

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Saudi Arabia expels Tennessee volunteer

By Bill Webb

JOHNSON CITY (BP)— Southern Baptist Extended Service Volunteers James and Ellen Canaday were expelled from Saudi Arabia July 1, just six weeks

after Saudi police closed their meeting place without warning.

Canaday is former pastor of churches in Tennessee. A former vice-president of the Tennessee Baptist Convention, he

has been a member of the Tennessee Executive Board and the Foreign Mission Board. He also has been a trustee of Union University, Carson-Newman College, and Baptist Memorial Hospital in Memphis.

Canaday, 66, who had been pastor of a Protestant congregation in Saudi Arabia for five years, said he was given no reason either for the expulsion or for the closing of the meeting place.

Legal appeal was not available, he said, adding that he and his wife were given only two weeks to leave the country.

In predominately Moslem countries, as in every other country in which Southern Baptists work, the presence of volunteers or career missionaries is subject to the consent of the government.

There are no career Southern Baptist missionaries in Saudi Arabia, according to the Foreign Mission Board.

The Canadays' Protestant congrega-

tion and a Catholic group shared an assembly hall they built cooperatively on an American school campus in Jeddah, in western Saudi Arabia. The school used the hall on weekdays.

Two priests, who worked with the Catholic congregation, were expelled immediately after the hall was closed; the Canadays were told a month later that they had only two weeks to leave the country.

"The Christian fellowship was recognized and permitted by the Saudi Arabian government for the benefit of the many Christian expatriates working in the nation," Canaday explained. "By the regulation of government authorities, no Saudis were included in any of the Christian services. No church signs or Christian symbols were displayed. No publicity about the services was permitted."

In spite of strict limitations, both the  
(Continued on page 2)

## Cothen plans to retire as BSSB head in 1984

By Linda Lawson

NASHVILLE (BP)— Southern Baptist Sunday School Board President Grady C. Cothen announced July 20 he is asking the board's trustees for medical retirement effective March 1, 1984.

Cothen, 61, said, "This entire matter has been discussed in detail with the officers of the trustees and with the plans and policies committee of the trustee board. The planning process was under way long before the Southern Baptist Convention meeting" in June in New Orleans, La.

Cothen emphasized there is "no relationship" between his request for medical retirement and current conflicts within the Southern Baptist Convention.

He said he was notifying the trustees 20 months in advance of his retirement date "to allow ample time for an orderly transition which will include the selection of a search committee, the election of a new president, and a time of orientation to the job before March 1984."

Cothen noted that the process he outlined is almost identical to that followed upon the 1975 retirement of his predecessor, James L. Sullivan.

The president of the institution with a 1982 budget of more than \$125-million said he had planned to make a formal announcement of his retirement request at the Aug. 3-4 meeting of the trustees.

"The release of the erroneous story by the Nashville Banner (July 20) made it necessary for me to communicate with the trustees by telegram immediately," said Cothen. The Banner story quoted unnamed "Southern Baptist sources" as speculating that Cothen might resign due to the "volatile situation within the Southern Baptist Convention ... rather than health." Cothen said he was advised by his physician almost a year ago to consider retirement. In March 1980 he underwent abdominal surgery for a malignancy. At that time 75 percent of his stomach was removed.

"There has been a general decline in the state of my health during the last year," said Cothen. "While there is no evidence of the recurrence of the malignancy, there are inescapable physical complications that are aggravated by the necessary functions of this office."

Cothen returned to work July 19, following urological surgery June 29. At the time of the surgery, Cothen said it was not related to the earlier stomach surgery.

Cothen said: "If health allows — and I think it will — I expect to be president of the Sunday School Board in every sense of the word until March 1984."

After notifying trustees by telegram, Cothen announced his plans to the 1,100 Nashville employees in a called meeting. More than 1,600 persons are employed by the board in Baptist Book Stores, two conference centers, and the Nashville central office.

## Youth share Christ at World Cup finals

MADRID, Spain (BP)— Two hundred people made decisions for Christ and more than 200 others signed up for a Bible correspondence course after a six-week partnership evangelism project in Spain which coincided with the World Cup soccer finals.

Fifty-two young people from eight countries, including 25 from Oklahoma, participated. Oklahoma and the Spanish Baptist Union have a partnership relationship continuing into 1983. Other team members were from Yugoslavia, Spain,

Mexico, Poland, Panama, Brazil, plus missionary kids from Austria and Ecuador.

They spent two weeks in five Spanish cities and then two weeks working in six churches in Madrid, in addition to orientation periods.

Adult team leaders included project coordinator Bill Wagner, Southern Baptist Foreign Mission Board evangelism consultant for Europe and the Middle East; Missionary Reggie Quimby of Jativa, Spain; and John Tresch, dean of the school of Christian service at Oklahoma Baptist University, Shawnee.

Team members used a variety of efforts including tract distribution, open air services in parks, cafe (coffee) bars set up in churches, skits, mime, music programs, sports, and puppetry. Witnessing centered on tracts and marked New Testaments, with young people from local churches or team translators assisting.

After a week of orientation in Madrid the teams were assigned to work out of churches in the cities in which World Cup games were being played. The Baptists distributed tracts and invitations to coffee bars around the stadiums.



SHARING CHRIST — Soccer fans coming to a game at La Rosaleda Soccer Stadium in Malaga, Spain, talk with youth evangelism team members (left to right) Rae McSweeney of Oklahoma and Heather Morgan of Texas.

## Temporary rate reduction set for non-profit papers

WASHINGTON (BP)— A temporary postal rate reduction for Baptist state papers and other non-profit mailers has been set for July 28 as the result of an amendment to a recently-enacted Urgent Supplemental Appropriations Bill.

The \$42-million added to the emergency appropriations measure by Senate and House conferees will partially rescind the large increases which doubled postage costs for most preferred-rate mailers last January.

A Postal Service spokesman estimated the extra funding will mean a reduction of postage rates of about 25 percent for most second-class mailers through the current fiscal year which ends Sept. 30, 1982.

Technically, the new appropriation will move these mailers to Step 13 of a 16-year phasing process Congress initiated in 1970 to adjust preferred rates toward full attributable costs in gradual increments. That phasing process was

short-circuited last January after Congress sharply reduced funding for the subsidy, requiring an immediate jump in the rates from Step 10 to Step 16.

The rate reduction will prove to be short-lived unless Congress elects to fund the subsidy at a figure higher than that contained in its preliminary budget for fiscal 1983. That budget, which set non-binding spending targets, recommended \$400-million for the revenue foregone subsidy, an amount which would require additional rate hikes beyond those put in place last January.

The amendment providing the additional 1982 funding for the Postal Service had been pushed by Sen. Quentin E. Burdick, who had successfully attached a \$62-million amendment to earlier versions of the emergency funding measure passed by Congress, but vetoed by President Reagan. The \$62-million figure would have reduced the non-profit rates beginning June 20, through the remainder of the fiscal year.

# Reagan's tuition tax plan faces 'stalemate'

By Larry Chesser

WASHINGTON (BP)— President Reagan's proposal to provide tuition tax credits to parents of children attending private and parochial schools may be headed toward an impasse in the Senate Finance Committee.

During a hearing on the proposal two veteran supporters of tuition tax credit on the committee — Sen. Bob Packwood and Sen. Daniel P. Moynihan — questioned the degree of administration commitment to push for the measure. Packwood further questioned how that support might be affected by possible changes in the bill.

Describing the situation as a possible "stalemate," Packwood said he and Moynihan are dissatisfied with the bill as it now stands and pointed to the likelihood that the administration would not support the measure if the panel approved significant changes.

Observers agree that strong support from both the administration and Senate proponents are essential for passage this year. Underscoring the difficulties facing the proposal during a time of fiscal restraint, finance committee chairman Robert Dole declared as he opened the hearing that "immediate action on any new or expanded tax expenditure with significant revenue impact may not be possible."

Packwood told Treasury Secretary Donald T. Regan, one of two cabinet members to testify in favor of the measure, that the bill could not pass unless the administration pushed as hard for it as it did on last year's budget and tax cuts. Despite assurances from Regan

and Education Secretary T. R. Bell, Packwood appeared less than fully convinced.

The administration bill provides tax credits of up to \$100 per child for tuition paid in 1983, a figure which adjusts upward to a maximum of \$500 per child in 1985. Families with incomes of \$50,000 or less would qualify for the full credit while partial tax credit would be available for those with incomes between \$50,000-75,000.

Unlike a bill introduced earlier by Packwood and Moynihan, the Reagan proposal would not refund the credit to low income parents whose tax liability was insufficient to benefit from the tax credit. Bell said the administration would oppose the inclusion of such a refundability provision by the finance committee, a move Packwood declared he would seek.

Numerous groups and individuals, including Baptists, restated their support or opposition to the controversial concept.

Declaring that "Congress may not Constitutionally do by indirection that which the Constitution forbids it to do directly," the Baptist Joint Committee on Public Affairs told the committee in a written statement that the proposal violates the First Amendment's ban on an establishment of religion.

"Tax credits to those taxpayers who pay tuition to religious schools would lead to an excessive administrative entanglement of government and religion," the statement warned.

It also opposed the plan on public policy grounds, saying, "It is hard to justify beginning significant tax expen-

ditures in support of private schools (which are not a public responsibility) just when Congress is making significant cuts in the support of public education (which is a public responsibility)."

The joint committee's testimony also cited a 1982 Southern Baptist Convention resolution adopted in New Orleans which called on President Reagan to "reconsider his support of a tax credit legislation now under consideration by Congress" and registered the convention messengers' opposition "to all tuition tax credit legislation pending in Congress."

R.G. Puckett, executive director of Americans United for Separation of Church and State and editor-elect of North Carolina's Biblical Recorder, warned that the bill "could so entangle religion and politics that two centuries of progress in First Amendment rights to religious liberty and church-state separation could be unalterably reversed."

