

# Baptist and Reflector

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News journal of Tennessee Baptist Convention



**GONE FISHING** — They did not have a fishing hole, but the missionary kids in Upper Volta went "fishing" anyway when they presented the musical "Down by the Creek Bank" for the annual meeting of the Upper Volta Baptist Mission.

## Paynes title reverts to Executive Board

By Al Shackelford

**WINCHESTER** — A Franklin County judge has ruled that the property of Bethel Baptist Church, Estill Springs, should revert to the Executive Board of the Tennessee Baptist Convention because of the church's "breach of the trust."

Chancellor Earl H. Henley of the Chancery Court of Franklin County issued his memorandum opinion Aug. 5 to settle a 1981 lawsuit concerning the property of the church (formerly known as Paynes Baptist Church). The lawsuit, which was heard July 29-30, 1981, was brought by members and former members of the church, charging that the present congregation does not fulfill a provision of the deed which requires the church "to adhere to, maintain, and propagate the doctrines, faith, and practices of Missionary Baptist Churches to cooperate with the local Baptist Association, Tennessee Baptist Convention, and Southern Baptist Convention."

The deed and original bylaws of the church contain a reversionary clause that if the church ceases to fulfill this condition, the property will go to the group of members who do, or will revert to the TBC Executive Board "to be used for church and mission purposes."

The Executive Board voted Dec. 12, 1980, to respond to a request for support from the group which sought to regain the property and was also a plaintiff in the lawsuit.

At the July 1981 trial, Henley repeatedly stated that the case would be decided on the basis of legal documents, rather than doctrine or the exercise of religion.

Testimony revolved around what is necessary to be a "cooperating Southern Baptist church." The plaintiffs noted

that the church had made no contributions to the association or any TBC or SBC cause since 1978, nor had any member attended any meeting or conference conducted by these groups. The defendants argued that these contributions or activities are not necessary to be considered a "Southern Baptist church."

At the conclusion of testimony, Henley stated that he considered the case to be precedent-setting and desired to take adequate time to study it before rendering his decision.

In his Aug. 5 memorandum opinion, Henley wrote, "The record clearly shows that no effort was made to cooperate with either of the Conventions."

He added, "It is true, that the proof reveals that it is not specifically necessary that a financial contribution be made in order to be a member in good standing of the Tennessee or Southern Baptist Conventions. It is not necessary that the literature be used; and it is not necessary that messengers be sent in order to be a member in good standing; but, when the Court reviews the activities of Bethel Church, listens to the proof of the Baptist Conventions as to their requirements, this Court unequivocally rules that there is a breach of trust and that the property is subject to reversion."

Henley concluded, "Rather than place the property into the hands of the minority members who are not presently participating in the church's activities due to a conflict in doctrinal belief, the Court is of the opinion that it would be wiser to adhere to the alternate prayer and allow the property to revert to the Executive Board of the Tennessee Baptist Convention."

The attorney for the plaintiff will prepare an order to implement the provisions of the memorandum order and submit this to the Chancery Court. If Henley approves, he will file this with the County Clerk and Master office. The defendants have 30 days to file an appeal after these documents are sent to the Clerk and Master office.

In 1963, First Baptist Church of Estill Springs, which was the sponsor of the new mission chapel in the Paynes community, and Duck River Baptist Association requested financial assistance from the Executive Board in purchasing property for the Paynes congregation. The board granted \$1,500 and also provided financial aid for the new church's pastor for four years.

In response to the court's ruling, TBC Executive Secretary Tom Madden said, "If and when the title is transferred to the Executive Board, I am confident the board will follow the provision of the deed that the property be used 'for church and mission purposes.' Our only concern is to see the property used by a cooperating Southern Baptist church."

## Ethicists submit statement to Tennessee ABC hearing

By Duann Kier

Two Southern Baptists requested Tennessee's Alcoholic Beverage Commission to continue to prohibit holders of liquor-by-the-drink permits to advertise alcoholic beverages on radio or television.

Jerry M. Self, public affairs and Christian life consultant for the Tennessee Baptist Convention, and Ronald D. Sisk, director of program development for the Southern Baptist Christian Life Commission, jointly submitted to the ABC rule-making hearing a statement which directly opposes one submitted by the Tennessee Association of Broadcasters.

The TAB stated the advertising rule as it stands discriminates against the broadcast industry, and that this amounts to censorship and the violation of their First Amendment rights.

Self and Sisk pointed out that discrimination occurs when similar cases are treated dissimilarly, and that alcohol advertising is similar to tobacco advertising which is prohibited in the broadcast media but allowed in newspapers and magazines. This is due, according to the statement, because of the dangers of the product and the greater influence of the broadcast media on the public.

"No group in the nation has a greater history of defense of First Amendment rights than Southern Baptists," the two stated. "In this instance, however, we believe the restriction of broadcast advertising is justified by virtue of the statistically greater influence of the broadcast media on public perceptions and the danger associated with the consumption of alcohol."

The Southern Baptists cited a Michigan State University study, commissioned by the Federal Bureau of Alcohol, Tobacco, and Firearms, which indicates that people pay more attention to alcohol advertising on TV than in magazines; that both youth and adults who are highly exposed to such advertising approve higher levels of alcohol consumption before driving than those not highly exposed; and that young people are already more highly exposed to alcohol

(Continued on page 3)

## SBC mission gifts gain 14%

**NASHVILLE (BP)** — Cooperative Program receipts from the 34 state Baptist Conventions to the national Southern Baptist Convention were more than \$8-million last month, representing an increase of 9.2 percent over receipts from July 1981.

Designated giving, primarily to the Foreign and Home Mission Boards, was off one-third of one percent (.33 percent) from a year ago at almost \$2.8-million.

"Even in the face of difficult economic times, Southern Baptists have continued to express their concern for world missions," Harold Bennett, executive secretary of the Southern Baptist Convention Executive Committee, said. "For the year to date (10 months into the SBC fiscal year), Cooperative Program receipts are up 14 percent with support coming from the newer state conventions as well as the older, established convention."

Bennett pointed out that Cooperative Program contributions from the states continue to outrun inflation. July receipts were \$8,066,921. "Although designated giving was down slightly (less than \$10,000 out of a total of \$2.8-million) for the month, it is good to note the Annie Armstrong Easter Offering for Home Missions was approximately \$1-million more than for the same period in 1981," he said. For the year, designated gifts are 12 percent above 1981.

For the fiscal year, Southern Baptists have contributed \$77,807,808 to the Cooperative Program to underwrite missionary and educational programs at the national level and given another \$77,940,779 in designated gifts, the vast majority to mission causes.



# SBC agency executives speak at peace session

By Dan Martin and Marv Knox  
LOUISVILLE, Ky. (BP) — A United States congressman offered President Reagan a "little idea" on peacemaking as more than 300 persons from 20 states attended a National Peace Convocation. Rep. Jim Wright of Texas, majority leader of the U. S. House of Representatives, was one of a number of speakers at a "Strategies for Peacemaking" conference sponsored by Deer Park Baptist Church of Louisville Aug. 5-7.

Wright suggested both the United States and Soviet Union reduce arms spending by 10 percent a year for five years, using the money to establish a fund "to benefit the needy of the world."

The congressman said such reduction would provide \$200-billion a year, after five years, which could be used to equip hospitals in every town of more than 10,000 population in the world, build 250,000 schools, millions of miles of roads, or "build 10-million modern homes to replace the world's infested slums."

"Using it that way makes a whole lot more sense than spending it on weapons which kill and destroy," he said.

The purpose of the convocation was to "raise the consciousness of people concerning the issue of peace," said C. Carman Sharp, pastor of the host church and primary coordinator of the meeting.

The meeting included five workshops dealing with various aspects of peacemaking, designed to help participants "translate ideas into action," Sharp said.

Also included in the list of speakers were executives of four Southern Baptist Convention agencies: Jimmy R. Allen, president of the SBC Radio and Television Commission, Fort Worth, Tex.; Foy Valentine, executive director of the Christian Life Commission, Nashville; James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, Washington, D.C.; and Carolyn Weatherford, executive director of the Woman's Missionary Union, auxiliary to the SBC, Birmingham, Ala.

Allen, a former president of the 13.8-million member SBC, encouraged leaders of the growing peace movement in the denomination to persevere, despite "strife" which will inevitably accompany such efforts.

Allen spoke of the "emotional fire" which surrounds the peace issue in the United States, pointing out that "anxieties create an atmosphere in which pressure toward peace sparks a conflagration of angers and accusations which make peacemaking a perilous pursuit."

Valentine, who for 22 years has headed the moral and social concerns agency of the denomination, said that "no convincing case can be made for the neutrality of the church in the face of the ultimate obscenity of nuclear war."

He labeled injustice in society as "the mother of war" and said injustice "wants to fight its way to brotherhood, hate its way to love, and war its way to peace."

"In contrast," he added, "when there

is commitment to peace with justice, the body politic chooses morality over mammon, leans toward compassion instead of exploitation, elects freedom rather than tyranny, opts for order in preference to anarchy, and pursues peace in preference to war."

Dunn told participants the "real hope for peacemaking through the political process" begins with the realization of the near-hopelessness of the situation.

He suggested that a ray of hope for peace is that the very gravity of the world situation will make more people aware of the desperate need for peace and force the democratic process to reflect the will of the people for peace.

Otherwise, he said, the options are bleak. "If we cannot muster the energy necessary to get our act together for the sake of survival, then democracy is an empty dream."

Miss Weatherford said peacemaking and missions go hand-in-hand and told participants that Christians today are beginning to understand and accept their responsibility for proclaiming the gospel to the whole world. "Those who go are called missionaries; they go as peacemakers into the world."

Frank Stagg, senior professor at Southern Baptist Theological Seminary, pointed out that the teachings of Jesus Christ make it clear that "peacemaking is not an option to Christian discipleship," but a "vocation under the Lordship of Christ." Further, he added, "Peacemaking is not only God's primary work in salvation but it is bound up with the reconciling cross."

The New Testament scholar said: "Hate breeds hate. Vengeance breeds vengeance. War breeds war. Evil stops only where someone is big enough, strong enough, and good enough to absorb it. That is precisely what God did at Golgotha."

He commented that Moral Majority with its support for massive new military spending, is one of the most "secular" groups in American life today and referred to it as an "immoral malignancy, not a moral majority."

Stagg added that while the U.S. has spent \$3-trillion on arms since World War II, "we are scared to death."



**PLOWING NEW TURF** — Members of Calvary Baptist Church, Jackson, assist as Pastor Paul Clark and Kirby Seward, chairman of the building committee, break ground for their new church building on Oil Well Road. The building project, to include sanctuary and educational space, is expected to be completed in early 1983.

## Uganda missionaries repeat goal of starting new congregations

NAKURU, Kenya — Southern Baptist missionaries from Uganda spent July 24-30 planning ways to "pick up the pieces" of a once strong ministry and reach Uganda's 13.7-million people.

The mission, reduced to two missionary couples by the time of Idi Amin's overthrow, has faced a rebuilding task in the three years since then. Today eight missionary couples and two volunteer couples are assigned to maintain evangelism, discipleship training, church development, leadership training, and other ministries in the eastern Africa nation where turmoil continues.

Five families, meeting in Kenya for the mission's annual meeting, projected plans for growth but realized they cannot develop them properly unless Southern Baptists provide the resources and personnel they need.

