

Baptist and Reflector

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Watkins accepts evangelism post

Forrest H. (Woody) Watkins, director of missions for the Hamilton County Baptist Association, has been named director of the evangelism department of the Tennessee Baptist Convention, effective Sept. 15.

The Tennessee Baptist Executive Board unanimously approved the recommendation of the state missions committee during a special called meeting Aug. 2.

Watkins replaces Malcolm McDow, who resigned in April. Leslie R. Baumgartner, director of the TBC missions department, has served as interim director of the evangelism department since May.

In his new position Watkins will promote evangelism in associations and churches throughout Tennessee. He will be responsible for planning, promoting, and implementing the annual Tennessee State Evangelism Conference and Youth Evangelism Conference.

Director of missions in Hamilton County since Dec. 1, 1976, Watkins previously served as director of associational evangelism in the Evangelism Section of the Southern Baptist Home Mission Board, Atlanta, Ga. Before that he was consultant in new member orientation in the church training department of the Baptist Sunday School Board, Nashville. Earlier, he had served as pastor of churches in Florida.

Watkins has conducted revivals throughout the United States. He has led WIN (lay evangelism) Schools, lay renewal weekends, "Growing an evangelistic church" seminars, evangelism clinics, church growth crusades, and discipleship training for new Christians. He has served as a trustee for the Tennessee Baptist Children's Homes and as president of the State Directors of Missions Fellowship.

A piano stylist, Watkins often provides special music, using his own arrangements and interpretation. He has served as pianist for the Southern Baptist Convention annual meeting and the Southern Baptist Pastors' Conference.

A native of Albany, Ga., he is a graduate of Mississippi College, Clinton, and Southern Baptist Theological Seminary, Louisville, Ky. He is married to the former Marian Caldwell of Curwensville, Pa. They have two teenage daughters.

26th Pastors' Retreat to feature William M. Hinson, D. L. Lowrie

The 26th annual Pastors' Retreat, Aug. 23-27 at Camp Carson, Newport, will feature William M. Hinson, pastor of First Baptist Church, New Orleans, La., as camp pastor.

The Bible study teacher will be D. L. Lowrie, pastor of First Baptist Church, Lubbock, Tex.

Other speakers include Ralph Cordell, director of missions for the Campbell County Baptist Association, LaFollette; Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, Brentwood; Grady Miller, pastor of Fairview Baptist Tabernacle, Sweetwater; and Omer Painter, pastor of North Cleveland Baptist Church, Cleveland.

Conference leaders will be Orvind Dangeau, director of Cooperative Program and stewardship for the Tennessee Baptist Convention; Ron Lewis, president of Church Growth Designs, Nashville; Vern Powers, director of protection plans for the Tennessee Baptist Convention; Jonas Stewart, executive secretary-treasurer of the Tennessee Baptist Foundation, Brentwood; and Ralph Stone, pastor of Two Rivers Baptist Church, Nashville.

Music for the week-long event will be directed by Richard Bradford, Music Mission Ministry, Lewisville, with his wife assisting as pianist.

Archie Fendley, minister of recreation at Central Baptist Church of Bearden, Knoxville, will be camp recreation director.

Hinson will speak at each of the eight sessions which will be from Monday night through Friday morning. A native of Miami, Fla., Hinson has been pastor of the New Orleans church for five years. Before that he was pastor of First Baptist Church, Fort Lauderdale, Fla., for 15



Ron Lewis



D. L. Lowrie



Ralph Stone

years. Active in Southern Baptist life, he has served as a trustee of the Southern Baptist Home Mission Board.

Hinson is a graduate of Baylor University, Waco; Southwestern Baptist Theological Seminary, Fort Worth, Tex.; and New Orleans (La.) Baptist Theological Seminary.

Lowrie, a native Tennessean, will lead five Bible studies on 1 Peter. Born in Bluff City, Lowrie attended Carson-Newman College, Jefferson City, and is a graduate of East Tennessee State University, Johnson City, and Southwestern seminary.

Pastor of the Lubbock church since 1980, Lowrie was pastor of First Baptist

Church, Texarkana, Tex., from 1977-80; and North Fort Worth Baptist Church Fort Worth, Tex., from 1967-77. From 1959 to 1967, he was pastor of several Texas churches. Before leaving Tennessee, he was pastor of Biltmore Baptist Church, Elizabethton, from 1954-58. Active in Baptist life, he was president of the Baptist General Convention of Texas in 1981.

The Pastors' Retreat will be directed by L. R. Baumgartner, director of the missions department of the Tennessee Baptist Convention. Baumgartner is serving as interim director of the TBC evangelism department which sponsors the annual retreat.

Union University honors Craig on 15th anniversary

JACKSON — Friends of Robert E. Craig gathered last Thursday at a banquet on the Union University campus to celebrate his 15th anniversary as president of the institution. The banquet, which was attended by more than 340

was held in the Gilbert-Powers Student Commons.

Craig came as president of Union University on July 31, 1967, from the presidency of Southwest Baptist College, Bolivar, Mo.

Paying tribute to Craig's leadership were Jackson Mayor Robert Conger; David Nunn of Halls, a member of the committee which brought Craig to Union; Tom Madden, executive secretary of the Tennessee Baptist Convention; Mrs. Marilyn Smothers, assistant professor of English; Robert Orr of Dyersburg, a chairman of the steering committee for Union's 1975 relocation; George Jones, trustee from Memphis; and Rita Simpson, representing the student body.

Jim Austin of Maury City, trustee chairman, presided over the festivities. The invocation was given by the trustee vice-chairman, Jerry Glisson, pastor of Leawood Baptist Church, Memphis, and the benediction was given by Bob Agee, Union's vice-president for religious affairs.

July 29 was proclaimed as Robert E. Craig Day by Mayor Conger, who noted that during Craig's tenure, enrollment has increased 70 percent, the college has moved to a new campus, and the college

(Continued on page 2)

Senate removes IRS obstacles

WASHINGTON (BP)— Legislation to remove Internal Revenue Service obstacles hindering churches from providing ministers and lay employees with adequate retirement incomes has been passed by the U.S. Senate.

According to the legislation's sponsor, Sen. Lloyd Bentsen, the legislation amends "several provisions of the IRS code that unfairly obstruct the acceptable accumulations of retirement benefits for the majority of clergymen and lay employees of denominations."

The Bentsen-introduced legislation, S.1910, was incorporated into the large tax bill which passed the Senate 50-47 on July 23, and currently is awaiting action by the House Ways and Means Committee.

The legislation is supported by the Church Alliance for Clarification of ERISA (Employee Retirement Income Security Act), an organization of 27 U.S. church denominations. It would permit participants in denominational retirement programs, who typically have a pattern of poor compensation in the early stages of their careers, to make catchup contributions to their annuity plans in later years.

The bill also would treat all years of a person's service in any Baptist congregation, agency, or institution as service to a single employer, an important change since the years of service in the present job is one factor in determining the annual limit of contributions to a pension plan.

The bill also would clarify that church pension boards are authorized to issue tax-sheltered annuities, reversing a recent IRS ruling that only insurance companies could do so.

Baptists in Israel obey law, seek new freedom

By Stan Haste

WASHINGTON (BP)—While Israel's attention is once more riveted on military conflict, this time with the Palestine Liberation Organization, Baptists and other religious minorities continue to maintain an uneasy truce within a nation that is by design and purpose a homeland for Jews.

How this modern-day Jewish state deals with a pluralistic population, albeit a pluralism dominated by the Hebrew faith, has been one of Israel's most nagging problems since its founding in 1948.

A major factor in the ongoing struggle of religious minorities to coexist with the state of Israel has been the nation's failure to adopt a constitution guaranteeing religious freedom to all its citizens. Such a document has for years been before the Knesset (parliament) but languishes unadopted.

Among the sections of the proposed

constitution is one headed "Freedom of Religion" which states, "Every man is entitled to the freedom of religious belief, the freedom of worship of God, and to the fulfillment of the precepts of his religion."

In another section of the proposed document, "Equality Before the Law and Prohibition of Discrimination," all citizens of Israel are declared to be "equal before the law." Furthermore, "There is to be no discrimination between man and man for reasons of race, sex, ethnic affiliation, community, country of origin, religion, view, social standing, or political affiliation, or for any other reason."

Aside from the stalemate over adopting a constitution, the current status of religious minorities is clouded by the adoption two years ago of the Amutot Law, a statute governing non-profit societies. Designed to replace the old Ottoman Law, the Amutot statute took ef-

fect in April 1981, although a one-year grace period was extended for actual registration and enforcement.

The Association of Baptist Churches in Israel, acting three months before the effective date, applied for government registration in January 1981, under the Amutot, or Friendly Societies Law. But Baptists in the land of Jesus are nevertheless concerned.

According to a review of the law's provisions in the quarterly Baptist newsletter Hayahad, "the main source of concern for the religious societies is that the law calls for full exposure to the public of names on the rolls of the societies. It is feared by many that this will be fuel for extremist groups to cause problems for those whose membership in such societies is resented." Such "problems," according to Hayahad, could surround Jewish Christians particularly.

Other objectionable features of the new law include the power of state officials to order a friendly society to change its name, to review the society's internal rules, to inspect financial records, to investigate "the business and position" of the society, and to order such a group to disband.

Such a law in the United States, with its absolute guarantee of religious freedom would, of course, be unthinkable. The simple commands of the First Amendment to the U.S. Constitution forbidding an establishment of religion and assuring its free exercise have been consistently interpreted by courts to mandate protection for religious minorities, even when their beliefs and practices are noxious to the general population.

But in a religious climate such as in Israel, government control or oversight of some magnitude is practically dictated.

Complicating the current religious scene in Israel, which by all accounts is a highly secularized modern state, is the tenuous political situation confronting Prime Minister Menachem Begin and his ruling conservative Likud party. Last summer, after an election in which Likud won a plurality, but not a majority, of seats in the Knesset, Begin was forced to invite small Orthodox religious parties to join his coalition in order to form a government. They did so, but only after insisting that Begin accept some of their demands, including strict monitoring and regulation of non-Jewish groups.

Despite these perhaps inevitable, built-in tensions, however, the state of Israel, supported by an overwhelming majority of its people, is trying to protect the basic rights of religious minorities.

One of the Cabinet posts, the Ministry of Religious Affairs, includes a Department of Christian Communities, headed by young, American-born Daniel Rossing, who says with conviction and somewhat justifiable pride that "there is here no potential threat to Christian freedom."

Meeting last year with a group of U.S. Baptist journalists in Jerusalem, Rossing noted that in spite of the special place it reserves for Judaism, Israel is sensitive to the fact that it is a "Holy Land" to Jews, Christians, and Moslems alike, and that appropriate provisions must be made for all.

Yet he acknowledged that religion and the state in Israel are "intertwined and bound up in each other," in contrast to the situation in the U.S., where separation of church and state is enshrined in the Constitution.

Rossing emphasized, just the same, that religious pluralism is acknowledged to the degree that his department's function is not to supervise Christian churches but to help them, "acting as a kind of advocate" in solving their problems.

Such problem-solving became his task, Rossing illustrated, when Baptists in Nazareth in early 1981 suffered a series of acts of vandalism directed against their well-known school and church. Southern Baptist missionaries in Nazareth gratefully credit Rossing and other Israeli officials with moving quickly and decisively to meet their complaints.

Baptist and other missionaries in Israel work daily with the ongoing tensions inherent in a nation where the state and its official religion are so intertwined. Most of them want to evangelize more aggressively but feel intimidated by the generalized Israeli revulsion to "proselytism."

"We work within the limits of Israeli law," one missionary told the visiting Baptist journalists last year. "We are guests in Israel."

Isam Ballenger, named last year as area director for Europe and the Middle East at the Southern Baptist Foreign Mission Board, underscores the ambivalence sensed daily by missionaries in Israel.

"There is an honest effort," he says, "to grant freedom of activity to the Christian churches." Yet it is "freedom with different degrees of limitations."

Ballenger says he senses a "reserved" yet "positive" attitude toward the government by Baptist missionaries and states emphatically that "Israel is the land of freedom" in the Middle East for Southern Baptists. For that reason, he says of his attitudes toward Israeli restrictions, "We will continue to work within the laws."

