

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## WMU told of 'right' roles for future

By Steve Higdon

"Women may be the prophetic voice for Southern Baptists in the future," Bill Marshall, vice-president for human resources at the Southern Baptist Foreign Mission Board, told over 1,000 representatives of Tennessee Woman's Missionary Union organizations. "To be prophetic, don't wait for the men — you may wait forever."

Marshall, speaking during the 1982 State WMU House Party Aug. 20-22 at Belmont College in Nashville, challenged the women to help move the Southern Baptist Convention toward a Christ-shaped future through right thinking, right acting, and right hoping.

"I must think and believe before I can act," Marshall said. "There is a direction, a basic thrust in our lives, ... a set of beliefs off of which we work, and off of which we respond. Somewhere in me lies a belief on which my actions are shaped."

For example, believing that Jesus Christ is the only way to salvation is essential to the church's doctrine, Marshall said. Operating without that belief "places the entire missionary enterprise in the category of the absurd," he added. "If it is our belief," Marshall stated,

"can the church of Jesus Christ do less than to proclaim its concerns through the gospel of Christ, believing that what we have to offer in Christ's name will contribute to the reconciliation of man with God and of man to man?"

"Right thinking should also include an urgency," he suggested. "It is urgency that has compelled evangelicals to evangelize. We are to keep alive that evangelical spark."

"After we get our thinking right, action then follows," Marshall continued. "We have got to get our act together, and if we are going to get our act together, right acting is essential."

"Perhaps the greatest heresy among Southern Baptists is what we don't do about what we say we believe. God has given Southern Baptists the resources to do the job."

"The problem is within the keepers of the resources, the keepers of the gospel," he explained. "We are in trouble because we are sinfully selfish. Jesus made us disciples, not fat cats."

"We need to get back on ship," he warned. "We need to get back with the captain, the director, Jesus Christ."

Marshall also urged the women not to be discouraged by problems within the

world and within the convention, but to look toward the future in anticipation.

"Hope is in the eye of the beholder," he said. "How you listen to problems can be a problem. Be a healer, as Christ was a peacemaker."

"God is working in the world in a big-



MARSHALL — 'A Christ-shaped Future'

ger way than we can perceive. It is important to know how our brothers and sisters in Christ are evangelizing. Do you think God is only interested in working with the Southern Baptists? God will work with all who work with Him. A church is not in business for its members, but for all the world."

"Right hoping must also call for an optimistic attitude," Marshall said in conclusion. "Sharing an optimistic attitude can be a blessing, and because we have blessed, others will have hope."

Donna Mae Bobby, a missionary to Chile, told of the experiences that led to her becoming a missionary and of her work in Chile.

Miss Bobby asked the women to be open to God's call whether it be for support or service. "I was always afraid that if I asked God what He wanted, He would tell me," she said, adding that she had been blessed from the point she finally asked.

"If I had my life to live over, I would still be a missionary," she claimed. "I thank God that He has been creative enough to keep taking me step by step."

Susi Lockard, a former missionary to Rhodesia (now Zimbabwe), led the

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## Sisk urges House panel to stop nuclear buildup

By Duann Kier

WASHINGTON (BP) — Military spending for more nuclear weapons does not increase security and is inflationary, a Southern Baptist ethicist told a House of Representatives subcommittee on defense appropriations.

Ronald D. Sisk, director of program development for the Southern Baptist Christian Life Commission, told the representatives, "Southern Baptists are patriotic. We support a strong defense. We have offered ourselves and our willing tax support in defense of America whenever it has been called for in the past. There is nowhere a wavering note to indicate we will not continue to do so in the future."

"While we resist government waste, we strongly support the Constitutional duty of government to provide for the common defense and promote the general welfare." But Sisk pointed out Southern Baptists also believe nations are accountable to God for the methods by which they defend themselves and for the effects those methods have upon the lives and fortunes of humankind.

"Given the size and power of our current nuclear arsenal, continued construction and deployment of nuclear weapons is an indefensible redundancy and an unconscionable waste of the taxpayer's money," he said.

Sisk said the cruise missile, as a virtually undetectable potential first strike weapon, seems "destined" to increase American insecurity because it could invite pre-emptive attack from the other side. "It is my conviction we have

reached a point where national security is best served by refusing to continue to escalate the arms race. Adding destabilizing new weapons systems to the strategic mix is the worst thing we could do."

Sisk argued that military spending is inflationary because it requires more and more millions of dollars for less and less product.

"We are all conscious of the recurring cost overruns for virtually every major item on the military shopping list," he told the subcommittee. "Such inflationary spending is one of the chief internal enemies which you have an opportunity to defeat in this budgeting process."

The Southern Baptist Convention at its annual meeting this past June passed a resolution which supported a program of "mutually verifiable disarmament, including nuclear disarmament."

"I submit that the reality of statements like this from a group as traditionally conservative as the one I serve signals the need for a responsible rethinking of budget priorities, both near and long-term," he said. "It is time for America to rechannel funds from efforts to build a 'fortress America' into efforts to eliminate the need for an 'American fortress.'"

Sisk told those at the hearing Southern Baptists have historically supported "peace with justice" and explained this

meant peace pursuits must also include a concern for justice.

"Justice is a concept which applies both to protection from external enemies and to the preservation of internal values and priorities," he said. "We do not want you to build our military machine on the backs of the poor. It does not serve the cause of justice to reduce needed social programs in order to finance extravagantly priced military schemes."

Sisk observed that nations which have prospered most are those which have majored on the production of consumer goods rather than military hardware.

"A strong America is a working America. A sound economy is sound defense," he said. "It does not serve the cause of justice to siphon investment capital from civilian into military channels at a cost of uncounted tens of thousands of American jobs."

Sisk said the goal of any good defense budget should be peace and the more that is spent in weapons systems, the more our economy is placed on a footing for war.

"The more we divert capital and resources into the production of defense material, the more we become arms merchant to the world," he said. "And the more we act as arms merchant to the world, the more we create the very instability and danger we seek to defend ourselves against."

"You are responsible for rejecting this madness while moving our nation in the direction of greater liberty and justice for all," Sisk told the subcommittee.

### Invitations sought for 1985 TBC

The Committee on Arrangements for the Tennessee Baptist Convention is accepting invitations from churches wishing to host the 1985 state convention.

Sites for the annual convention, which meets Tuesday through Thursday following the second Sunday in November each year, are selected by convention vote three years in advance.

The Committee on Arrangements will bring a recommendation for the 1985 TBC host to the messengers at the November 1982 convention, which will meet Nov. 16-18 at Leewood Baptist Church, Memphis.

According to tradition, the 1986 state convention will convene in the western grand division of the state. By previous convention actions, the 1983 TBC will meet Nov. 15-17 at Brainerd Baptist Church, Chattanooga, and the 1984 TBC will meet Nov. 13-15 at Belmont Heights Baptist Church, Nashville.

Invitations for the 1985 state convention should be sent to the chairman of the Committee on Arrangements, Fred Wood, Budora Baptist Church, 4684 Poplar Ave., Memphis, TN 38117, or to Tom Madden, Tennessee Baptist Convention, P. O. Box 347, Brentwood, TN 37027.



# School prayer amendment faces tight time schedule

By Larry Chesser

WASHINGTON (BP)— With time running short in the 97th Congress, the Senate Judiciary Committee resumed hearings Aug. 19 on President Reagan's proposed constitutional amendment on school prayer.

In the second of what now appears will be three hearings, Deputy Attorney Edward G. Schmults and television evangelist M.G. "Pat" Robertson voiced strong support for the controversial measure while Southern Baptist Minister John Buchanan joined other educational and religious leaders in denouncing it.

A third hearing scheduled for mid-September, coupled with an expected early October adjournment of Congress, leaves the amendment's backers with a tight schedule to bring the measure to the Senate floor for a vote.

The prayer amendment's chances in the House of Representatives are even slimmer. There, Judiciary Committee leaders have made no secret of their intention of letting the measure die in committee and effort to bypass the committee appears to have run out of time for this session. House backers mustered less than 50 of the necessary 218 signatures by the deadline for using a discharge petition before the targeted adjournment date.

If Congress adjourns in early October, "we will not have a floor vote this year," said an aide to Rep. Thomas N. Kindness, the primary House sponsor.

The inability of the House to get a discharge petition out in time "was anticipated," a Senate Judiciary Committee spokesman told Baptist Press. He added, however, that chairman J. Strom Thurmond, still hopes to move the measure out of committee for a floor vote before November's congressional elections.

Meanwhile, it remained uncertain whether the Senate would vote on a different school prayer proposal offered by Sen. Jesse Helms, as a rider to the debt ceiling bill pending on the Senate floor. The Helms proposal to strip the Supreme Court and lower federal courts of jurisdiction in school prayer cases ran into a strong bipartisan filibuster which threatened its chances of passage.

In the hearing on the Reagan proposal, Schmults testified that the amendment is intended to restore the law governing school prayer to what it had been before the controversial 1962 and 1963 Supreme Court decisions banning state-sponsored prayer and Bible reading in public school classrooms. Before those rulings, such activities "were thought not to be unconstitutional," Schmults said.

Under the amendment, Schmults said the selection of the "particular prayer" used in a classroom "would be left to the judgment of local communities based on a consideration of such factors as the desires of parents, students, teachers, and other community interests consistent with state law."

Robertson pointed to polls supporting a prayer amendment and challenged the testimony of religious leaders who opposed the amendment at an earlier hearing. "I am convinced these church officials do not speak for the rank and file of the American people," he said.

Buchanan, appearing on behalf of People for the American Way, told the panel the amendment is unnecessary. "Many people mistakenly believe the Supreme Court has outlawed prayer in public

schools," he said. "It has not."

Buchanan, who serves as a consultant to the Southern Baptist Christian Life Commission, listed several negative results he sees if the amendment is enacted and ratified.

"It will amend the Bill of Rights, which has served us well for almost 200 years," he said. "It will strip children of the religious freedom they now enjoy. Mormon children in New York City, Protestant children in Baltimore, Jewish children in Dallas and non-Mormon children in Salt Lake City will have their personal religious beliefs contradicted at worst and trivialized at best."

"It will provoke endless legal turmoil as lawsuits and countersuits are filed over the definitions of 'prayer' and 'voluntary.' Scarce school funds will be wasted on legal fees."

Also opposing the Reagan amendment were representatives of Americans United for Separation of Church and State, National Education Association, National Coalition for Public Education and Religious Liberty, the General Assembly of the United Presbyterian Church, and the General Board of Church and Society, United Methodist Church.

## Missionaries urge WMU group, 'Stop defending Bible, teach it'

WACO, Tex. (BP)— Defending the Bible is not a Christian's purpose, the Sam Cannatas said during the Texas Woman's Missionary Union Leadership Conference (Houseparty) last week.

"If this is the inerrant, infallible Word of God then He doesn't need us to defend it," Cannata said.

Ginny Cannata added, "God's Word will stand. I believe God wants us to believe His Word and teach it to other people and stop defending it."

Returning to Texas for furlough after two-and-one-half years in the Sudan, Mrs. Cannata told the more than 2,900 women attending the meeting that their return to the United States had been a sobering experience.

