer

I. Are you learning more about yourself? Do you know who you are and where you are? It is easy for Christians to drift away from God. Three preachers were sitting in a boat discussing which way to go. While they talked they were drifting downstream.

Sometimes, even when we are busy, we can slip the wrong way. Sir Edward Perry and his men were pulling their boat across a section of ice in the north Arctic. Suddenly they observed the whole block of ice was slipping away underneath them.

God's Word says for us to be careful not to slip away (Hebrews 2:1). Demas did (2 Timothy 4:10). Judas did. Ananias and Sapphira did (Acts 5).

II. Are you caring for others? We are admonished to daily care for the needs of others (Hebrews 3:13). Are you caring for someone else just now?

C. J. Brown said we must have the zeal of a friend, the energy of a father, and the emotions of a mother as we relate to others around us.

We must be our brother's keeper because we are our brother's brother. Jesus had great concern for Simon. He predicted Satan would sift him like wheat. He lovingly warned him (Luke 22:31).

Paul charged the Galatians (6:1) to care for others. Are you carefully seeking to rescue those who have slipped away?

Who could watch from the edge of the Niagara as someone slipped away towards the dangerous falls without a word of warning. Let us wave the red flag to keep others from falling.

III. Are you teaching others? The third warning is for us to continue to teach and lead others. We must not surrender our leadership.

Hebrews 5:12 says, "For when for the time ye ought to be teachers, ye have need that one teach you again which be

the first principles of the oracles of God..."

A friend of ours told my wife she thought she would give up her Sunday School class. She just had too much on her right now. Jane said, "your teaching is such a great means of learning and growing for you. Don't give it up."

There is no place in Christ's kingdom for extended vacations and unjustified sabbaticals. AWOL is not an honored position in Christ's army.

John Wesley was right when he said the grace of God that ends with one man is not the grace of God.

IV. Are you investing wisely? In Hebrews 12:16, we are given a beautiful illustration of our investments. Esau made a bad bargain. He had made the mistake of being pound wise and penny foolish. He sold his birthright. In the interest of today he lost his inheritance for tomorrow. How easy it is for us to do this.

Wayne Dehoney tells of the 49-year-old man in his church who was told his illness was terminal. When he visited him he assured his pastor that he was a Christian.

"But my sorrow is that 10 years ago the church nominating committee asked me to teach a class of 11-year-olds," he said. "If I had accepted the challenge, a part of me now would be invested around the world through the lives of those 21-year-olds. But I declined the opportunity. My reasoning was, I'm too busy. I'm in a prime period of productivity in my life. I've got more important things to do."

Are you cluttering up your life with lesser things? How easy it is for us to major on minors and minor on majors.

The other day I was traveling down I-75 to preach a revival in First Baptist Church, Nashville, Ga. Suddenly the red oil light came on. I stopped immediately to add oil. Do you know why I reacted so quickly? When I was a teenager, I did not pay any attention to oil gauges — and I burned up my father's engine.

Experience provides us with difficult lessons. The writer of Hebrews warns us. Do not wait too late to heed God's message for you.

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Interim assumes pulpit at Volunteer church

Volunteer Baptist Church, Bristol, called Thomas L. Powell as its pastor, a ministry he began May 23.

Powell, a native of Jackson, had served the church for one year as interim pastor.

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Answer to WORD SEARCH puzzle on page 8.

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Baptists seek solutions to U.S. economic woes

ATLANTA (BP) — The largest Protestant group in the United States, Southern Baptists, are particularly accountable for ministering to persons affected by the economic crunch, according to Paul Adkins, Christian social ministries director for the Southern Baptist Home Mission Board.

Adkins' comments came on the heels of a resolution passed during the Southern Baptist Convention in New Orleans, encouraging churches "to seek viable ways" to best assist persons "caught up in the throes of the present economic crisis."

Birmingham Baptists are among those beginning to respond to that responsibility.

Birmingham (Ala.) Baptist Association already has formed a committee to explore the problems of unemployment and to suggest possible church responses. Wallace Henley, author of the SBC resolution on concern for the unemployed that was adopted in New Orleans and pastor of McElwain Baptist Church in Birmingham, chairs the committee.