Festival in Jackson to feature drama, puppetry, clowning

The second annual drama, puppetry, and clowning festival, sponsored by the church recreation department of the Tennessee Baptist Convention, will be held at First Baptist Church, Jackson, Aug. 27-28.

The festival will demonstrate and teach the unique ministry capabilities available through drama, puppetry, and clowning, according to Eleanor Yarborough, Tennessee Baptist church recreation consultant.

Workshops and classroom training will be available for all persons involved or interested in drama, puppetry, or clowning. In addition, interested individuals or groups will have an opportunity to perform in any of these areas. Performances will be critiqued by conference leaders.

Mrs. Yarborough emphasized that those interested in performing should pre-register through her office, but others may register when the festival begins at 6:30 p.m., Aug. 27. The festival will end at 3:30 p.m., Aug. 28.

Madison-Chester selects Higdon

Herbert R. Higdon, pastor of Lockeland Baptist Church in Nashville, has been named director of missions for the Madison-Chester Baptist Association and the Crockett County Baptist Association.

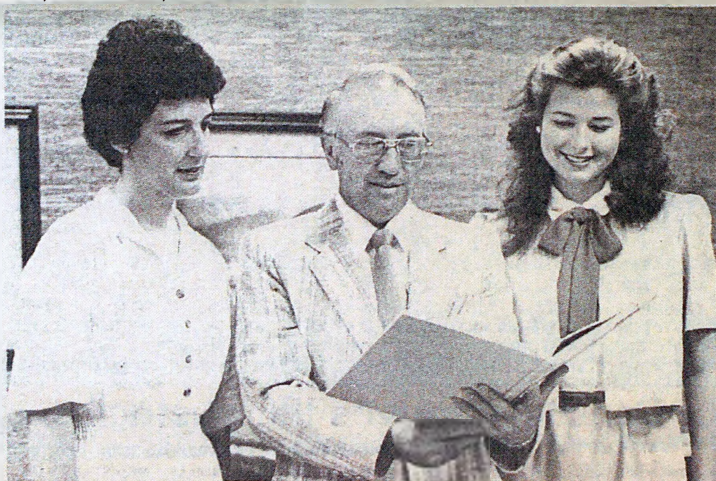
Higdon, who begins the post Aug. 16, is also a former pastor of First Baptist Church, Dyer; Scenic Hills Baptist Church, Memphis; First Baptist Church, Celina; and Allen Baptist Church, Brownsville.

Higdon is presently president of the Nashville Baptist Ministers' Conference and a member of the Nashville Baptist Association's seminary extension committee. He was previously chairman of the Christian Life Committee for the Nashville association, and moderator, vice-moderator, and member of several committees for the Gibson County Baptist Association. He served the Tennessee Baptist Convention as a member of its Executive Board, Committee on Boards, and as a trustee for Union University, Jackson.

A native of Parkin, Ark., Higdon is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky.

Faculty will include Steve Nelson, playwright and dramatist from Johnson City; Tom Rives, minister of recreation at Red Bank Baptist Church, Chattanooga; Everett Robertson, drama specialist at the Baptist Sunday School Board, Nashville; Joy Robertson, puppeteer from First Baptist Church, Nashville; Susie Toomey, clowning specialist from Kingsport; and John Lee Welton, drama professor at Carson-Newman College, Jefferson City.

For more information, contact Mrs. Yarborough, Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027.



REMEMBERING — Robert E. Craig recalls some of the events which have occurred at Union University during his 15 years as president with Marilyn Smothers (left) and Rita Simpson before the July 29 anniversary banquet.

Union honors Craig on anniversary . . .

(Continued from page 1)

has had a balanced budget for all 15 years.

Madden said that 1-million Tennessee Baptists are indebted to Craig for his dedicated leadership and are grateful for the trustees "who have stood shoulder to shoulder with the president." He praised Union's "commitment to serve our God and our churches," adding that "as our schools go, so goes our denomination."

Mrs. Smothers described Craig as a man of "gentle strength" and thanked him for his confidence in the faculty.

Using characters from the Bible, Orr described Craig as having the faith of Abraham, the understanding of Moses,

the courage of Caleb, the intensity of Paul, the goodness of Barnabas, and the prayer life of James 5:16-18.

Miss Simpson said the Union University students are blessed to see "a humble man in such a high position." She said that Craig is a friend to the students and is never too busy to talk to them. She added that he is "not only a good businessman, but he is a good man and a good Christian," and she thanked him for making Union a place where students can grow spiritually.

At the conclusion of the banquet, the trustees presented Mr. and Mrs. Craig with tickets to tour England and Scotland Sept. 12-20.

BWA faces opportunities, financial difficulties

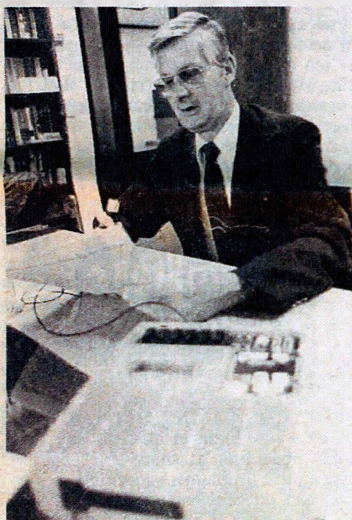
By Robert O'Brien

NAIROBI, Kenya (BP)—The General Council of the Baptist World Alliance projected far-reaching opportunities for worldwide ministry, laced with the reality of difficult financial times ahead, at the council's weeklong meeting at the Kenyatta Conference Center.

BWA President Duke K. McCall of Louisville, Ky., praised the willingness of African and other Third World Baptists to move into active BWA leadership. But the optimism over worldwide outreach opportunities was tempered by a financial report which revealed that the BWA, now living on reserves accumulated before 1980, is receiving only 51.6 percent of the funds it needs to meet its minimum operating budget.

"Such a deficit cannot continue," declared Jack Jones of Arlington, Va., BWA budget committee chairman, "or the BWA must drastically curtail operations or cease to exist."

The General Council voted to study ways to increase allocations paid by member bodies, and raise funds through other approaches. All Baptist bodies, especially those from North America, were urged to increase efforts to support the BWA.



TAPES FOR THE BLIND — Jarvis Hearn, program associate in the missions department of the Tennessee Baptist Convention, reads the *Baptist and Reflector* into a cassette tape recorder. Tapes of last week's issue, the first to be sent out, were mailed to 50 blind persons.

Before the meeting began, African Baptist leaders concluded an intensive three-day exploration of ways to strengthen African evangelism and education by forming the All Africa Baptist Fellowship. The General Council voted to accept the AABF as its fifth regional body and elected Nigerian Samuel T. Ola Akande, AABF general secretary-treasurer, as BWA regional associate secretary for Africa.

It also voted \$15,000 to help launch the AABF, which BWA leaders had encouraged to organize, and set a joint BWA-AABF Day on the first Sunday in February 1983, with an offering to be divided between the two groups.

McCall said the establishment of the regional offices, such as the AABF and two others hoped for, adds to the BWA's expenses, "but I support them strongly," noting they will expand BWA efforts to proclaim the message of Christ.

McCall said he believes the new activism by Baptists from Third World nations and their new sense of participation will lead to more active financial support of BWA causes. "Heretofore, these bodies felt Baptists in North America would surely do it all, but I believe that is changing," he said.

In other action, the General Council voted to keep the 10th Baptist Youth World Conference in Buenos Aires, Argentina, but to delay it from July 1983 to July 1984. The postponement motion, seconded enthusiastically by leaders of the Argentine Baptist Convention and the Baptist Union of Great Britain and Ireland, came because of recent hostilities between Britain and Argentina over the Falkland (Malvinas) Island.

The General Council, however, voted to hold its own meeting, as originally planned, in July 1983, in Buenos Aires.

The 250 council delegates from 65 nations also passed resolutions on world hunger, fundamental freedoms, disarmament, and peace, and supported Human Rights Day Dec. 10.

Council members participated in several forums, including one to encourage increased participation of laymen and one to learn what the Southern Baptist Foreign Mission Board and others are doing around the world in partnership evangelism.

They also approved a theme for the 1985 Baptist World Congress in Los Angeles — "Out of the Darkness Into the Light of Christ" — and voted a 1983 relief budget of \$2-million, including \$10,000 for relief in war-torn Lebanon. The council also approved an expenditure of \$20,000 for Lebanon relief in 1982.

School prayer hearing draws opposing views

By Larry Chesser

WASHINGTON (BP)—Four Southern Baptists, including two U.S. senators, collided over the school prayer issue at a Senate hearing.

As the Senate Judiciary Committee opened a series of hearings likely to extend into September on President Reagan's proposed Constitutional amendment on public school prayer, Sen. Mark O. Hatfield told the panel he opposed the measure, while his colleague, Sen. Jesse Helms, reiterated his long-standing support for such legislation.

Appearing on a panel of religious leaders, former Southern Baptist Convention president Jimmy R. Allen said the proposal would be "a mistake rather than a solution" for resolving disputes over free exercise of religion rights.

On a separate panel Edward E. McAteer, president of the Religious Roundtable and a member of Bellevue Baptist Church, Memphis, urged the panel to pass the amendment "with all possible speed to nullify the infamous decision of the highest court of ours which virtually stopped prayer in our nation's classrooms."

Hatfield contended that assuring free exercise rights can best be accomplished by considering realistic alternatives to the president's proposed amendment.

"Instead of concentrating our attention on initiatives like a school prayer amendment, which I oppose," Hatfield said, "I would urge my colleagues to devote their energies to rooting out ridiculous barriers that have been erected to forbid voluntary meetings of students who seek to meet and pray in non-disruptive ways."

Dover congregation calls Mark Wilson

First Baptist Church, Dover, recently called Mark Wilson to come as its pastor.

Wilson is a former associate pastor of Oakwood Baptist Church, Kansas City, Mo., and is a former minister of youth at First Baptist Church, Dyersburg, and Ingram Boulevard Baptist Church, West Memphis, Ark.

A native of west Tennessee, Wilson is a graduate of Union University, Jackson, and Midwestern Baptist Theological Seminary, Kansas City, Mo.



Wilson

Helms told the panel he supports the president's proposal but will continue to push his own school prayer bill which removes Supreme Court and lower federal court jurisdiction in school prayer cases.

Helms also leveled a blast at the media in general for failing to report his contention that "Marxists and out-and-out Communists" have been involved in opposing state-mandated prayer in public schools.

Allen, president of the SBC Radio and Television Commission, emphasized he was speaking for himself as a "theologically conservative evangelical Christian" since it "is a cardinal principle among Baptists that no Baptist speaks for another."

Allen urged the committee to let the "confusion about what can and cannot be done in the free exercise of our faith within the context of public education" be resolved by the courts. He emphasized that courts are just now beginning to define the meaning of the free exercise clause of the First Amendment after years of "hammering out the meaning of the no establishment of religion clause."

"To attempt to solve the issue of free exercise of religion in public education as suggested in this amendment to the whole Constitution is to use a sledgehammer and pickax for an operation which demands a laser beam and scalpel," Allen said. He insisted the amendment is unnecessary "because the right to prayer is already safe in our nation."

McAteer acknowledged that individual voluntary prayer is available, just as it is to prisoners in Siberian labor camps, and penitentiary inmates on death row.

"This is not what we have in mind when we say our little children should be allowed to practice voluntary prayer," McAteer explained.

McAteer also said in response to a question from Sen. Jeremiah Denton, who chaired the hearing in the absence of Judiciary Committee Chairman J. Strom Thurmond, that he opposed use of state-written prayer in classrooms. However, in his statement he indicated that under the prayer amendment, local prayer leaders would be free to compose their own prayers.

The Memphis layman also pointed to the 1982 Southern Baptist Convention resolution supporting the prayer amendment which reversed long-standing SBC opposition to state-sponsored religious exercises.