## Fair-bound youth drowns enroute

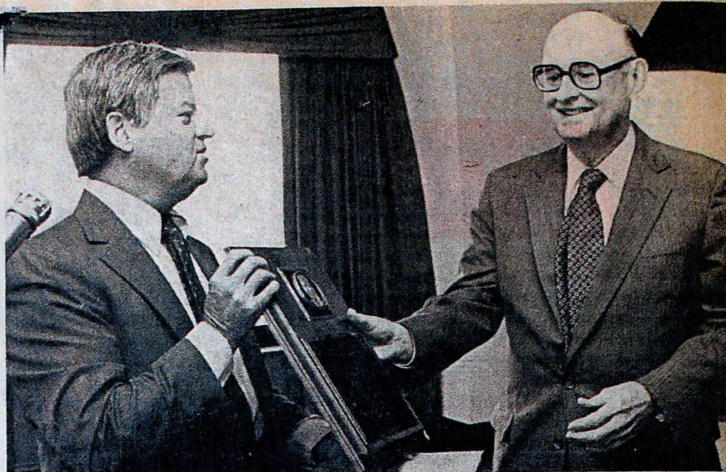
NASHVILLE (BP)— Eric Hancock, 17, an active member of Brentwood Baptist Church in Houston, Tex., drowned in a Nashville motel swimming pool Aug. 13. He was part of a youth group that was enroute to the World's Fair in Knoxville.

Michael Cox, youth minister at Brentwood, said 37 members of the church's youth choir and four sponsors were to have left Nashville the next morning to go to Knoxville. He said Hancock was a member of the church's youth basketball team, the Baptist Young Men's Christian Association, and the staff of the church paper.

Nashville Police Detective Frank Pierce said Hancock and about 15 other teen-agers had been swimming in the shallow end of the pool around 5 p.m. when an adult spotted the youth's body floating in the deep end. He said Hancock knew how to swim and no bruises had been found on the body.

The rest of the Brentwood youth group returned to Houston while Cox waited in Nashville until Hancock's parents arrived.

The funeral was Aug. 19 in Houston.



**HONORED** — Sam Haspel Jr. (left) presents the L. M. Graves Memorial Health Award to Robert F. Scales, senior vice-president of Baptist Memorial Hospital, Memphis. Haspel is a trustee of the Haspel Foundation that established the award in 1965 to honor the memory of the longtime director of the Memphis-Shelby County Health Department.

## Self, Cothen decry tactics to divert SBC from missions

RIDGECREST, N.C. (BP)— Southern Baptists are in danger of being stampeded from their goals of missions and

evangelism into a swamp of creedalism, a Southern Baptist pastor told about 2,200 women attending a Woman's Missionary Union leadership conference.

"There are those within the convention who are trying to substitute a creed for the Lordship of Jesus Christ," said William L. Self, pastor of Wieuca Road Baptist Church in Atlanta, warning that creedalism would "destroy the mission God has for Southern Baptists."

"We need some leadership across the convention that says we are going on with the goals of Bold Mission Thrust," Self said, referring to the Southern Baptist plan to give every person in the world an opportunity to hear the gospel and respond to it by the year 2000.

Self praised the WMU women saying they have an "internal compass that keeps Southern Baptists focused on Bold Mission. You have refused to listen to the siren call of those who would take that which God has called us to do and put us on another road."

He also expressed distress over the mood of this year's Southern Baptist Convention meeting in New Orleans saying there are factions within the convention that would substitute Southern Baptists' spiritual mission with a political agenda.

"There are some who, in the name of freedom and priority, have substituted the destruction of the Cooperative Program (the Southern Baptist unified giving plan) so they can have the freedom to do with their monies as they wish," he said.

Earlier during the conference Grady Cothen, president of the Southern Baptist Sunday School Board, also expressed concern about the Cooperative Program. He charged some Southern Baptists are saying "give just enough (to the Cooperative Program) to elect the maximum number of messengers to the Southern Baptist Convention." "But," he added, "there is no such thing as 'giving enough' to the Cooperative Program until every last, lost person on earth has heard the name of Jesus Christ."

Cothen condemned the use of the Cooperative Program for personal gain or for private manipulation among some factions in the SBC. "When we talk about the Cooperative Program we're talking about the witness of Jesus Christ to the ends of the earth," he said.

"We came home to tell and share the exuberant and the great things happening in the Sudan and people really didn't want to hear. Instead all they were interested in was which side we were on or which issue we supported. We have been very, very sad indeed."

While attending Foreign Mission week earlier this summer at Glorietta, N.M., Mrs. Cannata said she and her husband had been questioned about their beliefs and political leanings in the convention.

"We began hearing critical words from friends about other friends and vindictive and degrading words about people we have loved for years. We saw much anger as people talked to us and heard over and over again, 'it's really bad in our convention, maybe our convention is even going to split,' and our spirits were dampened," she said.

The Cannatas stated in the 24 years they have been missionaries they have taught people that their God is a God of order and not discord, a God of love and not hate.

"It is then very discouraging to return to our home and find discord in our convention and people talking about one another," Mrs. Cannata said. "God tells us in His Word that He is molding us into the image of His Son, Jesus. And as I read the Bible I don't see Jesus talking about His friends and others in the manner I hear people discussing one another these days."

"I believe God wants us to be like Jesus — to show love and compassion to our fellow men — to be busy about making disciples," she said.

The Cannatas have previously worked as medical missionaries in Rhodesia, Kenya, and Ethiopia. In the spring of 1977 while in Ethiopia, the communists entered the country and the Cannata's home was searched, resulting in Sam Cannata's imprisonment for 16 days. Following that experience, the Cannatas returned to the United States and wrote the book, *Truth On Trial*.



## Union extension program to offer seven classes in five locations

A new extension Bible class in Haywood County will be among five locations where Union University will offer seven classes on Scripture this fall semester.

Registration for the courses, which will be conducted in Brownsville, Huntingdon, Martin, Trenton, and on the Union campus in Jackson, will be held the last week of August and first and third weeks of September. Classes will meet from 7-9 p.m. one night each week for 13 weeks.

Leading the Brownsville study "Old Testament Survey, Part I," will be Dean Doster, pastor of First Baptist Church of Ripley. Registration will be held at 7 p.m. Sept. 13 at Calvary Baptist Church, where Monday night classes will meet.

At the Carroll-Benton Baptist Association mission center in Huntingdon, "How To Understand The Bible" will be offered following a 7 p.m. registration Aug. 31.

### C-N fall convocation to feature Roaden

JEFFERSON CITY — Arliss L. Roaden, president of Tennessee Technological University, Cookeville, will deliver the fall convocation address at Carson-Newman College, Aug. 31.

The service will be held at 9:30 a.m. in the sanctuary of the First Baptist Church, Jefferson City.

A native of Corbin, Ky., Roaden is a Carson-Newman graduate and received post graduate degrees from the University of Tennessee.

At the college in Jackson, three Bible classes will be offered after a 7 p.m. registration on Aug. 30. On Mondays, "Leadership Development" will be taught by George Hollander, minister of education at West Jackson Baptist Church.

Teaching "History of Christianity" on Tuesday evenings will be Richard Holloman, pastor of Emmanuel Baptist Church in Humboldt. The Thursday course will be led by Scott Brewer, assistant director of religious activities at Union, who will teach "Old Testament Survey, Part I."

For information on any of the course offerings, contact the religious affairs office at Union University.

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**VOLUNTEER PANEL** — During the WMU House Party, Beulah Peoples moderated a panel of volunteers to Upper Volta. From left are Sarah Davis, Janelle Gervickas, Miss Peoples, Jewell and Claude Jennings, and Kenny Rains.

## WMU told of roles for future...

(Continued from page 1)

meditation at the beginning of each general session.

"If God depended solely on you for fellowship, how lonely would He be?" Mrs. Lockard asked the women, stressing the need for spending quiet time with God. "What we do for Him does not take the place of those quiet moments with God — they are an outgrowth of those moments."

Mrs. Lockard reminded her listeners that they live in the same world as non-Christians, and will experience the same problems. "God didn't promise us we would not have burdens, just that He would never leave us."

Problems or not, God still wants to use His people, she explained. "He chooses to take us, who have so many things wrong with us, to plant His message. It only takes a seed, a spark."

On Saturday evening, a panel of volunteers to Tennessee Baptists' Upper Volta Hunger and Relief Project told of their experiences in that country.

The panel was comprised of Mr. and Mrs. Claude Jennings, members of First

Baptist Church, Lebanon; Janelle Gervickas, a member of Belmont Heights Baptist Church, Nashville; Sarah Davis, a member of Haywood Hills Baptist Church, Nashville; Kenny Rains, program assistant in the Tennessee Baptist Convention's Brotherhood department; and Beulah Peoples, promotion associate and Baptist Women director in the state WMU department, who was the panel's moderator.

Malvie Giles, a concert artist and district administrator for Arkansas Social Services, Magnolia, Ark., was the soloist for the meeting. Miss Giles, who also led the congregational singing and presented a Saturday evening mini-concert, has appeared at the house party for several years.

Also during the three-day event, state WMU leaders and members participated in instructional conferences and an informal meeting with home and foreign, volunteer and career missionaries.

Other program personalities included Mary Jane Nethery, Tennessee WMU director-treasurer, and Mrs. Glendon McCullough, state WMU president.



**ON FURLOUGH** — Attending a Conference for Furloughing Missionaries currently in Tennessee were (front, from left) Bert and Virginia Sutton; Donna Bobby, (back, from left) Bill and Barbara Moseley; Marty and Cordell Akin.

## RTVC chooses four cities to host 'Invitation to Life' crusades

FORT WORTH, Tex. (BP) — Four cities have been chosen to host evangelistic crusades for "Invitation to Life," a television program produced by the Southern Baptist Radio and Television Commission.

Louisville, Ky.; Denver, Colo.; Morgan City, La.; and Ferguson, Mo., were selected as sites for crusades during the next few months. Revival services will be held four nights in each location and taped by the RTVC to produce 16 programs for weekly broadcast on the proposed American Christian Television System (ACTS).

Similar crusades were filmed last year in Phoenix, Ariz., and Magnolia, Ark., and the programs were test-marketed in five U.S. cities.

As with last year's programs the upcoming "Invitation" crusades will feature the preaching of John Bisagno, pastor of First Baptist Church, Houston. Larry Black, minister of music, First Baptist Church, Jackson, Miss., will again lead the music.

First stop for the revival team and TV crew will be Louisville Aug. 22-25, where approximately 20 area churches will mount a citywide evangelism campaign in an amphitheatre. The program will move to Denver Sept. 19-22, hosted by Riverside Baptist Church.

Another citywide effort is planned for Morgan City Oct. 10-13, hosted in a civic auditorium by First Baptist Church. The last stop will be Ferguson, a suburb of St. Louis, where First Baptist Church will serve as host Nov. 28 through Dec. 1.

Other dates and locations for 1983 crusades are under consideration.

The "Invitation to Life" program, while resembling other TV evangelistic services, is unique in its use of short feature segments, or vignettes, about church members and activities. The vignettes are woven into the one-hour program to portray for viewers the spiritual experiences of individual Christians and how those Christians relate to the local congregation.

## Pastors' smiles may hide problems says Tennessee Baptist professor

COLUMBIA, S.C. (BP) — There are smiles that show we're happy and there are smiles that show we're brave. Bill Blevins, professor of religion at Carson-Newman College in Jefferson City, says there are also smiles that conceal problems — especially for ministers.

Blevins, who for about seven years has dealt with personal problems ministers can have, made this point during an interview at the 12th South Carolina Baptist Conference on Bible study and preaching at Anderson College in Anderson.

During the conference he led a study on "How to stay in ministry without going crazy."

"The topic zeroes in on a problem that exists in Southern Baptist ministry that people have been hesitant to discuss," Blevins said. "Often Southern Baptist ministers put on smiles as fronts to conceal problems. Still the problems are there and need to be dealt with."

Blevins said Carson-Newman sponsors a "Barnabas House" ministry for Southern Baptist ministers and their families that helps pastors in several problem areas. Often the problems involve stress and pressure in the ministry. He believes Southern Baptists need a system which allows ministers to

find help for their problems. "Who does a minister turn to when he needs help?" Blevins asked. "Many times there is nobody."