In contrast with the BJCPA and Americans United positions, Edward E. McAteer of Memphis, president of Religious Roundtable and a member of Memphis' Bellevue Baptist Church, countered the charge that the proposal is unconstitutional. The Supreme Court, McAteer said, "does not now have, nor has it ever had, a clear, unambiguous position on the issue."

McAteer added that "if Christians, in this country have freedom by law to

practice their religion, and part of that practice includes the way they educate their children, then the only practical and realistic way to permit the free exercise of religion is to enable Christians to finance for their children the kind of education that is consistent with their religion."

In addition to the questions raised by Packwood and Moynihan, the bill's chances of passage are also diminished by the continued strong opposition of Sen. Ernest F. Hollings, who has led previous successful efforts to turn back tuition tax credit measures in the Senate.

Hollings told the Senate panel that the proposal is a "multi-billion-dollar 'bailout' for the nation's private schools." Hollings cited numerous state referenda where "the people themselves have turned down this nonsense."

Proponents of tuition tax credits make a basic mistake in starting with the premise that the federal government has an equal duty to both public and private education, Hollings said. "Let's be clear from the outset that the duty is not equal. The government's duty to the public is to provide public schools. The duty of the government toward private schools is to leave them alone. That's fundamental."

## Loring leaves RTVC for Okla. pastorate

FORT WORTH, Tex. (BP)— Ben E. Loring Jr. has resigned as vice-president of counseling services for the Radio and Television Commission to become pastor of Trinity Baptist Church, Oklahoma City, Okla., effective Aug. 1.

The Dallas native joined the RTVC in 1980 to supervise the agency's counseling program and develop additional ministries to people responding to RTVC programs. He was responsible for the telephone counseling strategy used for "Invitation to Life" and other RTVC evangelistic programs.

Before joining the commission, Loring was director of program planning for the Christian Life Commission of the Baptist General Convention of Texas, 1973-80. He was minister of evangelism at First Baptist Church, Houston, 1970-72, and a full-time evangelist before that.

Loring is a graduate of Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

## Saudi Arabia . . .

(Continued from page 1)

Catholic and Protestant groups continued to grow, he said. The Protestant congregation totaled 450 members, representing 45 nations and a variety of church backgrounds. The Catholic group was even larger.

The Canadays, who also assisted a home fellowship in Yanbu, 215 miles north of Jeddah on the Red Sea, used the six weeks between the closing of their meeting place and their expulsion to help the Jeddah congregation organize eight home worship centers with Bible classes. They also arranged for worship services to be conducted in the U.S. Embassy in Jeddah.

Leadership is in the hands of a group of lay preachers who live and work in the city, Canaday said. The congregation in Riyadh also continues with lay leadership, its pastor unable to secure a visa to re-enter the country, he added.

The Canadays, for now in Johnson City, see little hope of returning to Saudi Arabia but have not had time to decide what they will do.

## SBC draws '83 block reservations

NASHVILLE (BP)— John E. Saunders of Kansas City, Mo., will get first preference for block room reservations for the 1983 annual meeting of the Southern Baptist Convention in Pittsburgh. He is director of missions for the Clay-Platte Baptist Association.

Saunders' name was the first one drawn July 19, as the order of priority in assigning blocks of rooms for the convention was established.

The drawing marks the third time the system has been used to establish the order of assignment of block rooms for the annual meeting of the 13.8-million member denomination.

Tim Hedquist, convention manager for the SBC Executive Committee, said the system was established to give everyone an equal opportunity to reserve blocks of rooms. Previously, it was a "first-come, first-served system," Hedquist said. Travel agents and others made requests two or three years in advance, "thus tying up the available rooms so that pastors from Podunk didn't have a chance."

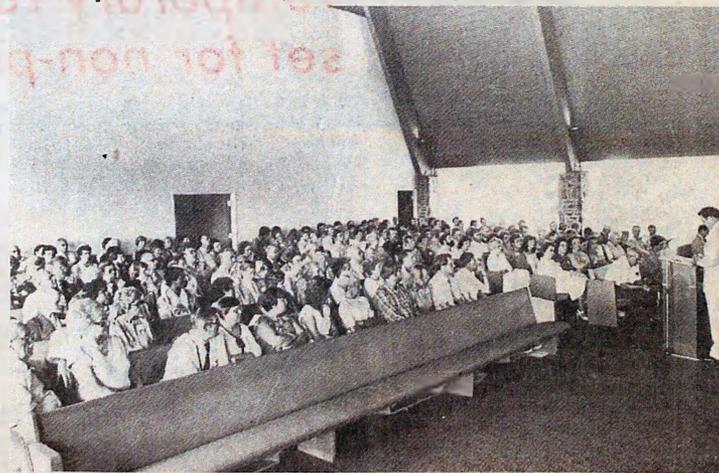
The drawing establishes an order of priority, necessary since 191 requests were made for the 1983 annual meeting. Of those, only 35 or 40 will be filled, Hedquist said. Convention guidelines allow only 40 percent of the available hotel rooms to be assigned through the block reservation system. Each block is limited to 50 rooms, he said.

"This means that 60 percent of the hotel rooms in Pittsburgh will be available for individual reservations," Hedquist said. "Requests for individual room reservations will be received after Oct. 1, and the reservation forms should be available through most state conventions by mid-September."

He added blocks of rooms are held only

through March 1, 1983, at which time they are made available for individual reservations.

Those who received preference in block reservations must use at least two-thirds of the rooms they request, or they will not be considered in the 1984 drawing. Others among the top five drawn July 19 are: Gerald Harris, pastor of Colonial Heights Baptist Church of Jackson, Miss.; Edmund E. Ellis, pastor of Courland Baptist Church of Courland, Va.; Sherrill Stevens, pastor of Montrose Baptist Church of Richmond, Va.; and Ron Cherry, pastor of Park Tower Baptist Church of Plano, Tex.



DEBRIEFING — Led by James Cecil of the SBC Foreign Mission Board (right), Tennesseans who have served in Upper Volta gathered for a time of debriefing and sharing July 24 at Judson Baptist Church, Nashville. During the past 18 months, 176 Tennesseans have participated in the hunger and relief project. Of these, 118 were in attendance last Saturday, along with their wives and husbands.



**PASTORAL RELIEF** — Annuity Board President Darold Morgan (left) receives an estate check to the Retired Pastors' Support Fund from Bill Dodson, endowment director. The \$120,000 check was a gift from the Mamye Hamilton Estate in Mt. Sterling, Ky.

## Estate boosts pastoral aid

DALLAS, Tex. — A Kentucky woman's estate gave the Annuity Board's Retired Pastors' Support Fund its largest boost since it opened in January.

The Mamye W. Hamilton Estate in Mt. Sterling, Ky., became the first estate and the largest single donation made to the new fund. The Annuity Board of the Southern Baptist Convention and the Kentucky Baptist Foundation shared halves in the estate with each receiving \$120,000.

The Retired Pastors' Support Fund was opened in January by the endowment department of the Annuity Board to serve as a trust fund which will supplement retirement incomes of retired Southern Baptist ministers and missionaries.

"We anticipate raising \$35-million in five years so that we can give our Southern Baptist annuitants a cost-of-living raise in their retirement incomes," said William Dodson Jr., director of endowment.

## FMB names 11 Tennesseans as missionary journeymen

RICHMOND, Va. — Eleven persons with Tennessee connections were among the 99 missionary journeymen commissioned in July by the Southern Baptist Foreign Mission Board.

All college graduates under 27 years of age, the 99 journeymen will work for two years alongside career missionaries in 43 countries, handling assignments ranging from music ministry, youth evangelism, and teaching, to well drilling, health care, and relief work.

A graduate of Austin Peay State University, Clarksville, Beverly Askew will be a secretary at the mission office in Recife, Brazil. A native of Kentucky, Miss Askew was president of the Baptist Student Union at Austin Peay and served as a summer missionary in Memphis.

Rhonia Black of Bluff City will be a secondary MK teacher and friendship center worker in Natal, Brazil. Born in Bristol, she grew up in Bluff City and is a graduate of Carson-Newman College, Jefferson City.

Mr. and Mrs. Doug Buchanan of Memphis will go to Lusaka, Zambia, where he will teach religion and she will be an elementary teacher. Both graduates of Memphis State University, Buchanan is also a graduate of New Orleans (La.) Baptist Theological Seminary. He is a native Memphian. The former Janet Ferguson, Mrs. Buchanan, was born in Maryland and grew up in Virginia.

Vonda Cravens will be a nurse in Baranquilla, Colombia. Born in Nashville, she later moved to Hartsville, Mo. She is a graduate of Burge School of Nursing, Springfield, Mo.

Robin Ficklin of Bartlett will teach conversational English at the Tokyo Student Center, Tokyo, Japan. She is a graduate of Mississippi University for Women, Columbus.

Lynne Harris of Kingsport will be minister of music and youth at Kanto Plains Baptist Church, Tussa City, Japan. She is a graduate of Carson-Newman College.

Ruth Maugans of Memphis will be a secondary teacher at Seinan Jo Gakuin, a girls' school in Kitakyushu, Japan. Born in Chattanooga, she also lived in Birmingham, Ala., but considers Memphis her hometown. She is a graduate of the University of Tennessee Center for the Health Services, Memphis.

Courtney Nanney of Knoxville will be a student ministry worker at the School of Health Sciences, Baptist Hospital, Gaza. He is a graduate of the University of Tennessee at Knoxville.

Sherri Scanlon, a former resident of Nashville, will teach missionary children in Trujillo, Peru. She is the daughter of Mr. and Mrs. Clark Scanlon, former missionaries. Her father is now serving on the staff of the Foreign Mission Board. A graduate of Baylor University, Waco, Tex., Miss Scanlon worked in backyard Bible clubs in Chicago, Ill., sponsored by Woodmont Baptist Church, Nashville.

A native of Knoxville, Jeff Wallace will be a youth director at Calvary International Baptist Church, Bangkok, Thailand. A graduate of Northern Arizona University, Flagstaff, he also attended the Professional Academy of Broadcasting, Knoxville.