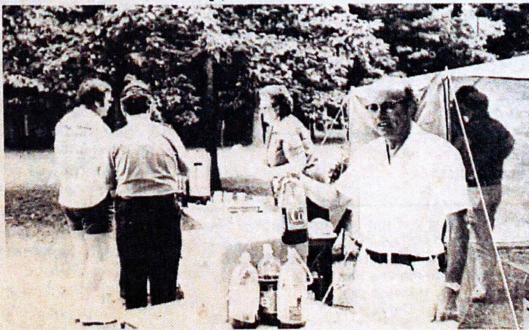
Explaining the change in the SBC position, McAteer said, "Because of the way the question had been framed and how the agenda had been set for debate, Southern Baptists had been prevented from having an opportunity to say to the nation what they really thought about prayer in school."

Asked by Denton about the 1982 SBC school prayer resolution, Allen offered a different analysis.

He pointed to his written testimony which explained that Baptist churches elect messengers and not delegates to annual denominational meetings and while the resolutions reflect the judgment of a majority of messengers at a particular session, they have "no impact of authority." Acknowledging that messengers to the 1982 session went on record in support of the prayer amendment, he stated that messengers to conventions in 1964, 1971, and 1980 had adopted resolutions opposing such legislation.



MINISTRY TO TRAVELERS — On July 4 weekend, the Carroll-Benton Baptist Association provided travelers along I-40 free soft drinks, coffee, cookies, and a gospel witness. For 56 consecutive hours, 14 teams from 11 churches staffed the station at an interstate rest area. Gospel tracts, information about Baptists, and 3,500 cups of beverage were given to



weary travelers. Roger Bosch of New Hope Baptist Church, McKenzie, (above left) serves a motorist. Pastor and Mrs. A. J. Northcut (above right) of Eagle Creek Baptist Church, Holladay, entice other travelers. The association plans a similar ministry on Labor Day weekend, according to James E. Humphreys Jr., director of missions.

High court marks historic church-state term

EDITOR'S NOTE: This is the first of a two-part series on the major church-state decisions of the recently completed term of the U.S. Supreme Court. Both articles were written by Stan Hastey, associate director in charge of denominational services for the Baptist Joint Committee on Public Affairs, Washington, D.C.

By Stan Hastey

WASHINGTON (BP)— In one of the most significant years for church-state relations in its 192-year history, the Supreme Court issued major rulings and took other actions on religious exercises in public institutions and government aid to religion in its just concluded term.

Headlining the high court's church-state actions was an 8-1 decision last December upholding the right of students at state-supported universities and colleges to conduct worship services on campus. That ruling struck down a policy at the University of Missouri-Kansas City banning worship and religious teaching in campus buildings or on campus property.

Adopted by university trustees in 1972 and implemented five years later, the policy was challenged in federal court by Cornerstone, a non-denominational group of evangelical Christian students who claimed the ban violated their rights of free speech and free exercise of religion.

Justice Lewis F. Powell Jr., writing for the court majority, declared the ban unconstitutional in that it violated the students' First Amendment rights of free speech and association.

He emphasized, however, that the court had consciously sidestepped what many observers believed to be the central Constitutional issue in the case, that of free exercise.

Siding with the students in the high court test were several religious groups, including the Baptist Joint Committee on Public Affairs, which filed a friend-of-the-court brief in the case (*Widmar vs. Vincent*).

Precisely one week after the *Widmar* decision, however, the high court handed a defeat to a group of *Guilderland, N.Y.*, high school students seeking to hold prayer meetings at their school before school hours.

The students lost their case when the justices unanimously declined to review two lower federal court rulings disallowing their free exercise claims. They had asked the high court to hear their appeal of those rulings, claiming that the Second Circuit Court of Appeals decision against them "ignores the fundamental right of millions of students to be free of governmental control of their associations and the free flow of ideas."

They also claimed that in the use of school property for religious purposes, "a high school, during school hours, is identical to a college or university."

But the justices clearly disagreed with that line of reasoning although, as is

customary, they gave no reasons for denying the appeal. Their refusal to review the case left standing the lower court's ruling which held that the prayer meetings "would create an improper appearance of official support, and the prohibition against impermissibly advancing religion would be violated" (*Brandon vs. Board of Education of Guilderland School District*).

In a third case dealing with religion in schools, the high court unanimously affirmed another court of appeals striking down a Louisiana law which authorized local school boards to provide for a period of prayer at the beginning of each school day.

After the 1980 law was passed by the state legislature, the school board in Jefferson Parish announced it would begin permitting prayer led by students and teachers and issued guidelines to govern the one-minute proceeding.

Among the guidelines were provisions that students with their parents' written permission first volunteer orally to lead in prayer. If no student volunteered on a given day, the teacher was authorized to lead the prayer. Students not wishing to participate were to be excused to another location with the understanding that upon their return the whole class was required to observe another one-minute period, this one for silent meditation.

Three parents challenged the state law and local regulations in a federal district court, where their complaint was dismissed. But on review, the Fifth Circuit Court of Appeals agreed with the parents.

By affirming the Fifth Circuit, the high court gave its stamp of approval to the reasoning of the lower panel's decision (*Treen vs. Karen B.*).

High court justices also disposed of a pair of challenges by Madalyn Murray O'Hair, the country's most noted atheist, by refusing to disturb lower court rulings upholding the legality of invocations at city council meetings and of Christian and Jewish holiday displays in the rotunda of a state capitol.

Mrs. O'Hair had challenged the custom of opening each meeting of the Austin, Tex., city council with prayer and the practice of displaying a nativity scene and a Jewish menorah in the Texas State Capitol, also in Austin, where Mrs. O'Hair's headquarters are located (*O'Hair vs. Cooke*; *O'Hair vs. Clements*).

Although the Supreme Court handled fewer than the normal load of cases dealing with government aid to religious institutions, one of them turned out to be a blockbuster of a decision.

In that case, a badly divided high court ruled that Americans United for Separation of Church and State did not have legal standing to sue the federal government for donating surplus land and buildings to an Assemblies of God college in Pennsylvania.

In a 5-4 opinion the high court held that the Silver Spring, Md.-based group failed to prove, either as taxpayers or as citizens, that it was actually injured by the transfer of a 77-acre plot of ground valued at \$1.3-million to Valley Forge Christian College.

Americans United argued before the high court that the gift of land and buildings violated the no establishment of religion clause of the First Amendment. The 35-year-old separatist organization also said it brought the suit on behalf of each of its individual members, none of whom wished to be taxed for the support of a religious body.

But Justice William H. Rehnquist, the high court's most conservative member, ruled that the federal government has the right under Article IV of the Constitution to dispose of land which it owns and said that Americans United failed to prove "any injury of any kind, economic or otherwise, sufficient to confer standing (to sue)."

Rehnquist also decried what he called "the philosophy that the business of the federal courts is correcting Constitutional errors," a philosophy, he added, which "has no place in our Constitutional scheme" nor is made "more palatable when the underlying merits concern the establishment (of religion) clause."

Because it dealt with an organization's ability to sue the government for infringing the Constitutional rights of its members, the Americans United decision will have significance well beyond the actual arguments in the case. Some Constitutional scholars are assessing it as a major new victory for the "strict constructionist" wing of the court determined to discourage or bar institutional plaintiffs from going to court with class action suits (*Valley Forge Christian College vs. Americans United for Separation of Church and State Inc.*).

In a case of far less importance, the justices ended an 11-year battle in a Wisconsin school district over transportation of parochial school pupils by letting stand lower court rulings that the state has no Constitutional obligation to bus such students beyond a five-mile limit set by the state legislature (*O'Connell vs. Kniskern*).

(Continued next week)

SWBTS plans archaeological museum

FORT WORTH, Tex. (BP)— Artifacts from Southwestern Baptist Theological Seminary's continuing archaeological expedition in Tel Batash, Israel, will be housed in the Charles D. Tandy Archaeological Museum when the new A. Webb Roberts Library opens this fall on the seminary campus.

The Tandy Corporation, a consumer electronics company, gave \$100,000 toward establishing the museum to house the collection currently stored at Israel's Hebrew University.

Charles D. Tandy, a Baptist, was founder and chairman of the board of Tandy Corporation, with headquarters in Fort Worth. He died Nov. 4, 1978.

Under mutual agreement, artifacts discovered at the dig at Tel Abtash (Timnah) in Israel are divided between Hebrew University and Southwestern seminary. Since the seminary until this time has had inadequate storage and display area, its share of the finds have been kept at Hebrew University.

The 100,000-square-foot A. Webb Roberts Library, to be dedicated Oct. 19, has been constructed at a cost of \$6.6-million and is considered the largest theological library in the United States. Both the library and the museum will be open to the public.

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PROBLEMS FACING HAITIAN REFUGEES — "Federal officials say they have observed a sharp increase in psychiatric problems, especially depression and suicidal behavior, among Haitians detained at camps in Florida and Puerto Rico. There have been 29 suicide attempts or 'suicidal gestures' among the Haitians in the last 10 weeks, according to William G. Prescott, director of the Cuban-Haitian unit at the National Institute of Mental Health. A gesture is considered less likely to be fatal than a suicide attempt.... 'These people are depressed about their situation,' said Prescott, a Public Health Service officer. 'They are requesting some attention to their plight.' Their depression, he said, was aggravated by the uncertainty of their detainment. The Haitians have no date set for their release, and some may be forced to return to Haiti if they fail to obtain asylum in the United States. In addition, he said, the Haitians, unlike criminals, do not understand why they have been incarcerated." (NEW YORK TIMES, 6/22/82)

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BWA men's meeting hears challenge of evangelism

NAIROBI, Kenya (BP)—Baptist men from 26 nations mixed "hands-on" evangelism with a series of speakers and workshops during the five-day Third World Conference of Baptist Men in Nairobi.

More than 3,500 people attended two evangelistic rallies sponsored by the men's department of the Baptist World Alliance at Nairobi's Uhuru Park. About 150 made various decisions for Christ.

The rallies featured advance witnessing efforts in Nairobi, sermons by Harold A. Carter, black Baptist pastor from Baltimore, Md., testimonies by Baptist leaders from around the world, and music by Nairobi bands and choirs.

In related action, Lee B. Satterfield of Altavista, Va., chairman of the men's department, announced that W.H. (Dub) Jackson Jr. has been named coordinator of BWA men's activities. Jackson, former president of World Evangelism Foundation and now assistant to BWA President Duke K. McCall, will work out of an office provided by Southwestern

Baptist Theological Seminary, Fort Worth, Tex.

More than 325 persons at Kenyatta Conference Center participated in the mix of evangelism, workshops on improving ministry, and plenary sessions. The sessions included a "Kenya Festival" at Shauri Moyo Baptist Church featuring African drama, music, crafts, and food.

The men applauded vigorously when Douglas Waruta, principal of the Baptist Seminary of East Africa, Arusha, Tanzania, declared that Africa needs a healer for its spiritual and physical ills, but not the "false healers" who flock to the continent.

"Africa has been looking for a healer like a drowning person looks for help, but we must not fall prey to a lot of false healers who bring their own economic, political, military, spiritual, and ideological views," he declared.

"Many are realizing that true healing comes through Jesus Christ," Waruta said. "His healing is not like the healing of politicians, scientists, and economists. They give us a lot of good advice but do not make us whole and bring the peace and dignity we need."

Several speakers, including James H. Smith of Memphis and Owen Cooper of Yazoo City, Miss., made pointed references to the fact that men should not sit back and wait for church and denominational employees to do the work of reaching the world for Christ.

"The Bible makes no distinction between clergy and laity for the responsibility to witness," said Smith, executive director of the Southern Baptist Brotherhood Commission, who said he has a vision of one-million Southern Baptist men organized to evangelize the world. He urged other Baptist men of the world to join in.

Cooper, secretary of the men's department, added, "We (his department) cannot fulfill the challenge to reach the world for Christ in this century by ourselves — and we cannot do it without each person assuming his role as a minister."

Sven Ohm, who directs foreign missions for the Baptist Union of Sweden, revealed statistics which, he said, show the Christian gospel "spreading like a prairie fire all over the world."

"The number of Christians," he said, "is increasing by 22-million a year or 63,000 a day, and the number of churches is increasing about 1,600 a week."

But he urged the men to look at the other side of the picture which shows that the percentage of Christians to the world population is decreasing. Besides that, he noted, many tribes and groups of people exist in the world who have never even heard the gospel, though it has been preached on every continent.