"Top priority," says Richard Goodgame, outgoing mission chairman, "must be given to church development, which will suffer the most during the coming year because of furloughs by veteran church development advisor Harry Garvin and Webster Carroll."

An urgent request for four more church development advisors points up

the shortage of people with pastoral experience and education necessary to lead in church development. But even with these shortcomings, the mission has not relaxed efforts at evangelism, discipleship training, and church growth.

During the meeting, the mission voted a statement of philosophy which calls for all missionaries in Uganda, regardless of professional skill, to equip themselves for and become involved actively in evangelism, Bible teaching, individual training of new Christians, and church development.

Shortly before the mission meeting, a team of missionaries traveled to Uganda's Lango District to lay groundwork for a top priority church development ministry.

The team camped in the area for a week, surveying, preaching, teaching, developing friendships, and digging an 80-foot well the community needs to alleviate a water shortage. Eighteen people made professions of faith during the week.

The Lango District adjoins the Teso District, an area of strong Baptist work with more than 3,000 members in 70 churches.

## Nagasaki survivor recalls atomic horror

By David Wilkinson

LOUISVILLE, Ky. (BP) — The last time Kasumi Hirayama tried to recount her eyewitness experience to the 1945 atomic bombing of Nagasaki, Japan, she broke into uncontrollable sobs.

That was 25 years ago.

She had been invited to speak on Japanese culture to a small church group in Oklahoma where she was attending college. One question naturally led to another — and eventually to Nagasaki. "The experience was a disaster," she recalled. "I became too emotional to talk about it — and the audience became guilty and defensive."

Since then she had declined invitations to speak publicly about the horror she witnessed at age 13.

But Aug. 6, before a hushed audience of more than 300 at a Southern Baptist-sponsored National Peacemaking Convocation, the diminutive, 50-year-old university professor attempted to describe the moments and days following the atomic blast in her hometown.

Hirayama spoke on the 37th anniversary

of the atomic bombing of Hiroshima. A second bomb was dropped on Nagasaki three days later.

She survived because her family was living that summer in a Buddhist temple on a hill on the outskirts of the city. Though her memories are "somewhat blurred," there are some details she said she can never forget.

In a soft-spoken voice broken occasionally by faltering English and irrepressible emotion she recalled:

—The excited voices of children crying, "parachute, parachute" as the bomb descended;

—The blinding, "yellowish, then whitish" flash that filled the sky, the deafening noise of the explosion, the roaring wind, and searing waves of fire;

—Naked men, women, and children wandering through the destruction hours later; their clothing blown away by the blast; many with skin "hanging from their bodies like strings."

—The starvation, skin diseases, and other tortures which plagued the initial survivors, including the "maggots, fleas,

and lice which tormented us no matter how much we tried to keep clean."

School opened the next year with a memorial service for teachers and students killed by the blast and its aftereffects and the "people who survived, including me, felt guilty being alive," Hirayama said.

New teachers, including several Americans, joined the school. New Japanese students returned from Korea and China. But the survivors "never discussed the atomic bomb experience at school or at home."

In fact Hirayama never talked about the experience with her parents until last year. "We always looked forward, never to the past," she explained. Now she has decided to speak out, because survivors of Nagasaki and Hiroshima are becoming scarce — "and our children must know."

Hirayama concluded, "The most critical thing surrounding this issue (of nuclear war) is people's underestimation or lack of knowledge of the real destructiveness and horrible nature of nuclear war."

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# Baptists' backing urged for higher drinking age

By Duann Kier

NASHVILLE (BP)— Southern Baptists are being asked to join the National Transportation Safety Board in urging the legal minimum drinking age be raised to 21 nationwide.

The NTSB, in an effort to cut the death toll from drunk driving, is urging governors and legislators of 35 states and the District of Columbia (where the drinking age is less than 21) to change their laws. Statistics show a direct correlation between minimum drinking age and alcohol-related accidents in the 18-21 age group.

"Southern Baptists can help in this vital effort by making personal contact with governors and legislators in those states which have not yet raised their legal minimum drinking age to 21. Churches and associations could help by adopting resolutions calling upon their state governments to act," said Ronald D. Sisk, director for program development for the Southern Baptist Christian Life Commission.

Sisk said the board's recommendation reflects a realistic assessment of the facts. "More young people die from drinking and driving than any other age group. Each state which has lowered its drinking age to 18 has experienced significant increases in alcohol-related driving fatalities in the 18-21 age group."

## New president named for Missouri college

ST. LOUIS, Mo. (BP)— Patrick O. Copley has been elected the fourth president of Missouri Baptist College.

Since 1967 he has been dean and professor in the school of education and psychology at Southwest Missouri State University. Prior to that he was director of student teaching and assistant dean, school of education, for the University of Missouri at St. Louis; instructor in social studies at Phoenix College, Phoenix, Ariz.; and part-time instructor at Grand Canyon College, Phoenix, Ariz.

Copley graduated from Grand Canyon College and Arizona State University, Tempe, Ariz.

Missouri Baptist College, one of four colleges and universities of the Missouri Baptist Convention, is an accredited, four-year liberal arts college with an enrollment of approximately 500.

he said. "People are dying on our streets and highways every day in part because they live in states which allow underage young people to drink legally."

The NTSB is empowered by Congress to investigate aviation, rail, marine, pipeline, and highway accidents and make recommendations to improve transportation safety.

According to the board's recommendation, four of their investigations were major highway accidents involving young drivers in the 18-21 age group where alcohol was a factor. In just these four accidents the board reported 30 fatalities and 15 injuries.

"The best laws," Sisk pointed out, "are those which prohibit any consumption or purchase of alcohol by persons under 21 and which impose strict penalties on those who sell to underage individuals."

"It is also foolish subterfuge to allow those between 18 and 21 to drink 'just beer.' Beer alcohol content is just as deadly and impairs judgment as much as the highest-proof whiskey," he said.

Foy Valentine, executive director of the Christian Life Commission, said, "We are supporting this important initiative not only because of the impact it can have on the drunk-driving problem, but also because of what it can do to reduce alcoholism, crime, prison expense, and the abuse of humanity's most dangerous drug."

"Raising the drinking age to 21 is one way we can save thousands of lives in the United States every year," Sisk added. "As concerned Christian citizens, Southern Baptists need to be at the forefront of this effort."

## Nine regional briefings planned for Sunday School leadership

A series of Sunday School Leadership Briefings will be held throughout the state beginning next week, according to Wendell Price, director of the Tennessee Baptist Convention Sunday School department.

The one-night briefings, to be hosted by nine Tennessee churches between Aug. 23 and Sept. 14, are part of the state Sunday School department's emphasis on "8.5 by '85" — a Southern Baptist Convention effort to increase Sunday School enrollment to 8.5-million by 1985.



LITERACY WORKERS — Tennesseans who have been certified as literacy missions associates are (seated, from left) Jerry Chavallier, Mildred Cockrum, and Betty Hearn. Standing is Mary Allred of Nashville who taught at the Birmingham session.

## Three Tennesseans certified as literacy missions leaders

BIRMINGHAM, Ala. — Three persons from Tennessee received training certifying them as literacy missions associates during the annual Literacy Missions Workshop sponsored jointly by the Southern Baptist Home Mission Board and Samford University held here on the Samford campus July 26 to Aug. 3.

Attending the workshop from Tennessee were Jerry Chavallier and Mildred Cockrum of Knoxville, and Betty Hearn of Franklin.

The workshop was designed to equip leaders in conducting literacy missions workshops, and to enable them to imple-

ment literacy ministries in churches, associations, and state conventions, said Mildred Blankenship, assistant director of the Home Mission Board's Christian social ministries department.

Literacy missions is part of the SBC Home Mission Board's strategy to minister to the needs of one out of five adults in the United States who cannot read and write, and to reach increasing numbers of language ethnic, immigrant and refugee groups in America, said Miss Blankenship.

Miss Blankenship said numerous Baptist churches and missions have been started among Laotian, Vietnamese, Cambodian, Korean, Chinese, and other language groups as a result of literacy classes sponsored by Southern Baptist churches.

## ABC hearing . . .

(Continued from page 1)

advertising than any other age group.

"We oppose any action which might increase the exposure of this highly vulnerable age group (youth) to liquor advertising," Self and Sisk said.

"The current low (19 years old) drinking age in Tennessee and the fact that those in the 18 to 24 age bracket are involved in alcohol-related accidents much more often than older drivers means that a rule change of the nature proposed would have far greater effect on younger Tennesseans," the ethicists stated.

According to Self and Sisk, Tennessee prohibition of liquor advertising in the broadcast media is consistent with the National Association of Broadcasters Code of Good Practice which forbids the advertising of distilled spirits by member stations. Enforcement problems, such as super satellite stations feeding cable systems and individual receivers, should not be used as excuses for lowering advertising standards in Tennessee, they said.

"While the legal status of that code (Good Practice) is currently a matter of dispute, we do not believe at this time that the argument that Tennessee is out of step with national practices is valid. Nor should Tennessee base its policies on what may or may not be happening elsewhere," the Southern Baptists said.

"The question before the Commission should not be decided on the basis of alleged revenue claims by broadcasters or restaurateurs, but on the basis of the welfare of the people," they concluded.



Rives

Robertson

Joy Robertson

Toomey

Welton

## Faculty set for Jackson festival on drama, puppetry, clowning

Faculty for the second annual drama, puppetry, and clowning festival will offer a variety of backgrounds and skills as they lead the Aug. 27-28 conference at First Baptist Church, Jackson.

Faculty members 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, pup-

peteer from First Baptist Church, Nashville; Susie Toomey, clowning specialist from Kingsport; and John Lee Welton, drama professor at Carson-Newman College, Jefferson City.

Workshops and classroom training will be available for persons involved or interested in drama, puppetry, and clowning. The festival will demonstrate and teach the unique ministry capabilities available through the three media.

The conferences are designed to equip leaders in the basics of Sunday School growth: making a commitment to growth, identifying and enrolling prospects, starting new classes and departments, enlisting and training workers, providing space and equipment, conducting weekly visitation and workers' meetings, and teaching the Bible to win the lost and develop the saved.

The sessions at the briefing will be divided by department age-groupings, and will be taught by a faculty which includes Price, Paul Williams, and Lyn Brasfield of the TBC; John Auvenshine of the Baptist State Convention of Michigan; James Berthelot, Alan Tungett, and Jim Walter of the Baptist Sunday School Board; and state Sunday School consultants Jill Adkins, June Austin, Joreen Bozeman, Betty Corley, Norma Dean, Maurita Fletcher, Billie Friel, Liz Lee, Roy Miller, Eddie Neely, Frances Price, Beth Prowse, Rosa Smith, and Larry Williams.

Concord Baptist Church, Chattanooga, will be the site of the first briefing, Aug. 23. Other briefings will be held at Knoxville's First Baptist Church, Concord, Aug. 24; First Baptist Church, Greeneville, Aug. 26; First Baptist Church, Cookeville, Aug. 30; First Baptist Church, Goodlettsville, Aug. 31; First Baptist Church, Tullahoma, Sept. 2; First Baptist Church, Lawrenceburg, Sept. 7; Englewood Baptist Church, Jackson, Sept. 13; and Raleigh Baptist Church, Memphis, Sept. 14. Each conference will be from 7 to 9:30 p.m. local time.