## Carrolls face robbers but vow to persevere

By Robert O'Brien

JINJA, Uganda (BP) — Veteran missionaries Webster and Betty Carroll came face to face with a point of a gun in a terrifying early morning armed robbery of their home in Jinja, Uganda, but remain determined to continue their work.

The Carrolls and their son and daughter-in-law, Tim and Jennifer Carroll of Bloomington, Ind., and a Ugandan Christian lost about \$7,000 in money and goods in the July 7 break-in.

In the past three years, Carroll says, missionaries and mission homes and property have suffered a series of burglaries. On two occasions, missionaries have had automobiles taken from them at gunpoint but, like the Carrolls, remained determined to persevere.

"People ask us why we don't leave," Carroll said. "We stay because we are naive enough to cling to the conviction that God still wants us here. We love the people and have had and still have many opportunities for ministry."

"We've had some problems," added Rick Goodgame, mission chairman, but "I believe the government is seeking positive approaches to help solve them."

The Carrolls have personally experienced seven robberies of their home, but the latest incident was the first time they had met robbers face to face.

The sound of barking dogs awakened the household about 1:00 a.m. and when Webster and Tim investigated, they saw four African men in the garden. A man at the kitchen window said, "Open the door. We're soldiers looking for guerrillas."

"I didn't believe that, because the man was dressed in civilian clothing," the elder Carroll said.

Moments later a huge stone burst the kitchen door lock.

One intruder brandished a rifle, the others clutched heavy metal implements. A night watchman saw four other men standing outside.

They herded the young Ugandan Christian, Humphrey Sakwa, who lives on the Carrolls' property, into the house. They had already robbed Sakwa, whom Webster Carroll says "is like a son to us," of shoes and a \$200 radio Sakwa had saved for more than a year to buy.

The robbers made the five people lie on a bedroom floor. The 30 minutes of terror peaked as the men forced 23-year-old Tim, who is considering a career in missions in Africa, to crawl around the house pointing out valuable items.

"They kicked him continually," said his father. "That was the most terrifying time. They shut the bedroom door. We could hear them, but we couldn't see. We were afraid they would kill him."

The men finally returned Tim to the bedroom, basically unhurt, and left with their loot, including \$300 in Tim's traveler's checks, airline tickets, a wallet containing Jennifer's passport, a stereo, a camera, three tape recorders, two radios, a lot of men's and women's clothing, shoes, watches, and other items.

In succeeding days a flood of Ugandans from near and far have visited to express sorrow, apologize for the outrage, and express gratitude for what the missionaries have meant to them. That has included a number of Ugandan government officials "who know what Baptist mission work has meant to Uganda in the years since the liberation from Idi Amin in 1979," Carroll said.

Since 1977 the Foreign Mission Board has spent more than \$500,000 for relief in Uganda. Funds were used to provide agricultural supplies, food and seeds, and to transport medicine and food donated by other organizations.

## Baptists aid cleanup efforts in flood-ravaged Estes Park

ESTES PARK, Colo. (BP) — Members of Estes Park Baptist Church have joined neighbors and shop owners in cleaning up debris strewn in the wake of a 30-foot wall of water which surged through this resort town July 15.

A 70-year-old earthen dam high in Rocky Mountain National Park collapsed around 6:30 a.m., dumping tons of water into the Fall River. A garbage collector who heard the roaring water alerted park rangers, who helped evacuate the 3,000-resident town before the flood struck at 7:30 a.m. The swift, muddy torrent swept buildings, mobile homes, and cars through the town's main street, causing an estimated \$20-million in damages.

One camper was found dead and three other tourists are presumed buried under mud and debris.

Joe Herndon, pastor of the 56-member Estes Park Baptist Church, said shops, motels, and restaurants on the west side of town were hardest hit. He reported no property damage suffered by church members, but added, "The damage done to the businesses here means a loss of jobs for some of our people."

Church members have begun collecting food and clothing and providing shelter to an estimated 60 persons left

homeless by the flood. Church deacon Amos Johnson, owner of Brookside Cabins, took in one family whose mobile home was one of 30 washed away at Fall River Village.

Curious tourists and concerned citizens by the thousands have flocked to see the devastation downtown and some businesses have now reopened, according to Johnson. Linda Harrison and her 13-year-old son, Eric, employees of Mountain Man Restaurant and members of Estes Park Baptist Church, expect to return to their jobs in a week after gaping holes in the floor and walls have been repaired and caked mud has been blasted away by high-pressure water hoses.

"We're just lucky that we'll still have jobs," Mrs. Harrison reflected. Noting that many businesses unable to afford high-priced flood insurance will be unable to recover from the loss, she added, "I'm not worried so much about how we'll get by as I am about other people who lost everything."

As Estes Park residents continued shoveling out mud and clearing debris with cranes and by hand, Johnson observed, "Usually this is kind of a clanish town, with people staying on their own property. But this kind of thing brings everyone together."

## EDITORIAL

## A temporary reduction in postage rates

An unexpected postal rate DECREASE for the Baptist and Reflector and all second class non-profit publications has come because of the Urgent Budget Appropriations Bill passed this month by Congress and signed by President Reagan.

The bill will restore a portion of the subsidy for such publications which was deleted in the original October 1981-September 1982 federal budget. That cut led to a drastic 128 percent increase in Baptist and Reflector postage costs on Jan. 10, 1982.

The good news is that the United States Postal Service is reducing our second class postal rates, and beginning with our next week's issue, our subscription rates will likewise be REDUCED.

In August 1978 our Board of Directors voted to establish a subscription cost plan which would realistically provide for postal increases. A specific amount was set toward production and printing and the actual postal charge (then 2 cents per copy) was added.

### Recalling the Great Britisher's Words



"THE CHRISTIAN LIFE IS NOT MERELY KNOWING OR HEARING, BUT DOING THE WILL OF CHRIST."  
— FREDERICK WILLIAM ROBERTSON

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As the Postal Service has increased its charges since that time, these have been passed on to our readers. In January that charge jumped from 3.1 cents to 6.8 cents per copy.

According to information received from the Postal Service last week, this postal charge will be about 5 cents per copy after July 28.

In our attempt to be fair with our supporting subscribers, we will pass this reduction on to our readers. Effective Aug. 1, the price for the church budget plan will be reduced from 10.8 cents per copy to 9.0 cents per copy. The club plan will be reduced from 12.1 cents per copy (\$6.15 per year) to 10.3 cents per copy (\$5.15 per year). The individual subscription rate will be reduced from \$6.45 per year to \$5.55 per year.

In 1970 Congress set up a 16-year process under which second class non-profit publications would gradually move toward paying their own way. By January 1980, we had reached Step 10 — when the drastic federal budget cut moved us immediately to Step 16. This new adjustment will place us on Step 13.

Now the bad news — These reductions apply ONLY until the Sept. 30 end of the current federal budget. Thus far, there has been no positive indication what will be the Postal Service's appropriation in the next year's federal budget.

Therefore, our rejoicing for reduced rates could be short-lived.

Hopefully, a precedent for continuing the 16-step process has been established, and we would advance to each next step on July 6 of each year, as in the past.

Regardless, let us thank Congress and the president for this two-month reprieve.

## Rumor sharers sued

Procter and Gamble Co. has decided to stop the unfounded malicious rumors concerning that organization's supposed support of satanism by filing a series of lawsuits against those who spread this rumor — including at least one such lawsuit in Tennessee.

The widespread rumor declares (1) that the 123-year-old trademark of the man in the moon with 13 stars is a symbol of satanism and (2) that some P&G official appeared on the Phil Donahue television program (or some other TV talk show) and declared that part of the company's profits go to support satanism. Both of these are untrue.

We hope that these lawsuits will put to rest these false accusations against Procter and Gamble, so that citizens of this nation can choose their products based only on price and proficiency.

One unfortunate aspect of the rampant rumor is that a number of churches and religious organizations have unwittingly been a party to the spreading of the rumor.

It is our hope that churches have learned some lessons from this incident.

It behooves us — who are dedicated to spreading the truth — to carefully and thoroughly check out any such rumor before spreading it. To date, no lawsuits have been filed by Procter and Gamble against churches or ministers, but certainly any church which spreads untrue rumors could be accused of libelous activity. Perhaps the communicating of these rumors were not intended to persuade members from purchasing these products, but apparently that was the result, judging by some of the telephone calls we have received.

Further, apart from possible legal action, spreading of the P&G-satanism rumor indicates the moral obligation which churches have to refrain from attacking the character of persons or of organizations. Our witness in all things must be above question, or else we will damage our creditability when we do speak out on moral, ethical, and religious issues.

## Cicero's comment



By the editor

"Cicero, I have come to you because I am finally ready to admit what I am," announced A. C. Crett as he kept an appointment in my office, after cancelling seven times.

Cicero opened the conversation cautiously, not wishing to discourage the young man, who obviously was uneasy with this encounter.

"Cicero, something happened in my life several years ago that I have not been able to tell anyone," A. C. acknowledged. "I figure it is about time to 'come out of the closet.'"

I nodded, saying something like, "That's fine."

A. C. Crett took three deep breaths and hesitantly stammered, "Somehow I believe that I will be better off if I 'go public,' rather than trying to live a life of deceit and sham."

Trying to remember my college psychology courses, I responded, "You will feel better if you talk about it, rather than trying to keep it secret."

A. C. Crett began by explaining that when he was about eight or nine, he had come in contact with a certain type of individual. "I started going to this place where they frequently hung out."

"These people impressed you?" I asked.

"That is true," Crett stated. "They seemed to thoroughly enjoy their lifestyle and began to encourage me to join in with them."

"What happened?" I inquired.

"Well, I resisted for several years," Crett answered, "even though I must confess that I had a definite tendency toward this lifestyle."

A. C. Crett paused — accepting a glass of water — and finally continued. "All of this put tremendous pressure on me in my formative pre-teen years. There was the internal conflict between the convictions of my family and associates, and the convictions of my new 'friends.'"

"Surely it did," agreed Cicero.

A. C. charged on. "Then at the age of 12, I made a definite decision in my heart and felt a great relief that I really was 'different.' It was a revolutionary change," he announced.