Blevins, a member of the Carson-Newman faculty for 17 years and chairman of the religion department, offers definite ways ministers with stress-related or other problems can receive help. First, he suggests the minister find a "significant other" (a confidant who will keep the minister's confidence and be "accepting" and "not judgmental").

Other ways ministers may receive help include: obtain self-help books offered through the Baptist Book Store, set up an appointment or a series of appointments with a qualified chaplain in a Baptist hospital, join a "support" group composed of other ministers in his town or neighborhood, seek the help of a Christian psychologist or counselor "if the problem becomes severe," and seek help through the Baptist Sunday School Board.

"We live in a fast-paced world," Blevins said. "Our society has built-in stress problems. The minister is no exception. The main thing he needs to know is that he is not alone with his problems. Many ministers have them. He should realize that help is available and seek it."



## EDITORIAL

# 'Baptist and Reflector' - our purpose

Next Sunday, Aug. 29, is observed as "Baptist and Reflector Day" on the calendar of the Tennessee Baptist Convention. On that day many churches across our state will note the ministry of the "news journal of the Tennessee Baptist Convention."

The **Baptist and Reflector** is unique among the programs of the state convention. We do not have an institution or organization to promote — as is true of other TBC programs. Rather, our task is to promote the total program of the Tennessee Baptist Convention and the Southern Baptist Convention.

Officially, the **Baptist and Reflector** is owned by the Executive Board of the Tennessee Baptist Convention.

**What is the purpose of the "Baptist and Reflector?"**

Perhaps the best official definition of this purpose is contained in the convention-adopted program statement for the publication, which states: "To unite Tennessee Baptists in advancing the cause of Christ by providing news, inspirational material, features, and information concerning the ministries of the Tennessee and Southern Baptist conventions and to inform, inspire, promote, and enlist the interest of Tennessee Baptists in these ministries."

Another aspect of its work is contained in the position description of the editor, which was approved by the Executive Board: "(The editor) studies and appraises (1) all phases of Baptist work, both state and convention-wide, (2) matters concerning other denominations, and (3) general state, national, and worldwide trends; interprets them as they affect Christian life by expressing his position and ideas in editorials and other types of editorial content."

To assist the editor in this work, the Executive Board's organizational manual notes that the administrative committee "serves as Board of Directors of the **Baptist and Reflector**, developing policies for and directing the editor in the management of the **Baptist and Reflector**, safeguarding the editorial freedom of the editor."

The **Baptist and Reflector** can trace its roots back directly to the beginning of **The Baptist**, which first appeared in January 1835 under the editorship of R. B. C. Howell, then pastor of Nashville's First Baptist Church. Howell's emphasis was cooperation with organized Baptist work.

In 1846 Howell gave the publication to the Baptist

General Association of Tennessee and North Alabama. Howell continued as editor, but the association named J. R. Graves as associate editor — beginning Graves' 47-year relationship to **The Baptist** and its successors.

Graves was named editor in 1848 when Howell took a Richmond, Va., pastorate. Graves chose to emphasize the supremacy of the local church, and challenged the influence of national cooperative Baptist organizations. This led to the beginning of the Landmark movement, which if Graves was not its founder, he was certainly its most outstanding leader.

Howell returned to the pastorate of Nashville's First Baptist Church in 1857 — inaugurating a bitter Howell-Graves controversy which dominated our denomination for decades.

Graves changed the name of the publication to **The Tennessee Baptist**, and it continued to be published in Nashville until that city was captured by the Union Army in 1862. The publication reappeared Feb. 1, 1867, as **The Baptist** with offices in Memphis.

In 1882 the name was again changed to **The Tennessee Baptist**, but when it merged with the **Baptist Gleaner** in 1887, the name again became **The Baptist**. J. B. Moody, who had been editor of the **Baptist Gleaner**, and Graves were listed as co-editors.

Meanwhile, **The Baptist Reflector** was founded in 1874 in Morristown. After undergoing several ownership and locale changes, this publication was moved to Chattanooga in 1881 and combined with **The American Baptist** of that city and the **Baptist Sun** of Rome, Ga. — and was called **The American Baptist Reflector**.

Edgar E. Folk became editor in 1888 and the following year, **The American Baptist Reflector** was combined with **The Baptist**. The first issue of the new **Baptist and Reflector** appeared August 29, 1889, with Folk, Graves, and Moody all listed as editors. O. L. Hailey, Graves' son-in-law, bought out Moody, and served with Folk for two years as co-editor — Graves assuming the role of contributing editor because of declining health.

Folk bought out Hailey in 1891 and served as sole editor and owner until he died in 1917. After several short-term editors and owners, the **Baptist and Reflector** was purchased by the Tennessee Baptist Convention in 1921.

Directed by a convention-elected board, the Tennessee Baptist Press operated the publication until 1959 when during the TBC reorganization, the **Baptist and Reflector** was placed under the Executive Board.

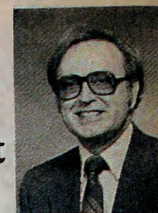
Serving as editors since the TBC purchase have been J. D. Moore (1921-1925); John D. Freeman (1925-1933); O. W. Taylor (1933-1950); Richard N. Owen (1950-1968); James A. Lester (1968-1973); Eura Rich Lannom (acting editor, 1973-1976); and Alvin C. Shackelford since 1976.

Throughout its 147-year history, the purpose of the **Baptist and Reflector** has sought to inform Tennessee Baptists what is going on within our denomination and what is being done through our collective efforts of cooperation. Since we are a democratic organization, it is imperative that Baptists know as much as possible about our activities. We support that old adage, "Tell the truth and trust the people." When there is controversy, both sides must be presented.

Because the editor is not infallible, we place strong emphasis on our "letters to the editor" section, whereby all Baptists have the opportunity to share their opinions. It is our intention to print every controversial letter which meets the requirements printed in our paper each week.

The **Baptist and Reflector** does not belong to the editor, the Executive Board, or even the Tennessee Baptist Convention. In reality, it belongs to all the Baptists of Tennessee. We pledge ourselves to making it your publication.

## Cicero's comment



### By the editor

"Cicero, we did it again!" reported the voice on the telephone.

It was the annual announcement from N. Lister, chairman of the Nominating Committee at Stagnant Quo Baptist Church, that once again they were the first Tennessee church to enlist officers and teachers for the new church year.

"Congratulations," Cicero responded. Modestly, N. Lister replied that it is not really all that hard, if you know how. "Perhaps I could help other churches' Nominating Committees by sharing our procedures."

Cicero allowed that many Nominating Committees are untrained and are often unaware of their strategic task. "Maybe some hints would be helpful."

N. Lister began to list his principles for enlistment.

"First, always assume that everybody who had a job will continue next year. Don't even bother to ask — it is unlikely they will object when the committee brings its report to the church, since this would imply they are admitting to doing a poor job in the past."

Cicero interrupted, "But don't some workers get into a rut?" "Possibly," N. Lister noted. "But it seems to work all right. Dynah Steed has been superintendent of the intermediate department for 41 years! This gives continuity — not having to tell her that she is supposed to be called director of the youth division."

The second principle, according to Lister's list, is to enlist people who cannot perform the assigned task — so they will not feel guilty for failure. "Our new outreach director is Perry Lyles. Since he is an invalid, no one expects him to visit prospects or absentees, so he readily agreed to the task."

The committee's third procedure is to trap... rather, enlist... new church members. "They are unaware what is involved, so you can appeal to their eagerness. Newt Comer will be our Brotherhood director — and he's never even been to a meeting. But with the way our Brotherhood has been operating, he can't hurt it."

"Is there more?" Cicero asked. "Oh, yes," N. Lister recounted. "The fourth principle is to seek out non-regular attenders and give them a job. Our new Sunday School director is Ebb Santee — who hasn't been to Sunday School for seven years. Now that he has the job, he might start coming."

The chairman said the fifth principle is related — enlisting inactive, indifferent members. "Hoot" Carres will be the church training director. "He certainly won't bother the workers! Since he doesn't give a 'hoot,' it is unlikely he will do anything wrong — or otherwise."

Lister said there is only one more principle, which is really a warning. "Avoid giving positions to those who have a special interest or training for that task. They will do a good job and embarrasses the other workers — making it hard to re-enlist them next year!"

"So, that's how you and your committee do it," Cicero observed. "Yes," N. Lister responded. "It sure gives you a sense of pride when you do a job well!"

### CIRCULATION THIS ISSUE — 77,108

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## Personal perspective

By TOM MADDEN  
TBC executive secretary

In Psalm 51:12 we read, "Restore unto me the joy of thy salvation."

As I understand it, David had sinned a grievous sin with Bathsheba. He had sinned against Uriah, against himself, and ultimately against God. This unforgiven sin robbed him of the joy of his salvation.

God wants His children to be filled with rejoicing and joy. Joy is a vital ingredient of the Christian life. In Romans 14:17 we read, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy." In John 15:11 we read, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

There is an abiding joy that comes from being where God wants us to be, and doing what God wants us to do. As I thought about the abundant joy that comes from God, several impressions came to me.

There is a joy that comes from receiving the gospel. I look back across the years to the day when, as a child, I received Christ as my Saviour. I still recall the joy that flooded my soul. I still experience joy when I recall that day.

We experience joy when we fellowship with believers in Christ. One of the blessings of worshipping is the abiding fellowship with believers. A sense of warmth, peace, and joy permeates our souls.

When struggles come and the way becomes difficult, there is a deep sense of joy that comes from knowing God's hand is upon you. I have always felt that our missionaries are some of the happiest, most radiant people I know. I have inquired of them as to the source of their joy. Their answer invariably is, "I know I am where God wants me and that He is with me."

Then again there is a joy that comes to us as we do His work. One of the blessings we get from working with our Lord and witnessing for Him is a sense of inner peace and joy.

Finally, there is a joy that comes in our hearts when we have been communing in prayer with our Lord. I know you join your prayers with mine that we might always have the joy of God's salvation, and should we lose it, that we fervently pray to God that He might restore to us the joy of His salvation.



## World's Fair prayer requests

This week pray...

—for the members of the Baptist Ministries staff, PuppetPeople, Innovators, and WMU team who are completing their service.

—for these choirs who will sing at the Baptist Pavilion: Aug. 27, Pleasant Grove Baptist Church, Coalfield, Tenn.; Aug. 28, Eastwood Baptist Church, Knoxville, Tenn.; Aug. 29, Central Baptist Church of Fountain City, Knoxville.

## 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.

### Falwell claims SBC support

Dear editor:

While idly "program shopping" on my TV, I heard "Southern Baptist Convention" mentioned. To my surprise it was Jerry Falwell extolling what he said was the complete agreement with and support of him and the Moral Majority by the convention, even implying that he had the support of all of us by saying he now has the support of almost 14-million Southern Baptists.

Another surprise! Heretofore, his attitude was vituperative; now we are that "great convention." This is due to the great leadership of Pressler, Patterson, Stanley, Smith, Rogers, and Draper — but Jimmy Allen is in trouble; he will have to change. I could not believe what I was hearing and cannot begin to remember all he said.

I wish there were some way to set the record straight. Falwell has extensive TV and radio coverage. We know that he does not know what he is talking about, but most people do not know this. As the camera panned over the audience, I was amazed to see the congregation react as though they had gained a great victory.

Falwell is a reproach to the church by insisting that everyone accept his morality. 2 Corinthians 5:18-19 says that the church is God's instrument of reconciling man to Himself through Christ. I think this is the church's primary function. I think it would be hard to prove that Christ ever attempted to change a single Roman law. But he did try to change the heart of man by His great love and supreme sacrifice.