## EDITORIAL

# Long-term pastorates and low salaries

Logically it would seem that the longer a pastor remains at a church, the more valuable and more useful his service is to that church and to the Lord. But, could it be that pastors with the longest tenure in their present churches are the most underpaid?

Whether a pastor retires or moves to another church, the search for a new minister nearly always indicates that the church's salary plans have not kept pace with what other churches are paying. Therefore, drastic adjustments must be made in that portion of the church's budget.

A pastor usually comes to a new pastorate with a nearly adequate salary — but with promises that adjustments will come when the church "gets on its feet."

As the church grows, there are other demands — more apparent to the membership — on the church budget and income: new or remodeled facilities; more literature; sometimes other staff members or services; and inflation reflected in the increased cost for utilities, supplies, and operating expenses.

The pastor is simply taken for granted.

A pastor is unique among the men of this earth. The Internal Revenue Service classifies him as "self-employed," but he is a servant of God called by vote of a congregation.

A pastor belongs to no union which can use collective bargaining or threat of strike to obtain a just compensation. Rarely is there a contract with stated increases.

A pastor has no denominational hierarchy to set the church's salary levels.

A pastor by tradition is never supposed to give any indication that he needs financial help, nor is he to ask for a raise. Instead, he is to work his long days and act grateful for whatever the church desires to pay him.

Yes, the pastor's salary is set by the congregation which he serves, and he is paid out of funds given by members through their tithes and offerings. But we would predict that at least 90 percent of the church members do not know the salary, housing allowance, and other benefits he receives — without having to hunt up this information.

It is tragic that the only way most pastors and staff members can get a significant raise in compensation is to change churches!

CIRCULATION THIS ISSUE — 77,006

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Could we challenge you to find out what is the salary and other compensation being paid to your pastor? Would you compare this with what he received last year ... five years ago ... 10 years ago?

Then ask yourself — and your fellow church members — "Has our pastor's salary at least kept pace with the economy, OR have we been taking him for granted?"

## GUEST EDITORIAL

### Who owns an institution?

By Richard T. McCartney, editor  
"The Baptist Messenger," Oklahoma City, Okla.

It seems logical to assume that the people who pay the bills for its operation should own an institution. It does not always work that way.

Baptists were among the early founders of educational and serving agencies in this country. Some of the nation's great colleges and universities were founded by Baptists, but most of them are a long way from being Baptist institutions. They were started by Baptists and Baptist money paid for their founding, but they are neither owned nor controlled by Baptists today.

Some people think an institution is owned by the people who support it. Some think it depends on who administrators or serves on the staff of the institution. Others think it is a matter of doctrinal position. In truth, none of these really make an institution a Southern Baptist agency.

Recently a well known pastor claimed an independent seminary was a Southern Baptist school because its faculty is made up of Southern Baptists and it voices support for the Southern Baptist Convention. Therefore, he concluded, our churches should support it out of budget offerings in addition to — or instead of — the six seminaries owned by the SBC.

I have heard many good things about that independent seminary — Mid-America Baptist Seminary. Its graduates have a good reputation for being hardworking, loyal Southern Baptists. We need more men like that, and we can be thankful for these and for the graduates of the six seminaries we own. But the truth is, Mid-America is not a Southern Baptist seminary.

Ownership is a two-way street. The Southern Baptist Convention owns its agencies because the convention elects trustees to manage them, and the trustees report back to the owner, the Southern Baptist Convention. As far as I know, the SBC does not elect trustees to operate many of the institutions calling themselves Baptist.

The SBC does not receive or review the audit of these institutions, and no report is given concerning their program, staff, or policies. Whether or not Baptist money is given to support an agency is beside the point.

The Baptist Sunday School Board receives no Cooperative Program money, but it is owned by the Southern Baptist Convention and operated by trustees elected by the convention. It operates on income from the sale of literature, books, and Bibles. The thing that makes it a Southern Baptist agency is its relationship to the convention.

The Baptist Joint Committee on Public Affairs is a Baptist agency also, but it is not strictly Southern Baptist. The SBC does not elect all of its trustees. Southern Baptists and eight other Baptist bodies in North America elect the trustees, provide budget funds, and all benefit from the work of the agency. Many of its staff members are members of Southern Baptist churches, but it is not strictly a Southern Baptist agency.

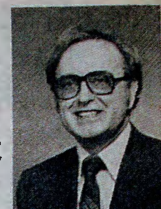
Many good things are accomplished by institutions not owned and operated by the Southern Baptist Convention. I am a graduate of a non-Southern Baptist Christian college, and well aware that we do not have a corner on the educational market.

Independent groups and individual churches have a right to establish institutions they feel are a needed extension of their ministry. Individuals have the right to support and patronize those institutions they feel will fill their personal needs. But we should insist that they stand on their own feet and not try to hitch a ride on Southern Baptist coattails.

An institution can claim to be a Southern Baptist today, and something else tomorrow, unless it is responsible to the Southern Baptist Convention.

The next time you hear an institution claim to be Southern Baptist, ask who elects the trustees and to whom they report. That is what makes the difference.

## Cicero's comment



### By the editor

Occasionally pastors and others are asked to write letters of reference about an individual under consideration for a position. This usually comes from a pulpit committee who is examining a prospective pastor.

It occurs to me there needs to be some practical helps for those who are called on to write — or to interpret — such letters.

The way something is said is often more significant than what is being stated.

Take a person's theological stance, for example. If you want to praise him you say, "He holds traditional Baptist beliefs." However, if you want to raise doubts, you say, "He hangs on to 'old-fashioned' dogma."

You are often asked about his personal dedication. You can say, "He is a man of strong convictions," or you can change it slightly by saying, "He is a stubborn, narrow-minded fanatic."

As you see, you are really saying the same thing, but the words have different meanings.

What about his handling of finances? You can comment, "He and his family live on his present income." But you can slur him a little by saying, "He and his family spend every cent he makes."

And his wife — the statement, "She is active in every area of church life" sounds good, but you can put it this way, "She has her hand in everything that goes on at church."

Adding a phrase to a good sentence can raise questions. Note the difference between "He does not drink alcoholic beverages" and "As far as I know, he does not have a drinking problem." Or this one: "He does not gamble" with "He has never discussed a gambling problem with me."

Even one extra word will do the trick. To say, "He and his wife are perfectly happy" sounds tremendous. But if you add one word, it becomes, "He and his wife are perfectly happy now."

Some standard recommendations can cause confusion. I wonder about, "I cannot recommend this man too highly." Does this mean they could recommend him lowly?

Another confusing one is, "I wish I could tell you all I know about this man."

Sometimes statements in recommendations seem to imply that there is more than written, so the reader must complete it. Try, "His wife cannot sing solos" (but does she know it) or "He is a man of great potential" (if he would do any work) or "He is another great man of God" (like me) or "He is in great demand" (by his creditors).

No discussion of letters of reference would be complete without consideration of what the writer really meant, especially when the letter says, "I do not feel I need to comment on his integrity" or a similar statement. "Words are inadequate to describe his talents."

Now you know some of the secrets of writing — and reading — letters of reference. So, if you get an inquiry about me, please ignore it.



## Personal perspective

By TOM MADDEN  
TBC executive secretary

The fourth chapter of 2 Kings contains the story of a widow of a prophet of God who had ministered under Elisha. At his death, his widow was left poverty stricken.

She appealed to Elisha for help as the creditor was about to take her two sons as slaves. Elisha asked what she had in the house, and she answered, "Thine handmaid hath not anything in the house, save a pot of oil" (2 Kings 4:2). Elisha asked her to "borrow the vessels abroad of all thy neighbors, even empty vessels; borrow not a few." He then instructed her to fill the vessels with oil out of the pot of oil that she had. She filled them all up, and only when the vessels were full did the oil stop flowing.

Out of this experience a couple of thoughts keep probing my heart.

One is that God expects us to pay our debts. I was a seminary student when Forrest Feezor came to our campus to speak in chapel. He used this account of the widow's oil to remind us young seminarians that wherever we go, one of the most effective things we could do as servants of God is to pay our just debts, and to pay them promptly.

As the years have gone by, I have been impressed with another truth of this passage. God oftentimes performs through us those things that we get ready for. Had there been more containers of oil, the flow would not have ceased. I certainly would be the first to recognize that God is not limited by what we offer Him, but I also know that oftentimes God chooses not to go beyond our preparation. God fills up those vessels that we offer to Him.

I believe God carries out this principle regularly in the lives of churches. As the vision of a church expands and as they plan, prepare, and train, then God fills up the vessels offered to Him. This is also true of our Southern Baptist Convention. Our Tennessee Baptists are desperately taking seriously the commission to share the gospel with every person in the world by the year 2000. I believe God will fill up the vessels that we offer to Him. Pray with me that we will offer Him enough!

### Sixth center added in Shelby County

JACKSON — Union University's Extension Center Bible Classes for Memphis will be expanded this fall to include two new locations at Oakhaven Baptist Church and Southern Baptist Education Center.

The additions increase the number of locations to six where the college credit courses will be offered through an arrangement with the Shelby County Baptist Association. Union is expanding the program due to the widespread popularity of courses which were first offered in the spring.

The remaining classes, which will also be offered for two hours of credit, will be taught at Germantown Baptist Church, Cherry Road Baptist Church, Ardmore Baptist Church, and Memphis State University's Baptist Student Union Center. Courses will be offered on Mondays, Tuesdays, or Thursdays for 14 weeks beginning in September.



Madden

## Letters to the Editor...

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

### Misuse of Scripture

Dear editor:

I usually dismiss your defensive rebuttal comments to letters unsupportive of the liberal position as in keeping with your alignment of the paper with the convention's liberal faction. Your comments with regard to Mike Boyd's letter in the July 28 issue were however such a misrepresentation of Scripture that I felt compelled to respond.

I suspect you are well aware that in the passage referred to by you in Matthew 6:6-7, the Lord is in no way condemning public prayer but rather hypocrisy. Standing in the synagogue was the usual manner and place for prayer by Jews in that day (Mark 11:25) and is not here being denounced by the Lord. What He does denounce is found when the context is examined. In the preceding verse (Matthew 6:5), we find the motive behind the hypocrites' prayer was "that they may be seen of men." This was what the Lord condemned.

Your use of this verse isolated from its context to counter Boyd's letter perverts this passage, and this practice can be used to support almost anything.

Your comment about the wisdom of changing the First Amendment prior to clarification by the Supreme Court of its position, presumes a change to this amendment by the prayer amendment. This presumption is invalid and is rejected by supporters of the prayer amendment. The new language desired does not take away or add to the First Amendment rights, but it does make unmistakably clear that the First Amendment, which never intended to abridge the right of voluntary prayer in public institutions, shall not be so construed ever again.

Grady L. Blackwood  
1501 Timberhill Dr.  
Lewisburg, TN 37091

Mike Boyd said he was presenting the New Testament position on the prayer amendment, but offered only one Scripture verse, "Suffer not the little children to come unto Me." At least, my Scripture related to prayer.