However, Crett added that he was afraid to tell anyone, because of what others might think.

"Oh," said Cicero.

"It could have been embarrassing — especially among the group I had grown up with," a shaken A. C. Crett relayed. "Since that time, I have been leading a double life — acting one way when I was with my family and their friends, and acting another way when I was around the 'different' group."

Crett said that the teen-age years were especially hard. "Deep down I knew I was one of them, but I really did not want to admit that publicly."

"But now you do?" Cicero asked.

"Yes," A. C. Crett acknowledged. "The attitude of our nation today is such that people can openly admit to a different lifestyle without fear of being looked down upon — so, I would like to announce to you and everyone that I am a CHRISTIAN."

## Personal perspective

By TOM MADDEN

..TBC executive secretary

Joseph is one of my favorite characters in the Old Testament. The providence of God fashioned one devastating experience after another in Joseph's life into a divine plan that eventually positioned Joseph as the most powerful man in Egypt. There is a common strength in his experiences.

His brothers despised him, ridiculed his dreams, envied his coat of many colors, and "hated him, and could not speak peaceably unto him" (Genesis 27:4). They threw him into a pit and then sold him into slavery, but Joseph refused to retaliate.

Potiphar's wife misrepresented his morality. She became angry when Joseph spurned her overtures. "How then can I do this great wickedness, and sin against God?" (Genesis 39:9). When he was committed to prison for a crime of which he was innocent, he refused to retaliate.

Joseph was instrumental in the butler's release from prison, and as a favor he asked the butler to aid in his release. However, "Yet did not the chief butler remember Joseph, but forgot him" (Genesis 40:23). In all of this, Joseph refused to retaliate.

Joseph was too big to be little. His forgiving spirit and his faith in God made him the kind of man God could use. When he came to a position of power in Egypt, he refused to be revengeful even when his brothers stood before him.



Madden

## Baptist student center opened in Thailand

**BANGKOK, Thailand** - The first Thai Baptist student center and male hostel opened recently in Bangkok. Eight young men are living in the 10-resident hostel.



## World's Fair prayer requests

This week pray...

—for the new PuppetPeople team, sponsored by the Tennessee Baptist Student Union, who will be working on the fairgrounds the latter half of the summer.

—for the staff of Baptist Ministries and the Innovators who are completing their terms of service and will be returning to school or to other responsibilities.

—for these choirs who will share their musical witness at the Baptist Pavilion: July 31, First Baptist Church, Plainview, Tex., with the "Signs of the Spirit" silent choir of First Baptist Church, Knoxville; Aug. 2, Travis Avenue Baptist Church, Fort Worth, Tex.; Aug. 3, First Baptist Church, Tulsa, Okla.; Aug. 4, Boulevard Baptist Church, Lake Charles, La.; Aug. 5, First Baptist Church, Abilene, Tex.; Aug. 6, Boulevard Baptist Church, Anderson, S.C.

## 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.

### New Testament position

Dear editor:

I praise God for the freedom of the press. I praise God for your freedom to express your position on the "prayer amendment."

While you have presented what you call the "Baptist" position, I would like to present the "New Testament" position (and that carries more weight). I shall do this by establishing some basis for our position:

(1). Jesus said, "Suffer not the little children to come unto Me."

(2). In many instances the Supreme Court rulings have been interpreted as disallowing prayer - *period!*

(3). We are not for government-written prayers.

(4). We simply desire the freedom to exercise prayer - at any time and in any place we so desire.

(5). We have not only separated church and state, but also God and state.

(6). We desire that our Baptist leaders work for this freedom of voluntary prayer in schools. You work for God's people. You are our employee of Southern Baptists, as well as the Lord's servant.

This is a plea for all of our Baptist leaders to come down from the ivory towers and find out what is happening on the grass roots.

I praise God for your freedom of writing on this subject, and I praise God for my freedom to respond.

May Southern Baptists always seek to preserve freedom of prayer as well as press. When we cease to do so, we cease to be Southern Baptists. We are not a denomination. We are a people... chosen... to bring forth fruit. The only way to do that is through prayer (John 15).

Mike Boyd  
2124 East Holmes Rd.  
Memphis, TN 38116

Since there is disagreement on whether or not the Supreme Court's rulings prohibit voluntary prayer in public schools, would not it be better to get some official clarification by that court or by the Justice Department, before changing the First Amendment?

Concerning prayer, Jesus also said (Matthew 6:6-7), "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking." (editor)

### Stand by beliefs

Dear editor:

I was encouraged to write this letter by the letter (July 7) from Joel Johnson. I believe it is high time for people to stand up for their beliefs. And that is the real issue - what we believe.

I have been a Southern Baptist for 45 years, being raised in Oklahoma. I grew up believing the Bible is literally true and have not changed. If I do not understand a passage, I still believe it. (No, that is not worshipping the Bible.) I believe that our program for mission outreach is the best in the world, but it is not the only one. I sing a hymn, "Loyalty to Christ," but I do not know one, "Loyalty to the Cooperative Program."

I believe it is more important than ever before that we be able to stand on the Word of God. I do not have enough

education to even try to decide "what part is inspired and what part is human" in the Bible. I simply accept it all in faith like a child. To be unsure about any part of the Bible would be like standing on the edge of one of those sinkholes down in Florida. Not much boldness there.

I believe a Christian should be proud of his beliefs and be willing for the world to know. I am a Bible-believing Christian first, a Baptist second, a Southern Baptist third.

E. Stanley Jones says that truth is yours, wherever you find it. I find some among other Christian denominations and programs, but I want to work and teach from within the framework of the Cooperative Program; that is, if our schools are true to Southern Baptist heritage, declaring that the Bible is infallible from cover to cover. What comes out of our school goes into our pulpits and literature.

Mrs. George Upchurch  
Rt. 5  
Paris, TN 38242

### Male school teachers

Dear editor:

Tennessee is rapidly becoming an industrial state. Many men go to work nowadays and leave their sons under the supervision of their mothers. And, it is a medical fact that a domineering woman can make a homosexual out of a boy. Under these conditions our state may become infested with homosexuals in years to come.

I propose that our state enforce a policy in our state educational system that requires that a boy, when he reaches a certain age, have men school teachers. I think this will help solve or at least modify the problem.

I think the Christian people of Baptist churches should be used as a pressure group to get this legislation enforced.

Julian F. Mayer Jr.  
P.O. Box 813  
Mountain Home, TN 37684

### Disagree with statement

Dear editor:

I disagree with this statement in your editorial (July 14), "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."

This statement is either a so-called conservative statement or a not-so-conservative statement. This was not true in some states that had a similar attitude that the proposed Constitution amendment has.

E. T. Stanford  
2504 Lamar Ave.  
Memphis, TN 38114

### Not prescribed prayer

Dear editor:

In the July 14 editorial you stated, "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."

The proposed addition will not prescribe, nor force the government to prescribe an "acceptable" prayer. It will merely guarantee that prayer will not be prohibited.

Our five daughters (all in public schools) do not need a prescribed prayer, but they do need to know prayer is not prohibited.

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

Next week you will have one of the more important political opportunities of the year. Primary elections will occur on Thursday, Aug. 5.

Your ballot will include the names of those contesting for at least four major offices in Tennessee. It is time for the election of a governor and one of our United States senators. Candidates for nine representatives to the U.S. Congress from Tennessee will be selected next week. All 99 members of the Tennessee House of Representatives are up for re-election. Seventeen of the 33 senators will be chosen as part of the political process this year. Other positions may also appear on your ballot.

Various significant city and country officers are chosen in the August primary. In many cases the selection made next week is final because the only contest is in a political primary. The winner of that primary will then be unopposed in November.

You may vote absentee if you will not be able to vote in person next week. Simply go by your county clerk's office this week. Monday will be too late, because an absentee vote has to be made not less than five days before the election.

New precinct lines are in effect for this election year; therefore you will want to take time to learn the who, what, and where of the ballot before you go to the polls.

Praise God for the messengers of our SBC who finally have taken a stand for true separation of church and state. No prescription - no prohibition.

Bill Irvin  
P. O. Box 286  
Troy, TN 38260

Some group - either a school's faculty, a school board, a state board of education, etc. - will likely be called upon to decide what is an "acceptable" non-offensive prayer. (editor)

### Good trip to Fair

Dear editor:

Recently I took a group of 100 people from West Jackson Baptist Church to attend the World's Fair in Knoxville. This was one of the finest experiences I have ever had with a church group.

I am writing to commend Harrison Chilhowee Baptist Academy and their administration for providing their facilities for visitors to the fair. We could not have had a warmer reception or better assistance in making our trip to the fair a great success. Hubert Smothers, president of Harrison Chilhowee, and Buck Donaldson, housing director, are to be congratulated for their good work, along with the entire staff.

I also would like to express appreciation and pride in the Baptist Pavilion at the fair. Baptists in Tennessee and across our convention can be proud of the way we are being represented. The young people who perform in the pavilion do an outstanding job in presenting the message of God's power and love, complete with the offering of an invitation. This has been one of the finest investments Tennessee Baptists could have made in reaching people for Christ.

Walter Taylor  
40 Charleston Sq.  
Jackson, TN 38301



Self

# Baptists can alter drunk driving opinions

**Editor's note:** This is the last 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 Baptists have joined other concerned citizens in a nationwide campaign against drunk driving which has resulted in tougher laws in many states, but this encouraging trend may be temporary.

Research reveals that crackdowns on drunk driving historically have been effective for no longer than about two years. After that period, the frequency of

drunk driving tends to return to previous levels.

As a result of the nationwide campaign, 22 states have enacted new drunk driving laws in the past year. Tougher measures were proposed in at least 26 legislatures.

President Reagan has appointed a commission to encourage actions on the problems by individuals and by state and local governments.

Congress may soon pass a bill which provides incentive grants for those states which toughen their drunk driving laws and which strengthens the National Driver's Register (NDR). The NDR provides a central clearinghouse for information on alcohol-related driving convictions.