I think we as Christians have a program more important than changing the Constitution — Bold Mission Thrust. Let us get with it. God could remove our candlestick.

Lamon B. Keith  
9432 Middlebrook Pike  
Knoxville, TN 37921

### Erroneous accusation

Dear editor:

A fundamentalist political magazine has recently published a totally erroneous accusation that the Radio and Television Commission practiced censorship by eliminating the speech of Vice-president George Bush from video tapes available to the church. In truth, the speeches of all pre-convention and convention speakers including Bush are available in the way Southern Baptists have always had them — on audio tape for \$4.00 per tape. Not one word of Bush's speech has been lost. Hundreds of these tapes have been distributed since the convention and can still be ordered.

Contrary to the article, as all Southern Baptists know, there has never been a "documentary of the events" (of the SBC) to show Baptists who were not able to come a visual record of the event.

No video tape of speakers has ever been provided. Contrary to accusations of political partisanship in that process, no video tape was provided when Jimmy Carter spoke in Atlanta or when Gerald Ford spoke in Dallas or in Norfolk.

The Radio and Television Commission produced a one-hour evangelistic program of the Billy Graham rally for local churches to sponsor in their market. To expedite that process and lower the costs to the churches, all available tape stock was pressed into service including the "outtakes" or materials not used from

the three-hour service. Our sole purpose was to invite the lost to Christ through this effort. We are grateful to God that so far, more than 7,600,000 households have had opportunity to receive the message of Christ through the program and reports have come of many coming to Christ.

I would appreciate your help in setting the record straight.

Jimmy R. Allen  
6350 West Freeway  
Fort Worth, Texas 76150

### Thanks, Southern Baptists

Dear editor:

As a former Vietnam veteran I want to thank Southern Baptists in the United States and abroad.

First, thank you for providing chaplains to the Armed Forces. I met one in Vietnam. He baptized me in the Quang Tri River.

Second, I want to thank you for Baptist churches in America. During my last two years in the service my wife, and I joined one. This church was in North Carolina.

Next, thank you for the seminaries you provide through the Cooperative Program. The New Orleans Baptist Seminary fed my soul for three years. God used these men to reveal Himself to me in a new manner.

Again, thank you for Baptist associations and associational missionaries. Today as a Baptist minister I travel the state of Georgia, working with Vietnam veterans. Thanks to the dedication of these associational missionaries and local pastors, more Vietnam veterans are meeting Jesus Christ.

Thank you, Baptists, for introducing me to the various means of ministries.

If not for you Baptists, I do not know what my life would be like today. But, today I am blessed by God because you gave of your time, self, and money. You really believe the "Great Commission." As a Baptist, I pray we never forget or lose such vision. What a great God we worship. What a great Saviour we accepted. What a great Spirit who transforms us.

Steve Kemp  
65 11th St.  
Atlanta, GA 30309

### Irresponsible criticism

Dear editor:

I am a confused Southern Baptist, having read recent press reports about the Southern Baptist Convention. One church leader is accused of being an alcoholic, when he claims to have taken only one drink of alcohol in his lifetime. Another leader is castigated years after he apologized for having offered a prayer at a brewery. Vague, unsubstantiated charges of heresy are leveled against teachers, suggesting that our educational institutions are corrupt. Charges of vote fraud of convention messengers have been suggested.

Some of these charges have been magnified in local churches. For instance, an evangelist said in a "First" Southern Baptist Church, "Half the preachers of the Southern Baptist Convention drink alcohol," citing as proof the fact he smelled alcohol when he entered a public eating place at a Convention! A pastor of a "First" Southern Baptist Church became eloquent in his

pulpit, criticizing the "idiots in Nashville and in our seminaries."

Our laymen, who generally trust their seminary trained pastors may wonder, from reading press reports, if they are being deceived and if in fact Baptist theological education is in charge of the devil. Where does all of this stop? Who or what is back of it?

If there are "bad apples" among us, let us deal with them in an appropriate, Christian manner. Have some of us become so enamored with the doctrine of the inerrancy of the Bible we cannot accept the spirit of the Bible and its teaching on brotherly love?

Perhaps the time has come to declare a moratorium on irresponsible criticism. Meanwhile, let us "plow corn." Some of Southern Baptists' greatest progress was made during and following the J. Frank Norris controversy in which he accused our leaders of "modernism." Perhaps we made progress then because we used common sense, accepting valid and rejecting invalid criticism.

Gray Evans  
13534 Laguna Vista  
El Cajon, CA 92021

### Appreciates selection

Dear editor:

I want to express my appreciation to all those on the search committee of the Executive Board of the Tennessee Baptist Convention for their selection of Forrest H. (Woody) Watkins as the new director of the evangelism department of the Tennessee Baptist Convention.

I have the utmost respect for and confidence in Woody. He is a Christian gentleman. I believe his knowledge, experience, commitment, and his personality will enable him to fill his new role in an excellent way and to give good, spiritual direction to our evangelism programs in Tennessee over the coming years.

J. W. Bargiol  
P.O. Box 444  
Harriman, TN 37748

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## Cookeville teenager starts church WMU organization

By Johnnie B. McCracken

BIRMINGHAM, Ala. — Karen Copeland, a 16-year-old high school sophomore, has started Woman's Missionary Union at Rocky Point Baptist Church in Cookeville.

Not only did she start the local organization, she is now serving as WMU director and associational Acteens president.

"Last January I talked with some friends who go to another church, and they were telling me about Acteens," she said. "I asked a lot of questions. They explained to me just what the focus of the organization was. It sounded like something our church needed."

Karen visited the meetings a few times, and her enthusiasm grew. Coming from a family that is actively involved in her church, it seemed natural for Karen to follow through and get information to present to her church.

She talked with Wanda Clouse, WMU director for Stone Baptist Association, who encouraged her to promote the development of missions education for her church — including Baptist Women, Acteens, and Girls in Action.

Karen talked with her pastor, Jack Gentry, who had been at Rocky Point Baptist Church less than a year.

"I could see that she was really dedicated, in spite of her youth, and I encouraged her to go ahead," he says.

A meeting was called to inform the women of the church about WMU. Response was favorable. Decisions were made about literature and meeting time for various groups (Baptist Women, Acteens, and Girls in Action).

Karen was asked to be WMU director. She accepted. Her pastor says, "She is really working hard to make this an active part of the church and community."

The first project for the WMU was to organize the first Vacation Bible School that the church had held in five years. All

age groups were involved from pre-schoolers through adults.

This is just the beginning, according to Karen. "I want our main emphasis to be on ministry to the community," she said emphatically, "with special priority on witnessing to the sick and shut-ins."

She sees the focus of the missions organizations as twofold: learning about missions and ministering.

Mrs. Edward Hudson, STARTEAM member in Karen's area, says, "I cannot take credit for the work started at Rocky Point. Karen came to us for information, and we just supplied that. The enthusiasm and determination she felt brought the new WMU into being."

STARTEAM is a select group of 205 women who are making personal contacts with every Southern Baptist church that does not report having WMU. As part of WMU's National Enlargement Plan, a goal has been set of more than 6,000 new WMU organizations by Sept. 30, 1983. To date, more than 1,400 have been started.

Evelyn Blount, National Enlargement Plan director for WMU, SBC, said, "I commend Karen for her enthusiasm and commitment to organize a WMU. She will be an example to churches across our convention. As women see her missions commitment and catch her enthusiasm, I hope they will follow her lead and start new WMU organizations."

—Johnnie B. McCracken is a free-lance writer in Birmingham, Ala.

## Centrifuge changes lives, says youth camp staffer

By David Haywood

TIGERSVILLE, S.C. — Tennessean Emily Tidwell, a four-year Centrifuge youth camp staffer, believes the bottom line of the camp is the lives that are changed.

"The young people come first," she says. "We rejoice with every individual who makes a profession of faith or deepens their relationship with Christ. I'll never forget the first girl I led to Christ."

Miss Tidwell, one of only two persons who has worked in Centrifuge every summer since its inception in 1979, served this summer on the staff at the newest location at North Greenville (S.C.) College. Sponsored by the Sunday School Board's church recreation department, Centrifuge also is held at Ridgecrest (N.C.) and Glorieta (N.M.) conference centers, Mobile College (Ala.), and Hannibal-LaGrange College (Mo.).

"There was a lot of trial and error that first summer, but much of what we tried are concepts and activities we have kept," reflects Miss Tidwell, who works as a head resident at Carson-Newman College, Jefferson City, during the school year.

According to Miss Tidwell, the strength of Centrifuge lies in the fact that it is geared to meet the needs of young people and to minister to the whole person.

"We don't stand back and tell the

youth what to do," she says. "We get out there and show them that Christ is present in every part of our lives."

While Miss Tidwell has met thousands of young people through Centrifuge, her emphasis is still on the individual. "I think when we let numbers become more important than people, then we've lost our reason for being," she says.



**PEOPLE COUNT** — Four-year Centrifuge staffer, Emily Tidwell, believes the week-long youth camps has been successful because of its emphasis on the individual.

## Tennessee

### LEADERSHIP...

Madison Heights Baptist Church, Madison, called Michael E. Goode as minister of music and youth. Goode came to the church from Edgefield Baptist Church, Nashville, where he was minister of music, and has served on the staff of Bluegrass Baptist Church, Hendersonville. He is a graduate of Belmont College, Nashville. John L. Humphrey is the pastor of the church.

Todd Bell accepted a call from Hollywood Hills Baptist Church, Knoxville, to come as its minister of music. Bell, who will begin the position Aug. 29, was formerly minister of music at Waterville Baptist Church, Cleveland. He is a junior at Carson-Newman College, Jefferson City. Billy L. Daniel is the pastor of the church.

Calvary Baptist Church, Dresden, called Warren Sorrell as its interim pastor.

Roger A. Cagle was called by Gearin's Chapel Baptist Church, Greenfield, as interim pastor.

Douglas Harris resigned the pastorate of Carter's Valley Baptist Church, Church Hill, to enter Southern Baptist Theological Seminary, Louisville, Ky.

First Baptist Church, Pocahontas, called former pastor Sam Powah as its interim pastor.

Larry Smith resigned as associate minister of First Baptist Church,

Lewisburg, to enter Southern Baptist Theological Seminary, Louisville, Ky. July 25 was Smith's last service at the church. Paul Woodford is the pastor of the Lewisburg church.

Edgemont Baptist Church, Shelbyville, called J. Harold Stephens as interim pastor.

Doug Brown resigned as minister of youth at Southside Baptist Church, Shelbyville, to attend Union University, Jackson.

Rick Cochran, minister of youth at Ridgeway Baptist Church in Memphis for the past five years, resigned to enter the field of evangelistic music and media. A native of Arkansas, Cochran attended Ouachita Baptist University in Arkadelphia, Ark., and has served churches in Arkansas, Oklahoma, and Tennessee. The pastor at Ridgeway is Livy L. Cope.

Manley Baptist Church, Morristown, called Dick Dillingham as minister of education. Dillingham comes to the church from First Baptist Church, Cleveland, where he was also minister of education. Richard Emmert is the pastor at Manley.

Beacon Baptist Church, Cleveland, accepted the recent resignation of its pastor, David Evans.

Dan McKaig accepted a call from North Etowah Baptist Church, Etowah, to come as minister of music and youth, a position he began July 18. A native of

Chattanooga, he is a graduate of Tennessee Technological University, Cookeville, and Southern Baptist Theological Seminary, Louisville, Ky. The pastor of the church is Donald C. Pharris.