Increases in unemployment and loss of social services benefits have placed a heavy drain on many Baptist center resources such as food and clothing, Adkins said. Several New Orleans centers, lacking space to accommodate additional homeless men and women, report turning away persons.

Adkins suggested Baptist churches provide counseling for the unemployed and assistance in developing new job skills and making employment contacts. He encouraged churches to tap resources among church members in creating jobs, offering placement help, and providing basic medical services for unemployed persons and their families. "We can't let them suffer because they don't have money," Adkins said.

Adkins also urged denominational leaders to discuss ways SBC agencies

can cooperate with churches ministering to jobless Americans.

"Whether we agree with it (the policies) or not, we're passing through an economic revolution where public sector responsibilities are shifting to the private sector," Henley said. "And the church is the private sector."

Henley urged Baptist churches to go beyond "concern" to adopt unemployed families and provide financial assistance until the family secures self-supporting employment. The idea offers only short-term relief, he admitted.

A long-range proposal suggests creating an associational trust fund to finance short-term employment for people most drastically affected. Henley pointed to local Baptist projects, like construction needs at a Baptist camp, as possible short-term employment.

The Birmingham committee has yet to make any formal recommendations to the association, said Henley, a former White House aide and assistant during the early years of the Nixon administration, and a former religion editor for the Birmingham News.

Henley said similar trust funds could be established by state conventions to assist those associations most impacted by unemployment. He also encouraged denominational efforts, calling for the SBC president to "appoint a task force on the unemployed to survey and suggest ways churches may assist those most deeply affected by unemployment." That motion, presented at the SBC in New Orleans, is scheduled for consideration during the SBC Executive Committee's September meeting.

Birmingham, already plagued with double-digit unemployment, received another economic blow with a recent U.S. Steel announcement that it will furlough 3,500 workers. Henley explained the plant's closing has produced "a rippling effect," forcing the closure of other steel-related businesses.

Tom Roote, Birmingham association's director of missions, said the plant closing has "its tentacles everywhere," yet the association still reports an increase in Cooperative Program gifts.

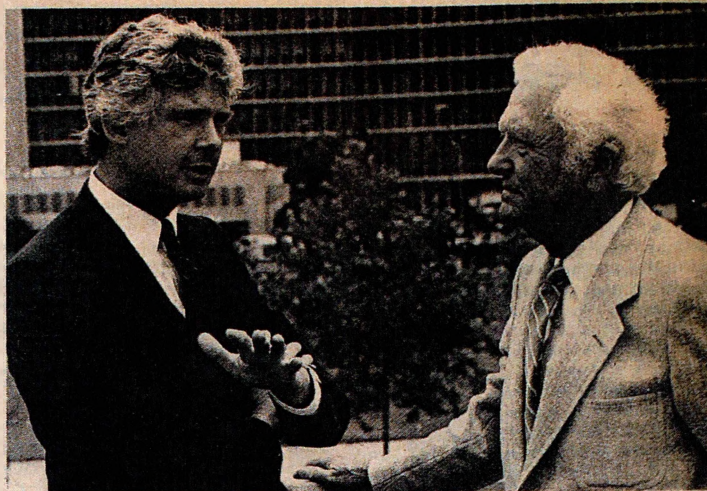
Roote has encouraged churches to beef-up "no-questions-asked" food pantries and other ministries to assist families in need, but lamented, "I don't think the church can manufacture jobs."

Adkins echoed Roote's sentiments. "The church cannot settle this economic problem," he warned. "Individual church members must become aware of what's happening in their communities." Changes, he added, must then come through Baptists' involvement in the political process.

Baptists' active participation in that process, said Adkins, is consistent with Baptists' stands on justice. "Because of our Christian heritage and basis for ministry, we should get involved (politically) to demonstrate that we believe in the Bible," he concluded. "If healing comes, it will have to come in that manner."

English classes begin

TAIPEI, Republic of China — Noon-time English classes begun in downtown Taipei by Southern Baptist missionaries have become effective soul-winning tools. One young student has been baptized, and more than 50 others have accepted Christ and entered "inquirers classes" where they study Christian doctrine.



SUPPORT THROUGH CRISIS — Reid Doster (left), pastor of First Baptist Church, Covington, La., and James Banks, chairman of the deacons, talk openly about Doster's divorce. The church has continued to support and minister to Doster throughout the crisis.