Some states already see substantial results from their new drunk driving pro-

visions. California, for example, has experienced over a 15 percent drop in highway fatalities since its tough new laws went into effect Jan. 1.

Those states which raised their legal drinking age to 21 have seen fatalities for the affected groups drop an average of 28 percent.

In order to insure that the trend toward tougher laws against drunk driving are not temporary, experts agree that what appears to be needed is a thorough restructuring of American attitudes toward drunk and drinking drivers. Southern Baptists can play a substantial role in this restructuring.

Such an approach can include a tough, consistent enforcement of existing laws, mandatory sentences, and clear evidence rules which make convictions easier to obtain. Also needed is effective screening of drunk drivers to determine which ones require treatment for alcoholism or abusive drinking patterns. A high proportion of those caught driving drunk are alcoholics or problem drinkers. Often they have already driven drunk as many as 15 times before being caught. Directing these high risk individuals into effective treatment can be a primary goal of enforcement programs.

The restructuring of American attitudes toward drunk and drinking drivers could also include raising the legal drinking age in states which have not already taken that action.

Perhaps the biggest problem in America's drunk driving tragedy is that driving drunk has often been winked at by the public at large. That tolerance is beginning to change, but it needs to be replaced by a positive new highway safety ethic.

Southern Baptists are uniquely qualified by their faith and by their history of concern for alcohol issues to teach an ethic of highway responsibility grounded in Jesus' command to love

your neighbor as yourself. We can remind those who choose to drink and drive that they are responsible to God and to the rest of us for the consequences of what they do.

As Southern Baptists we can also affirm our historic position of abstinence as the ultimate solution to alcohol problems.

Individually, we can become active in citizen groups such as MADD (Mothers Against Drunk Driving), RID (Remove Intoxicated Drivers), SADD (Students Against Driving Drunk), or one of the traditional anti-alcohol groups which Baptists support in almost every state.

We can form groups in our churches to encourage enforcement of existing laws, to support the passing of tougher legislation, and to teach responsible attitudes as a matter of Christian witness.

No one wants to be killed by a drunk driver. No one really wants to be the drunk driver who kills. Southern Baptists can help both potential victims and potential killers.

## Foundation

### A widow who cared

By Jonas L. Stewart

As a representative of the Tennessee Baptist Foundation, I visited the home of Martha Johnson in Morristown. That visit resulted in her getting a will prepared to make a disposition of her assets so that, as she stated it, "everyone will always know that I cared."

Mrs. Johnson died Sept. 20, 1981. The executor has recently made the final disposition of the estate as directed by her will.

After bequests to several individuals, her will specified that the rest and residue of the estate is to be held in trust by the Tennessee Baptist Foundation. The executor has sent to this office a check for \$97,815.88. This will be invested according to her instructions to produce income for the Lord's work until Jesus comes.

The income is to be distributed at least annually to Carson-Newman College, the Tennessee Baptist Children's Homes Inc., the Home Mission Board, the Foreign Mission Board, and the Tennessee Baptist Convention Executive Board. There was a special interest in each of these because she believed they are serving our Lord.

Her care did not end with her death. She will still be telling the story of Jesus as long as the world exists. This trust will forever be administered in the names of S. L. and Martha Johnson.

You, too, can prove you care beyond the grave by preparing a Christian will. For information, write the Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027.

# SBC growth rate falls short of population, Morris says

By Jim Newton

GLORIETA, New Mexico (BP) — The number of unchurched Americans increased almost twice as fast as the number of Southern Baptists during the decade of 1970-80, the director of the Home Mission Board's research division told more than 1,900 people attending Home Missions Week at Glorieta Baptist Conference Center.

Orrin H. Morris said recent research indicates Americans who are not affiliated with any religious group increased by five-million, or 23 percent, from 69-million in 1970 to more than 84-million people in 1980.

The number of Southern Baptists, however, increased only two-million or 15 percent to 13.6-million in 1980.

Morris said the data indicates Southern Baptists are going to have to work harder to keep up with the increase in unchurched Americans if the denomination is going to meet the goal of Bold Mission Thrust.

Pointing to another research report, Morris said the number of new churches established by sect groups in America increased by more than 30 percent during the past decade, compared to only four percent for Southern Baptist churches.

Sect groups established more than 3,800 new churches during the decade, compared to a net gain of only 1,400 Southern Baptist churches, Morris said. All other Baptist groups in America reported an increase of 6,300 churches during the decade.

During the same period, however, the number of evangelical churches in America declined by 1,400 congregations; other Protestant churches decreased by 2,700; and the number of all types of Catholic churches decreased by 1,100.

Morris commented that Southern Baptists must put more emphasis on establishing new congregations rather than building "super churches," or building cathedrals.

He also called for more emphasis on meeting the needs of people, both the rich and poor. Morris said Baptists seem to have neglected ministries to both the "up and out" and "down and out."

He cited research which indicates the poor are especially responsive to the gospel. A recent Gallup Poll asked Americans to rate the degree of importance they placed on 19 social values, including participation in church activities. Among the poor, 46 percent said they value church activity, compared to

only 29 percent of the wealthy. The same pattern was followed in education level, with 55 percent of those with a grade-school education indicating they value church activities, compared to only 29 percent of those with a college education.

Morris said research reports show there are about 130-million people in America over 10 years of age, "who are without a saving faith in Jesus Christ."

Carrying out the conference theme, "All These People," a father-son preacher combination from Dallas, Jaroy and Billy Weber, challenged participants to minister to the needs of hurting Americans by telling them the good news of Jesus Christ which provides stability in a fast-changing technological society.

Former Southern Baptist Convention president and retired pastor of First Baptist Church, Lubbock, Jaroy Weber said Americans are living in such a rapidly changing world, most people can not change fast enough to keep up with society and thus lose their footing and are in danger of falling without secure moorings.

"We live in a throw-away society, in which there are throw-away diapers, throw-away cups, throw-away plates, throw-away marriages, and throw-away families," Weber said. Most Americans have such disregard for anything that is permanent and lasting, they have difficulty in accepting religious values, he added.

He called for Americans to return to the absolute values proclaimed in the Bible, which he said provide the foundation in which mankind can find spiritual moorings that will give stability in a fast-changing world.

In one of his six evening messages, Weber preached on the inspiration of the Scriptures as the infallible word of God, stressing "we don't need to defend God's Word, we need to proclaim it," adding Southern Baptists "don't need factions and divisions over the Word of God, but rather people who will live the Word of God."

In the daily morning Bible studies, Billy Weber, pastor of Prestonwood Baptist Church in Dallas, said it is more important to help people in need than to communicate the truth of the Bible. The younger Weber called for changes in the attitudes of Christians, saying non-Christians too often perceive Baptists as negative and constantly bickering over beliefs instead of demonstrating in their lives the attitudes and spirit of Christ.

## Clanton to direct Baylor PR office

WACO, Tex. — David Clanton, audiovisual director for the Baptist General Convention of Texas, has been named director of public relations at Baylor University, effective Aug. 1.

Born in DeFuniack Springs, Fla., Clanton is a graduate of Louisiana Tech University, Ruston, La., and Southwestern Baptist Theological Seminary, Fort Worth, Tex., where he served as a public relations staff photographer from 1966-70.

Clanton succeeds Eugene W. Baker, director of public relations at Baylor since 1976, who will become executive director of publications for the university.



**SUPPER PORTRAYAL** — Laymen of Oak Grove Baptist Church, Covington, re-enact the Lord's Supper during a recent communion service. The service was the culmination of a 12-week emphasis on the apostles, during which the laymen appeared in character prior to Pastor Robert Lee's sermon on each disciple.

## Baptist Memorial names Otwell as liaison to affiliate hospitals

MEMPHIS — The former director of operations for Volunteer Hospitals of America, James Robert Otwell, has been named regional administrator for Baptist Memorial Health Care System Inc.

In his new position, Otwell serves as liaison between the Baptist Memorial administrative staff and the administrators of six hospitals in Tennessee, Arkansas, and Mississippi that are part of the system.

In his one year with the VHA in Birmingham, Ala., Otwell helped member hospitals establish multi-hospital operations. The VHA, a national cooperative owned by 30 of the leading not-for-profit medical centers in the country, currently is expanding to include 100 institutions. The 2,068-bed Baptist Memorial Hospital in Memphis is a member of VHA.

Before that, Otwell directed management services at Brookwood Health Services in Birmingham for two years, providing corporate support services for the 18 affiliate hospitals in the proprietary hospital chain.

Originally from Atlanta, Ga., Otwell is

## Jordan joins staff at BMH, Memphis

MEMPHIS — Elta S. Jordan, former public relations coordinator at Le Bonheur Children's Medical Center, has joined Baptist Memorial Hospital, Memphis, as supervisor of special materials.

Miss Jordan will supervise the planning, editing, and purchasing of printed and audio-visual materials needed by the programs of the institution.

In the new position in the office of communications, Miss Jordan also will serve as special materials consultant to affiliate hospitals in the Baptist Memorial Health Care System Inc.

During her three years at Le Bonheur, Miss Jordan was responsible for printing, publications, news media relations, and related art and photographic services.

A former marketing coordinator at Memphis State University, Miss Jordan also served as women's editor for the West Memphis Evening Times for one year, communications coordinator of the Little Rock Bureau of Conventions and Visitors for two years, and reporter for the Hot Springs Sentinel Record for three years.

She is a graduate of Arkansas Polytechnic College, Russellville, and Memphis State University.

## Films reach 386

BANGKOK, Thailand — In a recent 12-month period, 386 people accepted Christ as their Saviour after seeing a Christian film from the Thailand Baptist mass communications film library. An additional 91 dedicated themselves in some way during film programs. Records indicate films were shown more than 1,100 times during the year.

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a graduate of Auburn University, Auburn, Ala.; Georgia Institute of Technology, Atlanta; and studied hospital administration at the University of Alabama, Birmingham.

The 2,600-bed Baptist Memorial Health Care System is comprised of 10 institutions: four facilities in Memphis and hospitals in Ripley, Covington, Union City, Booneville, Miss., and Corning and Hardy, Ark.