First Baptist Church, Jackson, called Tom Stevens to serve as minister of education, a position he began Aug. 22. Stevens came to the church from Roebuck Park Baptist Church, Birmingham, Ala., where he was minister of education and administration. He has held similar staff positions at Highland Baptist Church, Huntsville, Ala.; Valley View Baptist Church, Louisville, Ky.; and North Dayton Baptist Church, Dayton, Ohio. He is a graduate of the University of Kentucky, Lexington, Ky., and Southern Baptist Theological Seminary, Louisville, Ky., and has attended Southwestern Baptist Theological Seminary, Fort Worth, Tex. R. Trevis Otey is the pastor of the Jackson church.

Carl Creasman accepted a call from North Etowah Baptist Church, Etowah, to serve as minister of preschool and children's work. Creasman began the position July 18 after a stint as interim minister of music and youth for the church. The church's pastor is Donald C. Pharris.

Tommy Marr resigned as pastor of Bethel Baptist Church, Cleveland.

First Baptist Church, Kingston, called Steve Hurt to come as minister of education and activities. Hurt began the position Aug. 16. The church's pastor is Gary Marsh.

### FMB designates Jones to work with students

RICHMOND, Va. — Jerry D. Jones has been named manager of the student section of the Southern Baptist Foreign Mission Board's ministries and deputation department. In this post, Jones will assist college and pre-college students committed to foreign missions and will coordinate furloughing missionaries in ministering to and counseling with these students.

### Ralph Bray succumbs

Ralph Bray, former chaplain at Western Mental Health Institute in Bolivar, died last month in Memphis' Baptist Hospital after an extended bout with cancer. He was 58 years old.

Bray was the first full-time Baptist Student Union director at Union University, Jackson. He was previously a pastor of churches in Oakfield, Bethel, and Westover, and has served churches in Louisiana and Mississippi.

A native of Waynesboro, Bray was a graduate of Union University and New Orleans (La.) Baptist Theological Seminary. He is survived by his widow, Anne, a son, Steve, and three grandchildren.

Oct 11-12 Day MIDDLE EAST Dec 19-10 Day "CHRISTMAS  
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Oct 15-9 Day MEXICO CITY  
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# Knoxville deaf choir signs at World's Fair concert

By Paula Casteel

KNOXVILLE (BP) — An hour late and soaking wet from a violent thunder-shower, the senior high choir from First Baptist Church, Plainview, Tex., sang at the 1982 World's Fair to most unusual accompaniment.

The 35-member chorus was accompanied by Signs of the Spirit, a 10-member deaf choir from First Baptist Church, Knoxville. The two groups sang and signed at the Baptist Pavilion in the first concert of its kind at the fair.

The Texas choir traveled from Plainview to Memphis, hoping to arrive in Knoxville in time to rehearse with Signs of the Spirit. But because of a six-hour delay when the bus broke down, the singers did not arrive until the early morning hours on the day of the performance. They crammed in one 7 a.m. practice with Signs of the Spirit before heading to the fair in the midst of pouring rain.

The two choirs had never met but there was a common bond between them.

Ron Etheredge, director of the Plainview choir, came up with the idea of the combined performance after seeing his daughter and her husband perform with Signs of the Spirit in Knoxville. Rhonda and Robert Hickerson, who are deaf, became involved in the group and in First Baptist Church's deaf ministry after moving to Knoxville following graduation from Harrison-Chilhowee Baptist Academy in nearby Seymour.

Signs of the Spirit, organized three

years ago, includes eight members who are deaf and cannot hear music. It took a lot of hard work for the two groups to combine efforts, said Gaynell Seale, director of Signs of the Spirit.

"We worked from a tape of the (Plainview) choir to learn the rhythms and tempos," she explained. Ron and Kay Etheredge visited Knoxville in the spring to work out a lot of the problems, she added.

Since signing to music is a form of choreography, Signs of the Spirit had to watch Seale closely and follow her movements exactly. They also had to memorize the words and sign language for each song.

It took a month of weekly rehearsals to learn one song, Seale estimated.

The 35 members of the Plainview choir learned a lot from the experience since most of the choir members had no previous contact with the deaf, Etheredge said.

One exception was Craig Etheredge who joined his sister Ronda in a one-voice duet. Craig sang while Ronda signed beside him.

The two concerts at the Baptist Pavilion at the World's Fair were only a part of the Plainview choir's nine-day tour. While in Knoxville they also performed with Signs of the Spirit in several churches, a shopping mall, and Lakeshore Mental Health Hospital.

The choir was one of 145 Baptist groups selected to perform at the Baptist Pavilion through October.



**UNUSUAL INVITATION** — Two young campers at Neal's Landing get an invitation to day camp from Eileen Campbell (left) and Brian Pritt, members of Cumberland Baptist Church, Knoxville.

## Backyard mission focuses on World's Fair campers

By Patti Stephenson

KNOXVILLE (BP) — While 20 teenagers in jeans and rainbow-striped shirts clustered before row after row of recreation vehicles nestled at Neal's Landing Campground, lightning flashed across the evening sky.

"Folks, we're going to try to sing before the rain starts," a short stocky man shouted into a bullhorn, seeking to be heard above the crashing thunder. Almost on cue, lightning flashed and the swollen clouds burst with rain. As the Cumberland Baptist Church singers scrambled to their tents, the Knoxville church's Associate Pastor Ed Neely whooped with laughter. "That's got to be our shortest concert ever," he quipped.

Fortunately they had other chances because Cumberland's three-week stint was part of an effort during the 1982 World's Fair to provide a Baptist witness to visitors from around the world. Nearly 50 similar teams have been scheduled to minister in 18 Knoxville area campgrounds during the fair's six-month run.

Cumberland's approach was unusual because it was not a one-night stand, but a three-week commitment to reach campers at Neal's Landing Campground.

When Neely heard of plans to convert the Neal family farm into a 780-space "full-service" campground, he asked owner Tim Neal for permission to provide ministries for campers.

Neal, a member of Bell Avenue Baptist Church, Knoxville, set aside a wooded spot for mission teams to pitch their tents and built a small stage on a hillside for concerts. Cumberland volunteers cleared brush and hauled away stumps.

Once the campground was ready, Cumberland youth, dressed in canary-yellow shirts, held day camps for children every morning. To gather a crowd two teens dressed as clowns rode through the campground on a multi-colored golf cart. A few children came in swimsuits after curiosity coaxed them out of the pool.

With paper-sack puppets, several Cumberland volunteers performed the story of the Good Samaritan from behind an overturned picnic table. After songs and a snack, the youngsters scampered back to play. One little girl with long black braids stopped to show off her hand-made puppet to her parents.

Each afternoon, campers circled the registration office like a wagon train. Up and down the gravel roads, families surrounded by bicycles, lawn chairs, portable TVs, and barbecue grills sat relaxing and nursing sunburns after a day of sightseeing.

Fanning out, Cumberland team members greeted vacationers and invited them to their evening concert and campfire service. At night, the sound of loud lively music lured campers to the services. As the young singers performed pop Christian songs, the small crowd of campers clapped and tapped their toes to the beat.

During a break, the team moved through the crowd, shaking hands and collecting names and hometowns. One man, with a northern accent, admitted he did not know much about Southern Baptists but enjoyed the service. "People should just come hear these kids and see if they like it," he said.

The key to Cumberland's success has been preparation and practice, explained Doug Houston, director of off-site programs for Baptist Ministries at the World's Fair and a Home Mission Board semester missionary. Houston has led 47 orientation sessions for incoming teams and has spotted problems with some groups who came "just to have a good time at the World's Fair."

He has seen best results from teams that spent a week or longer on the job, as opposed to one-stop "firecracker" tours. "You get better results when you concentrate on forming in-depth relationships," he stressed.

That seems to have been Cumberland's formula. This summer, they also held beach camps in Florida and will return to Portland, Maine, for a second year to hold day camps for inner-city children. "We got hundreds of cards last Christmas from kids in Maine, and our young people correspond regularly with them," Neely recalled.

Houston said he hopes more churches like Cumberland will continue campground ministries long after the World's Fair ends. "These summer groups have laid good groundwork for a steady ministry built into the local church," he observed. "Many churches here have helped with housing volunteers and raising money, but it's hard to get excited about a mission trip to your own community."

## CHURCHES...

Bennington Park Baptist Church, Memphis, dedicated the third unit of a six-building expansion program June 27. The new building contains church offices, classrooms, a kitchen, and a 300-capacity dining facility which can be converted for youth activities, additional classroom space, or assemblies. The pastor of the church is J. Paul Palmer.

The members of Homestead Baptist Church, Crossville, voted to sponsor a mission south of Crossville near Lake Tansi. Plans have already begun to build the first unit of the facility, with worship services scheduled to begin at the site within two months. Houston Inman is the pastor of the Homestead church.

## PEOPLE...

Mr. and Mrs. Robert W. Norris celebrated their 50th wedding anniversary Aug. 15. The couple are members of First Baptist Church, Clarksville, where John David Laida is the pastor.

Persia Baptist Church, Rogersville, recently ordained Don Shellabarger and Charles Hix as deacons. The pastor of the church is Billy Ray Courtney.

Roseberry Baptist Church, Mascot, ordained Ralph McGee to the ministry Aug. 22. The church's pastor is Ken Binlever.

An Aug. 8 reception held at First Baptist Church, Humboldt, Mr. and Mrs. C. Watson on their 50th wedding an-

niversary. The couple are members of the church, where W. Darrell Clarke is the pastor.

Mr. and Mrs. S. B. Paris celebrated their 50th wedding anniversary Aug. 15. The Parises are members of Lincova Hills Baptist Church, Nashville. Leslie M. Huff is the church's pastor.

James Shepard was ordained to the ministry July 25 by First Baptist Church, Clarksville. The pastor of the church is John David Laida.

Mr. and Mrs. Frank Bogan were honored Aug. 22 on the occasion of their 50th wedding anniversary. The Bogans are members of Beverly Hills Baptist Church, Memphis, where John L. Bedford is the pastor.

## REVIVALS...

A series of revival services at Providence Baptist Church, McMinnville, ended Aug. 1, the 126th anniversary of the church. The services resulted in eight professions of faith, five new members by letter, and 50 rededications. Earl Taylor was the revival evangelist; Lester S. Flatt is the church's pastor.

Jim Yarborough led Mount Moriah Baptist Church, Obion, in a recent revival, which resulted in one profession of faith.

First Baptist Church, Troy, was led in revival by Evangelist Wade Clemmons. Bill Irvin, pastor of the church, reported 18 professions of faith and 58 rededications.



## Interpretation

### "High Noon"

By Herschel H. Hobbs

"It was about the sixth hour" (John 4:6).

Some years ago "High Noon" was the title of a classic movie. It featured a gun battle at that hour — to the death. Our text introduces another battle of wits and wills — to life.

What does John mean by the "sixth hour?" It depends upon whether he was using Jewish or Roman time. If the former, it meant noon. If the latter, it meant six o'clock in the evening. Some see him using the latter, others the former. The Jews figured the time of day from 6 a.m. or about sunrise. Officially the Romans figured it from midnight to midnight. However, one has pointed out that on Roman sundials, noon is marked VI.

There is one problem to see John using

Jewish time. Mark 15:25, using Jewish time, says that Jesus' crucifixion began at the third hour or 9 a.m. John 19:14 says that it was the sixth hour when Jesus was on trial before Pilate. Roman courts would use official Roman time. This would mean 6 a.m. It seems that at this point John used official Roman time to pinpoint the time when Pilate sentenced Jesus to die. Three hours later, according to Mark, he was nailed to the cross.

Otherwise, due to the Jewish nature of his Gospel, I see John using Jewish time. This would correspond to the noon hour of Roman sundials. So the sixth hour at Jacob's well would be noon.