Your argument for the prayer amendment not changing the Constitution sounds very much like the justification offered for the Equal Rights Amendment — the words of that proposal were said not to change the meaning to the Constitution, but others presented many terrible by-products which would result. (editor)

### Messenger age limit

Dear editor:

At the Southern Baptist Convention in New Orleans, I witnessed something I feel to be highly unethical. Children about the ages of 10-12 were present as voting messengers to the convention. This struck me as being deceitful in that it circumvents the one-person-one-vote rule, and as being harmful in that it causes ill feelings at a volatile juncture in our convention life. I am not against children attending the convention, but do not wish to see them used by their parents in an attempt to multiply their parents' votes. Incidentally, I have no idea for whom the children were voting and consider that to be extraneous to the matter.

I call on all churches to appoint as messengers only those 18 years of age

and older to our next convention, and to support a prospective Constitutional change to limit future messengers in this manner.

Robert U. Ferguson Jr.  
301 East Church St.  
Headland, AL 36345

Your suggestion might be implemented by churches on their own initiative, but I dislike the convention telling any church which of its members it may elect as messengers. (editor)

### Quit nit-picking

Dear editor:

I am in complete agreement with the letters from Linda Fox and Robert Curtis in the Aug. 11 issue.

I think it is high time to get on with Bold Mission Thrust and the preaching and spreading of the gospel.

Our church, Emmanuel Baptist Church of Humboldt, just completed a mission project in Paw Paw, Mich., under the direction of our pastor, Richard Holloman. What a challenge for our Southern Baptists to reach out to home and foreign fields.

So, let us quit nit-picking and get down to what the Lord gave us in the Great Commission. Let our attitudes be POSITIVE.

Virginia Gordon  
2227 Mullins St.  
Humboldt, TN 38343

### Missionary's trip, illness

Dear editor:

Several months ago Clyde T. Dotson, our retired FMB missionary, was speaking to a group about his work in Rhodesia, and he mentioned the fact that he longed to go back and see his old friend there with whom he had worked for over 40 years.

When the service was over, a man that Dotson did not know came to the platform and said, "You would really love to go back and visit your old friends and see the hospital again, wouldn't you? Well, here is a check for \$4,500. I want

## Robertson to lead extension centers

NASHVILLE (BP) — Paul E. Robertson, a Louisiana pastor, has assumed responsibility for promoting and coordinating seminary extension centers across the country.

As director of extension center education within the Southern Baptist seminary extension department, Robertson will work with 400 centers operating in at least 40 states and some foreign countries. He also will encourage the establishment of a ministry education program in every Baptist association.

Robertson is a graduate of New Orleans Baptist Theological Seminary and has been pastor of Park Forest Baptist Church in Baton Rouge for the past four years. He previously held pastorates in Fayette and Columbia, Miss.

"Pastors and other ministers without seminary training are the persons we most want to reach through seminary extension," said Raymond M. Rigdon, executive director of the Seminary External Education Division, which includes the seminary extension department. The division and its work is jointly sponsored by the six Southern Baptist seminaries.

you and Mrs. Dotson to go back to Rhodesia and see your old friends and the place where you served."

The Dotsons were ecstatic over the gift and the opportunity to go back and see not only the hospital and his mission field, but also to visit their daughter in South Africa, who is also an FMB missionary.

The Dotsons came home via Finland, where Mrs. Dotson's mother was recovering from a bad fall. Clyde became very ill while there and, when they came home to Oxford, Ala., the doctors found he had terminal cancer.

I had a letter from Mrs. Dotson this month saying that "Clyde is just waiting for God to say, 'Come,'" and she thought it might be very soon.

The Dotsons are good friends of mine and visit me whenever they are near Crossville.

Mrs. L. E. Minton  
32 Woodmere Apts, Genesis Road  
Crossville, TN 38555

If any of our readers would like to mail him a card, his address is Clyde Dotson, 2406 Fitzgerald Rd., Oxford, AL 36203. (editor)

## Belmont College hosts banquet to honor Whites, Freemans

A banquet in memory of Mr. and Mrs. R. Kelly White and Mr. and Mrs. John D. Freeman, was held recently at Belmont College to add to the honorary funds in their names.

Over 150 people attended the event which produced gifts and pledges in excess of \$35,000. The money will supplement the John D. Freeman Scholarship Trust, the Landis and John D. Freeman Christian Leadership Award, and the R. Kelly White Memorial Scholarship Fund, and add to the fund for the Vesta and R. Kelly White Banquet Room in the Gabbart Student Center.

Various speakers related the lives and contributions of the Freemans and Whites. White served as pastor of Belmont Heights Baptist Church from 1928-1946, and became the first president of Belmont College, serving from 1952 until 1959. Freeman was pastor of Belmont Heights from 1923 to 1928, and later associate pastor until his death. He was also editor of the Baptist and Reflector

(1925-1933) and executive secretary of the Tennessee Baptist Convention (1933-1942).

The John D. Freeman Scholarship Trust was established through the Tennessee Baptist Foundation in 1971 to assist Belmont students preparing for the Baptist ministry. The Landis and John D. Freeman Christian Leadership Award is being established to award \$500 to a qualified sophomore each commencement.

The R. Kelly White Memorial Scholarship Fund was established in 1975 by Belmont Heights Baptist Church as a student-loan fund, which provides funds for Belmont students preparing for careers in full-time Christian service.

Among those attending the banquet were Freeman's daughter, Mrs. Perry White of Atlanta, and grandson, Franklin Fielden of Colorado, and Mrs. Freeman's brother, Henderson Barton of Nashville.

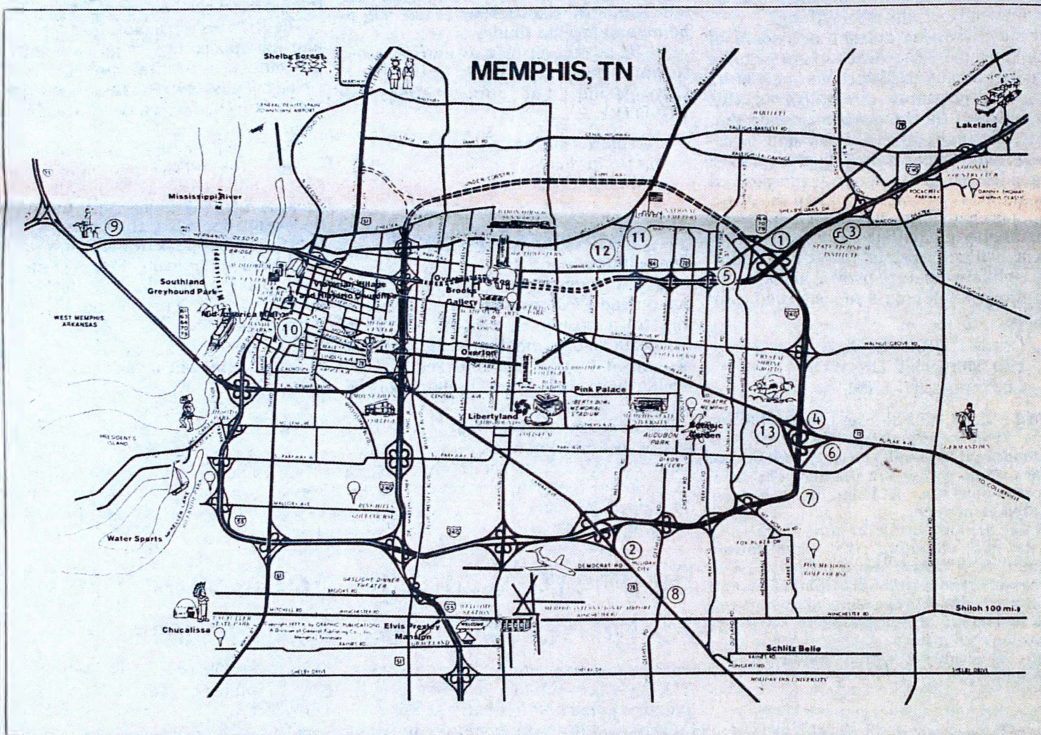


# TENNESSEE BAPTIST CONVENTION

November 16-18, 1982

## CONVENTION SITES, HOTEL/MOTEL LOCATIONS AND RATES

Number on Map	Hotel	Single	Double	Number on Map	Hotel	Single	Double
1	Days Inn E. 5301 Summer Avenue 901/761-1600	\$24.00	\$26.00	7	Ramada Inn 2490 Mt. Moriah Road 901/362-8010	40.00	45.00
2	Holiday Inn 3728 Lamar Avenue 901/363-1300	30.00	40.00	8	Ramada Inn, Southeast Airport 3896 Lamar 901/365-6100	32.00	36.00
3	Holiday Inn, Macon Rd. I-40E 6101 Shelby Oaks Drive 901/388-7050	32.00	39.00	9	Red Roof Inn #56 6065 Shelby Oaks Drive 901/388-6111	23.95	24.95
4	Hyatt Regency 939 Ridge Lake Blvd. 901/761-1234	50.00-52.00	55.00-57.00	10	The Peabody 149 Union Avenue 901/529-4000	45.00-65.00	57.00-80.00
5	Admiral Benbow 4720 Summer Avenue 901/682-4601	26.00	30.00-32.00	11	Leawood Baptist Church 3638 Macon Road		
6	Quality Inn 5877 Poplar Avenue 901/767-6300	37.50	43.50	12	Highland Heights Baptist Church 675 National Avenue		
				13	Holiday Inn, I-240 & Poplar		



### NOTES:

The Convention and Pastors' Conference will meet at Leawood Baptist Church. The WMU will hold its meeting at Highland Heights Baptist Church.

Deadline for making reservations is October 14. Reservations made after that date cannot be guaranteed.

Please make your reservation directly with the hotel. It is very important that you state that you are attending the **TENNESSEE BAPTIST CONVENTION**. (Another convention group also has rooms reserved)

Accommodations are not located near the church. Allow up to 25 minutes driving from hotel to convention site.

A deposit of one night's lodging is required to hold reservations.

## Belmont to offer seminary program

NASHVILLE — In cooperation with the Nashville Baptist Association, four seminary extension courses awarding college credit will be offered at Belmont College this fall.

The program, called "Adult Bible Study for College Credit," will feature these courses: "How to Understand the Bible," taught by J. L. (Pete) Ford, pastor of Eastland Baptist Church, Nashville; "Hosea," taught by Norris Hite, pastor of First Baptist Church, Old Hickory; "General Epistles," taught by Dwayne Cole, pastor of Nashville's Criveewood Baptist Church; and "Educational Ministry in the Church," taught by Waymon Jones, minister of education at Belmont Heights Baptist Church, Nashville.

Beginning Sept. 7, each class meets on either Tuesday or Thursday evenings from 5:30-7:00 p.m. or 7:00-8:30 p.m. through Dec. 9. Students are eligible for one hour of college credit for each course taken. The cost per course is \$52, plus book expenses.

Upon completion of 16 courses, a student is eligible for a diploma in pastoral ministries, educational ministries, or Biblical studies, depending upon the course of study. Certificates are awarded to students who complete 10 courses in the basic curriculum series.

For more information contact Belmont College.

## Southwestern gets challenge pledge

FORT WORTH, Tex. (BP)— The Mabee Foundation of Tulsa, Okla., has awarded Southwestern Baptist Theological Seminary a \$250,000 challenge grant toward construction of the seminary's A. Webb Roberts Library.

Mabee's challenge is to raise, in cash and pledges, the entire \$4.6-million construction cost by Dec. 31. Through the seminary's Vision/85 capital needs campaign, \$3,577,532 had been raised by June 30, leaving \$744,468 to raise by the end of the year to qualify for the grant.

