

Baptist and Reflector

Vol. 148/No. 35/September 1, 1982

News journal of Tennessee Baptist Convention

Pastors urged to expand ministry, goals

More than 250 Tennessee Baptist pastors were urged to examine their goals, their ministry, and their church's growth during the 26th annual Pastors' Retreat last week at Camp Carson, Newport.

William Hinson, pastor of First Baptist Church, New Orleans, La., served as camp pastor, emphasizing in his eight messages the importance of a pastor evaluating his life and ministry.

"Our settings are different, but God's Word is the same," Hinson said. The pastor must answer such questions as "Where am I going? Who am I trying to please? and What is my purpose?"

Basing his messages on Philippians 4:11, 13, Hinson highlighted the phrases, "I have learned; I can do ... through Christ." The New Orleans pastor said, "God has given you a canvas to paint your life on. The brush is your will, and the paint is your God-given abilities."

Hinson urged pastor to write out specific goals for their own lives and their ministry. "The Holy Spirit can tell you what to do five months from now, as surely as He can tell you what to do five minutes from now," he emphasized. "Indistinct goals always create ineffective behavior."

He said training deals with "how," while motivation deals with getting people to do what they know how to do.

In evaluating the life of a pastor, "be happy with who you are because of who God is," Hinson said.

D. L. Lowrie, pastor of First Baptist Church, Lubbock, Tex., was the Bible teacher at last week's retreat, using 1 Peter for his messages. First Peter will be the 1983 January Bible Study in Southern Baptist churches.

Lowrie, a native of Tennessee, said the epistle was written to teach and to encourage pilgrim strangers, which readily apply to today's Christians. "First Peter focuses on what salvation must mean in the daily life, with admonitions

on holy living, reverence, love, personal growth, and submission."

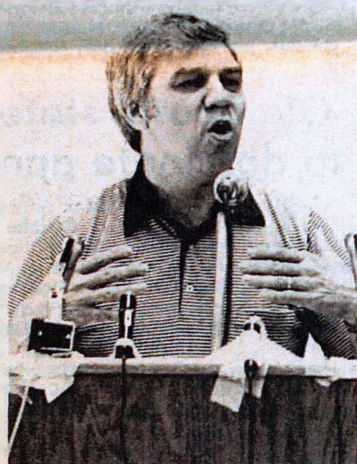
Lowrie noted, "Preachers have a hard time loving one another. If revival ever comes to Southern Baptists, preachers are going to have to learn to love one another."

Noting the importance of the Bible, he said, "God's people ought to have an appetite for God's Word — not to know the Bible, but to know God."

Ralph Stone, pastor of Two Rivers Baptist Church in Nashville, spoke twice on the minister's role in dealing with crises. "The Christian life is a life of warfare and self-discipline. God must break us to make us," Stone said.

The Nashville pastor challenged Christian television programs which emphasize that the Christian life is one of unbroken joy and success. "They have replaced the cross with Cadillacs," he observed.

"Pastors must develop empathy,"



D. L. Lowrie — leads Bible study

Stone said. "Except for sin, sorrow is life's most serious problem."

Much of Stone's messages dealt with practical ministry to people in crisis.

Ron Lewis, a church growth specialist, noted that most of a church's new members come by baptizing church members' children, baptisms of individuals who are already Christians and members of other denominations, and by transfer of letters from other Baptist churches — with very few baptisms of unchurched "pagans."

Lewis cited a recent poll of Southern Baptists which indicated that 78 percent of the pastors said the winning of the world was our first priority, while only 11 percent of the lay people chose that as the first priority. "We have lost the growth mind," he commented.

"In the average church 98 percent of the time, effort, and local funds are committed to inner growth, rather than reaching the unchurched," Lewis said.

He said a church growth support system must include complete records, an expandable organization, trained workers, adequate space, intense visita-

tion, sufficient money, and prayer. "There are no growing churches that are not praying churches."