Personal perspective

By TOM MADDEN
TBC executive secretary

I found myself focusing recently on Ephesians 3:20, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

With this statement from God's Word in mind, I began to think back across some of the experiences of God's Word, and how this principle was carried out.

For example, Solomon asked for wisdom. God gave him wisdom, but also gave him an amazing number of other things.

Jacob asked that God give him bread to eat and raiment to wear (Genesis 28:20). But God gave him far more than that. He gave him vast wealth and many blessings.

Naaman was a leper and asked God to cleanse him. God sent him to the prophet Elijah to be washed in the river Jordan seven times. Coming out of the water the seventh time, he was not only clean but his flesh was like that of a little child.

The younger son, the prodigal, returned home and asked his father to make him as a hired servant. It is my understanding that this was the lowest type of slave there could be. His father put a ring on his finger, shoes on his feet, and a robe on his back. He then held a banquet to welcome him home.

The thief on the cross asked only that our Lord remember him. Our Lord not only remembered him but said to him, "This day thou shalt be with Me in Paradise."

James tell us that we know not because we ask not.

Let me suggest that all of us need to look back across the years of our lives and remember those many times that God has not only answered our prayers, but has given us far more than we ever dreamed. Let us bow down and thank God for His marvelous grace, goodness, and mercies to us.



Madden

July airplane crash tragedy lingers in three churches

By Craig Bird

NEW ORLEANS (BP)—New headlines have pushed memories of the July 9 crash of Pan American Airlines flight 759 into the background for most Americans, but the tragedy is still vivid for three Baptist churches.

Bridgedale Baptist Church in Metairie, La., First Baptist Church in Kenner, La., and Sheridan Hills Baptist Church (near Fort Lauderdale, Fla.) had members killed in the disaster. In fact, the home of a family from Bridgedale absorbed the main impact of the crash. Melanie Trahan, 25, and her four-year-old daughter, Bridgette, were killed but, miraculously, 16-month-old Melissa Trahan survived the devastation.

Six-year-old Lisa Baye, who had recently made a profession of faith at the Kenner church was killed on the ground, and Lucy Ombres, a stewardess on the flight, was an active member of Sheridan Hills. She had been married less than eight weeks. The jet crashed four blocks from First Baptist Church and about one-and-a-half miles from Bridgedale church.

"We have about 30 people in the immediate area of the crash who are members of First Baptist but none of their homes were hit," said Rick Williams, minister of education.

Bridgedale Pastor Gene Richards recognized the Trahan station wagon on one of the first live telecasts from the scene and worked his way to the house by repeatedly identifying himself as the pastor of one of the families. He was on hand when the bodies of the mother and daughter were uncovered and when Melissa was found alive. "It looked like a bomb had gone off," he said.

Melanie Trahan had grown up in Bridgedale Baptist Church (both her

father and grandfather are deacons there and her mother is church training director). She was church hostess, taught a Sunday School class, and led one of the children's choirs.

Lisa Baye's story has seen her parents and her church deal with the pain by reaffirming their faith in God. Her father, John, is a deacon at the Kenner church and in recent weeks had seen his newly converted daughter lead a friend to Christ.

At the Sunday night service, "there was not a lot of weeping.... It was a celebration time," Baye said. Pastor Ron Herrod reported 17 professions of faith were made public during the evening service. He preached on the second coming and heaven, and Baye gave a testimony on the comfort of the second coming.

Mr. and Mrs. Baye and Herrod have also appeared on local television to share how they dealt triumphantly with the trauma.

In Florida, distant from the carnage of the crash, the pain and the dependence on spiritual strength also was evident.

Alexander Ombres, whom Lucy had married in May, stood in front of more than 1,000 people at a memorial service and spoke of how his wife's radiance had touched and changed him and brought new meaning to his life. "Quality is more important than quantity and we had two months of the highest quality."

Lucy Ombres taught a children's Sunday School class at Sheridan Hills, sang in the choir, and was vice-chairman of the Sheridan Hills Baptist Church Home for Boys (where care is provided for 24 disturbed youngsters). Friends and co-workers from Pan American Airlines shared with the congregation how they had seen Jesus Christ through Lucy Ombres. "This has been a shocking thing."

Knoxville rally urges campers to channel mission 'energy'

By Leisa Hammett

KNOXVILLE (BP)—More than 200 Baptists and other Christians pulled campers and hauled tents from 20 states to participate in the 10th annual national Campers on Mission rally July 23-25.

In keeping with the theme of the Knoxville 1982 World's Fair — "Energy Turns the World," — the Southern Baptist Home Mission Board-sponsored event concentrated on energy resources, primarily on the energy of Christians ministering to others.

Workshops detailed ways in which members of Campers on Mission can use their energies to minister in the city, country, to youth, and in campgrounds.

Mike Robertson, HMB associate direc-

tor of special mission ministries, challenged campers to tithe their vacations, giving a portion to ministry efforts.

"The Lord will bless your family," Robertson said. "He will bless your life in mission work. I could stand up here and tell you our needs. I could burden you. I won't do that. But America's hungry."

Claude McGavic, COM promotion/co-ordination consultant, explained that if campers will get in touch with the Home Mission Board, the SBC agency will match the volunteers' interests with particular missions needs.

Those who participated in the workshops included Dennis Evans, minister of education at First Baptist Church of Alexandria, Va.; Pete Petty, director of special missions ministries for the Arkansas Baptist Convention; W.A. Gaylon, director of missions for Sevier County Baptist Association; Keith and Mary Young, Southern Baptist Theological Seminary students from Louisville, Ky.; Bill Black, resort missionary, Gatlinburg; and Doug Houston, on-site director for Baptist Ministries to the World's Fair.

During the rally, David G. Peach, executive director of Baptist Ministries, briefed participants on Baptist efforts at the World's Fair noting that some 200,000 visitors have been hosted by the Baptist Pavilion since it opened in May.



World's Fair prayer requests

This week pray...

—for Tennessee BSU PuppetPeople team, PowerSource musical team, and Baptist Ministries staff as they present a witness to visitors to the 1982 World's Fair.

—for these choirs who will share their musical witness at the Baptist Pavilion: Aug. 7, Woodville Heights Baptist Church, Jackson, Miss.; Aug. 9, Smith Wood Baptist Church, Knoxville; Aug. 10, Highland Baptist Church, Florence, Ala.; Aug. 11, Beech Street Baptist Church, Texarkana, Ark.; Aug. 12, First Baptist Church, Mt. Olive, Ala.; and Aug. 13, First Baptist Church, Forrest City, Ark.

Professor claims churches neglect blue collars

GLORIETA, N.M.(BP) — Southern Baptist churches are neglecting the poor and the blue collar workers, emphasizing instead reaching upper and middle class Americans, a professor at Southwestern Baptist Theological Seminary says.

Ebbie Smith, professor of Christian ethics and missions at the Fort Worth seminary, spoke five times to associational directors of missions during Home Missions Week at Glorieta Baptist Conference Center, saying the socio-economic status of most Southern Baptist church members is much higher than the population in their communities.

Smith said the same trend is true in almost every denomination which is following "an upward mobility pattern" in attracting white collar church members in preference to the poor and blue collar workers.

"It terrifies me that a tremendous residue of people are not being reached by anyone," Smith said, observing that Assembly of God churches, which were strong on reaching the poor and blue collar workers in the past, are fast becoming middle class churches.

Income has become less a determinant of social class in recent years, since average incomes for craftsmen and foremen are often higher than office workers and sales people, Smith said. "The deciding line between blue collar and white collar is more accurately the distinction of manual and non-manual

type work than income levels," Smith explained.

The seminary professor said he is convinced there is a distinct relationship between socio-economic status and church membership, and that blue collar workers are uncomfortable in the worship styles of middle-class white collar churches.

Citing a study at Southwestern seminary, Smith said he found only three students who are committed to working with lower socio-economic groups after graduation. Seminary training, he said, seems to be drawing ministers away from the working class and rendering their ministry among the working class more difficult and less likely.

"Unless there is a drastic turnaround, Southern Baptists will find their ministers have less interest in serving lower-class churches and less ability in relating to lower-class people," Smith said. "This leadership difference is reaching crisis proportions.

Citing church growth strategies based on a "homogeneous unit" concept, Smith suggested Southern Baptists specifically organize churches to reach people on the poverty level and among blue collar workers, as well as churches targeted toward upper and middle classes. Smith called for multi-cultural, multi-ethnic, and multi-racial associations where true fellowship and brotherhood takes place, with each church seeking to reach groups of people reflecting the community in which the church is located.

Smith discussed the so-called

"homogeneous unit principle" of church growth, insisting that the concept should actually be called the "homogeneous unit strategy" instead of a "principle." A strategy, he said, "is a means to an end," while "principles are more absolute; they indicate the way something ought to be."

Esposued by Donald McGavern of Fuller Theological Seminary in Pasadena, Calif., the church growth "homogeneous unit principle" (or strategy) says evangelism is more effective, and church members are most comfortable, when members seek to reach their own kind of people, including their own ethnic, racial, language, cultural, and socio-economic groups.

Even those who question the strategy admit it works, Smith said. The homogeneous unit principle (strategy) has been criticized by many theologians who claim it seeks to produce segregated, racist churches.

Smith said churches and associations need to develop a "mosaic concept" in which each person, each group, adds its own color, texture, and shape to the whole, that the whole is incomplete without the pieces, and the pieces are less beautiful unless seen as part of the whole.

Smith also called for different standards of success, saying churches must return to the conviction that "success rests totally in doing the will of God." Baptists must agree that "small can be beautiful" and reject the concept that bigness and power are the only criteria for success.

He urged Baptists to become "servants" who seek to meet the needs of others rather than insisting on having their own needs met. "Jesus in His life and work provides the ultimate model of servanthood."

Smith said Christ's model of leadership by servanthood should be followed

by individual Christians, families, pastors, churches, associations, and conventions. "The servant refuses to follow authoritative methods so prevalent in the world," he said.

Smith rejected the concept that the husband and pastor should be authority figures over the wife, family, and church, and that others should be submissive to such authority, saying the husband and pastor should instead be servants of the family and church, using Christ's leadership model of servanthood.

In another major address during the conference, James Nelson, director of the HMB associational missions divisions, pointed to the New Testament pattern of churches, saying it is clear the pastor was never lifted up as a "superstar" but rather as a leader who trained lay persons for ministry.

Nelson said Baptists give good lip service to the role of the laity and the involvement of women in ministry, but actually are not effectively utilizing the laymen and women in the churches in the work of the ministry. In the early Christian church, "there was no big deal made about who was ordained, who was unordained, who was male or female, who had a high degree of education or who didn't," Nelson said.

Both Nelson and Smith called for a more significant use of bivocational ministers and women in starting new churches and in ministry, and to use every resource available to reach every person in America, especially the poor who seem to be overlooked by too many churches.

Chinese Baptists form fellowship

FRESNO, Calif.(BP) — Rallying around the theme "One Lord, One Faith, One Baptism," Chinese Baptist pastors from the United States and Canada recently forged an alliance aimed at unifying their churches and strengthening their collective outreach.

About 40 Chinese pastors, the majority Southern Baptist, approved a formal constitution creating the Chinese Baptist Fellowship of the U.S. and Canada during a three-day conference at First Chinese Southern Baptist Church, San Francisco. The fellowship is the offspring of an informal organization created at the 1980 Baptist World Alliance meeting in Toronto. There are about 13 similar ethnic associations within the SBC.

According to Cephas Wong, pastor of Monterey Park (Calif.) Chinese Baptist Church and fellowship president, the structure will link Chinese Baptist churches through chapters, similar to Southern Baptist associations. Chapters in California, New York, Texas, and Canada now form the fellowship's nucleus.

The fellowship, representing 45 churches with 5,000 members, will operate much like an independent convention, with an elected secretary, board, and delegates to a biannual conference. Financial support comes from affiliated churches and the Home Mission Board.

In addition to promoting unity, the fellowship "will help Southern Baptists understand Chinese work as well as help Chinese understand Southern Baptists," Wong noted.