The J.E. and L.E. Mabee Foundation, with headquarters in Tulsa, Okla., contributes millions of dollars each year to Christian and charitable organizations, schools, and research. The foundation awarded Southwestern a similar \$250,000 grant in 1976 for construction of the Myra K. and J. Roy Slover Recreation and Aerobics Center.

The library, to be dedicated Oct. 19, has 100,000 square feet of floor space and nearly 600,000 volumes.

## NOBTS names Short associate professor

NEW ORLEANS — Mark Short has been named associate professor of church administration at New Orleans Baptist Theological Seminary, effective at the beginning of the fall semester.

The Texas native comes to the seminary from the Louisiana Baptist Convention where he was associate director of the church programs services division. He formerly served as manager of Glorieta Baptist Conference Center in New Mexico, and has served churches in Arkansas, Kentucky, Oklahoma, and Tennessee as minister of music and education.

Short is a graduate of the University of New York, and the University of Oklahoma, Norman, and also attended Ouachita Baptist University, Arkadelphia, Ark., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.



## Court declares mistrial in lawsuit against church

By Jack Walls

ELKINS, W.Va. (BP)— A lawsuit against Elkins Southern Baptist Church by its former pastor has been declared a mistrial after the jury was unable to reach a verdict.

The unusual case of a discharged pastor bringing suit against a church alleging illegal dismissal lasted two weeks and was the longest case in recent history of the Randolph County Circuit Court, according to a court official.

The terminated pastor, James Gillespie, sued the church and three individuals as representatives of the church, a deacon, a trustee, and the clerk, asking for reinstatement as pastor, 13 months back pay amounting to \$19,500, compensation for labor on a church building built during his tenure as pastor for an undetermined amount, \$35,000 for damage to his reputation, and punitive damages as the court might determine.

Gillespie alleged the church dismissed him in an illegally-called business meeting moderated by an illegal moderator and the church conspired against him, causing damage to his reputation by its action. The church contended Gillespie, through his activities, was hindering the ministry of the church, and their action to dismiss him was in accordance with the church Constitution, Robert's Rules of Order, and Southern Baptist polity and practice.

Judge Jack Nuzum ruled the only question before the court was the legality of the termination of the pastor and that the church's Constitution would be interpreted according to civil law and not according to church polity and practice. He also ruled the Constitution and bylaws to be an explicit contract between pastor and church when there is no other written agreement.

Testimony showed a motion to dismiss Gillespie was presented at a church business meeting March 15, 1981, and that the meeting was presided over by the chairman of the deacons since the business under consideration dealt with the pastor. Gillespie said there were 10

votes to dismiss him and 30 to retain him. The attorney for church presented testimony that Gillespie "disrupted" the meeting which prevented the dismissal from being completed. The deacons called a second meeting March 22 and, since both the pastor and the chairman of the deacons were involved in the conflict, a non-church member, who has served as parliamentarian for the West Virginia Convention of Southern Baptists, was asked to moderate. The vote at that meeting was 31-25 to dismiss Gillespie. After approximately six hours of deliberation the jury advised Nuzum it was hopelessly deadlocked. The judge asked the contesting parties if they would allow the decision of a simple majority of the jury to prevail in order to resolve the impasse. Gillespie and his counsel agreed, but those representing the church advised they could not make that decision without action by the church. Nuzum took the response as negative and declared the mistrial. He indicated, unless the contesting parties were able to resolve the situation, the case will remain on the docket and another trial could be scheduled in late October or early November of this year.

The principals met briefly after court adjourned and both sides indicate they will explore an out-of-court settlement.

Gillespie became pastor of Elkins church about two years ago, and at one time attendance was around 150. Prior to the dismissal moves, one group left the church to attempt to form another Southern Baptist church, and after the dismissal a second group left to form an independent church with Gillespie as pastor.

The independent church has since disbanded and the two Southern Baptist groups combined are averaging less than 50 according to West Virginia convention sources.

## Memphis Baptist hospital to build facility in northern Mississippi

HERNANDO, Miss. — The DeSoto County Board of Supervisors unanimously endorsed a proposal by Baptist Memorial Health Care Systems Inc. to build and operate an 80-bed hospital on Goodman Road at Interstate 55.

Robert Struble, vice-president for the Memphis-based health care system, estimated the cost of the project at \$9,847,200 and about \$9.4-million to operate each year.

Contingent on receiving a certificate of need from the Mississippi Health Care Commission, construction of the one-story hospital could begin as early as May 1, 1983, with completion about December 1984, Struble said.

The proposal called for construction of the 80,000-square-foot acute care hospital on about 25 acres of land.

Seventy-six of the beds would be used for medicine and surgery purposes, with four reserved for intensive care patients.

The name of the proposed hospital is Baptist Memorial Hospital-DeSoto.

Struble said the health care system became interested in building a hospital

## Missionary reports on trip to Lebanon

By Betty Smith

JERUSALEM (BP)— Sensing that Israeli military forces have halted seven years of civil war and Palestine Liberation Organization domination in southern Lebanon, Lebanese residents of the Tyre and Sidon areas now move about freely and have begun rebuilding their lives.

Jarrell Peach, Southern Baptist Foreign Mission Board representative in Jerusalem, made those observations after a three-day visit to southern Lebanon the first week of August. He is the first member of the Israel mission allowed to enter the Israeli-controlled area of Lebanon.

Peach said he was surprised to find damage not nearly as extensive as news reports had led him to believe. Severe damage was limited geographically, some of it dating back to fighting between Arab factions in Lebanon before Israel's June 4 invasion, he added.

What he saw were people, including many in the heavily damaged Palesti-

nian refugee camps, quickly cleaning up and rebuilding their homes and public buildings. "There are signs that life is going on normally," he said.

In some areas central government services neglected for the past seven years — such as road care, electricity, telephone, and water service — are slowly being restored, he reported.

Peach, chairman of the Israel mission's committee for Lebanese relief and social ministries, said several Lebanese Baptists in the area told him they had no particular needs since food has remained in good supply and damage to their homes has been minimal. None of their church buildings has been damaged.

Baptist laymen and pastors told him "we have money and manpower; just let us be free," Peach reported.

When he pressed for ways his mission and other organizations could help, church leaders and civil authorities promised to draw up lists of families of all religious backgrounds whose homes had been damaged. They also will provide the names of persons needing continuing medical assistance and rehabilitation after returning from hospitals in Israel.

"Since massive relief efforts are being made by several international organizations, Baptist involvement will be on a more personalized and long-term basis," Peach explained.

Israeli Baptists will take care of needs in the southern region while the Lebanese Baptist Convention will continue to meet needs in the north and in areas not under Israeli military control.

## Education Commission names Lonnie Wilkey

NASHVILLE (BP) — Lonnie H. Wilkey has been named director of communications for the Education Commission of the Southern Baptist Convention.

He will assist in design and production of Education Commission publications, displays and promotional materials; and serve as associate editor of The SBC Educator and as staff writer.

Wilkey is a graduate of North Greenville College, Tigerville, S.C., and the University of South Carolina, Columbia. After graduation in 1980 he became news editor of the Northwest Sentinel in Travelers Rest, S.C. At the same time he was public information coordinator for North Greenville College.

Wilkey became assistant director of public relations of Baptist College at Charleston in 1981.

## Ambassador supports Romanian churches

BUCHAREST (EBPS) — The United States ambassador to Romania, in recent church visits, has given Baptists of the country assurance of his prayers and support.

Ambassador and Mrs. David B. Funderburk and their two children attended the Mihai Bravu Street Baptist Church in Bucharest on July 25.

Funderburk addressed the congregation in Romanian, assuring them of his prayers and support. He comes from a Southern Baptist background. Before his appointment last year by President Ronald Reagan, he was a member of Memorial Baptist Church in Buies Creek, N.C., where he was professor of history and an administrator at Campbell University, a Baptist institute. He previously taught at Hardin-Simmons University and at Wingate College, also Baptist-affiliated schools.

Betty Funderburk visited the Baptist Union headquarters and the Romanian Baptist Theological Seminary in Bucharest.

The following weekend, the ambassador and his family attended services at the Baptist Church of Piatra Neamt.

## Homestead congregation calls Inman as pastor

Homestead Baptist Church, Crossville, called Houston Inman as pastor, a ministry he began in June.

Inman came to the church from the pastorate of First Baptist Church, South Pittsburg, and is a former pastor of churches in Kentucky and Mississippi. He was previously an associate pastor of First Baptist Church, Princeton, Ky., and a chaplain of the Kentucky State Prison at Eddyville.

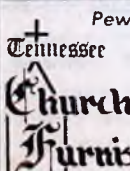
A native of Mississippi, Inman is a graduate of Mississippi College, Clinton; New Orleans (La.) Baptist Theological Seminary; Luther Rice Seminary, Jacksonville, Fla.; and completed clinical pastoral education at Southern Baptist Theological Seminary, Louisville, Ky.

in DeSoto County after studies identified DeSoto County as the largest and fastest growing county in northwestern Mississippi, with projected growth of 40 percent by the early 1990s.

Currently, DeSoto County does not have an inpatient facility available to its residents nor an adequate supply of medical professionals to serve the growing population sufficiently, Struble said. As a result persons living in DeSoto County have to get most of their health care services outside the state, he explained.

The health care system, owned by Southern Baptists in Tennessee, Arkansas, and Mississippi, is composed of three units of Baptist Memorial Hospital, Memphis; and hospitals in Ripley and Union City; in Booneville, Miss.; and Hardy and Corning, Ark.

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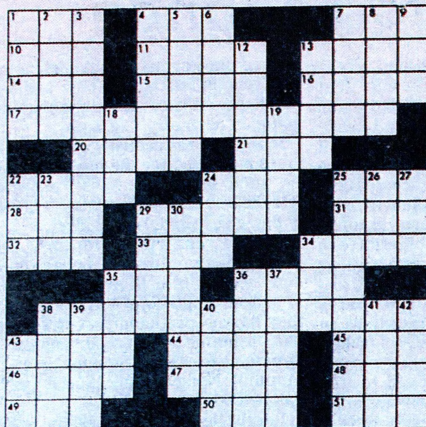
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## Bible Puzzle

Answers on page 10



## ACROSS

- 1 N.T. book: abbr.  
4 Military discharge: abbr.  
7 "ask an —" (Luke 11:12)  
10 He sat by the wayside  
(1 Sam. 4:13)  
11 Regretted  
13 Place (1 Chron. 5:26)  
14 Antonio or Angelo  
15 Caen's river  
16 "shall be — spoken of"  
(2 Pet. 2)  
17 "unto — —"  
(Matt. 15:24)  
20 Easy (Matt. 11:30)  
21 Slippery one  
22 "in the — of God"  
(Ezek. 28)  
24 Biblical verb

- 25 Vow words  
28 Hockey great  
29 "the — is not in us"  
(1 John 1)  
31 Creek  
32 Young boy  
33 Roman bronze  
34 "but a — of the work"  
(Jas. 1:25)  
35 Marble  
36 Last word  
38 Sin remover  
(John 1:29; 4 words)  
43 Man (1 Chron. 2:25)  
44 Western city  
45 Greeting  
46 Hat material  
47 Animal (Deut. 14)

## CRYPTOVERSE

SJP PLJ UOYFJA ZVWRDFJ LOR UDQ

Today's Cryptoverse clue: D equals A

- 48 Number who heard  
(Matt. 20:24)  
49 Communications me-  
dium: abbr.  
50 Trains: abbr.  
51 Printer's measures

## DOWN

- 1 "— in the Lord"  
(Psa. 37)  
2 King (1 Ki. 16:6)  
3 "who planteth a —"  
(1 Cor. 9)  
4 Cedron (John 18)  
5 Anathema  
6 Depression  
7 Roof part  
8 Valise  
9 N.T. book: abbr.  
12 Gaza (Acts 8:26)  
13 Foot part  
18 He was delivered  
(2 Pet. 2)  
19 Canaan's son  
(Gen. 10:15)  
22 Roman sun god  
23 Time period  
24 European country: abbr.  
25 "unto the —"  
(Acts 12:10)  
26 Expire  
27 Boating equipment  
29 Afrikaan  
30 Compensate  
34 Word meaning: abbr.  
35 Temporary dwelling  
36 Captain (1 Sam. 14:50)  
37 Berbers  
38 Fig or olive  
39 Place of fire  
(Matt. 5:22)  
40 Athletic event  
41 Baking chamber  
42 Lairs  
43 Poet's often

# Church membership slips in relation to population

By Norman Jameson

FORT WORTH, Tex. (BP)— In a classic two steps forward, three steps back routine, churches in the United States gained members but lost ground in 1980.