Other speakers at the five-day retreat were Forrest Watkins, director-elect, TBC evangelism department; Ralph Cordell, director of missions for Campbell County Baptist Association; Orvind Dangeau, TBC Cooperative Program and stewardship promotion director; Grady Miller, pastor of Fairview Baptist Tabernacle, Sweetwater; Omer Painter, pastor of North Cleveland Baptist Church, Cleveland; Vern Powers, TBC protection plans director; and Jonas Stewart, executive secretary of the Tennessee Baptist Foundation.

Richard Bradford of Lewisville, Tex., directed the music, with his wife serving as pianist.

Afternoon recreation activities were directed by Archie Fendley, minister of recreation for Knoxville's Central Baptist Church of Bearden.

The Pastors' Retreat was directed by L. R. Baumgartner, director of the TBC missions department, who is serving as interim director of evangelism.

Draper adds 'balance' to pro-Israel rally

By Norman Jameson

DALLAS (BP) — Southern Baptist Convention President Jimmy Draper appeared a reluctant groomsman at a marriage of religion and politics performed by a fundamentalist independent pastor Aug. 28 at a "Night to Honor Israel" rally.

John Hagee, pastor of the affluent, independent Church of Castle Hills in northwest San Antonio, presented Draper, as "one of America's foremost religious leaders" and presented a plaque recognizing Draper's Godly leadership in bringing together Jews and Christians in America.

Draper, however, disclaimed Hagee's intimation that Draper spoke for 13-million Southern Baptists, the nation's largest Protestant body, saying "I can only speak for myself."

Obviously conscious of Baptist-Jewish tensions the past two years, Draper delicately picked his way through to a statement supporting Israel and reaffirming the Arab nations as nations blessed of God.

"Although we have theological and political differences, Christians join Jews and people everywhere wanting peace for the world and especially for our friends in the Middle East," Draper said.

He recounted God's promise recorded in Genesis 17 to bless Ishmael from whom the Arab nations descended and said the Arab nations have become great as God promised. "But God's covenant,"

said Draper, "He made with Isaac and ultimately Israel."

"As Bible believing Christians we need to recognize and reaffirm the right of Israel to exist with defined borders and in peace with a unified Jerusalem," Draper said to resounding applause.

But throughout Hagee's passionate rhetoric condemning everyone from CBS to "Russia's paid gangsters, the PLO," to that "jackel Arafat," Draper applauded only occasionally with the fervent crowd of 500 but never enthusiastically. At the end of Hagee's address, when the crowd rose to its feet, Draper remained conspicuously seated on stage.

Richard Fogel, chairman of the Anti-Defamation League's Dallas regional board, stayed seated on Draper's right. The other dozen stage personalities stood, including Gen. Moshe Gidron, consulate general of Israel at Houston.

Draper said his remaining seated was not consciously defiant and really had no meaning.

The rally was "much too hip hip hooray for political Israel," Draper said, explaining he was uncomfortable with the likely perception of his presence. "In some quarters my presence will be seen as supporting everything that happens in Israel."

In retrospect, Draper said he felt he would refuse any future request to participate in similar events but said once he realized the rally's political implications, "backing out at the last minute would have sent the wrong message to American Jews."

Baptist teams in Paraguay battle flood's devastation

ALBERDI, Paraguay (BP) — With water topping homes, businesses, and almost every recognizable landmark, Southern Baptist missionaries, Paraguayan Baptists, and employees from Baptist hospital, Asuncion, rowed through what used to be the main streets of Alberdi, offering food, medical help, and spiritual care.

Flood victims, many afraid to leave businesses and homes, lived in improvised plastic shelters on rooftops. More than three feet of water inundated the town and makeshift pumps strained to hold back the brown waters of the Paraguay River.

Six Baptist workers went to Acevedo Cue, an isolated high ground area where grass thatch shelters housed 300 people.

They distributed food and medical supplies.

"So far I've moved five times seeking refuge from the water," one Paraguayan told the Baptists.

Utility poles extending two and three feet above the water were the principal landmarks channeling canoe and boat traffic.