Marcus Dods points out two reasons for holding to noon rather than to 6 p.m. The disciples were not preparing for night lodging, but had gone for food for a meal (v. 8). Also at 6 p.m., other women would have been at the well for water. Because of her reputation, this woman came at noon to avoid the others (v. 18).

But the primary point is not the time but the situation. A needy soul met the Saviour and He supplied her need.

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## WMU leaders hear Sample, Hunt

RIDGECREST, N.C.(BP)— Leadership in missions will only become possible when Christians recognize God's call to serve as a personal call according to Dorothy Sample, national president of Woman's Missionary Union.

Addressing about 2,200 WMU leaders at Ridgecrest, Mrs. Sample said, "If God is calling us to make a new commitment let's not respond with 'Why me'." She urged the women to face the challenge of God's call to service head-on.

"Many times we fear to respond because we fear what God will do with us if we give Him all potential," she said, telling the women they should allow God's spirit to stir up their spiritual gifts.

### Harrison Chilhowee names new coach

SEYMOUR — Scott Weathersby, a former assistant coach at Roane State Community College, has been named basketball coach at Harrison Chilhowee Baptist Academy, effective Sept. 7.

Weathersby, a graduate of East Tennessee State University, Johnson City, is currently working toward a masters degree in physical education at the University of Tennessee in Knoxville.

The new Harrison Chilhowee coach began his coaching career as associate basketball coach at Shadowlawn Middle School in Memphis.

He will replace Coach Lester McCarter, who retired at the end of the 1981-82 school year after having coached football, basketball, and baseball for the academy for 27 years.

A good way for women to discover their spiritual gifts is to ask themselves the questions: What do I like to do? What do I do well? What do people frequently ask me to do?, she explained. "God has given us gifts and He wants us to return them to Him. When we do He will multiply them." However, she cautioned women not to become so involved with leadership roles that they forget to minister to people they come in contact with each day. "Jesus was on His way to Jerusalem to die when He stopped to minister to Zacchaeus, a little man up a tree," Mrs. Sample concluded. "Let's not just teach missions, let's live it." Alma Hunt, former executive secretary of WMU, told the women, "There is no more rewarding investment of life than in missions and missions education."

Miss Hunt, 72, admonished older women, "There never comes a time when we can fold our hands and not participate. Our job is to keep working and to encourage the young."

### Stanfield to retire from NOBTS faculty

NEW ORLEANS (BP)— V. L. Stanfield, professor of preaching at New Orleans Baptist Theological Seminary for 23 years, has retired from more than 45 years of preaching and teaching preaching.

He plans to continue short-term preaching/teaching assignments such as workshops, pulpit supply opportunities, and interim pastorates.

Stanfield came to New Orleans in 1959 after 13 years at Southern Baptist Theological Seminary in Louisville, Ky. He is the author of six books and numerous articles in encyclopedias, theological journals, religious magazines, and denominational publications.

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Dr. John Hash



## TENNESSEE BAPTIST

# Children's Homes

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EXECUTIVE DIRECTOR/TREASURER  
EVANS B. BOWEN

Summer vacations are fast coming to an end for all our boys and girls at TBCH. We can hear moans and groans on all our campuses as the time draws near for swimming pools to close and school rooms to open. But we have



EVANS B. BOWEN enjoyed good times during these summer months. Now it is time to pick up the school books and dig in.

In the next few weeks, most of the sixty-eight associations will be meeting across the state. It is our plan to have a representative from TBCH in each association if requested. However, some associations request only one person to represent the State Convention. This time gives us the opportunity to share with you the work of your Child Care Ministry. We look forward to this time!

We promised to keep you informed on the progress of our battle with IRS and Form 990. When you do not read anything in this column about form 990, you may be assured there are no new developments. The process is slow and expensive but the principle is too precious to fold our hands and remain passive. Many of you have expressed your interest and concern and we will do our best to keep you fully informed.

The Johnson City Satellite Home is now ready to receive children. We have just this week gotten the last problem resolved with the sewer. The Superintendent has informed me that children will be placed there very soon. The houseparents are anxiously awaiting the arrival of their children.

We have had many groups to visit the various campuses during the past few weeks. You are always welcome and we encourage you to include the Children's Homes in your itinerary. Senior adult groups are always interested in seeing the work that is being done for dependent and neglected children. As you plan your trip, a phone call or letter will help the Superintendent to be ready for your arrival.

Thank you for your prayerful support.

## JERRY CLOWER VISITS FRANKLIN CAMPUS

Jerry Clower, Country Comedian and Baptist layman, from Yazoo City, Mississippi, visited the Franklin Campus on July 19. Meeting in the activities building at noon, Clower gave each one of the children a cap. The Baptist layman brought ice cream along with the caps and made sure each child received both.

Clower told the assembled gallery that one of the reasons he knew he was a Christian was because he loved them. Clower chatted with the children, giving autographs and bear hugs.

## BASIC FACTS ABOUT TBCH

Your Tennessee Baptist Child Care Ministry, Tennessee Baptist Children's Homes, Inc., is an institution of the Tennessee Baptist Convention. As an institution, it is governed by a Board of Trustees, 27 in number, who are elected by the Tennessee Baptist Convention and are responsible to the convention. The work of the

Children's Homes is administered by an Executive Director-Treasurer elected by the Board of Trustees and responsible to them. The ministry of the Children's Homes is administered through the Children's Homes Central Office in the Executive Board Building of the Tennessee Baptist Convention, at Brentwood.

There are four campuses of Children's Homes. They are, West Tennessee Baptist Children's Home in Memphis, Middle Tennessee Baptist Children's Home in Franklin, East Tennessee Baptist Children's Home in Chattanooga, and the Min-Tom Campus in Chattanooga. There is also a Satellite Home of the East Tennessee Home, located in Johnson City, Tennessee.

Each campus is administered by a Superintendent and Staff responsible to the Executive Director-Treasurer.

Each campus is structured according to the cottage concept, with each cottage having houseparents that care for eight to ten children. In addition to on campus care, Tennessee Baptist Children's Homes, Inc. offer the following services: Foster Care, Adoptive Care, Mother's Aid, Counseling (children/families), Continuing Education, Emergency Shelter, Crises Intervention, Referral, and Maternity Care.

This year your Child Care Ministry cared for a total of 531 children. Tennessee Baptist Children's Homes, Inc. receives its income through the Cooperative Program (38.5%), the Annual Mother's Day Offering (27.5%), Wills and Estates (3.6%), Child Support

(3.4%), Church and Church groups (10.3%), Memorial Gifts (2%), Other (14.7%). TBCH is the only truly benevolent institution of the Tennessee Baptist Convention; it charges no fees for its services (except adoption).

Your Child Care Ministry is one of the greatest Mission endeavors you can participate in.

## SPOTLIGHT ON... OUR SUPERINTENDENTS

Charged with the responsibility of running the campuses, supervising the staff, making decisions, having the responsibility for the care of all of the children, and supervising the physical plant, being the superintendent of a Baptist Children's Home Campus is a busy responsibility. But along with the concept of the business and supervisory responsibilities, being a superintendent is a vital and important ministry. It carries a responsibility of seeking to insure the moral and spiritual climate of the campus. So, for their dedicated service, this month we spotlight the three superintendents of our Children's Homes. They are: Rev. Burl McMillan, East Tennessee Baptist Children's Home, and Min-Tom Home, Chattanooga; Rev. Keith Wilson, West Tennessee Baptist Children's Home, Memphis; and Rev. John Ashby, Middle Tennessee Baptist Children's Home, Franklin.

Tennessee Baptist Children's Homes, Inc. is proud of the outstanding job being done by our superintendents. These three superintendents and their staffs have together been responsible this year for the direct care of 531 children in our campus care and other programs. Each of our superintendents is an experienced pastor, knowledgeable in Child Care Ministries and committed to the highest standards of child care. They are committed to the highest Christian principles and values. Their primary interest is in the child and the child's physical, mental, emotional and spiritual welfare. It is significant that this year twenty-seven children in our care on the campuses received Jesus as Saviour. We salute our superintendents.

## ASSOCIATE EXECUTIVE DIRECTOR

Being a part of what God is doing through your Child Care Ministry as Tennessee Baptists is a wonderful privilege for all Baptists in Tennessee. What a marvelous ministry it is to be a part of a ministry that cares for the physical, emotional, mental, and spiritual needs of over five-hundred homeless and neglected children each year through Tennessee Baptist Children's Homes, Inc.



God is blessing the work of TBCH. To know that 27 precious children in the care of TBCH received Christ as Saviour this year makes all the work, all the support, all the giving worthwhile. But just to see a child that might never have had a chance to begin to grow and develop, learn and be productive, adopt a Christian life-style, learn what it is to live in a Christian family atmosphere, be exposed to and taught the moral values that are so necessary to a sane and productive life, all make your Child Care Ministry worthwhile.

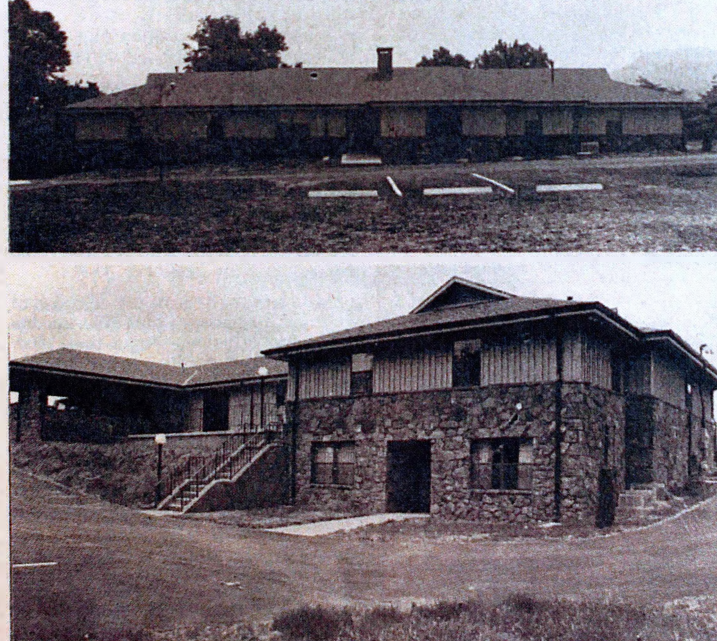
I believe that such a tremendous mission ministry was born in the mind of God and given to Tennessee Baptists to carry out. God has provided the plan by which we operate, and by laying the needs on the hearts of churches and individuals, He has also provided the support for this ministry and will continue to do so. Has He laid it upon your heart? Is He laying it upon your heart? Perhaps your individual gift might well make the difference in whether a homeless child will be cared for this year. Continue to give, continue to pray that God's will might be done in the lives of children. Give and Pray that their needs might be met. Born in the mind of God, and given to Tennessee Baptists to carry out, it is one of our greatest commands from God.

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Pictured above is the new upper East Tennessee Satellite Home, opened July 25 in Johnson City. The top picture is a view of the front, and the bottom picture is a view of the back.



## BIBLE BOOK SERIES

Lesson for Aug. 29

# Personal thanksgiving

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

Basic Passages: Psalms 18; 66; 92

Focal Passage: Psalms 18:1-6, 16-18, 20; 66:13-20

A craving for life has always brought people into the presence of Jesus Christ. Once they have found the depth of life that He offers, they experience a strange source of joy that nothing else in this world can offer.

David the king found great joy in his relationship to the living God. In Psalm 18 he expresses a deep personal thanks for the joy God has brought into his life.

The most common mistake a man can make is to assume that life and joy are found in selfishly pursuing them. This tragic error is made by many Christians.