The 1982 Yearbook of American and Canadian Churches, published for the National Council of Churches, indicated U.S. church membership increased one percent in 1980 to 134,816,943. But the percentage of the U.S. population recorded on church membership ledgers slipped from 60.5 percent in 1979 to 58.7 percent in 1980.

"The numbers show we're really not making great strides forward in reaching the unconverted portion of the population," Justice Anderson, director of the World Mission/Church Growth Center at Southwestern Baptist Theological Seminary, said.

Southern Baptists gained 1.7 percent in membership in 1980. (In 1981 they gained 1.3 percent but comparable 1981 figures for all denominations are not available.) The 1980 growth, as encouraging as it is when compared to declines in four major mainline Protestant denominations, can be attributed primarily to biological and transfer growth, Anderson said.

"If we're going to increase our growth as we should, we're going to have to start more churches," said Anderson, who differentiates between growth through expansion and growth through extension.

"If we're going to avoid what's happening to some of these other denominations we're going to have to have evangelism that is not just to an individual and having him come into my church, but to begin new congregations in extension growth," he explained.

Anderson contrasted growth by expansion — a single church growing fatter — with growth by extension — churches planting other churches. He feels a church's responsibility is to plant another church and that unless a large church is actively reaching into isolated pockets of people, it can impede overall church growth in a community.

Too often, he claims, worship in a large church becomes a "spectator sport" and members measure the church's value by what services it can provide the membership rather than how the members can serve God through the church.

To move Southern Baptists beyond their 1.7 percent growth of 1980, Anderson thinks the convention will have "to recapture our tradition of the past that has contributed to our great Baptist growth, the bivocational minister. If we're going to multiply churches in the city we're going to have to have bivocationalists."

Anderson, a missionary in South America for 17 years, listed several needs of Southern Baptists, a traditionally rural denomination if they are to increase their growth rate or even hold their own as the nation urbanizes.

Among them is the need for radical change in the concept of professional ministry: a need for church members to assume stronger roles in witness, decreasing their "staff dependency;" a need for spiritual renewal and dedication, and a need to penetrate sectors of society that are untouched with the gospel because of ethnic, cultural, economic, or social barriers that Christians allow to impede witness.

## Interpretation

### The compulsion of opportunity

By Herschel H. Hobbs

"And He must needs go through Samaria" (John 4:4).

Jesus was going from Judea to Galilee. The normal route taken by Jews was to cross the Jordan River near Jericho, travel northward through Perea, and cross the river again into Galilee. This was to avoid Samaria. The Jews and

Samaritans had no dealings with each other (John 4:9). This was due to mutual hatred and racial and religious prejudice. Jesus shared none of these.

Of course, the shortest route was to go north through Samaria. It was when Jews travelled southward toward Jerusalem and the Temple that the Samaritans gave them a rough time (Luke 9:51-53). When Jews went north away from Jerusalem, they were not abused.

However, Jesus' going north through Samaria involved more than geography, distance, or safety. This is seen in the words "must needs." They translate a Greek verb which expresses a moral and spiritual necessity. It was morally and spiritually necessary for Jesus to go through Samaria.

Why was this true? Because the Holy Spirit knew what awaited Him at Jacob's well. It was in order that Jesus might witness to the woman at the well, and lead her to a personal faith in Him. In Jerusalem He had witnessed to Nicodemus, one of the elite, religiously and socially. In Samaria He witnessed to a moral and social outcast. She was such, not only to Jews, but to the Samaritans also. Every person regardless of spiritual, moral, racial, or social position needs to hear and heed the gospel. In God's grace, she was to have her chance, even as Nicodemus had had his.

So Jesus was led by the compulsion of opportunity — to go through Samaria. The same compulsion rests upon us to share the gospel with all people everywhere.

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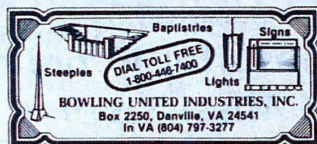
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# Tennessee

## LEADERSHIP . . .

New Hope Baptist Church, McKenzie, accepted the recent resignation of its pastor, John Phillips.

Dillard West was called by Hopewell Baptist Church, Lavinia, as interim pastor. West recently retired from the pastorate of Enon Baptist Church, Halls.

Oak Street Baptist Church, Elizabethton, called Gary Rice as minister of music and youth. Jackie L. Carver is the church's pastor.

Phil McKibben was called as minister of music of Poplar Corner Baptist Church, Brownsville. McKibben, a student at Memphis State University in Memphis, came to the church from the membership of Ardmore Baptist Church of Memphis. Earl E. Wells is the pastor at Poplar Corner.

Ken Alexander resigned as minister of music and youth at First Baptist Church, McKenzie. The church's pastor is John Adams.

First Baptist Church, Seymour, called Richard "Rick" Harden as associate minister of education and outreach. Harden came to the church from Kentucky. Carroll A. Golden is the church's pastor.

Lakeview Baptist Church, Knoxville, accepted the recent resignation of pastor Ron Bailey.

J. Truman Brown, a pastoral ministries consultant in the church administration department of the Baptist Sunday School Board in Nashville, was called as interim pastor of Barren Plains Baptist Church, Springfield.

Rick Toomey resigned as minister of activities at Inskip Baptist Church, Knoxville, to take a position with Tennessee Eastman Company in Kingsport. Toomey is a former Baptist Student Union director at Cleveland State Community College, Cleveland. Robert A. Sanders is the pastor at Inskip.

Frawley Baptist Church, Chattanooga, called Ed Grant as interim pastor.

## Pendergrass accepts Pennine pastorate

Claude Pendergrass accepted a call from Pennine Baptist Church, Spring City, to come as its pastor.

Pendergrass was previously pastor of Walden's Ridge Baptist Church, Dayton, and First Baptist Church, Rose Hill, Va. He has served the Tennessee Valley Baptist Association as chairman of its finance, personnel, missions, and Christian education committees, and was chairman of the pastor and church relations committee for Virginia's Powell Valley Baptist Association.

A native of Sale Creek, Pendergrass has studied at the University of Tennessee campuses at Knoxville and Chattanooga; Bryan College, Dayton; and Carson-Newman College, Jefferson City.

James Shutt resigned as pastor of Highland Park Baptist Church, Lawrenceburg, to accept an Alabama pastorate.

Hickory Grove Baptist Church, Trenton, accepted the resignation of Minister of Music and Youth Chuck Carouthers, which will be effective Aug. 15. Carouthers plans to study church music at seminary. Robert Tipton is the pastor of the church.

Richard Dendler resigned as pastor of Ridgeview Baptist Church, Chattanooga, to accept the pastorate of Hall Street Baptist Church, Owensboro, Ky.

North Jackson Baptist Church, Jackson, called Harry Hargrove as interim pastor.

Jessie Littrell resigned the pastorate of First Baptist Church, Iron City, to return to Athens, Ala.

Walnut Grove Baptist Church, Kenton, recently called Mrs. Tommy Doyle as minister of youth. Harry Birlew is the church's pastor.

Ernest Ward resigned as pastor of Oak Grove Baptist Church, Lake City, after serving the church for over 22 years.

John's Memorial Baptist Church, McDonald, accepted the recent resignation of its pastor, Roscoe Davis.

Taylor McCreary recently submitted his resignation as pastor of Newcomb Baptist Church, Newcomb.

Alan Smith was called by First Baptist Church, Troy, to come as minister of music. Smith was formerly minister of music at Oaklawn Baptist Church, Jackson. Bill Irvin is the pastor of the Troy church.

Owen Hatmaker resigned the pastorate of Demory Baptist Church, LaFollette.

Pat Murdock resigned as pastor of Mount Olive Baptist Church, Union City, which was effective July 31.

First Baptist Church, Cleveland, called Jack McEwen as its interim pastor, a ministry he began July 18. McEwen is dean of the school of religious education at Southern Baptist Theological Seminary, Louisville, Ky., and is a former pastor of First Baptist Church, Chattanooga.

Mark Branson resigned as minister of music at First Baptist Church, Halls, in order to attend Southern Baptist Theological Seminary, Louisville, Ky. The pastor of the Halls church is Truman Spurgin.

Charlotte Road Baptist Church, Nashville, called Cheryl Lewis as minister of music. Miss Lewis is a recent graduate of Belmont College, Nashville. Joel C. Thielepape is the church's pastor.

Georgian Hills Baptist Church, Memphis, called Chuck Lindsey to work with youth. Lindsey, a graduate of Memphis State University, comes to the church from the membership of Parkway Village Baptist Church in Memphis. Paul H. Shell is the pastor at Georgian Hills.

Doug Miller accepted a call from Kimball Baptist Church, Jasper, to come as its interim pastor.

Keith Creasy resigned as minister of music at Charlotte Road Baptist Church, Nashville, to enter Southern Baptist Theological Seminary, Louisville, Ky. Joel C. Thielepape is the church's pastor.

First Baptist Church, Hickory Withe, called Robert H. Tingle Jr. as minister of youth. Tingle is enrolled at Union University, Jackson. The church's pastor is Jack Kwok.

Don R. Erwin Jr. accepted a call from Colonial Baptist Church, Memphis, to come as minister of music. Erwin, who will begin the position Aug. 15, is presently minister of music at Henderson Street Baptist Church, Cleburne, Tex. A native of Chattanooga, he is a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Jack Sanford is the pastor of the Memphis church.

Bill Stafford was called as staff evangelist of Woodland Park Baptist Church, Chattanooga, where Wayne A. Barber is the pastor.

## PEOPLE . . .

Dan Hickerson was ordained into the deacon ministry of First Baptist Church, Charlotte.

Mr. and Mrs. Rankin Reeves Little celebrated their 50th wedding anniversary during an Aug. 1 reception. Little is a member of First Baptist Church, Maryville, where Noble D. Brown is the pastor.

Don Buttrey was licensed to the ministry recently by First Baptist Church, Charlotte.