## Anderson to lead Dunlap Baptists

Gary Anderson, pastor of Immanuel Baptist Church in Lawrenceburg, was called as pastor of First Baptist Church, Dunlap, a ministry he will begin Aug. 22.

Anderson was previously pastor of Orlanda Baptist Church, Orlanda; Station Camp Baptist Church, Cotton-town; and First Baptist Church, Charlotte. He is a former chief of chaplains for the Tennessee Department of Corrections in Nashville.

Anderson has served as a trustee of the Baptist Sunday School Board and Belmont College, both of Nashville, and as chairman of the Committee on Boards for the Tennessee Baptist Convention. He has also been president of the Lawrence County Ministerial Association.

A native of Nashville, Anderson is a graduate of Belmont College and Southern Baptist Theological Seminary, Louisville, Ky.

## Roger Richards begins Merton Ave. ministry

Roger L. Richards recently began duties as pastor of Merton Avenue Baptist Church, Memphis, in response to a call from the church.

Richards came to Merton Avenue from the pastorate of First Baptist Church, Pineville, La. He was previously pastor of First Baptist Church, Kenner, La.; Napoleon Avenue Baptist Church, New Orleans, La.; Emmanuel Baptist Church, Memphis; First Baptist Church, Rochester, Minn.; and First Baptist Church, Woodville, Wisc.

Richards studied at Moody Bible Institute, Chicago, Ill.; Southwestern Baptist Theological Seminary, Fort Worth, Tex.; and New Orleans (La.) Baptist Theological Seminary.



Anderson



Miss Jordan

## Knoxville choir 'signs' at Fair

KNOXVILLE — Texas and Tennessee will join voices and hands July 31.

The chapel choir of First Baptist Church, Plainview, Tex., and the "Signs of the Spirit" deaf interpretation choir of First Baptist Church, Knoxville, will deliver two 20-minute performances, 11:45 a.m. and 12:20 p.m. EDT, in the Baptist Pavilion at the 1982 World's Fair.

According to Jerry Seale, minister for the deaf at the Knoxville church, the "Signs of the Spirit" will synchronize their deaf signing to complement and translate the music sung by the Plainview choir.

The two choirs' repertoire of seven songs, says Seale, are all energy related, in keeping with the fair's energy theme.

Gynell Seale will direct the deaf interpreting choir and Ron Etheredge will lead the 35-member youth choir from Texas.

Members of the "Signs of the Spirit" choir currently interpret one Baptist Pavilion musical-drama performance each weekday.

## Missionary to lead Englewood church

Fred Sanford, a former west African missionary, was called to lead First Baptist Church, Englewood, as its pastor.

Sanford, formerly stationed in Benin as a general evangelist, has also served as minister of community at Baptist Tabernacle in Louisville, Ky., minister of youth at Lakeview Baptist Church, Tallahassee, Fla., and as a hospital chaplain.

A native of Baker, Fla., Sanford is a graduate of Florida State University in Tallahassee, and Southern Baptist Theological Seminary, Louisville, Ky.

## Myron Griffis takes Fairview pastorate

Myron Griffis accepted a call from Fairview Baptist Church, Mohawk, to serve as its pastor, a ministry he began June 20.

Griffis, who came to the church from Fondee Baptist Church in Kentucky's Bell Baptist Association, is a graduate of Clear Creek Preacher's School, Pineville, Ky.

### World's Fair Rental

One 2 bedrooms, kitchen, bath \$30 per night; one 2 bedrooms, kitchen, living room, bath \$40 per night. Each has A/C. 1 1/2 miles from Fair; one-half block to city bus. Ron Hutchens, (615) 922-8148.

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#### Henley Inn

Just now available. Brick rancher sleeps up to 8. Only \$100 per night. 1 1/2 baths, cooking and dining facilities, A/C, everything furnished (linens, cookware, etc.). Only 12 miles (Interstate all the way) from Fair site. Special family or couple rates by the week. Contact Jack or Cile Henley, 4600 W. Lincoln Circle or P.O. Box 18218, Knoxville, TN 37918. Phone 615-938-1236 (leave message) or 615-687-5624 (after 6 p.m.).

## Music retreats set for bivocational

Bivocational Music Leadership Retreats will be conducted in August by the TBC church music department at both state Baptist encampments, according to Julian Suggs, department director.

Formerly known as the Part-time/Volunteer Music Directors Retreats, the weekend conferences will be Aug. 13-14 at Camp Linden, near Linden, and Aug. 27-28 at Camp Carson, near Newport.

In addition to a new title, the retreats also have been changed with expanded conference time and expanded faculty, Suggs said. Each retreat will begin at 3:30 p.m. on Friday and conclude at 3:00 p.m. on Saturday. The retreats are designed for church music directors, accompanists, and children's choir leaders.

Cost for lodging and three meals will be \$15. Attenders may bring their own linens, pillows, and towels or may rent these at the camps for \$2.

Further information can be secured from the church music department, P.O. Box 347, Brentwood, TN 37027; telephone (615) 373-2255.

## Baptist Book Stores close for inventory

Four Tennessee Baptist Book Stores will be closed for inventory July 30 and two will close Aug. 2.

Knoxville, Nashville (including the Nashville Mail Order Center), and Memphis East stores will be closed July 30. The Chattanooga store and the Memphis Mail Order Center will be closed Aug. 2.

### World's Fair Visitors

Stay with us at Blueberry R.V. CAMP located on Emory Rd. and I-75 exit. \$15 per day, full hookup, clean restrooms. Refund made on cancellations. Call Bill Clark 615-938-1391

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615-573-5632 Roberts World Tours

## Walker resigns Hawaii post to work with senior adults

HONOLULU, Hawaii (BP) — Edmund Walker, executive director of the Hawaii Baptist Convention for 19 years, has been named a national consultant on senior adult ministries for the Southern Baptist Home Mission Board. Walker said he would leave his present post when his successor is elected or when the Hawaii convention meets in November, whichever comes first.

Walker will move to Sacramento, Calif., where he will help the Home Mission Board Christian social ministries

department develop state, associational, and local church ministries to senior adults, especially in the area of housing, according to Paul Adkins, director of the HMB department.

In addition, he will work closely with the SBC Sunday School Board family ministries department, SBC Christian Life Commission, Brotherhood Commission, and Woman's Missionary Union on senior adult ministries, Adkins said. The SBC is beginning this year a major denominational emphasis on strengthening families, including the needs of senior adults, Adkins added.

Walker said he would spend a great deal of time during his first year in study and research on needs and trends for senior adult ministries, especially in housing, and on what is already being done and models for effective ministries for churches, associations, and state conventions.

Needs for ministries among senior adults are changing rapidly because of Reaganomics and new federal policies affecting American senior citizens, according to Walker.

## Chafin tells WMU leaders to abandon stereotypes

GLORIETA N.M. (BP) — If Southern Baptists want to win the world to Christ they must abandon stereotypes of evangelism, says Kenneth Chafin, pastor of South Main Baptist Church of Houston.

Chafin, who addressed 1,400 women at the Woman's Missionary Union Leadership Conference at Glorieta Baptist Conference Center, said the most common stereotype is that of grabbing people by their lapels and forcing them to listen to a testimony.

Chafin urged the women to abandon that approach because "you don't have to love people to do that."

"The easiest way in the world to

become a witness is to pray for God to give you a person to love and to minister to," Chafin said. "The people who will be won are the people who are in your world," adding that once a genuine interest in a person has been established, the way is open for a Christian to witness.

Chafin also urged women to help new believers mature in their faith. "A weakness of Southern Baptists is that they are more interested in baptizing people than in developing new believers," he said. "But it is a lifelong process for all of us to grow and mature in Jesus Christ."

Also urging women to use their spiritual gifts was Dorothy Sample — of Flint, Mich., national president of Woman's Missionary Union. "God's call is a personal call," she said. "He has called every one of us to do something. We need to allow the Spirit of God to stir up our gifts."

Saying that approximately 80 percent of the four-billion people in the world have never heard the gospel, Mrs. Sample challenged the women to accept the responsibility of mission leadership.

She warned women not to be "so busy going and doing that we do not minister to the bleeding and hurting along the way. Take time to be involved in the lives of people in their daily walking."

Bold Mission Thrust may be God's way of opening up new avenues for women to use their gifts, said Elaine Dickson, manager of direct sales for the Southern Baptist Sunday School Board. Bold Mission Thrust is Southern Baptists plan to present the gospel to everyone in the world by the year 2000.

Referring to approximately 500,000 girls and teenagers currently enrolled in WMU organizations, Miss Dickson said, "It is possible that God is planning to use these young women in ways we never dreamed possible."

She called for women to be like 19th century WMU leaders who "did not demand freedom from oppression — instead, they were women who dared assert their accountability for the world missions task and claimed their freedom to do something in the kingdom of God."

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## FMB names Hildreth to work with center

RICHMOND, Va. — Ward Hildreth, director of the information management department at the Southern Baptist Foreign Mission Board, has been named facility director for the board's new missionary orientation center being constructed near Richmond.

Hildreth fills the newly-created position in September. He will direct the physical operation of the new orientation center, relieving the program managers of the day-to-day logistical details at the 233-acre site about 15 miles from Richmond. During the two-year construction period, Hildreth will be the board's on-site construction representative.

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We are excited about the opening of our Upper East Tennessee Satellite Home. Officially, on Sunday, July 25, 1982, we opened the Home for the care of dependent and neglected children in that area of our state. Dr. and Mrs. Carl Allen have been living in the Home since July 7. They have been busy getting the many necessary things done before we could receive children. Just imagine what it is like to set up house-keeping! They have just been through that experience plus dealing with the Health Department Fire Department, and the Department of Human Services. Now, we want you to see this newest ministry that has been added. You will be pleased with this step forward.