Wong confirmed the fellowship "will cooperate with Southern Baptists in starting new work, sending missionaries, and promoting common goals."

Star college running back picks theology over fame

By David Chancey

FORT WORTH, Tex.(BP) — To the general public Bob Fowler was a star.

To sportswriters he was God's gift to Northern Arizona University — a super football running back expected to lead the university to the top of the Big Sky Conference.

The expectations were well founded. As a freshman, Fowler rushed for more than 1,000 yards and was named conference "back of the week" several times. As a sophomore, he again broke the 1,000-yard mark.

His third season, he ran for another 1,339 yards and with a year of eligibility to go, he already owned conference and school marks for number of carries and for rushing yardage.

Then he quit the team.

Now a master of divinity student at Southwestern Baptist Theological Seminary, Fowler wanted to devote full time to his studies so he could prepare himself for the ministry to which he felt God calling him.

Actually, Fowler had resigned once before, at the end of his freshman year, though for a different (but related) reason.

"I had become very frustrated and confused," he said. "I was getting attention in the press, but I felt as though no one cared for me as an individual. I was more than an athlete. I was a person, but nobody was appreciating me as a person. So, I quit the team."

Fowler returned home to Tucson, but after a few days his father told him he "needed to get a job, go to school, or do something" if he was not going to play football.

Fowler left the house "for about 12 hours" — an episode that became the

most significant of his life. As he drove around town, he drove into the parking lot of a Baptist church where revival services were being conducted.

The athlete became a Christian that night. "I still was confused about it all, but I knew God would help me," Fowler said. "I can't explain it, but I immediately felt that someday I would preach."

He started school again, his scholarship was reinstated, and he played football for two more seasons. He also became active in campus ministries and in a local church.

We started a Fellowship of Christian Athletes chapter through which four guys became Christians," he said. "We also began 20 dorm Bible studies through the Baptist Student Union."

Fowler also served as a summer minister at the First Baptist Church in Flagstaff, Ariz., and after college graduation he served for a year and a half at the 22nd Street Baptist Church in Tucson before enrolling at Southwestern. He is currently youth minister at Fort Worth's Burchill Baptist Church and continues to work closely with the FCA in the Fort Worth area.

Gaining experience working on a local church staff is not unusual for a seminary student, but for Fowler it has been unique. He is black, and the churches he has served have been predominantly white. "This is a super testimony for Southern Baptists," he said. "This shows that Southern Baptists care about people, not color."

Fowler is interested in the pastorate or teaching church history after seminary. He also eventually would like to serve on a state convention staff in the area of black church relations.

John Hall called to first pastorate

John Hall accepted his first pastorate in response to a call from Maney Avenue Baptist Church, Murfreesboro.

Hall, who began the position in June, came to the church from First Baptist Church, College Grove, where he was minister of music.

A native of Kentucky, Hall has attended Belmont College, Nashville, and is enrolled at Middle Tennessee State University, Murfreesboro.



LANGUAGE MISSIONS — Sophia Hlynsky hears the gospel in her native tongue each week at Philadelphia's First Ukrainian Baptist Church. Aug. 8 is "SBC Language Missions Day."

Tennessee

LEADERSHIP . . .

Robert Prince submitted his resignation as pastor of Beech Grove Baptist Church, Dyersburg, which was effective Aug. 1.

Broadway Baptist Church, Martin, recently called Tom Dotty as its interim pastor.

First Baptist Church, Clarksville, called Harvey Britton as minister of activities, a position he will begin Aug. 15. Britton will come to the church from Second Baptist Church, Hopkinsville, Ky., where he held a similar position. A native of Ashland, Ky., he is a graduate of Campbellsville College, Campbellsville, Ky., and Eastern Kentucky University, Richmond, Ky. John David Laida is the pastor of the Clarksville church.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Tennessee is a state of great diversity. One has only to consider her religions or her politics to prove that is true. The complementing and contrasting hues in our state's rainbow of opinions display our strength and keep us interested.

The August elections testify to the variety of choices available to Tennesseans. The local and primary elections give opportunity for us to select leaders for those governmental agencies closest to us: school boards, county executives, and local judges for instance. We may also choose who will appear on the November ballot in larger scale contests, such as state gubernatorial and United States Congressional elections.

This all makes for a powerful opportunity for flexing some grass-roots muscle. Yet, in such an election where there are more choices, an earlier chance to control the system, and more real power to express ourselves both locally and nationally, we elect to stay home in great numbers.

Two years ago Tennessee registered 2,149,495 voters. An impressive 75.26 percent of them turned out in November to elect a president — and vote for U.S. representatives and other officers. Although 1.6-million voters exercised their precious right/duty in the general election, less than a third of that number — under a half-million voters — had four months earlier chosen who would be the candidates for representative on the November ballot.

What can we expect this year? Maybe on Nov. 2, 1982, 1.5-million voters will name the governor, nine Congressional representatives, a national senator, half the state senators, and all the members of the Tennessee House, along with other governmental officers.

But on Aug. 5, the names on the ballot will be selected from a larger list of choices. One-million of those who will find it important to vote in November will stay home tomorrow. That is a fair-sized crowd — about the same size as the membership of the Tennessee Baptist Convention.

Ed Arnold was called as minister of education by First Baptist Church, Hickory Withe. Arnold is a graduate of seminary extension study. Jack Kwok is the church's pastor.

First Baptist Church, Hixson, called Jere Adams to come as minister of music and youth. Adams comes to the Hixson church from First Baptist Church, Lenoir City, where he was minister of music. Bobby S. Douglas is pastor of the Hixson church.

PEOPLE . . .

A July 11 reception at Enville Baptist Church, Enville, honored Mr. and Mrs. Willie Williams on their 50th wedding anniversary. The couple are members of the church, where W. Ronald Davis is pastor.

East Laurel Baptist Church, Jackson, recently ordained Bruce Hart into its deacon ministry. Harry Hargrove and Pastor Robert Johnson participated in the service.

Mr. and Mrs. D. L. Holman celebrated their 60th wedding anniversary July 23. The Holmans are members of First Baptist Church, Crossville, where Gerald Naylor is interim pastor.

Olive Perle Starke Baker died July 23 in Donelson at the age of 70. Mrs. Baker was the wife of W. L. Baker, a retired pastor of First Baptist Church, Donelson. Mrs. Baker's first husband, V. Floyd Starke, a former pastor of Brainerd Baptist Church in Chattanooga and First Baptist Church of Old Hickory, died in 1950.

CHURCHES . . .

Henning Baptist Church, Henning, celebrated its 100th anniversary Aug. 1. The day included the burning of the church note, a luncheon, and messages from former pastors. James A. Williams is the church's pastor.

Ten members of Rossville Baptist Church, Rossville, recently returned from a mission trip to Wixom, Mich. The members worked to help two students from Southwestern Baptist Theological Seminary, Fort Worth, Tex., to begin a new church. Loyd Shelton is the pastor of the Rossville church.

Construction began recently on an addition to First Baptist Church, Cumberland City, according to Pastor Charles Borens. The new structure will include educational space, a fellowship hall, and restrooms. Borens said that the church also plans to celebrate its 68th anniversary Aug. 8 with homecoming services.

Macedonia Baptist Church, Kenton, celebrated its 150th anniversary July 28 through Aug. 1. Mike Agee is the pastor of the church.

A recent note-burning ceremony at Fort Hudson Baptist Church, Dyersburg, signified the retirement of the church's debt. Fort Hudson's pastor is Tony L. Crossnoe.

Stoddert Street Baptist Church has moved to a new location in Jackson, where it is now known as Victory Heights Baptist Church. Terry D. Bradshaw is the pastor of the church.



PUPPET TIME — Children at a south Nashville apartment complex watch as Blondie and her friends from Haywood Hills Baptist Church sing during one of the church's backyard Bible clubs.

Puppets bring good news to apartment children

By Steve Higdon

"Where's Blondie?" the children shouted. "We want Blondie!"

"There she is!" a little boy squealed as the yellow-mopped puppet poked her head through the trailer window. Three more of the Good News Puppets also appeared, but Blondie was clearly the favorite.

The young audience watched with delight as the puppets began to sing "I Am A Promise," one of four songs Blondie and her friends were trying to teach the children. Those who had seen the puppets before joined in where they could; others jumped up to touch Blondie in an effort to see how real she might be.

The Good News Puppets, creations of Haywood Hills Baptist Church, were performing at one of six week-long backyard Bible clubs the church hosted this summer. The clubs, which ended last week, were held at several of the apartment complexes surrounding the church in southern Nashville.

"The puppets are used to draw the children's attention to the program," explained George Horton, associate pastor of Haywood Hills and director of the backyard Bible clubs. "We go into an apartment complex about two each afternoon, and begin rounding up the children, many from around the pool area. We start the program with the puppets, then have Bible stories, memory verses, activities, and refreshments."

Helping Horton conduct the six-week project were a team of rotating leaders, puppeteers, and the director of the Good News Puppets, Willa Lawrence.

According to Mrs. Lawrence, the church has used puppets for several years, but this is the first year for the apartment clubs. She commended the puppeteers, all of whom are youth from the church, for their dedication to the project.

As a stage and work area for the puppeteers, the church is using a trailer which belongs to the Tennessee Baptist Convention's Brotherhood department. In agreement for summertime use of the trailer, members of Haywood Hills reconditioned it, adding a public address system and other items which would make it usable both as a puppet stage and as a functional addition to the Tennessee Brotherhood's disaster relief van.

Horton said the scope of the backyard

Bible clubs extended beyond the ministry to children. On each Thursday evening during the project, Horton led a special session to which the children were asked to invite their parents. A 45-minute program was given for the families, and church members were able to share their faith with the parents that came.

As a result of the project, Horton stated that the church "has had 11 professions of faith and has added an average of 40 new families each week to the prospect list. This gives us an introduction to homes we have not been in before."

The Good News Puppets are performing this week at First Baptist Church, Monteagle, as the members of Haywood Hills work with that church during a mission trip. Blondie and her friends are appearing at backyard Bible clubs and before a revival there, and once again, captivating audiences as they witness about Christ.

Anderson McCulley takes Niota church

Anderson McCulley Jr. accepted a call from First Baptist Church, Niota, to come as its pastor.

McCulley, who began the ministry July 20, was previously pastor of First Baptist Church, Sweetwater; Beaver Dam Baptist Church, Knoxville; and Shady Grove Baptist Church, Franklin, Ky. He is also a former assistant pastor and minister of music at First Baptist Church, Erwin, and First Baptist Church, Madisonville, Ky.

McCulley has served as a vice-president of the Tennessee Baptist Convention and the Tennessee Baptist Pastors' Conference, as a member of the TBC Executive Board and Committee on Committees, and as a trustee of the Tennessee Baptist Children's Homes, and Harrison-Chilhowee Baptist Academy, Seymour. He has also been clerk of the Knox County Association of Baptists, chairman of the finance committee of the Sweetwater Baptist Association, and a teacher for Carson-Newman College's extension schools.

A Georgia native, McCulley is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

Interpretation

Playing second fiddle

By Herschel H. Hobbs

"He must increase, and I must decrease" (John 3:30).

Not being versed in music I do not know how difficult it is to play second violin in a symphony orchestra. But I am certain that "second fiddle" in the orchestra of life is perhaps the most difficult role to fill. No man exceeds John the Baptist in doing so. He did it in skill and dignity.

It was in Judea during the first year of Jesus' ministry. The crowds following John were decreasing. Those about Jesus were increasing. Once John had been in the spotlight. Increasingly now he stood in the shadows with the spotlight on Jesus. John's disciples complained to him about this. To them, since John had baptized Jesus, He should have simply

become a disciple of John.

The Baptist reminded them that this was according to God's plan (v. 27). Reminding them that he had denied being the Christ was added testimony that Jesus was the Christ.

To illustrate his relationship to Christ, John used the figure of "the friend of the bridegroom" (v. 29). Rather than to envy Him, he served Him. More than today's "best man" at the wedding, this role was to make preparation for the wedding. When the Bridegroom appeared his work was accomplished.

So John rejoiced when he heard His voice. He had fully done his part. Now he recedes into the background as the "Bridegroom" becomes the center of attention.