Mr. and Mrs. Eugene Rutland celebrated their 50th wedding anniversary July 23. The couple are members of Ridgeway Baptist Church, Memphis, where Livy L. Cope is pastor.

Zion Baptist Church, Brownsville, ordained its minister of youth, Jerry Bonnell, to the ministry Aug. 8. Paul Mathenia is the pastor of the church.

## REVIVALS . . .

Antioch Baptist church, Brownsville, held revival services July 11-16, with Ron Davidson as the evangelist and Bennie Morrison as music director. Mike Melton, pastor of the church, reported one profession of faith and several rededications.

Thomas Mattox, pastor of Pine Grove Baptist Church in Five Points, led a recent revival at Beech Grove Baptist Church, Lawrenceburg. The church recorded 17 professions of faith and three other decisions, according to Pastor Odell Spears.

Revival services at First Baptist Church, Woodland, resulted in 10 professions of faith and many other decisions. Gary Bowlin of Jackson, Miss., was the evangelist; Bob Ford is the church's pastor.

A July 18-23 revival at East Laurel Baptist Church, Jackson, was led by Bill Irvin, pastor of First Baptist Church, Troy. East Laurel Pastor Robert E. Johnson reported 14 professions of faith, one new member by letter, 11 rededications, and two other commitments.

## REVIVAL PRAYER REQUEST . . .

Winburn Davis, director of missions for the Riverside Baptist Association, will lead High Point Baptist Church, Ooltewah, in revival Aug. 22-28. The pastor of the church is Harold Harris.



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## BIBLE BOOK SERIES

Lesson for Aug. 22

## Affirmation of faith

By Marshall C. Gupion Jr., pastor  
First Baptist Church, CamdenBasic Passages: Psalms 23; 27; 62; 63  
Focal Passage: Psalm 27

Ours is an age when living by faith is easier to talk about than to do. We tend to have more faith in our beliefs or in our church's beliefs than we are actually able to confess in personal religion and faith. Our confidence is more of a general confidence in God instead of a deeply personal one. Our affirmation of faith is more of a spoken one than a lived one.

This is not true for the writer of Psalm 27. Here is a man who has a distinct courage of faith. His faith is deeply personal and expresses his complete trust in God for the adventure of life.

Putting a historical setting on the psalm is difficult, as it is for many others. We know that David was the author of some psalms and the collector of others. Several events in the life of David could well give birth to this masterpiece of psalms.

My favorite time for the writing of this psalm is the night after David's daring adventure into Saul's night camp where he spared his life a second time. Having captured Saul's spear and water jug, David escapes and asks Saul why he hunts him.

David realizes that come what may God is his only confidence. Look at some of the reasons for confidence he gives in this psalm.

## Confidence because of God's protection

In verses 1-3, the psalmist claims that panic and terror fled away because God was on his side. Therefore, no one has the power to intimidate him.

Fear is a reality in our world. No matter who we are, we have to negotiate with our fears, which include crime, people, health, economics, even losing in general. Is all fear wrong for a Christian? Are there good fears?

The psalmist has gone beyond negotiation to confidence. He says he has found such a personal experience with God that he will not fear. Other Old Testament writers refer to God's presence as an illuminating influence. This man knows God as his light. God is his light and his salvation; He is the safe stronghold of his life. These words are full of power and joy. If God is for him, of whom should he be afraid?

In looking back, he recalls the hostile groups who wanted to destroy him. Both Saul and the Philistines wanted to "eat up his flesh." This means they resorted

to the ferociousness of animals. But because of God, they stumbled and failed in their purpose. Though a host comes upon him, numbers make no difference. He knows God will deliver.

When we can affirm that God is the one and only power and that He possesses all power, then we can have confidence that offsets fear.

## Confidence because of God's fellowship

In verses 4-6, the psalmist declares his one and only desire is to have fellowship with God. This man is unmoved by the apprehension of his own ego. He is untroubled by the attacks from his enemies without. He opens up his heart to guide us to the source of his faith's courage and strength.

It comes from his narrowed priority of life. He seeks wholeheartedly this fellowship. We recall Paul saying, "This one thing I do." We picture Jesus as being the author and finisher of our faith because He narrowed His priority of life to being the Saviour of mankind.

Our confidence will grow with God when we can narrow our priority to include fellowship with God at any price.

## Confidence because of God's presence

In verses 7-10, the psalmist feels the awesomeness of being in God's presence. This presence compels him to engage in a searching and self-criticism and to surrender to the grace of God. Then he discovers the invitation of God's love as well as His readiness to be gracious. Trusting in God's promise, he will acknowledge God as his Lord and so stretches out his hands toward Him. He then discovers that his friends may turn their back on him, that even his parents may turn away from him, but God never forsakes him. This strong light cheers him in the worst kind of loneliness.

## Confidence because of God's goodness

In verses 11-14, the psalmist becomes teachable again. There is a consistent way that leads to God. It calls for earnest repentance and determination of the believer to change his ways. It requires that we taste enough of God's grace to affirm that it is good. What kind of God is worth following who is not good? It also demands that we wait upon God.

God has become to this man his only support and his only good. Faith becomes the power which enables the faithful to endure the tension between his present afflictions and his future deliverance from those afflictions. This man's faith is a deeply personal one. Ours can be too; then we will have such a strong confidence.



Gupion

## UNIFORM LESSON SERIES

Lesson for Aug. 22

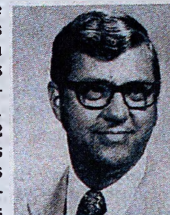
## Timothy: troubleshooter

By W. Clyde Tilley, professor of religion  
Union University, JacksonBasic Passages: Acts 16:1-5; 1 Corinthians 4:14-21; 16:10-11; 1 Thessalonians 3:1-10  
Focal Passages: Acts 16:1-3; 1 Corinthians 4:14-17; 1 Thessalonians 3:1-8

Paul was such a giant that those who worked with him tended to be dwarfed by contrast. Perhaps no associate could maintain his identity alongside him as well as Timothy could. His is the testimony both of Paul and of church history. Several significant things about Timothy help to account for his greatness.

Reared by a godly mother  
(Acts 16:1; 2 Timothy 1:5)

Timothy is a member of that happy company who can boast of a godly mother in the formative years of life. He was "the son of a certain woman, which was a Jewess, and believed" (Acts 16:1). We learn in 2 Timothy that his mother, Eunice, was a woman of "unfeigned faith" as was also his grandmother, Lois (1:5).



Tilley

It is not clear from the Acts record whether Timothy was from Lystra or the nearby town of Derbe. Whichever, he had been reared in a town without a synagogue. This consideration, combined with the fact that Timothy's father was a Gentile, meant that the responsibility for a godly rearing was exclusively upon the shoulders of those two women of the household. These representatives from three generations of that family had no doubt been a part of Paul's harvest on the first missionary journey (Acts 14:6-21).

Recommended by his brethren  
(Acts 16:2)

As a college classroom teacher, I am often called upon to write letters of recommendation for my students and former students. Only rarely is there a student who can be given such a superior recommendation as to set him or her apart from all the rest.

Timothy was such a person. So sterling was his reputation that the Christian brothers not only of his town but of surrounding towns spoke well of him. Somehow the righteous person must live within the tension of two truths: (1) "A good name is rather to be chosen than great riches" (Proverbs 22:1), and (2) "Woe are you when all men speak well of you" (Luke 6:26). Despite Timothy's youth, Paul was so impressed that he decided to let Timothy fill a vacancy that existed on his evangelistic team. As it turned out, Timothy would often work as a follow-up person on his team.

## Rendered beyond offense (Acts 16:3)

Sons of mixed Jewish marriage were determined to be Jews only if it was the mother rather than the father who was a Jew. Timothy was thus a Jew but was uncircumcised. Since his new assignment would involve him in work with Jews as well as with Gentiles, Paul determined to head off a controversy by having him circumcised.

Having come recently from the Jerusalem Conference (Acts 15) where the church had concurred with Paul in affirming Gentile salvation apart from circumcision, this was a generous gesture on Paul's part. Although never known to compromise, Paul often followed the principle of accommodation without compromise, in which he "bent over backwards" to relinquish his own personal quibbles in the interest of peace. Timothy is often seen in contrast to Titus who, as a Gentile, was permitted either not to be circumcised or to be circumcised for a different reason (Galatians 2:3ff).

## Ranked above his associates (1 Corinthians 4:14-17; 1 Thessalonians 3:1-8)

Paul never hesitated to express his highest regard for Timothy among all his associates. Perhaps the most glowing compliment is found in Paul's words: "I have no one like him, who will be genuinely anxious about your welfare" (Philippians 2:20 RSV).

Because of this unparalleled quality of trustworthiness and compassion, Paul charges Timothy with some of the most delicate and difficult assignments. Two are found in this lesson. To have the correct chronology, the order of the passage needs to be reversed.

First, Timothy is sent to Thessalonica (1 Thessalonians 3:1-8) to establish and comfort them (v.2) in a time of persecution (vv.3-4). It was at great personal cost to Paul that he decided to be deprived of Timothy's service while he sent him on this mission (v.1). The young assistant accomplished well his mission before returning to give to Paul a joyful report of the steadfastness of the Thessalonians (vv.6-8).

Later, Timothy was dispatched to Corinth (1 Corinthians 4:14-17). This time the problem was divisiveness. It appears that the church was in danger of disregarding some of the basic instruction that Paul, their spiritual father, had given to them. As Paul's "beloved son," his mission was "to remind you of my ways in Christ" (v.17).

Remembered with deep affection  
(2 Timothy 1:3-7)

In this passage Paul is uninhibited in his expression of affection for Timothy as he begins a letter to him. Some form of the verb "to remember" is used four times in this brief passage:

(1) Paul remembered Timothy constantly in his prayers (v.3). The priorities in the value system of a praying person can be seen in the frequency and fervency with which matters are remembered in his prayers.

(2) Paul also remembered Timothy's tears (v.4) and (3) his sincere faith (v.5).

(4) Because of these tokens of supreme worth in Timothy, Paul reminds him "to rekindle the gift of God" that was bestowed upon him in his ordination at Paul's hands. Timothy was too valuable to be discounted — too gifted to be wasted.

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"Let the wicked forsake his way" (Isa. 55:7).



## LIFE AND WORK SERIES

Lesson for Aug. 22

# The nature of faith

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

Basic Passages: Hebrews 11:1 to 12:2; 13:20-21

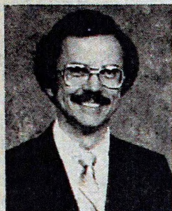
Focal Passages: Hebrews 11:1-3, 6, 13-16, 39-40; 13:20-21

A car drove up the driveway. The Pekingese dog jumped out. Before Philip Keller could do anything, his flock of sheep was scattered over the countryside.

Why do sheep act like that? It is a part of their nature. They are impulsive and irrational. Sheep need someone to take care of them. Jesus is the great shepherd (13:20).

I. Why do sheep need a shepherd?

Because they do not have enough sense to take care of themselves. Sheep have limited vision. They have little concept of distance or direction.



Songer

Ray Stedman used to raise sheep. He said, "They are dumb and dirty. They are defenseless and helpless. They don't have enough sense to get in out of the rain."