Paraguayan Baptist home missionary Juan Valiente coordinated the relief effort. During one day's work, Southern Baptist Missionary Physician Tom Kent saw 130 patients. After a worship service 25 people accepted Christ as Saviour.

Relief funds were provided by the Evangelical Baptist Convention of Paraguay and the Southern Baptist Foreign Mission Board.

Bennett offers perspective on public education crisis

GLORIETA, N.M. (BP)— The common perception that the quality of public education has seriously declined is an exaggeration, participants at a Southern Baptist Christian Life Commission conference were told.

"There is definitely a crisis in public education," said G. Willis Bennett, director of graduate studies at Southern Baptist Theological Seminary in Louisville, Ky., "but the quality of public education has not lowered as much as public perception would lead us to believe."

Bennett traced the present crisis to the nation's passing of the National Defense Education Act following Russia's launching of Sputnik. "We focused on technology and had high expectations for public education," he said. "Now that these high expectations haven't been met we perceive public education as woefully inadequate."

"Media representatives have contributed to this perception by highly publicizing and overemphasizing the negative aspects of public education."

Bennett said decreasing enrollment, a contributing factor to the actual crisis in public education, is a result not only of higher enrollment in private schools but also the population change.

"Decreasing enrollment has an

adverse economic effect on schools," he said. "It means some schools have to close and some teachers have to be laid off, and the media cover more stories like these than the more positive ones."

Bennett said enrollment will continue to decrease because there are fewer school-age children now than when schools were built for the "baby boom" population.

"The consolidation of schools into fewer schools and larger schools has contributed to the public's perception of the education crisis because most individuals prefer to keep the 'community school' open even if there are legitimate reasons not to do so," he said.

Even though 90 percent of the nation's children are in public schools, Bennett said, enrollment in private schools is accelerating. "Parents want more 'character education' in school for their children but do not perceive they are receiving it," he explained. "A private school can be selective in its enrollment and can somewhat order its environment." But a public school "is more pluralistic and each individual is accepted and valued regardless of race, economic status, or personal handicap."

Bennett feels Christians need to get rid of unfounded assumptions about public education and get the facts.

"The church can help improve the quality of education by providing interaction between the members and the local schools," he explained. "A church can have teacher appreciation days for which students can invite their teachers to church for a special service and they can promote school programs and functions when appropriate rather than competing for the same time. A church can also relate to a community school to provide needed support services such as tutoring to discourage dropouts and furnishing clothing and supplies for those in need."

Churches can also be "leaven for good" in conflicts over consolidation and school busing. "Anything an educator does is going to displease somebody," Bennett said. "We are saved from total disillusionment if we recognize that the public schools reflect American democracy with all its pluralism and elements of contradiction."

According to Bennett, public schools are uniquely qualified to help children prepare to live in our pluralistic society. Particularly for Southern Baptists, but for all other Americans as well, free public education is an indispensable investment for the future, an investment which must not now be abandoned, he concluded.



THE LEE CASTRO FAMILY — Mr. and Mrs. Lee Castro and Lee Castro Jr.

Language Ministries Conference to feature Crumpler, Castros

The fifth annual Language Ministries Conference, Sept. 30 through Oct. 1 at the Tennessee Baptist Convention building in Brentwood, will feature Frank Crumpler, director of the Evangelism Division of the Home Mission Board, as Bible study leader, and the Lee Castro family, music evangelists from Mt. Juliet, as music leaders.

The conference, which begins Sept. 30 at 1:30 p.m. and ends at noon on Oct. 1, will focus on language ministries, international outreach, ethnic evangelism, and refugee resettlement. The Thursday evening session also will include an international banquet for registered participants.

While attendance at the banquet will be limited, Ruben Canas, language consultant for the Tennessee Baptist Convention, urged local church members who work in language ministries, international outreach, or refugee resettlement to attend the other sessions of the conference.

The Castro family, members of First Baptist Church, Mt. Juliet, includes Mr. and Mrs. Lee Castro and their son, Lee Jr.