It is in this light that we may understand verse 30. Literally, "He must go on increasing, but I must go on decreasing." When the sun rises, the light of the moon wanes. It should be thus when we present the Son. The more of Him people see, the less of us they will see.

These are the last words of John the Baptist recorded in the Gospel of John. They set the pattern for all who would most effectively present Christ to a lost world.

Charles Gibbs accepts North Athens church

Charles E. Gibbs Jr. accepted a call to the pastorate of North Athens Baptist Church, Athens, a ministry he began in June.

Gibbs came to the church from the pastorate of First Baptist Church, Jamestown. He is a former pastor of Donelson View Baptist Church, Nashville; Silverdale Baptist Church, Chattanooga; First Baptist Church, Pratt City, Ala.; and Collinsville Baptist Church, Collinsville, Ala.

Gibbs was previously a member of the board of trustees for the Tennessee Baptist Children's Homes, vice-moderator of the Riverside Baptist Association, and director of the Riverside association's Sunday School assist team.

A native of Birmingham, Ala., Gibbs has attended Samford University in that city, and is a graduate of Columbia Bible College, Columbia, S.C., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Dunn calls religious liberty 'most fundamental' right

RIDGECREST, N.C. (BP) — Religious freedom, historically advocated by Baptists, is the most fundamental of freedoms and no outside force has the right to dictate another's inner convictions, a church-state specialist told participants at a Southern Baptist Christian Life Commission conference.

James Dunn, executive director of the Baptist Joint Committee on Public Affairs, Washington, D.C., said, "Religious freedom goes back to the purpose of God in creation and is rooted in the very nature of God. God dared to create us free beings. This liberty is so sacred, so basic, so inalienable that God refuses to force His will on us. It is, then, morally wrong to force one person to support another's religion."

Dunn told the participants at the conference on Christian citizenship that religious freedom has always been a Baptist distinctive, even though generally most Baptist champions of freedom are honored only after they die.

"Unfortunately, some ... have forgotten history, forsaken their identity as church-state separationists, and embraced the medieval doctrines that we have so long resisted," he said. "They claim from the state both freedom and special privilege."

"Democracy cannot long endure in a mere community of selfish interest. If all are seeking the upper hand, the political majority of the moment will take advantage of its power at the expense of the minority. To maintain the political freedom of all, the civil liberties of the disliked few must be protected by the restraint of the many and the strong."

Dunn said that Baptists have rightly understood that freedom "of" religion has to go all the way and become potentially freedom "from" religion or it is meaningless.

Jerry Gordon called to first pastorate

Jerry H. Gordon was called to his first pastorate by Olive Hill Baptist Church, Olive Hill, a ministry he began in June.

Gordon came to the church from Poplar Corner Baptist Church, Brownsville, where he was minister of youth. He was previously minister of youth at Covington Baptist Church, Covington, and minister of music and youth at Poplar Corner; Oakfield Baptist Church, Oakfield; and Pinson Baptist Church, Pinson.

A native of Gibson County, Gordon is a graduate of Jackson State Community College, Jackson.

"Religious freedom and evangelism are two sides of the same coin. Unless we say 'whosoever will may come,' we have not been good stewards of our freedom. Unless there is real freedom for everyone to say 'no' as well as 'yes,' then all the 'yesses' are meaningless," he said.

"Freedom of conscience should be jealously guarded not only for the sake of the individual to whom one witnesses but for the integrity of the witness itself."

Dunn said that to the degree we honor freedom of conscience, our relationship to all persons of other faiths is one of liberty and not tolerance. "Because we see it as universal, we affirm freedom of religious expression for others as much as we claim it for ourselves."

He said that for anyone to claim to articulate the Christian position on a wide range of political and economic subjects is to sin presumptuously.

"The more we know about the complicated problems of economics, politics, and social unrest, the more certain we are that quick fixes and simple solutions won't work," he said.

Baptists are a people of religious freedom who differ with a good many other Christians who can live happily with creeds or the modern equivalent of creedal statements, Dunn said.

"If Baptists have a distinctive doctrinal contribution," he said, "it must be our belief in soul freedom or the competence of the individual before God."

BMH wins award in cardiac rehab

MEMPHIS — The program at Baptist Memorial Hospital for educating patients about cardiac rehabilitation was acclaimed the best in the southeastern United States in competition sponsored by the American Hospital Association's Center for Health Promotion.

The six-year program at Baptist Memorial won the Leader Award (first place) for outstanding achievement in the AHA national patient education leaders award programs.

While 11 hospitals in the nation won major awards for the way they provided patient education to specific target populations, Baptist Memorial and a Michigan hospital were the only two health care institutions cited for excellence in cardiac rehabilitation.

The competition drew almost 300 applicants, including more than 200 in the specific population category.

The winning patient education program at Baptist Memorial offers a wide range of help to patients wanting to return to normal living after a heart attack or coronary bypass surgery. Patients receive help from specialized groups who counsel in the area of diet, awareness of heart disease, stress reduction, exercise, medication education, function of the heart, and the underlying mechanisms of cardiovascular disease.

Sale Creek church calls Sam Putnam

First Baptist Church, Sale Creek, called Sam Putnam to come as its pastor.

Putnam is a former pastor of Brayton Baptist Church, Graysville; Cartwright Baptist Church, Whitwell; Little Hopewell Baptist Church, Dunlap; First Baptist Church, Ellettsville, Ind.; and Mount Eden Baptist Church, Shepherdsville, Ky. He helped establish and has taught in the Sequatchie Valley Baptist Seminary Extension Center, and was involved in several associations as an officer and committee member.

A native of Bledsoe County, Putnam is a graduate of Byran College, Dayton, and Southern Baptist Theological Seminary, Louisville, Ky.

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1982 Annual Associational Meetings

(Associations are listed alphabetically)

ASSOCIATION	DATES	PLACE	ASSOCIATION	DATES	PLACE
Alpha	Oct. 21 (M,Aft,N)	Camp Linden, Linden	Holston Valley	Sept. 23 (N) Sept. 24 (M,Aft)	First, Church Hill Persia, Rogersville
Beech River	Oct. 18 (N) Oct. 19 (M,Aft,N)	First, Saltillo First, Saltillo	Indian Creek	Oct. 18 (N) Oct. 19 (Aft,N)	First, Clifton First, Collinwood
Beulah	Oct. 18 (Aft,N) Oct. 19 (Aft,N)	New Concord, Kenton First, Woodland Mills	Jefferson County	Oct. 21 (M,Aft,N) Oct. 22 (M,Aft)	First, White Pine Pleasant Grove Piney, Strawberry Pl.
Big Emory	Oct. 14 (M) Oct. 14 (N)	Shiloh, Kingston Beech Park, Oliver Springs	Judson	Oct. 1 (M,Aft,N) Oct. 2 (M,Aft,N)	Missionary Ridge, Bon Aqua Missionary Ridge, Bon Aqua
Big Hatchie	Oct. 18 (N) Oct. 19 (Aft,N)	Garland, Covington Munford, Munford	Knox County	Oct. 18 (M,N) Oct. 19 (M,N)	Mt. Olive, South, Maryville Oakwood, Knoxville
Bledsoe	Oct. 21 (Aft,N)	Cragfont, Castalian Springs	Lawrence County	Oct. 15 (N) Oct. 16 (M,Aft)	Liberty Grove, Loretto Park Grove, Ethridge
Bradley County	Oct. 11 (N) Oct. 12 (M) Oct. 12 (N)	Clingan's Ridge, Cleveland Valley View, Cleveland Gum Springs, Georgetown	Loudon County	Oct. 21 (N) Oct. 22 (M) Oct. 22 (N)	Calvary, Lenoir City Dixie Lee, Rt. 5, Lenoir City First, Philadelphia
Campbell County	Oct. 18 (N) Oct. 19 (M,Aft) Oct. 19 (N)	West LaFollette, LaFollette Cedar Hill, LaFollette Indiana Ave., LaFollette	McMinn-Meigs	Oct. 21 (M,Aft) Oct. 21 (N)	Clear Springs, Rt. 1, Athens Union Grove (McMinn), Rt. 2, Niota
Carroll-Benton	Oct. 18 (Aft,N) Oct. 19 (Aft,N)	First, Camden Enon, McKenzie	Madison-Chester	Oct. 25 (N) Oct. 26 (Aft,N)	Old Friendship, Rt. 1, Finger Poplar Heights, Jackson
Central	Oct. 18 (N) Oct. 19 (M,N)	Westside, McMinnville Bethel Hill, McMinnville	Maury	Oct. 14 (M,N)	Northside, Columbia
Chilhowee	Oct. 21 (M,Aft) Oct. 21 (N) Oct. 22 (M)	East Maryville, Maryville Rockford, Rockford Armona, Alcoa	Midland	Sept. 20 (N) Sept. 21 (M,Aft,N)	Old Beverly, Knoxville Old Beverly, Knoxville
Clinton	Oct. 21 (N) Oct. 22 (M) Oct. 22 (N)	Black Oak, Rt. 7, Clinton Calvary, Oak Ridge Calvary, Heiskell	Mulberry Gap	Aug. 18 (M,Aft) Aug. 19 (M,Aft)	Wallens Bend, Rt. 2, Eidson Wallens Bend, Rt. 2, Eidson
Concord	Oct. 21 (N) Oct. 22 (N)	Ward's Grove, Murfreesboro Mount Pleasant, Rt. 1, Rockvale	Nashville	Oct. 18 (N) Oct. 19 (N)	Tusculum Hills, Nashville First, Old Hickory
Copper Basin	Oct. 14 (M,Aft) Oct. 14 (N)	Turtletown, Turtletown Mine City, Ducktown	New Duck River	Oct. 18 (N) Oct. 19 (N)	First, Lewisburg Edgemont, Shelbyville
Crockett County	Oct. 14 (Aft,N) Oct. 15 (Aft,N)	First, Maury City Midway, Rt. 1, Bells	New River	Oct. 18 (N) Oct. 19 (M) Oct. 19 (N)	Fairview, Huntsville Bethlehem, Oneida Black Creek Crossroads, Robbins
Cumberland	Oct. 25 (N)	Cumberland Drive, Clarksville	New Salem	Oct. 24 (Aft,N)	New Middleton, Rt. 1, Gordonsville
Cumberland Gap	Oct. 11 (N) Oct. 12 (M,Aft,N)	Tazewell, Tazewell Tazewell, Tazewell	Nolachucky	Oct. 19 (M,Aft) Oct. 19 (N) Oct. 20 (M)	Montvue, Morristown Hillcrest, Morristown Cedar Creek, Russellville
Cumberland Plateau	Oct. 18 (N) Oct. 19 (M) Oct. 19 (N)	Oak Hill, Crossville Mountain View, Crossville Oak Hill, Crossville	Northern	Oct. 1 (M,Aft) Oct. 1 (N) Oct. 2 (M,Aft)	New Friendship, Maynardville Cedar Ford, Luttrell New Friendship, Maynardville
Duck River	Oct. 11 (N) Oct. 12 (Aft,N)	Riva Lake, Winchester First, Tracy City	Polk	Oct. 18 (N) Oct. 19 (M,Aft,N)	Shiloh, Ocoee Shiloh, Ocoee
Dyer	Oct. 18 (N) Oct. 19 (N)	First, Halls RoEllen, Dyersburg	Riverside	Oct. 21 (N) Oct. 22 (N)	Allons, Allons West Fentress, Jamestown
East Tennessee	Oct. 21 (N) Oct. 22 (M,Aft)	Shady Grove, Rt. 4, Newport Pleasant Grove, Rt. 2, Newport	Robertson County	Oct. 18 (N) Oct. 19 (M,N)	First, Greenbrier Red River, Adams
Fayette	Oct. 21 (N) Oct. 22 (N)	Feather's Chapel, Somerville Williston, Williston	Salem	Oct. 19 (N) Oct. 20 (M,Aft)	Indian Creek, Smithville West Main, Alexandria
Gibson County	Oct. 19 (Aft,N) Oct. 20 (M,Aft)	First, Trenton Southside, Humboldt	Sequatchie Valley	Oct. 21 (N) Oct. 22 (M,Aft)	Ebenezer, Rt. 1, Dunlap Baptist Hill, Jasper
Giles County	Oct. 22 (N) Oct. 23 (M,Aft)	Rock Springs, Rt. 7, Pulaski Rock Springs, Rt. 7, Pulaski	Sevier County	Oct. 18 (N) Oct. 19 (M,Aft) Oct. 19 (N) Oct. 20 (M)	First, Pigeon Forge Zion Grove, Camp Smoky, Sevierville Oak City, Seymour Gum Stand, Sevierville
Grainger County	Oct. 21 (N) Oct. 22 (M,Aft)	Barnard's Grove, Bean Station Buffalo, Rutledge	Shelby County	Oct. 11 (N) Oct. 12 (Aft,N)	Ellendale, Ellendale Berclair, Memphis
Hamilton County	Oct. 21 (M) Oct. 21 (N) Oct. 22 (M)	Chamberlain Memorial, Chattanooga Eastwood, Ooltewah Northside, Chattanooga	Shiloh	Oct. 21 (N) Oct. 22 (Aft,N)	Mount Herman, Savannah First, Adamsville
Hardeman	Oct. 18 (N) Oct. 19 (Aft,N)	Ebenezer, Rt. 1, Toone Hatchie, Rt. 1, Hornsby	Stewart County	Oct. 28 (N) Oct. 29 (N)	Big Rock, Big Rock Hurricane Creek, Stewart
Haywood	Oct. 12 (Aft,N)	Calvary, Brownsville	Stone	Oct. 14 (M,Aft,N)	First, Monterey
Hiwassee	Sept. 24 (N) Sept. 25 (M)	Chapman Grove, Kingston Chapman Grove, Kingston	Sullivan	Oct. 19 (M,Aft,N)	Cedar Grove, Kingsport
Holston	Oct. 12 (N) Oct. 13 (M,Aft)	Grace, Johnson City Virginia Avenue, Bristol			