There is a danger in the current trend of constantly checking our spiritual pulse beat. Living the Christian life is much more than some perpetual self-identity crisis. Anything self-centered is self-defeating, even a self-centered spirituality.

What did Jesus say? "He who would find his life, must lose it." We will never find the joy of life by grasping, but by emptying ourselves to God.

**Joy is knowing God hears us**

In vv. 1-6 David reveals one source of his joy — the fact that God responded to him when he was in real trouble. He has made a fixed resolution to abide in a most intimate union with God. Therefore, he finds God to be a rock fortress. Just as when dwelling among the crags and mountains of Judea, David had escaped the malice of Saul.

Modern believers can find security in God from the strife of tongues, the fury of competition, and the drain of fatigue. Our Rock is firm.

David draws some painful comparisons to illustrate his plight. "Sorrows of death" or waves of death are torrents of ungodliness which threatened to swamp all faith. Even the slayer of Goliath shrinks. From all sides the hell-hounds barked furiously. The metaphor in v. 5 could mean he was bound like a malefactor for execution, overwhelmed like a shipwrecked mariner, surrounded and standing at bay like a hunted deer, or captured in a net like a trembling bird.

Where is the joy? The great miracle comes to pass: God Himself appears in

David's adversity, to rescue him. Every believer can have this joy.

**Joy is knowing the awesome presence of God**

In vv. 7-15 David describes the coming down of God from heaven. It is hard to communicate to someone else your dramatic experience with God. It is even harder for us to interpret the actual experience David describes in poetical language.

The earth reeled and rocked. Even the foundations of the mountains trembled. The awesome majesty and might of God brought cosmic catastrophes. From the cloudy sky which bowed down to the earth, God descended in a storm, riding on a cherub which served as His chariot. The terrible artillery of heaven was discharged. It seems there are allusions to Israel's deliverance at the Red Sea and to the Sinai experience. It is all meant to bear witness to the truth that the people of God owe their existence to the saving grace of God.

**Joy is knowing God delivers**

In v. 16 the mighty God delivers David like another Moses drawn from the water. It is not the fact that it is the king who is rescued but that it is God who saves him which gives this psalm its powerful pathos.

God comes to the aid of those who cry for help from the depths of human helplessness. Jesus had that purpose when He came to earth. He stated it in terms like this: "I am come to seek and to save that which was lost. I am come that you might have life and have it more abundantly."

**Joy is knowing God's power**

In vv. 28-33 David describes the kind of power God put into his life. God lights his lamp, that is, God bestows upon him new vitality so that the darkness of his affliction gives way to renewed joy in life and a new zest for God. He is no longer harassed by the anxious concern for mere survival. God bestows upon him irresistible strength and swiftness.

By making God the subject of all these verses, he testifies to the fact that without God he would be nothing. We can find that God's power will fill us too. This is the real joy of life.

**Joy is giving thanks to God for all His blessings**

The psalmist ends with a great personal thanksgiving in vv. 46-50. This man found God to be a good, powerful, loving God. We can find God to be the source of joy in our lives if we are willing to live by faith and be where the action of life is.



Gup-ton

# Silas and Titus

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

## UNIFORM LESSON SERIES

Lesson for Aug. 29

Basic Passages: Acts 15:22, 30-41; 17:1-15; 2 Corinthians 7:2-16; 8:1-6, 16-24; Titus

Focal Passages: Acts 15:22, 30-34; 2 Corinthians 8:16-24

I once heard an unforgettable sermon about Epaphroditus, the Philippians' messenger to the imprisoned Paul (Philippians 2:25ff). The title of the sermon was "Serving in the shadows."

This title could as easily have been applied to a great number of associates who, from time to time, aided Paul in his ministry. In our focal passages, four such aides of Paul are mentioned — two by name and two anonymously (2 Corinthians 8:18, 22). We can pay due tribute only to those whose names we know, Silas and Titus.

**Silas (Acts 15:22, 30-34)**

The background for the introduction of Silas is the Jerusalem Conference (Acts 15). This conference was convened to resolve the "circumcision issue" that grew out of Paul's first missionary journey.

"Was circumcision (or Jewishness) essential to salvation?" The church conference concurred with Paul's preaching and practice that it was not.

James, the brother of Jesus, proposed that a letter be sent to the Gentile churches informing them of the church's concurrence with this teaching and urging the Gentile converts to avoid dietary and moral practices that their Jewish brothers would find offensive.

Silas then entered the story, becoming postman, prophet, peacemaker, and perseverer.

1. Postman (Acts 15:22, 30-31). Someone was needed to carry the letter to the Gentile churches. It seemed best not to send the letter by Paul and Barnabas as they went because (1) they had been involved in the controversy and (2) the Jerusalem church wanted some of their own number to represent their position. This was especially true since presumably their position had earlier been misrepresented (Acts 15:1).

Silas was one of two Jerusalemites appointed to deliver the letter. These men were no mere mercenary dispatchers. They represented the best of the growing openness in the Jerusalem church toward the non-Jewish world. Perhaps their mission included participation in the reading of the letter to the gathered assembly and in the rejoicing that came as a result of the letter (vv. 30-31).

2. Prophet (Acts 15:32). Because of the gifts of prophecy which Silas and his travelling companion, Judas, possessed, they had a second calling to discharge to the Antioch church. They delivered not only a written message from their church, but also a spoken message from their Lord. Prophecy was among the foremost gifts possessed within the early church (2 Corinthians 15:1-5).

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3. Peacemaker (Acts 15:33). To bring a letter that silences controversy is to make peace. It is a tribute to the success of their peacemaking venture that when Silas and Judas were sent away at the end of their mission, "they were let go in peace." Concerning men like Silas, Jesus said, "Blessed are the peacemakers, for they shall see God" (Matthew 5:9).

4. Perseverer (Acts 15:34). This verse is not found in some ancient manuscripts, but it is in accordance with what we otherwise know about Silas. When they were let go after the delivery of the letter and their prophetic messages "it pleased Silas to abide there still." He persevered in his ministry to the people to the extent of going a second mile. Silas showed a loyalty that surpassed that of Judas when he chose to go beyond the call of duty and stay at Antioch.

Perhaps it was this quality of perseverance as well as his prophetic gifts that led Paul to choose him as a missionary traveller (Acts 15:40ff) and that led Peter to choose him also as a later associate (1 Peter 5:12. Silvanus is the same as Silas).

**Titus (2 Corinthians 8:16-24)**

After collecting an offering among the Gentile churches for the famine-stricken believers in Judea, Paul sent Titus from Macedonia along with two unnamed accomplices to the Corinth church, presumably the place where this letter was written. Two commendable features of Titus surface in this passage.

1. Pastor (2 Corinthians 8:16-17). The pastoral side of Titus can be seen here. A good pastor is distinguished by the possession of a certain kind of heart, a heart of "earnest care" that God gives to those who oversee a flock. Paul acknowledges that Titus has a care for the Corinthians that matches his own (v. 16). He has accepted the mission not only because he was charged to do so but because he wanted to (v. 17).

The same pastoral spirit is reflected when Titus shares the same comfort (2 Corinthians 7:6-7) and joy (2 Corinthians 7:13) that Paul does at the well-being of the Corinthians. Knowing this about Titus helps us to understand what a fortunate choice he must have been later on as the bishop (pastor) of the church at Crete (a Mediterranean island). In this position he received a letter from Paul, the aging apostle — the letter in the New Testament that bears his name.

2. Partner (2 Corinthians 8:18-24). Although a person of excellent pastoral gifts in his own right, Titus also worked well as a partner with others who shared those same gifts. This is a fortunate combination in any Christian servant.

Paul speaks of him as "my partner and fellow-helper concerning you" (v. 23). Paul thus chooses to send him on this important venture. His partnership is also reflected in his being "teamed up" with two other associates (vv. 18, 27) whose names we do not know. Together they will represent Paul in the collection of this gift from Corinth, thus allaying the fears of Paul and of the Corinthians concerning any possible mismanagement of the funds which any untrusting soul among them may suspect (vv. 18-23). By establishing this confidence, Paul can be uninhibited in his forthright appeal for a generous participation in the offering from them (v. 24).

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# LIFE AND WORK SERIES

## Lesson for Aug. 29

# Sarah - faith that trusts

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

Basic Passages: Genesis 17:15 to 18:15; 21:1-7; Isaiah 51:1-2; Hebrews 11:11-12  
Focal Passages: Genesis 17:15-17, 19; 21:1-2, 6-7; Isaiah 51:1-2; Hebrews 11:11

One recent Friday night, I saw the Dodgers beat the Braves twice. The most distinguished fans present were Jimmy, Rosalyn, and Lillian Carter. I got to meet and shake hands with our former president.

Rosalyn Carter looked just like always. But there was one difference. She is no longer the first lady. She is the former first lady.

Sarah was the first lady of faith. Are you a person of faith, or are you a "former" person of faith?

Faith in God constitutes our only hope. Only He can provide us with eternal securities.

How can we be a 20th century person of faith? What does it require of us?

### We must believe in God

Faith necessitates an important object. Too often we make the subject more important. God was the one who caused Sarah to have faith. She did not have faith in herself. She had faith in God.

Notice the number of times God says "I" in Genesis 17: "I am" (v.1), "I will" (v.2), "I made" (v.3), "I will" (v.6), "I will" (v.7), "I will" (v.8), "I will" (v.16).

When Moses was in doubt, God said, "Tell them the great 'I am' has sent you." When the people were in doubt, Jesus gave the seven great "I am" sayings in John.

What faith do you have in God? Is it active or passive? Is it intellectual and/or emotional?

Blondin, the sensational high-wire artist, used to thrill audiences by walking across Niagara Falls on a wire. He caused a great sensation one day by announcing that he would push a man across in a wheelbarrow the next day.

On the streets of Niagara was a preacher named Ruth, who freely expressed his belief that it would be done.

At one such outburst, Blondin came by. "Mr. Ruth, I've been looking for you; I want you to be that man." Ruth disappeared in a hurry!

God wants us to believe and act on our belief in what He can do.

### We must wait on God

Abraham and Sarah waited years after God gave them His promise. Abraham was 75 when God first spoke

(Genesis 12:4). Sarah was 65. When Abraham was 90, the promise was repeated (17:1). Again when Abraham was 100 and Sarah was 90, God gave them the promise (17:17).

So often we give up on God. If He does not act in 15 minutes or at least 15 weeks, we quit believing.

When the Panama Canal was dug, they had a slogan: "The difficult we do immediately - the impossible takes a little longer." God always takes a little longer to act. We must wait.

Dan Waits, a college graduate, lost his job. For 15 months he did menial tasks, providing him with only a small income.

"But God provided my every need," he said. "Just when my need was the greatest, something would come in the mail. When I moved, I had several who wanted my mail box. During the 15 months' wait I grew more than the previous 15 years of my life."

### We must rejoice with God

When God first told Abraham about a child, he laughed (17:17). When Sarah heard it, she laughed (18:12). But when the child was born, Sarah really laughed (21:6).

What is your response to God's promise? Recently, a man in our church shared with us his and his wife's concern when the doctor said he feared their expected baby's head was too large. But that day the reports indicated all was normal!

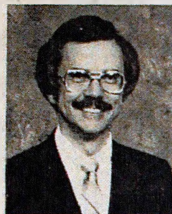
There was a hush throughout the

house! I thought the people would break out in applause. It would have been to applaud God. "Great things He hath taught us, great things He hath done."

Bob Benson has written a book, *Listen to the Laughter*. He tells of the memories the walls have stored as they listened to the happy times in their home.

When your nest is empty, there is no more racket, but neither is there any more rejoicing.