EVANS B. BOWEN

Books will close on July 31 for our Mother's Day Offering. Our goal is \$600,000! This money is budgeted in advance of receiving it. That is about like counting your chickens before they hatch. But the "budget process" was set up years ago and we continue to follow the procedure. This method makes real demands upon one's faith. However, we have learned that Tennessee Baptists love and support the Child Care Ministry. To date, we have received \$526,139 toward our goal. Help us go over the top before we reach the deadline.

When you are travelling across our beautiful state, stop by our various Homes and ask for a tour. The more you know about your Child Care Ministry, the more pleased you will be that you are a part of it. Remember to keep our children and staff on your prayer list.

*...Suffer the little children to come unto me, and forbid them not for of such is the Kingdom of God. (Mark 10:14).*

## ON THE LIGHT SIDE WITH SOME OF OUR CHILDREN

One little girl sat down to a nice dinner after coming to live in a cottage on one of our campuses and was passed a nice big platter of roast beef. She passed the platter on to the next child stating that she did not eat meat. One of the other children spoke up and said, "Oh, you are a vegetarian," to which the little girl replied, "I am not a vegetarian! I am a Sagittarius!"

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Some of the children have suffered from abuse, hurt, or neglect making them more difficult to manage, some of the children have not received the early training needed and have learned certain devious ways of dealing with life such as running away, defiance of authority and other ways. The many problems that are faced call for smaller groups. Adjustment of the children is much better when the number is kept small. The smaller number in the cottage allows for the establishment of stronger relationships between adults and children, a family life style. After all, Child Care in the name of Christ and for His glory is a matter of bringing children into the proper Christian Home atmosphere so that they can learn to become what God would have them to be.

*... "Lord, when saw we an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in, or naked, and clothed thee? ... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, ye have done it unto me" (Matthew 25:37, 38, 40).*

## JUST A LITTLE BOY

Just a little boy, like many other little boys, but there was a fear in his eyes, fear and longing too. Mingled with hurt, the eyes were expressive of the uncertainty he felt at being in a strange place, wanting to go home, but knowing he couldn't and not understanding why. He had been brought to this place, shown his room he would share with another little boy. The new blue jeans and shirt the houseparents had brought to him were still unwrinkled and unsoiled. He hadn't felt like running or playing that morning, it was all still too new to him. As he stood there on the corner of the carport gazing across the campus, the lady he had been told was a houseparent came out the door and walked over to him. There was kindness in her face and as he looked into her eyes he could see the love he so desperately needed. She put her arm around his shoulders and hugged him tight, not saying a word but gazing out across the campus with him silently. His little chubby arm came up and he hugged her too, then both his arms wrapped around her waist and she hugged him tightly and suddenly he knew it was going to be all right. He would never stop wanting to go home, but now he felt safe, secure and loved. He was just a little boy, but thanks be to God for Tennessee Baptists who through their Child Care Ministry, were there to love him and care for him. Just a little boy, but now he is a fine Christian man, active in his church, a fine citizen of his community. Tennessee Baptists were at work with him and hundreds upon hundreds more through the years through the Tennessee Baptist Children's Homes, Inc. You helped make it possible through your support.

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## BIBLE BOOK SERIES

Lesson for Aug. 1

## Lament of loneliness

By Marshall C. Guppton Jr., pastor  
First Baptist Church, CamdenBasic Passages: Psalms 40; 42; 51  
Focal Passages: Psalms 42; 51:1-3

All of us know the meaning of loneliness. The Bible says, "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God."

This is an essential part of what makes the gospel good news, because in Jesus Christ we find a God Who deals with perhaps the most oppressive and pervasive problem of our time — the problem of estrangement and loneliness.

This problem of loneliness and separation is the underlying cause behind the destructive behavior everywhere evident in our world; behavior which we cannot ignore even if we wished. War, drug addiction, confrontation, alcoholism, suicide, exploitation, excessive sex, physical and political repression — these are aggressions and escape mechanisms which reflect man's imperfect ways of dealing with the basic problem of loneliness and estrangement.

In these passages of Psalms, we find a lament of loneliness. The psalmist believed God would deliver him from his experiences of loneliness and separation. We find ourselves yearning for God often with a sad recollection.

The psalmist expresses the grief which has come over him because of his yearning for God (Psalm 42:1-5). His soul is thirsting for the Living God. We feel ourselves privy to a man's prayer who is stretching himself far out towards God.

Every believer has come at some point in his life to the realization that without God one is bound to pine away. Such a believer is like a deer who, to quench its burning thirst, stretches its neck as far as possible to search in vain for water in the dried-up bed of a brook. When we have felt like this, faith has become the most elementary function of our life.

When believers realize how pagan life can quickly become around them, they experience the loneliness of living for God. The scornful question will surely come as in verse 3, "Where is thy God?" Such a man has no reason to be ashamed of the tears he sheds because they indicate what is at stake for him. Only the lonely can identify with the depth of loneliness this man feels. But some kind of power comes from realizing that another has been in this kind of pain also.

We often find that no amount of waiting gives us relief.

The psalmist continues with his endeavor to comfort his soul. "My soul is cast down." "Deep calls unto deep." "Yet the Lord will command His loving-kindness."

The more severely this man suffers his separation, the more intensely he feels his need for having close contact with God. The depth of spiritual nights comes when a believer feels like he is taking hold of the hand which seems to chasten him.

There is no more moving scene than a child who is reaching out to a parent, pleading while the parent is administering discipline. If it is hard on the child, it is even more so for the parent.

Only when we hear Jesus cry from the cross, "My God, My God, why hast thou forsaken me?" can we carry this agony of waiting to its final pain of separation and suffering. But we must always acknowledge that God the Father was present.

We find amazing power in affirmation.

The psalmist in Psalm 51 brings us from the confession of a fallen man, through the forgiveness of his sin and renewal of the inner man, to the experience of thanksgiving and affirmation.

Too often, people forget they have worth and that God loves them as they are: that He can take them in any condition and begin to make them creative, sane, and helpful.

What better example is there than David, who had fallen from the heights of being a man after God's own heart to a soft, adulterous, sinful man? But God was willing to accept his penitence, to create in him a clean spirit, and to affirm him as His person.

Hopefully a new breed of Christian is springing up in our time. These are people who are discovering the authentic, Biblical nature of the ministry of affirmation.

It is true that we have all sinned. It is also true that when we are affirmed, we can come to the point to admit our need for forgiveness and accept the wonderful gift of God.

In Jesus Christ we find the only means that David or Paul or any other Christian has ever found of dealing with the deep estrangement and the agony of loneliness from God. The gospel is still the best of news for every man.

When we understand what God has done and what He offers in Jesus Christ, we can celebrate, as the psalmist did, with a restored joy of salvation and an endowment of God's free spirit.



Guppton

By W. Clyde Tilley, professor of religion  
Union University, JacksonBasic Passages: Acts 18:24 to 19:7; 1 Corinthians 1:10-17; 3: 4; 6  
Focal Passages: Acts 18:24-28; 1 Corinthians 3:5-9

Apollos may be one of the unsung heroes of the early church. We do not know much about him, but what we know is both impressive and important. What we can learn from him, may be even more important than what we can learn about him.

## Learning about Apollos

Apollos was a Jew from Alexandria in Egypt, the second most important city in the Roman Empire. Although this city became a major center of early Christianity, it is not known how the gospel first reached it. There were many Jews there, primarily Hellenists. They favored an allegorical approach to interpreting the Bible.

Since the New Testament book of Hebrews abounds with allegories, many believe it was written in Alexandria. Some have even suggested that Apollos was the writer.

Apollos was at Ephesus when he is first mentioned in the book of Acts. This was between Paul's two visits to the city on his second and third missionary journeys. Paul had left Aquila and Priscilla behind at Ephesus. Here they encountered Apollos, a young Christian preacher, and they performed a valuable service in his life.

Although Apollos is described as a very eloquent, bold, and fervent preacher, he was deficient in his understanding of the Christian faith. What his weaknesses of doctrine were is not clear. There are several inconclusive references to the extent of his knowledge in Acts 18:24-26: (1) "He was ... well versed in the Scriptures" (v. 24); (2) "He had been instructed in the way of the Lord" (v. 25a); (3) "He ... taught accurately the things concerning Jesus" (v. 25b); (4) "He knew only the baptism of John" (v. 25c); (5) "Priscilla and Aquila ... expounded to him the way of God more accurately" (v. 26).

Two clues in these references can help us make an informed guess about his deficiencies. (1) He knew accurately the things concerning Jesus but Priscilla and Aquila expounded the way of God to him more accurately. (2) He knew only the baptism of John.

The second hint may be combined with the fact that there were about 12 disciples of John the Baptist in Ephesus (19:1-7) who had received baptism only at the hand of John and had never received the Holy Spirit. Apollos' presence at the same place and time where they were and his similarities to them seem too great to be coincidental. Thus there must have been some connection be-

tween John's disciples and Apollos.

It seems safe to draw some conclusions about Apollos. The knowledge that he had of Jesus had come through associations with the John the Baptist movement. This knowledge likely included the accounts of the crucifixion and resurrection since he knew something worth being bold and fervent about. Whatever he knew of Jesus, he knew accurately. But his deficiency of knowledge presumably concerned what God was continuing to do in and through the church. He lacked knowledge of Christian baptism, of the fledgling Christian movement into which baptism was the initiation, and perhaps of the Spirit. This was a need Aquila and Priscilla could and did meet.

Following this further enlightenment, Apollos left Ephesus for Achaia, especially Corinth, where his public ministry to the Jews was powerful, Biblical, and successful (18:27b-28). Some believers there looked to him as their spiritual leader rather than to Paul and Cephas (1 Corinthians 1:11-12).

Whatever the differences in their style of presentation, neither Paul nor Apollos appeared to have the disposition or inclination to monopolize on the controversy for his own personal advantage. Paul wrote that he and Apollos were members of the same team. Both had their assigned tasks to perform but both were to perform them for the glory of God. One may plant, another may water, but it is always God who gives the harvest.

## Learning from Apollos

Apollos was a "learning teacher" and there is much we can learn from him.