(Continued on page 11)

BIBLE BOOK SERIES

Lesson for Aug. 8

Lament for a nation

By Marshall C. Gup-ton Jr., pastor
First Baptist Church, CamdenBasic Passages: Psalms 77:1-20; 85:1-13
Focal Passages: Psalms 77:9-15; 85:1-13

Have you been frustrated at God's seeming lack of response toward your nation? If so, you have a lot in common with the psalmist in Psalms 77 and 85.

Whether we like it or not, we live in a politicized world. The way of the cross and the love of country inevitably interact in the lives of believers.

We can either ask questions like "What do the Bible and Christian doctrine teach concerning political involvements?" and "Is responsible citizenship a matter of faith?" or we can daily cope with the struggle of their implications. But we cannot escape the reality of being Christians living in America.

The Christian experience is always personal but never private. When we confess that "Jesus Christ is Lord," we will eventually have to face claims made by other authorities and allegiances of this world. In these Psalms we find a believer who has deep concern for his nation.

Does God ever forget to be gracious?

In Psalm 77, the poet feels deep concern about his country. Biblical scholars call this a lament. When we lament, we talk to God about distress in our lives. Individual laments usually deal with sickness, physical or mental, with an accusation of an enemy, or with a deep sense of guilt or loss. Community laments deal with national calamities such as drought, war, invasion, and military defeat.

Psalm 77 has both elements in it. In verses 1-9 we are presented with a lament in the form of an individual lament, but its subject is not personal but the affliction of the people. The second part, verses 11-20, is a hymn that glorifies the revelation of God in His miraculous deeds. Verse 10 forms the link between these two parts.

The psalmist asks brooding questions: "Has God ceased to be gracious to this nation?" and "Will His word become silent forever?" Every believer knows that when God withdraws His grace from a nation, only ill can follow.

Modern Americans experience the

same kind of crisis over their beloved nation. We can pray. We can become involved for change and morality with all our energy. But in the end we know like the psalmist that man cannot force the hidden God to disclose His secret nor can we make Him speak when He wraps Himself in silence.

What we can have confidence in is that our God is the God who does wonders (verse 14). We know that in the past He acted to preserve for Himself a people. We know that God as the good Shepherd has led His people through the chaotic tumult of the elements and through the perils of the wilderness, even though there was nobody who recognized the footprints. Therefore, we have some kind of reassuring pledge that God will not forget to lead us too.

Comfort and hope must come from God

The great change in the fortunes of Israel, enthusiastically preached by Isaiah at the time of Israel's calamity, belong to the past for this psalmist. He can look back to times in his nation's history when God has delivered His people from bondage. He also remembers bitter times when the people failed to embrace the new life. He has seen bold expectations become rude awakenings because a people given a new hope have presumed upon God.

No matter how much they longed for the age of salvation to come, it would not fully appear until the coming of Jesus Christ. Still we are confronted in Psalm 85 with the tension which all genuine faith exhibits.

First, you focus your eyes on the reality of God as in verses 1-3. Then you possess by faith the grace of God that brings salvation (4-7). In a spiritual way the psalmist's deep concern is transformed by being with God to and enthusiastic confidence and hope.

God dwells in the land. That is more through the eyes of faith than newspaper photographs. Mercy and truth are met together. These God-given powers take on the form of personal messenger to the poet. Righteousness and peace even kiss each other. Flowing from his heart comes a vision of grandeur and hope that puts its whole trust in God.

It is such spiritual hope that always kept the people of Israel from giving up their values and faith even in times of captivity.

We today must find our comfort and hope the same way. As a country we have no special protection from God. Our hope lies in our nation's conforming once again to the standards of God. We too should pray, "Wilt Thou not revive us again: that the people may rejoice in Thee?"

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UNIFORM LESSON SERIES

Lesson for Aug. 8

Barnabas: bridge builder

By W. Clyde Tilley, professor of religion
Union University, JacksonBasic Passages: Acts 4:32-37; 9:26-27; 11:19-26; 13:1-3; 15:36-40
Focal Passages: Acts 4:34-37; 11:19-26; 13:1-3

Both a builder and a missionary, Barnabas merged these skills to become a bridge builder. In almost every passage in Acts that mentions Barnabas, he is building "a bridge over troubled waters" — five in all.

A bridge between the haves
and the have-nots (4:32-37)

Although the Jerusalem church was made up of only Jewish members, these

came from every social and economic class of that population. Some must have been fairly well-to-do while others were very poor. Despite their economic differences, the coming of the Holy Spirit at Pentecost had endowed them with a sense of family. The church had become a *koinonia*, a sharing fellowship.

Because this sense of family was so genuine within the church, they launched a bold new experiment. Even though we are fond of the word bold today in describing our church adventures, the sacrificial spirit of the early church often makes our sense of stewardship appear rather tame. As an aftermath of Pentecost, one of the features of the idealized ecstasy of the church was the sharing of financial resources and the common possession of goods described in Acts 2:44-45.

The subject is brought up again in Acts 4. Presumably one of the purposes for this repetition was to place Barnabas at the center of the operation. Verses 36-37 cast him in the role of a pioneer who apparently set a sacrificial precedent which others followed and at least one family counterfeited (5:1-11).

So great was the sense of responsible love that dominated the church that the believers who had more than they needed could not feel right about their affluence as long as there were those who had less than they needed. And Barnabas, by selling a piece of non-essential real estate and by donating the proceeds in order to feed the poor, launched a bridge that was to span the gap in the church between those who had and those who did not have.

Later Paul endeavored to implement this ideal on an international scale by his offering among the Gentile churches for the poor Jewish saints in Jerusalem. He discusses his theology of this undertaking in 2 Corinthians 8-9. The overall objective was "that there may be equality" (2 Corinthians 8:13-15).

What are our responsibilities as an affluent people who live in an increasingly hungry world? To see what we have as belonging to God and the hungry as our brothers and sisters will inevitably cast us in the role of the rich man with Lazarus at our door (Luke 16:19-31).

A bridge between a converted persecutor and a suspicious church (9:26-27)

The glorious quality of Paul's conversion has seldom been equaled and never surpassed. One day a persecutor of the new faith and the next day a bold proclaimer of the faith he had attempted to destroy — it happened almost too quickly for the church to visualize (9:1-25). The demonstration of God's power was so real that it seemed unreal. By his dramatic conversion Paul had cut him-

self off from his former religious associates (except as an object of their murderous plots.) Yet the adherents of his new-found faith were not quite ready to receive him.

Beholding the spectacle of a persecutor-turned-preacher and a church that was too suspicious to extend their fellowship to him, Barnabas stepped in. He built a bridge between the two, gained the acceptance of the new convert, and paved the way for the greatest missionary career 2,000 years of church history have known.

A bridge between a traditional church
and a church on the cutting edge
(11:19-26)

Despite the sense of consuming love for one another that possessed the Jerusalem church, they had their "blind spots." One had to do with sharing the gospel with Gentiles. Not only had they failed to do this themselves; they were also critical of those who had pioneered in these efforts (Acts 11).

As a result of the wave of persecution that had begun with the martyrdom of Stephen (Acts 7:54-60) and the subsequent scattering of like-minded people, a new church had sprung up in the prominent and cosmopolitan city of Antioch. Barnabas was sent by the Jerusalem church to Antioch to investigate. A new openness characterized the ministry of the new church so that the gospel was shared with non-Jews (vv. 20-21). Barnabas liked what he found so much that he decided to stay (vv. 23-26). Yet he was careful to maintain a close and benevolent connection with the Jerusalem church (Acts 11:29-30; 12:25; 15:1-2), thus endeavoring to build a bridge between two very different churches.

A bridge between the Lord's church
and a lost world (13:1-3)

It should come as no surprise that it was the Antioch church upon which God's Spirit first moved to prompt a missionary venture. This venture would take two of their choicest leaders Barnabas and Paul (who by this time had joined Barnabas there), to outlying and far-flung areas for the purpose of making disciples. An aggressive openness for sharing the good news at home was a prerequisite for sharing it anywhere else. The missionary spirit that began in Antioch was a bridge that would make Christianity a world religion.

A bridge between a veteran missionary and a tenderfoot helper (15:36-40)

On a part of the first missionary journey, Paul and Barnabas had the help of John Mark, a younger kinsman of Barnabas. For some unspecified reason, Mark had returned to Jerusalem after going only a short way (13:13). Trouble came when he wanted to accompany them on a second journey.

Whatever the reason for Mark's earlier resignation, Paul, who was more seasoned and more of a perfectionist, felt it was totally unjustified. Thus he refused to let the unproven tenderfoot accompany them.

Barnabas, on the other hand, stood up for Mark as he had once stood up for Paul (Acts 9:26-27). He accompanied Mark to Cyprus instead of going with Paul. He gave a second chance to a willing spirit who later proved himself. He also built a bridge between Mark and Paul as is reflected in Paul's later statements concerning Mark (Colossians 4:10-12; Philemon 24; 2 Timothy 4:11).

LIFE AND WORK SERIES

Lesson for Aug. 8

Pressing toward maturity

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

Basic Passages: Hebrews 5:11 to 6:12; 12:1-2

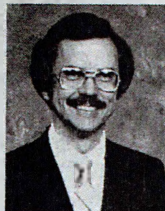
Focal Passages: Hebrews 5:12, 14; 6:1-2, 4-9, 11-12

How would you define a complete Christian? Our Scripture passage suggests five characteristics that accompany salvation (6:9).

The light from God (6:4)

A Christian is one who has received light from God. Paul spoke of his glorious enlightenment in Acts 9:3. It revolutionized his life.

Tom Dooley lost himself in building hospitals in southeast Asia. Through his efforts thousands were helped. One of the last letters he ever wrote was to a young medical student who would soon graduate.



Songer

Dooley wrote: "This time in history will maroon the hesitant but inspire the brave. Stand up and shout, 'This is my time and this is my place in time.'"

The state of total gratification is for cows and birds. Seek greater things than the material — split-level ranch house and two-car garage.

Dooley had caught a vision. New light possessed his life. It possesses all Christians.

The gift of God (6:4)

What is the heavenly gift? Paul says it is eternal life (Romans 6:23).

A longtime pastor, A.J. Gordon, was witnessing on a train one day. His friend said, "I don't think it's important what you believe; how you live is what counts."