Isaiah 53:6 says, "All we like sheep have gone astray." This was not a complimentary comparison, but it is an accurate one. Our nature is exactly like a sheep. We desperately need a shepherd.

It is our nature to go astray. It is the nature of Christ to seek after the straying sheep.

### II. What kind of sheep need a shepherd?

(1) Old sheep need a shepherd. They cannot take care of themselves. They need someone to take care of them.

(2) Young sheep need a shepherd. They get into trouble. They need someone to help them get out of trouble.

(3) Sick sheep need a shepherd. They need someone to help them get well. Our dog "Sugar" developed an ingrown claw on his right paw. It caused him considerable irritation. I trimmed the claw, and he is now well. The dog could not help himself get well. He only made matters worse. He needed someone to help him get well.

(4) Lost sheep need a shepherd. They need someone to help them find their way home.

Sheep have been known to climb down a steep precipice to find greener grass. Precariously they have been found on a narrow cliff, with danger and death 400 feet below. The sheep are not smart enough to turn around and go back. A skilled shepherd will drop a rope over the sheep and head them safely home.

Jesus tells about the shepherd who sought for the lost sheep (Luke 15). Christ cares for every lost person outside the fold of safety and security.

(5) Cast sheep need a shepherd. Sheep often lie down and roll over and end up on their backs. They cannot get up. They are as helpless as a bug on its back.

In a matter of hours a sheep will die like this. He needs a shepherd to help him get right side up.

Three kinds of sheep get cast down: (1) those that are fat, (2) those who carry too much wool — excess baggage, and (3) those who look for a soft, secure, well-padded place to rest.

So often we as God's children get in the same situation. The Psalmist said, "Why art thou cast down, O my soul?" (Psalm 42:11). We need the shepherd to get us going again.

### III. What can the shepherd do for the sheep?

He offers provision. The shepherd offers green grass and clean water (Psalm 23). Every sheep has these basic needs.

But a sheep needs more than these basic needs to be whole. Stewart Briscoe tells of the sheep who were grazing in a beautiful green pasture. Suddenly one sheep found a hole in the fence. All the sheep left the fold and were soon scattered over the countryside. They were looking for something more. Life is like that. Jesus said life does not consist in the abundance of things.

Jesus offers us our basic needs, but He offers more than that — He offers us protection. It is not enough for us to just have our basic needs met. Man needs more than that. We cannot live on bread alone.

John Davis spent a summer assisting a shepherd. He wrote a book on what he learned. One day they brought their flock to a wonderful oasis. The grass was green and the water was clean, but the sheep would not move. They saw a dog on the other side of the stream. The shepherd drove the dog away with his sling shot. Still the sheep would not move until the sheep saw the shepherd stand safely in the grass.

The presence of food and water was not enough. The absence of the dangerous dog was not enough. They needed the protection of the shepherd.

He offers His presence. We need someone to walk with us through the valley of the shadow of death (Psalm 23). Christ offers to walk with us through that.

Charles Allen describes the valley in detail. Its beautiful grass and quiet water are inviting. The valley lies between Bethlehem and Jericho. The shepherds move their flocks when they migrate in the spring to greener pastures.

But others travel the Jericho road. Thieves and robbers wait in the caves in the mountains. The presence of the shepherd in such times of distress and dread offers great assurance.

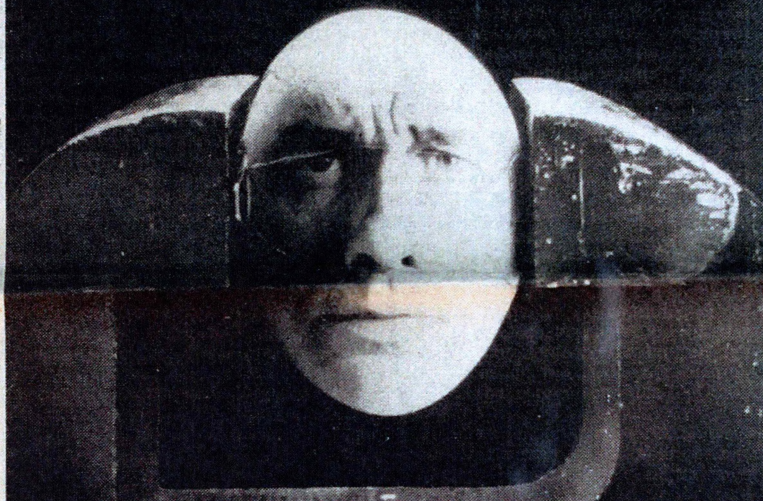
CONCLUSION — William Miller asked a shepherd why he put thorns on the wall around the sheepfold. "That," he was told, "keeps the wolves out."

"Why don't they just go through the opening? There isn't a door."

The shepherd said, "I am the door. I lie at the opening when the sheep are safely inside. If the sheep are harmed, the harm must fall on me first."

Jesus Christ is the door for us. He offers us provision, protection, and His presence.

**Stress can squeeze years off your life if you don't know how to handle it.**



The problem with stress is not how to get rid of it. It's a part of life. And it's not even all bad. The real problem with stress is how to recognize it and control it. So it doesn't control you.

Your body reacts to stressful situations with its nerves, glands and hormones. And because these systems function throughout the body, what affects them can affect other parts of your body that may be vulnerable at the time.

That's why stress is a factor in many people's heart attacks, hypertension, ulcers, asthma, possibly even cancers, and probably many other ailments. That's also why, in these times of many stresses, it's a major factor in increasingly costly health care.

You can recognize stress by heeding the warnings of your body and emotions. Frustration. Anger. Hostilities that build up. Heavy pressures of responsibility time demands and conflict. Headaches, insomnia, muscle tension.

The key to handling stress is learning. Learning to air your feelings in constructive ways, to train your body to relax, to repair a lifestyle before you're faced with expensive medical repairs. You have to learn what your stresses are and the best ways for you to deal with them.

But they must be dealt with. Because the longer you remain in the grip of stress, the more crushing — and costly — its effects.

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# Missionary opens home for Brazilian cadets

By Erich Bridges

CAMPINAS, Brazil (BP) — Stroll the gleaming halls and shady walks of the preparation school for army cadets in Campinas and you will find 800 of Brazil's best hopes for the future.

You will also find a most unmilitary figure, dressed in baggy pants and a windbreaker, toting a battered Bible and usually surrounded by a knot of laughing and singing cadets. That is Dan Burt, Southern Baptist missionary.

After a quarter century in Brazil the 57-year-old Texan's "Portuguese drawl" still confuses some locals but his grin and friendliness attract cadets looking for a buddy.

Burt is pastor of an evangelical group on campus. He and his wife, Mary, also run a Baptist camp and train Sunday School leaders for the State Baptist Convention of Sao Paulo. But they seize

every opportunity to spread the gospel personally.

The first time Burt visited the military campus to teach a Bible study nobody showed up, but in the six years since he has led more than 100 young men to faith in Christ. About a fourth of that number have joined Baptist churches.

For cadets with a weekend pass and a hankering for home-cooked meals, Mary Burt opens the missionary couple's home in Campinas. On Saturday evenings young people from nearby Cambui Baptist Church come for a Bible club and social hour with the cadets. Sundays the cadets attend Campinas churches, eat lunch with the Burts, and accompany Burt on witnessing excursions to slum areas.

For some, especially those with little or no family life, the Burt household becomes a second home. While some



**SECOND HOME** — Brazilian military cadets have a friend in Dan Burt (center), Southern Baptist missionary in Campinas, Brazil. These two former cadets hitchhiked 400 miles to spend the weekend with the Burts.

help Mary wash dishes, others gather around Burt at the dining room table after a meal, trading thoughts on life, love, and girlfriends.

Said one cadet after a weekend stay: "When I find the wife God is preparing for me, and start my home, I want one just like this."

Former members of the evangelical group who have moved on to the National Military Academy in Rezende "come home" too, often hitchhiking the 400 miles to Campinas. "If we're not here, they come on in," Burt said. "The key's in the window, and we've come home before to find four or five boys waiting."

The cadets also extend Christian witness to their own families and local communities throughout Brazil. One cadet's father wrote the Burts after a visit from his son: "We want to know more about this religion and this new life." The father and two other sons became Christians.

Adauto, a tall, clear-eyed former president of the evangelical group, planned suicide before finding Christ

through the cadet fellowship. "Pastor Daniel is like a father to me," he explained. "When I came to know Jesus, he was the first to encourage me."

Adauto awaits his commissioning as a second lieutenant when he will assume command of 400 men. He dreams of serving in pioneer regions of Brazil and starting mission churches. "I want to serve my country, but my main aim will be to give my testimony," he said.

Dreams like that make Dan Burt smile. "When you put a Bible not only in the hand but in the hearts of these boys, Brazil's new leaders, you've got an exciting future," he believes.

—Adapted from the Commission, the Southern Baptist foreign missions journal.

## Medicare Supplement Information

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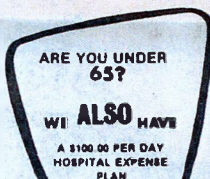
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## Thai students build houses for widows

BANGKOK, Thailand — A group of 25 Christian students from Ramkhamhaeng University in Bangkok, Thailand, recently built homes for widows in a rural village.

The village people, about 5,000 Hmong hill tribesmen, had been moved by the government from a Communist mountain area to a more secure lowland. There are more than 300 Christians in the village, including the Christian leader, a former "Moh Du" or witch doctor, who is very influential among the non-Christians.

The students planned the work, their yearly development project, after surveying the area to decide on needs and the most helpful activity. They raised money for their own transportation and food and built the homes using bamboo and logs the villagers had cut by hand.

Each night they led worship services in various tribesmen's homes and on Sunday they led the regular worship service.

## New Filipino churches said ahead of schedule

MINDANAO, Philippines — Baptists in Mindanao, the large southern island in the Philippines, are making faster progress than expected in reaching their goal of 1,085 churches by the end of 1985.

Since the goal was set in 1981, 151 new churches have begun, representing 22 percent of the total projection. With 545 churches to date, the convention already has more than the 494 churches expected by the end of 1982.



## WORLD POPULATION PROJECTIONS

— "The middle of the current three projections of world population made by the United Nations for the year 2000 is 6.1-billion. If the birth and death rates of the 1950s had remained the same for the rest of this century, the projected world population for the year 2000 would have been 7.5-billion. . . . The present estimate of 6.1-billion is almost 20 percent lower than the earlier projection. During the 1970s, birth rates in developing countries declined at twice the rate of the 1960s and the decline continues. . . . Based on these declining trends in fertility, the United Nations has also held out the prospect of world population stabilizing at 10.5-billion in the year 2110." (DEVELOPMENT FORUM, June, 1982)

## TECHNOLOGY'S IMPACT ON SOCIETY

— "A report commissioned by the National Science Foundation . . . speculates that by the end of this century electronic information technology will have transformed American home, business, manufacturing, school, family, and political life. The report suggests that one-way and two-way home information systems, called teletext and videotex, will penetrate deeply into daily life, with an effect on society as profound as those of the automobile and commercial television earlier in this century. . . . The report warned that the new technology would raise difficult issues of privacy and control that will have to be addressed soon to 'maximize its benefits and minimize its threats to society.' The study was made by the Institute for the Future, a Menlo Park, Calif., agency under contract to the National Science Foundation." (NEW YORK TIMES, 6/14/82)

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