Let us rejoice in God. Let us celebrate. Those who believe in God and wait on God will rejoice with God.



Songer

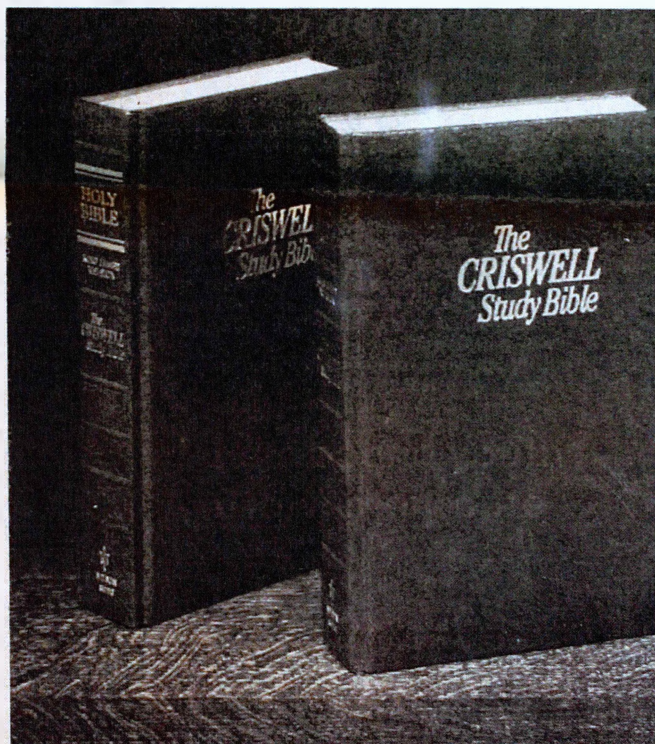
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# 'Father Paul' risks life to win a few battles

By Mike Chute

ST. LOUIS (BP) — Out on the street Paul Sasser is known as "Father Paul." He jokingly says there is nothing "priestly" about him, yet admits, "Father Paul can get some things done that Mr. Sasser can't."

Working as minister of Christian concern for St. Louis' Third Baptist Church has cost Sasser a lot. It has cost him a personal life, cost him his marriage through divorce, and nearly cost him his life. But Sasser has never stopped to count the cost.

"That's part of the risk you take if you are about what you say you're about," the Southern Baptist minister said. The "street-wise" veteran of 16 years lives with the constant reminder that his life is

not his own — it is always in God's hands. But one June night in 1971 even Father Paul could not cope with the rage that is sometimes unleashed out on the street. That night — while trying to help someone he thought was in need — Sasser was "pistol whipped" and shot, at close range, through the stomach. A main artery was bruised, many vital organs hit. He is still deaf in one ear and has severe headaches from the whipping.

"I wasn't supposed to survive that one," Sasser related. "There is something yet God wants me to do. Whatever it is, I'm still going for it."

An incident last April brought back memories. It was closing time for the Third Baptist Church Service Center when a man pulled a gun on Sasser. But

this time he wrestled it away.

He survived so that two weeks later another guy could "come down on me with a two-by-four." However, another man "stepped in and took much of the blow. That's a good feeling," Sasser said, to know that someone cares.

But whether it is trying to talk a knife out of someone's hands, "turning the other cheek" to verbal abuse, or lying in a hospital expecting to die, Sasser said: "Those are just the risks that are part of my commitment. I don't question it. I never have. I've never said, 'Why me, Lord?' Who I am is in light of my commitment to God. I cannot do otherwise."

He does not smoke or drink, use street language, have long hair, or wear grubby clothes — he does not do any of those things some say are needed to reach street people. He is a living example that you do not have to "become one of them" to minister to them. "They accept me just the way I am," Sasser said. "They know I believe in what I'm doing. That's enough."

He treats everyone as a person of value and he does not do anything special for anyone, yet, in reality, does something special for everyone. "I can't promise you anything, but I'll do what I can to help you," Sasser tells those who come through the door of the Service Center, most without a job, hungry, needing clothes and, probably most important, a shoulder to lean on.

And this minister does not expect anything in return. He leaves that aspect to the Holy Spirit. Armed with the Bible and Christian love, he counsels men trying to straighten out their lives. But any responses from them are voluntary.

"We don't force anyone through a 'religious experience' in order to get food or clothes," Sasser explained, a hint of anger in his voice. "I don't believe in that." In his experience that approach "means nothing to the men — it's just a way to get down to the soup quicker."

Sasser does not take the term "Christian witness" lightly. He actually lives in this inner-city area and knows the community.

This "community" is really Sasser's family. Anytime someone needs him, he is available. Everyone knows where he lives. There is an open invitation — a place to sleep, to get a meal, to watch TV, to just talk. And yes, a place to find out more about Jesus Christ.

He sees hurt and frustration and anger that not many Southern Baptists are seeing. "At best we are a drop-in referral center" for that kind of help, Sasser concluded, emotionally. Yet Sasser and his volunteer team — all members of Third Baptist Church — seemingly remain undaunted. There is Kathleen Francis, Ray

Jones, Marie Ward, and Blanche Elkins who help wash, mend, and sort clothing, gather food and counsel. There is also Ernest Wingfield, a black, who gives each and every morning to the Service Center.

Most times it seems that God "sends the dirtiest ones our way," said Sasser. "But we just don't smell those smells, or hear those words, or I guess, really see how nasty it is. We really don't pay much attention to appearance. We don't see black or white, brown or yellow; we see people."

The secret to this ministry probably lies in a simple quote from Sasser: "I treat each one differently. Each one is a unique child of God. I can't put everyone in the same bag."

Perhaps that is why many of the street battles waged around Third Baptist Church are being won.

—Adapted from the Word and Way, state paper of the Missouri Baptist Convention. Chute is a student at Midwestern Baptist Theological Seminary and former Word and Way associate editor.

## Music still flows in veins of 75-year-old Hines Sims

RIDGECREST, N.C. — Hines Sims will be 75 years old in September, but his appearance and activities would not lead anyone to believe he was born the year Ridgecrest Baptist Conference Center was founded.

Retired from the Sunday School Board's church music department since 1970, Sims served as secretary of the church music department for 18 years.

He had been recruited by B. B. McKinney in 1946 to begin a music education program for Southern Baptists. The Church Musician, one of a number of publications designed to support such an effort had been started in 1950, and "we were just getting music weeks started at Ridgecrest," Sims recalls, when McKinney died following an automobile accident after the 1952 Ridgecrest conference.

Today, 30 years after his election to lead the SBC music program, Sims lives on Florida's west coast at Shalimar, near Fort Walton Beach. Fishing and golf are among his chief interests, though he also leads music clinics and serves as interim minister of music for various churches.

"There were no such creatures as ministers of music when McKinney and I were working together," he said during Church Music Leadership Conference this summer.

Sims said he is "impressed with the tremendous growth" of the music program over the years. "In 1944 the convention passed a motion for the Sunday School Board to put into effect a music program for churches that would do what Sunday School and church training did," he said.

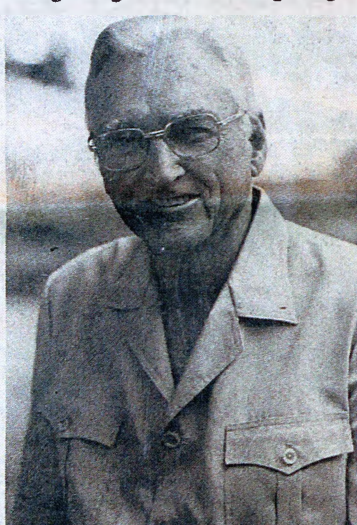
"Today we have fully-graded music opportunities for preschoolers through senior adults — a system of choirs, instrumental groups, and ensembles — with curriculum to support all of it."

Of senior adult choirs and musicals, a recent development within the convention, Sims says they are "a natural outgrowth of the whole program ... that are coming out wonderfully across the convention. It does give senior adults a time together to have a good time in an activity they enjoy. Music can be recreation in itself."

The major contribution of Sims' administration, the development of graded choral activities and curriculum materials, "helped churches to develop their own musical families," he feels. In an effort to "cover the whole field of need in the church," Sims led the church music department to provide materials to help persons learn how to read music,

how to sing, and how to lead music. There were even courses for pastors to use in teaching about music in the Scriptures, he said.

"Now not everyone sings," Sims said, "but I think they all have an appreciation for music. One of the reasons some persons don't sing is that they didn't sing as children. I hope to see that change through the generations coming along."



**MUSIC MAN** — Hines Sims, who retired from the Sunday School Board's church music department in 1970, shared his views of church music at a recent music conference at Ridgecrest.

## Police raid construction crew

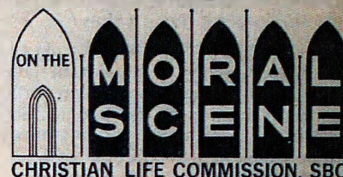
BOLINGBROOK, Ill. (BP) — When 15 laymen from the Saks Baptist Church of Anniston, Ala., volunteered to give a week's service to the Alpha Baptist Church in Bolingbrook, Ill., they hardly expected to have a run-in with the local police.

They came to this northern Illinois city at their own expense to renovate an old 7-Eleven store for church use and bedded down in the store for their first night's sleep. About 2:00 a.m. local police, on a routine check of business establishments, saw the out-of-state vans parked nearby and burst in on the sleeping visitors with spotlights and drawn guns. Discovering the mistake, one of the policemen remarked, "I just can't believe it!"

The Alpha Baptist Church, a black congregation affiliated with the Illinois Baptist State Association, has been meeting in a public school building. When they had a chance to buy the former store building, the need for assistance was relayed to the Saks Baptist Church.

Alpha Baptist Church furnished the materials, but the Alabama laymen brought their own tools and donated their labor.

Not only did the volunteers completely renovate the interior with new carpeting, insulation, drywall, and partitions — they also put a steeple on top to give the former retail-outlet building a "churchy" look!



### ECONOMY AND HEALTH —

"Economic hard times dramatically increase the risk of injuries and physical as well as mental illness — and the increase is greatest among the middle class, says a study.... 'If an economist says the unemployment figures only have impacts on your pocketbook and your savings account, he's lying through his teeth. It has impacts on your health and your behavior,' said Ray Catalano, an urban planner at the University of California-Irvine.... 'What we found was that people who experienced undesirable job and financial events have about twice the risk of being ill or injured as people who don't experience those events. And they have two and a half times the risk of having some psychological disorder,' Catalano said." (THE TENNESSEAN, 7/10/82)

### RACIAL DISCRIMINATION STUDY —

"A new study has found that a clear, pervasive pattern of racial discrimination has marked the American union movement since the merger of the American Federation of Labor and the Congress of Industrial Organizations in 1955 and, in many cases, that it continues today. That conclusion appears in a study by Herbert Hill, professor of Afro-American studies and industrial relations at the University of Wisconsin-Madison, in the spring issue of The Journal of Intergroup Relations.... In the study, 'The A.F.C.-C.I.O. and the Black Worker: Twenty-Five Years After the Merger,' Hill said, 'Despite the formal declaration of a nondiscriminatory policy, the merged labor federation did not initiate internal changes on racial practices. On the contrary, the A.F.L.-C.I.O. and its affiliates repeatedly resisted pressure to eliminate racial discrimination.' Hill's conclusions were rejected by Bill Pollard, director of the A.F.L.-C.I.O.'s civil rights department. Pollard said that Hill was blind to extensive change that had occurred in practices involving minority and women workers.... Hill said that, as a result of court action, the labor movement had made a 'minimal, strategic accommodation with the requirements of the law.' " (NEW YORK TIMES, 6/6/82)