Just then the conductor came by taking up tickets. Gordon said, "He wasn't interested in your character. He wanted your ticket."

God will let into heaven those who have received the gift. No amount of good works or fine character will take the place of one's relationship with Jesus Christ.

Gordon had his ticket to heaven, as do all complete Christians.

The Spirit of God (6:4)

When we become children of God, we partake of God's Holy Spirit. The paraclete is one who walks by our side.

I let our Lhasa Apso dog out for a walk one recent Saturday night. Horror of horrors, he was hit by a car! Fortunately it was not fatal. Most of the time we keep him on a leash. That leash creates security and protection. God's Holy Spirit is our constant companion. He sees

to it that we get home safely.

The Word of God (6:5)

A complete Christian takes God's Word into his system. It affects his lifestyle.

God has given us His love letter. Through the Bible we know of God's love and concern for us.

Too many today do not taste God's Word. They ignore it. They treat it like asparagus and spinach.

Jenny Lind was one of the greatest singers the world has ever known, but there came a time when she retired from the stage and public life.

When asked why, she responded, "Every day I was losing my appreciation for that," and she pointed to the sunset, "and every day I was losing my love for this," and she laid her hand upon the Bible.

A complete Christian possesses the Word of God, and the Word of God possesses him.

The power of God (6:5)

A complete Christian possesses power from God to live. In these pressure cooker days we need the essence of God's presence. We need His power, every hour.

Often George W. Truett, for many years pastor of First Baptist Church, Dallas, saw his widowed mother leave their cabin all bent and broken and burdened and go into the woods. Then, 20 minutes or so later she would come back with her head held high. It was as if all her problems had been solved.

One day he followed her. She went only a short way into the woods to a clearing. She fell to her knees. There she poured out her soul to God.

He could see her gain strength and courage! The Lord seemed to take her burdens on Himself.

Today God is expecting us to live a certain way (6:9). We must live so as to not crucify our Lord again and make Him an open shame (6:6).

We can live God-pleasing lives if we receive: (1) light from God; (2) the gift of God; (3) the Spirit of God; (4) the Word of God; and (5) the power from God.

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STEEPLES

BAPTISTRIES

Associational meetings . . .

(Continued from page 9)

ASSOCIATION	DATES	PLACE
Sweetwater	Oct. 14 (N) Oct. 15 (M,Aft)	North Sweetwater, Sweetwater Friendship, Hwy 411 So., Madisonville
Tennessee Valley	Oct. 17 (N) Oct. 18 (M,Aft)	First, Spring City New Union, Dayton
Truett	Sept. 30 (N) Oct. 1 (N)	Liberty, White Bluff Immanuel, McEwen
Union	Oct. 7 (M,Aft,N)	Gum Springs, Rt. 1, Walling
Watauga	Oct. 21 (Aft,N) Oct. 22 (M)	Cedar Grove, Rt. 6, Johnson City Butler, Butler
Weakley County	Oct. 11 (N) Oct. 12 (Aft,N)	First, Dresden Bethel, Rt. 2, Greenfield
Western District	Oct. 21 (N) Oct. 22 (M,Aft)	Birds Creek, Paris First, Paris
William Carey	Oct. 18 (N) Oct. 19 (Aft,N)	Donaldson Grove, Huntland Prospect, Rt. 2, Fayetteville
Wilson County	Oct. 14 (N) Oct. 15 (M,Aft)	Macedonia, Gordonsville Round Lick, Watertown

Missionaries hold one 'dry' meeting

GWERU, Zimbabwe — Southern Baptist missionaries in Zimbabwe had one of the driest mission meetings ever recently.

By the evening of the first day the Baptist camp ran out of water. The pumps were not broken. There simply was not any water in the ground to be pumped out. And missionaries were facing nine more days of their annual prayer retreat and mission meeting.

John Monroe, chairman of the mission meeting committee, and workers at the camp hauled water from the seminary nearby to use in cooking and flushing toilets. Missionaries went to different

homes in town and at the seminary for bathing.

But the meeting was not spiritually dry, says Mary Monroe, missionary press representative for Zimbabwe. "God used the inconvenience to bring unity of heart and mind in the meeting," she says.

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Stack of tracts changes missionary's life

By Mary Jane Welch

ZARIA, Nigeria (BP)— A stack of unread gospel tracts changed Bert Dyson's life.

On a weekend witnessing trip to a village near the Niger Baptist College where he taught, Bert, his wife, Ruth, and some of the college students had passed out tracts to those who seemed most interested in their message.

When they returned a few weeks later and stopped for their customary visit with the local chief, Bert saw the tracts stacked neatly on the floor.

"I was probably a bit vexed as I asked the chief why the tracts were being kept in his house," Dyson recalls but "I will never forget his answer: 'My people are keeping them here until someone comes to teach us to read.'"

"From that day God has not allowed my life to be the same," Dyson admits.

For the first time, the Southern Baptist missionary couple from Texas and Tennessee became aware of the masses of illiterate adults too old for school but with most of their lives ahead of them. As they read about literacy work in other parts of the world, the Dysons realized that Nigeria, where about one-fifth of all Africans live, was ready for literacy evangelism.

Today churches are teaching people to read, and literacy evangelism has become a major tool for evangelism and church growth, not only in Nigeria, but across west Africa.

Success stories are many. Most recently, literacy training has led to a breakthrough in reaching the Maguzawa tribe of Northern Nigeria. About five years ago, a member of this tribe, Dawuda Bazai, became a Christian. Soon afterward, he learned to read and began reading the Bible to others in his tribe and teaching them to read. He has used literacy teaching as a tool for establishing Baptist congregations in at least six villages in the past three years while a student at the Baptist Pastor's School, Kaduna.

"Frank Laubach, the pioneer in literacy missions, used to say that each word we teach an illiterate adult to read is like a thread of love tying his heart and

the teacher's heart together," Dyson points out.

Dyson once requested those in a group of adults who had their lives saved by surgery to raise their hands, then asked if anyone remembered the name of the surgeon. No one could.

Next, he identified those who had learned to read as adults and asked if they remembered their teachers' names. They responded in a chorus, "Oh, we can never forget the name of the person who taught us to read."

Today more than 15,000 students are learning to read in Nigeria alone, and Dyson has advised missionaries who have begun literacy work in other west African nations. He also cooperates with the Nigerian government and with literacy workers of other affiliations in west Africa.

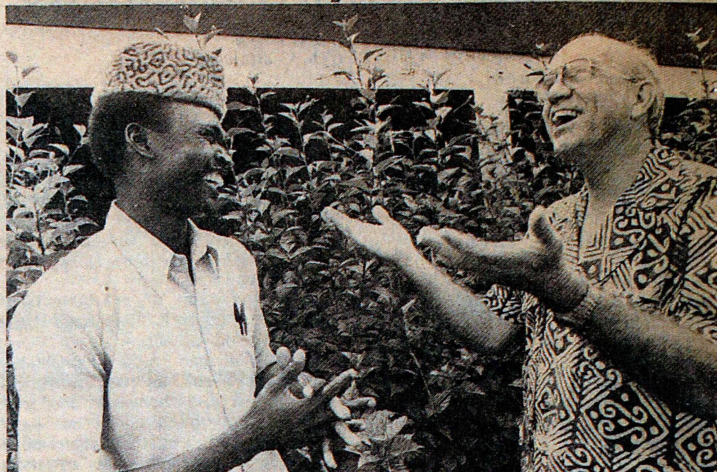
For years the Dysons carried literacy to Nigeria by packing their cots and camping stools and traveling from village to village. They provided literacy classes in exchange for meals during their stay.

But today they spend most of their time preparing literacy literature while Nigerians teach and organize classes in the churches. Today Nigerian Baptists are naming literacy superintendents for each of the nation's Baptist conferences, and they provide more than \$30,000 a year to their Adult Education Department, which Dyson heads until a Nigerian leader can be found.

The Nigerian government has launched a mass literacy campaign for 1982 to bring every adult citizen to the level of functional literacy and Dyson is urging Nigerian Baptists to take part fully.

The reason, he says is simple: "Both individual churches and our Nigerian Baptist Convention seem to hold their head higher for the fact that they are not only teaching their membership to read the Bible, but also are becoming known through Africa as a body of believers who care enough to invest in offering 'life more abundantly' to the whole man in the whole community."

—Adapted from *The Commission*, magazine of the Southern Baptist Foreign Mission Board.



OLD FRIENDS — Bert Dyson jokes with his old friend and former pupil, Dawuda Bazai, at the Baptist Pastors' School in Kaduna, Nigeria. Bazai had started at least six village congregations before his graduation this year. He got his educational start in literacy classes.



TEACHING ANOTHER — Bert Dyson and his gardener, Ishaku, have a reading lesson on the steps behind the Dysons' home. While the missionaries spend most of their time preparing literacy material, they still make it a point always to be teaching at least one individual to read.

Piland urges churches to reach beyond buildings

By Linda Lawson

NASHVILLE (BP)— While involving people in Bible study on Sunday mornings should be the first priority of the Sunday School, Harry Piland believes churches also must find ways to reach those who would not come to a church building.

One solution, he says, is church and Sunday School-sponsored outreach Bible study groups meeting during the week in

Savannah pastorate begun by Scarlett

Donnie Scarlett recently assumed duties as pastor of New Harmony Baptist Church, Savannah, in response to a call from the church.

Scarlett came to New Harmony from the pastorate of Brogan Avenue Baptist Church, Fayetteville. He was previously pastor of Shiloh Baptist Church, Woodbury, and Dry Creek Baptist Church, Dowlstown.

A native of Cookeville, Scarlett has served as chairman of the camp committee and assistant clerk-treasurer of the William Carey Baptist Association.

homes, apartment complexes, offices and recreation centers.

"For us to really have a continual penetration of the society in which we live, we must never neglect the church at study and worship on Sunday," said Piland. "But we must be constantly alert to opportunities to go beyond it."

Piland, director of the Southern Baptist Sunday School Board's Sunday School department, said he hopes that in the next 10 years Southern Baptist churches will begin thousands of small Bible study groups "to introduce people who are not Christians to Scriptures and get them involved in Bible study."

Noting evangelism, outreach and ministry are primary purposes of Sunday School at the church building, Piland said, "A lot of people are difficult to reach on Sunday morning in a structured class. But they could be reached initially through an outreach Bible study in a home, office, or other location and later encouraged to participate in Sunday School and church activities."

As to structure for the groups, Piland envisions workers enlisted by the church as a part of the total Sunday School outreach effort. For example, a couple

might be enlisted and trained to invite five unchurched families in their neighborhood to participate in a group in their home.

"I see these groups being sponsored by the church through the Sunday School," said Piland. "This will provide an administrative framework, a record system and help in workers being enlisted and trained by and through the church."

As the groups begin, Piland said the focus would be on Scripture study and the meaning of being a Christian, with little emphasis on inviting people to church. However, as the group progresses and Christians share the meaning of Christ and the church in their lives, they should "seek to invite and enlist these persons into the Sunday School and church," he noted.

In this way, Bible study groups for outreach would become "feeder lines" into the church. "If these groups truly reach out, involve people and lead them to Christ, many of these persons will enroll and attend on Sunday mornings and become a vital part of the church."

Piland emphasized that outreach Bible study groups are not a new idea but that

few Southern Baptist churches are presently using the concept on a large scale to reach people. "We haven't grasped the way to convey to the churches that this is a viable way to reach people, witness to them, and win people to Jesus Christ," he said.

Graceland Baptist Church in New Albany, Ind., is one exception, he said. Of the 2,100 people who attend Sunday School, approximately 900 attend one of 40 locations in nursing homes, buses, apartment complexes, and recreation centers away from the church. During the week approximately 50 share groups of 10-15 members each meet in homes. Many people involved in share groups have become Christians and active in the church.

Participants in the Sunday morning groups are reported in the Sunday School attendance as the outreach division. More than 100 workers are involved at the 40 locations.

Pastor Elvis Markham said both approaches are helping the church penetrate a part of the community he calls the "hidden people. There are a lot of people who won't come to the church so we have taken the church to them."