Other conference participants include Bill Banks, Bible Teaching Division, Baptist Sunday School Board, Nashville; John Chung, pastor of the Korean Baptist Church of Chattanooga; Eugene Cotey, pastor of First Baptist Church, Murfreesboro; Donoso Escobar, refugee resettlement consultant, Home Mission Board, Atlanta, Ga.; Alcides Guajardo, Bible Teaching Division, Sunday School Board; Ho Kil Kahng, pastor of the Korean Baptist Mission, Belmont Heights Baptist Church, Nashville; and James Kellum, Asian catalytic missionary, Shelby County Baptist Association, Memphis.

Others are Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, Brentwood; Elias Pantoja, Hispanic catalytic missionary, Temple Baptist Church, Memphis; David Peach, director of Baptist Ministries to the World's Fair Inc., Knoxville; Barry Vincent, coordinator of ministries to internationals, Nashville Baptist Association; and Forrest Watkins, director-elect of the evangelism department of the Tennessee Baptist Convention.

Timing 'saves' Gene Garrison

EL PASO, Tex. (BP)— Gene Garrison never got off the ground — a circumstance which possibly saved the life of the pastor of First Baptist Church in Oklahoma City and second vice-president of the 13.8-million member Southern Baptist Convention.

Garrison had been the guest speaker for both services of the centennial celebration of First Baptist Church, El Paso Aug. 22, but he woke up at 4 a.m. Monday feeling ill. "I just thought I had the flu or some kind of virus so we went ahead to the airport and got ready to go back home," he said in a telephone interview from Sun Towers Medical Center in El Paso.

As the 11 a.m. flight taxied into position to take off, Garrison hyperventilated the pilot turned the plane around and went back to the terminal where an ambulance rushed the pastor to the hospital.

The first EKG indicated a heart attack and Garrison's blood pressure was 190/150.

"I have hypertension anyway and the doctors thought at first I had had a major heart attack," Garrison explained. But his own early morning diagnosis had been accurate — at least to some extent. "The doctor said I had a virus, his words were a 'real mean virus,' that cut off the oxygen to my heart and produced a schematic coronary — something that makes the EKG schematic read like a coronary when there hasn't been one," he explained.

Tests the next two days showed no signs of heart damage and 48 hours after stopping the flight just before takeoff, Garrison and his wife Martha planned to catch another plane for Oklahoma City. He is very aware of what could have happened if he had hyperventilated 20 or 30 minutes later while the plane was flying over the unpopulated stretches of west Texas.

"It could have been a bad scene," he admitted. "I'm glad the Lord was taking care of me."

'Old South' states continue to dominate annual SBC meeting

NASHVILLE (BP)— A near record number of messengers from 46 states, Washington, D.C., and Puerto Rico registered at the annual Southern Baptist Convention meeting in New Orleans in June, but the numerical strength continued to reside in the states of the 'Old South.'

Lee Porter, registration secretary for the convention, reported 20,456 registered messengers for the gathering, second only to the 22,872 at the 1978 convention in Atlanta. "And we actually registered more people on-site in New Orleans because in Atlanta we pre-registered 5,005 — something we don't do anymore," Porter said.

But with the 1983 convention scheduled

for Pittsburgh, it is interesting that Porter's figures show that six states provided more than half of the messengers in New Orleans, 10 states accounted for more than three-fourths of the number, and more than 90 percent of the messengers came from only 14 states.

Texas (2,633 messengers for 12.87 percent of the total), Louisiana (1,676 and 8.19), Georgia (1,642 and 8.03), North Carolina (1,630 and 7.97), Alabama (1,586 and 7.75), and Mississippi (1,500 and 7.33) combined for 52.15 percent of the total number of messengers.

When the totals from Tennessee (1,438 and 7.03), Florida (1,137 and 5.56), South Carolina (1,131 and 5.53), and Kentucky (1,110 and 5.43) are added, the top 10 states had 75.69 percent of the votes. The messengers from Virginia (974 and 4.76), Missouri (724 and 3.54), Oklahoma (688 and 3.36), and Arkansas (667 and 3.26) up that amount to 90.6 percent.