No degree of eloquence or boldness is ever an adequate substitute for knowledge and enlightenment. Apollos had both of the former qualities and could no doubt have "faked" his way through the ministry by turning on his eloquent charm at those points where he was most lacking in knowledge. To his own credit, he chose not to do so but to fill up the gaps in his knowledge with learning.

We do not have to stop learning when we start teaching. Some of us who teach can testify that learning even picks up momentum when we begin to teach. Apollos was already enjoying a measure of success in his preaching but was humble and meek (teachable) enough to enhance his grasp of the gospel which he proclaimed.

Life should not be divided with the first part given to learning and the rest for putting into practice what we have learned.

Life should be divided into two parts, each containing both living and learning. In the first part, learning is primary and living is secondary. In the latter part, living is primary and learning is secondary. Never are living and learning separated. We never outgrow our need for learning.

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## UNIFORM LESSON SERIES

Lesson for Aug. 1

## Apollos: a learning teacher

By W. Clyde Tilley, professor of religion  
Union University, JacksonBasic Passages: Acts 18:24 to 19:7; 1 Corinthians 1:10-17; 3: 4; 6  
Focal Passages: Acts 18:24-28; 1 Corinthians 3:5-9

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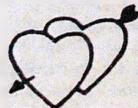
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**LIFE AND WORK SERIES**  
Lesson for Aug. 1

# Resisting sin

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

Basic Passages: Hebrews 3:7 to 4:13; 10:26-31; 12:1  
Focal Passages: Hebrews 3:12-15; 4:1-2, 6, 11; 10:26-29

Have you ever broken the heart of your earthly father? I am sure I have. Hebrews 3:10 tells us we can break the heart of our eternal Father. Hebrews 3 also tells us how we can keep from doing this.

We need to consider Christ (3:1) The Greek word used for "consider" means to gaze upon. Too many Christians today merely glance at Christ.

We got up at sunrise to see the Grand Canyon. Its obvious beauty left us spellbound. We did not glance at it — we gazed at it. We drank in its beauty. "Turn your eyes upon Jesus. Look full in His wonderful face; and the things of earth will grow strangely dim in the light of His glory and grace." That is what we need to do.

The Latin word for "priest" means bridge builder. We gaze at the beautiful work Christ has done to make a way for us to go to Heaven.

Susie said to her mother one day, "Mom, you have the ugliest hands I have ever seen." Her mother replied, "Honey, when you were young your gown caught on fire. I smothered the flames with my hands. That's why they are so ugly and scarred."

Tears came up in Susie's eyes. "Mother, they are not ugly hands, they are the most beautiful hands I've ever seen."

We are to gaze at the beauty of Christ's finished work for us on the cross.

We need to consider the call of Christ "Today if you will hear His voice," Hebrews 3:7 says. Isaiah 5:5-6 says, "Seek ye the Lord when He may be found. Call ye upon Him while He is near."

Christ is not a museum piece to be admired. He is a Master to be obeyed.

The day He calls us is the most important day in our lives. We often feel that we can get right with God anytime. But we can only come to God when He calls us.

"This verse" says D. J. Martin, a British minister, "has a special interest for me. It brought me to an immediate decision. I was at the time feeling that I ought to wait for a greater sense of sin and also that I should wait for the spirit to give me such. But this verse made it clear that without delay I should yield to Christ. So I at once closed the book and did so."

We need to consider the consequences There are consequences to not hearing and heeding the call of God.

Hebrews 3:8 says, "Harden not your hearts as in the day of provocation." The passage is referring to Numbers 13-14. Israel was in the wilderness. They sent out 12 spies to survey the land of Canaan. Ten spies reported that the land was great, but the inhabitants are giants and we are grasshoppers. Joshua and Caleb said with God's help the Israelites could take the land.

In the end Israel rejected the minority report and God left them in the wilderness for 40 years to wander. It is dangerous and disastrous to delay.

A storm was threatening some climbers in the Rocky Mountains. One man dropped down into a cave to be safe from the storm. But the rope from above

pulled away from his grasp and began swinging back and forth. Each time it got a little farther from him. His only decision was to leap for it. Delay meant certain danger. The longer he waited, the farther the rope would be from him.

It is dangerous for us to delay. When we hear God's call we must respond.

**We must consider the comfort**

In Hebrews 3:11, we are told that God has rest for those who will believe and follow Him. The Bible has much to say about rest.

Genesis 2:2 says God rested when He had finished His creative work. When we work for God, He will provide us with rest.

In Matthew 11:28, Jesus says, "Come unto me and I will give you rest." Work brings exhaustion. Christ wants to share with us in our drudgery.

Revelations 13:14 says, "Blessed are the dead for they do rest from their labors and their works do follow them." Eternal rest will be for those who love and serve Jesus Christ.

At this writing I have just returned from a few days of vacation. How in-

vigorating a new schedule is.

God wants us to share in the rich resources He has for us. He wants to welcome us home from our every earthly task.

We can grieve God. In spite of the fact that God has 3-billion children, He has personal interest in each one.

How can we keep from breaking the heart of God? There are four ways: (1) by considering Christ, (2) by considering the call of Christ, (3) by considering the consequences of not heeding the call of Christ, and (4) by claiming the rest that Christ offers us.

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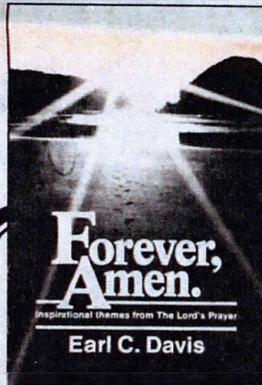
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Earl C. Davis is pastor of First Baptist Church, Memphis, Tennessee. He writes curriculum and periodicals for The Sunday School Board and is an active denominational leader.

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# Missionary nurse's love means life for children

By Mary Jane Welch

OGBOMOSHO, Nigeria (BP) — Each morning Ruth Womack is greeted by a row of babies, rear ends up in their mothers' laps, having their temperatures taken.

Miss Womack, Southern Baptist missionary nurse from McMinnville, treats about 300 babies yearly at the Kersey Children's Home in Ogbomosho, Nigeria. Because she does, thousands of Nigerians live today who might have died in childhood from malnutrition.

Miss Womack sees the newest babies first, searching their faces for any signs of a change in expression. She considers a smile a sure sign they are improving.

Marie laughs while she and her baby brother are being examined. The baby is

healthy, but Marie arrived at Kersey with kwashiorkor, a protein deficiency disease. The critical time for many Nigerian children, says Miss Womack, comes when mothers wean them to begin nursing a new baby. The starchy diet that usually replaces mother's milk simply is not nutritious enough.

When Miss Womack first began working with malnourished children, about half of the children in the area died before they were old enough to start school. Today, about three out of 10 die before reaching school age, three suffer from malnutrition, and four are considered normal.

Appointed as a missionary to Nigeria in 1947, Miss Womack moved to Ogbomosho to work at the Baptist Medical Center in 1951. But she wanted

to work with babies and in 1955 got the job at Kersey.

The Kersey Home had its share of problems, at least in her eyes. The babies were clean and very well behaved — too well behaved, she says. She provided a sand pile to get the babies dirty. Instead of discipline, she says, the babies needed love.

But problems lingered. The number of children rose to 100, too many for the facilities. Relatives who were supposed to provide money for food and milk often failed to send it. And some children stayed until they finished high school.

"They were halfway American and halfway Nigerian, and didn't fit in anybody's society," she says. Miss Womack began trying to place the motherless babies with their relatives or in foster homes. But the healthy 2-year-olds placed with relatives often developed swelling feet within months. Some died. Investigations showed that these relatives were feeding the children only starchy foods. That was the McMinnville native's first encounter with kwashiorkor.

In village clinics, she learned that babies with mothers also had the disease so she opened two rooms at Kersey Home to treat malnourished children. She asked the parents to live there so she could teach them how to care for their children.

Mothers and guardians, bringing their sleeping mats and cooking pots, learn how to care for their children using the same equipment they will use when they take them home. Relatives buy needed food at Kersey, but Miss Womack hunts for bargains and sells it to them at cost. Some babies are referred to her by the hospital, but most mothers come because they have seen another baby, much healthier than their own, who has been to Kersey.

Today motherless babies use only a few rooms at Kersey. "We are taking care of as many motherless children now as we were before, but doing it in the homes and we have better results," she explains.

Teaching relatives to love often unwanted motherless babies is especially important.

"You notice today that they seemed to love their babies," she explains to a visitor. "Now a lot of them don't when they first come." Most learn to love their babies as they care for them and see them doing well.

About half of the women who come to Kersey are Moslem, but two days a week Miss Womack leads a Bible study using Mark in an edition called a "Book of Good Works" so that the Moslem women will feel free to read it.

Her personal Bible study centers on five Psalms and one chapter of Proverbs she reads every night. "David, you know, he was up and down so much. That's the way I feel," she says.

Weekly prayer meetings with fellow missionaries also are important.

It was at one of those prayer meetings that her fellow missionaries learned that an Ibadan, Nigeria, television station had featured Miss Womack and her work. A prayer request of many years had been answered, she reported. The water director for Ogbomosho had learned that Kersey Home didn't have water and promised to connect it to city water and provide water tanks in the meantime.

To Ruth Womack, being featured on a television program was not important; getting water for her babies was.



**AN IMPORTANT LIFE** — Ruth Womack clasps the tiny hand of a Nigerian infant brought to her for care at Kersey Children's Home, Ogbomosho.



**DAILY ROUTINE** — Each morning, Ruth Womack sees every child staying at the Kersey Children's Home. She feels it is important to give each mother daily encouragement, along with eggs, yogurt, grain, or medicine that the child will need that day.

## Medicare Supplement Information

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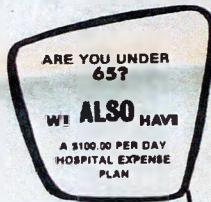
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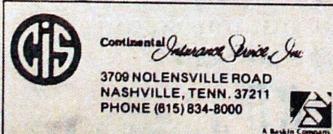
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