Church helps pastor rebuild after crisis

By Gail Rothwell

COVINGTON, La. (BP) — When Reid Doster's wife left him in April 1981, he felt his world had fallen apart and his career as a minister might be ended.

But with the help and encouragement of friends and church members, Doster was able to piece together his broken dreams and step back into the pulpit of First Baptist Church. When Doster moved to the Louisiana church from Houston, his wife of seven years had stayed behind to finish her final semester of graduate school. He had been at the Covington church four months when she called to say she wanted a divorce.

"Thirteen days later I stood in the pulpit and explained I had a crisis in my personal life that was beyond my control and I needed their prayers," Doster recalled.

The next week he told the deacons and then the congregation the entire story. "I fully expected the deacons to ask for my resignation. I felt like an embarrassment to the church," he admitted. Instead, he said, "They were genuinely concerned about ministering to me. Each deacon tried to reaffirm me, and at the end of the meeting they laid hands on me and prayed for me."

In an effort to fully understand the situation, the chairman of the deacons, James O. Banks, and another church member went to Houston to talk with Doster's wife. They returned believing there was no hope for reconciliation. A no-fault divorce became final in June 1981.

During this time Doster said he was torn by conflict because, "I felt as the pastor I had to come out of the situation lily-white. At first I was afraid to tell my congregation who I was."

But Doster said he soon realized the congregation was willing to accept his humanity. "I was hurting and struggling, and at times it was all I could do to hold myself together. There was a period when I felt abandoned by every kind of love. It took me some time, but I began to realize God's presence in my life. He was always there to provide the strength and encouragement I needed," said Doster.

Doster believes it was his "firm com-

mitment to the ministry and the knowledge I was where God wanted me to be" that gave him the courage to face his congregation another hour, another day.

"Despite all the pain and terror I felt, I also felt God's presence in my life during this time," he shared. Also, "the congregation believed in me and gave me space and time to heal."

Banks expressed the church's support of Doster saying, "We felt the Lord could handle any situation, if we could learn to wait on Him."

Banks indicated the church felt Doster was the right man for their church. He explained, "If you feel the Lord has called him there, then the Lord will move him or keep him. We felt Reid was the pastor for our church."

Doster said God's presence in the life of the church during his crisis is evidenced by the fact that the church baptized more people that year than in any of the previous 21 years.

"Looking at the records I just couldn't believe it," exclaimed Doster. "It was then I began to realize how God was working, using my life."

Not only was the church experiencing numerical growth, but the Together We Build campaign went over its half-million-dollar goal, with \$506,000 in pledges.

In the last 18 months several church ministries have been added. The first singles Sunday School class was begun, and within three months had enrolled more than 30 people. A second class for single parents was recently started.

The church, under Doster's guidance, is now conducting a divorce recovery seminar. Approximately 50 people from the church and community are attending the six-week program.

"People are hurting so badly, and I believe the church can help them," Doster explained. "They are struggling and need some Biblical perspective of divorce and God's healing grace."

Doster recently completed a training seminar conducted by the Baptist Sunday School Board family ministry department training seminar and was certified as a special single adult consultant. Such consultants are available to help churches, associations, and state conventions develop, expand, and evaluate ministries to single adults.

India missionaries to expand outreach

BANGALORE, India (BP) — Realizing that 15 percent of the world's population lives in India, Southern Baptist missionaries recently voted to participate in an all-India evangelistic program in an effort to better reach Indians for Christ.

The goal is to make a more effective impact on the country where only 3.4 percent claim to be Christians. Southern Baptist missionaries hope to broaden their evangelistic efforts by working with other Baptists in the country to concentrate work in more responsive areas, to better coordinate evangelistic programs, and to conduct training for church growth.

As a result of a joint meeting in 1981 of the Southern Baptist Foreign Mission Board, other Southern Baptists with ministries in India, and other Baptist conventions with missionaries in the country, plans have been made to survey the country and determine where cooperation would be beneficial to evangelism.

Centered in the state of Karnataka, where Bangalore is the capital, leadership training will be directed at church planners who need supplemental training in Baptist doctrine and evangelism and at lay pastors who need training in leading their village congregations.

All church members also would receive membership training.