On the other hand Alaska, Delaware, Iowa, Minnesota, Montana, New Hampshire, Puerto Rico, Rhode Island, and Wisconsin were represented by fewer than 10 messengers while Idaho, Maine, North Dakota, and Vermont did not have any voting representatives.

Porter also conducted a sampling to determine how the messengers were distributed among churches. His projection reveals 6,818 churches represented by an average of three messengers per church — up from the 2.5 in recent years. The maximum number of messengers (10) were registered by 322 churches while 4,989 churches were represented by one or two messengers.

'It's a coup, not the bamboo'

By Robert O'Brien

NAIROBI, Kenya (BP)— Roy Brent awoke at 4:30 a.m. that fateful Sunday. He strained his ears. Was that the crackle of gunfire he heard?

But Brent dismissed that notion. "It's just the bamboo Milt Ertelt told us about," he thought groggily as he dropped back to sleep.

Ertelt, a fellow Southern Baptist missionary in Nairobi, had not wanted the Brents to worry when they moved into the apartment beneath him and his wife, Charlotte. "There's a place down the road which loads and unloads bamboo," Ertelt had explained. "When they drop the bamboo poles they sound like gunshots."

About 6:30 a.m., Brent's wife, Dena, urged him, "Wake up. I hear gunshots." "Go back to sleep," Brent replied. "It's just the bamboo."

So they blissfully slept on as dissident elements of the Kenya Air Force tried unsuccessfully on Aug. 1, 1982, to overthrow the government of Kenya President Daniel Arap Moi.

A couple of hours later the Brents listened dumbfounded to Ertelt who had rushed down to report that what they had heard was a coup — not bamboo.



MAKING PLANS — Barbara Wilkinson (left) of Old Hickory recently attended a writers' conference at Woman's Missionary Union headquarters in Birmingham. Ala. Mrs. Wilkinson, a curriculum writer for *Aware* and *Discovery* magazines, discusses plans with Barbara Massey, editor of the magazines.

Senate recesses before vote on school prayer, abortion

WASHINGTON (BP)— A week-long flurry of Senate activity on abortion and school prayer measures underscored the divisiveness of these social issues but provided little indication they will be approved during this session of Congress.

The debate's focal point prior to Congress' adjournment for a Labor Day break was the Senate floor where Sen. Jesse Helms of North Carolina offered amendments on abortion and school prayer to the pending debt ceiling bill — a "must pass" piece of legislation Congress has to clear by Sept. 30 to keep the government in operation.

But Helms' proposals ran into stout resistance from a pair of Republican colleagues, Lowell P. Weicker of Connecticut and Bob Packwood of Oregon, who initiated a filibuster and predicted the volatile issues were going nowhere in this session of Congress.

Helms' school prayer amendment would strip the Supreme Court and lower federal courts of jurisdiction in school prayer cases. His abortion rider declares the Supreme Court "erred" in its controversial 1973 abortion decision and contains a number of restrictions on abortion. It would permanently bar federal agencies from performing abortions and the use of federal funds to pay for abortions except to save the life of the mother.

In addition to the effort to derail the Helms proposals by filibuster, Weicker and Sen. Max S. Baucus, of Utah, offered a pair of amendments which underscore the role of federal courts in enforcing the Constitution. In the only thing close to a test vote thus far in the debate, a Helms motion to table the Weicker amendment was rejected, 59-38.

With Weicker and Packwood vowing to prevent a vote on the Helms amendments, the only thing certain is that abortion will be the topic of debate when the Senate returns Sept. 8.

Then, majority leader Howard H. Baker Jr. of Tennessee plans to temporarily leave the debt ceiling bill to consider a Constitutional amendment on abortion sponsored by Sen. Orrin G. Hatch of Utah, under what he hopes will be an eight-hour debate limit. The Hatch amendment would require a two-thirds vote to clear the Senate.

On Sept. 9 the Senate will vote on a cloture motion Baker filed to limit the debate on the Helms abortion amend-

ment. Helms will have to muster 60 votes to end the filibuster. Exactly how the dispute over abortion and school prayer will be resolved remains uncertain, but with less than 20 legislative days to complete all its work by the anticipated Oct. 2 adjournment date, the Senate will be under pressure to act quickly. In addition to clearing the debt ceiling measure, appropriations legislation must be passed to fund federal government spending for the fiscal year beginning Oct. 1.

Other legislation pushed by New Right groups was the subject of Senate committee action prior to adjournment. The Finance Committee, unable to resolve differences over anti-discrimination provisions in the tuition tax credit bill pushed by President Reagan, failed in three tries to clear the measure for floor action.

On another school prayer front, the Senate Judiciary Committee resumed hearings on President Reagan's proposed Constitutional amendment on school prayer. But given the school prayer debate already pending on the Senate floor as well as the near impossible odds against action this year in the House of Representatives, the amendment's backers may have to shoot for next year.

Jimmy Allen to speak at Union convocation

JACKSON — Jimmy R. Allen, president of the Southern Baptist Radio and Television Commission, Fort Worth, Tex., will be the speaker for Union University's Convocation Sept. 10.

The service, which will formally open the college's 158th academic year, will begin at 10 a.m. in the George M. Savage Memorial Chapel.

Since 1980, Allen has served as president of the Radio-TV Commission, the world's largest producer of religious programming for broadcasting on public service time.

Allen, a former president of the Southern Baptist Convention, also serves as president of the American Christian Television System. This new network for satellite transmission of daily television programming to the nations is being formed with applications for low-power television stations, cable channels, and satellite receiver dishes at churches.

SBC moderates initiate unity move with Draper

By Wilmer C. Fields

NASHVILLE (BP)— Southern Baptist Convention President James T. Draper Jr., spent four hours discussing the need for unity within the denomination with four leaders of a "moderate" group which had opposed his election to office.

Draper characterized the meeting as "open and positive, a constructive first step" toward reconciling factions in the Baptist body.

The Aug. 23 meeting was initiated by Bill Sherman of Nashville; Cecil Sherman of Asheville, N.C.; Edwin F. Perry of Louisville, Ky., and M. Vernon Davis of Alexandria, Va., as spokesmen for moderates, to find acceptable ways to depoliticize the convention presidency as a means of restoring Southern Baptist harmony.

The moderates see in a group whose watchword is "inerrancy" of the Bible an attempt to take over the SBC agencies and institutions through the appointive powers of the convention president. The "inerrantists" generally supported Draper for convention president while the moderates mostly backed Duke K. McCall of Louisville, Ky. Draper was elected at New Orleans in June by a vote of 8,331 to 6,292.

Those present for the Nashville discussions said their purposes were to find ways to end "the annual political contest for the office of the president," strengthen the office for spiritual rather than political leadership, support Draper as a healing influence in the convention, and channel Southern Baptist energies into more important Christian causes, especially the denomination's program of expansion in missions and evangelism, Bold Mission Thrust.

Bill Sherman described the meeting as marked by openness, fairness, and integrity, qualities necessary for resolving the conflict.

"We're hopeful," Sherman said. "President Draper showed an open spirit and a good attitude. As Winston Churchill once said about the United Nations, it's better to jaw, jaw, jaw than to war, war, war."

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, who also was present in the meeting said, "I am grateful this meeting has taken place. It should lead to good results, especially in Bold Mission Thrust."

John Sullivan of Shreveport, La., SBC first vice-president, also was a participant in the meeting. He said after the meeting, "We understand each other. We are together in principle. We simply have to work out the strategy, the details of how to achieve harmony in our midst."

The group, all pastors except Bennett, declined to release details of specific proposals discussed. Draper said he already had been thinking about some of the approaches considered.

Draper plans to study the proposals further, talk with the group again, consult others, and said he likely would have a public statement on these matters during his message to the fall meeting of the SBC Executive Committee in Nashville Sept. 20-22.

"Not any of us want to keep on fighting," Draper told Baptist Press. "There are some positive steps yet to come. I want to pray and think about these matters. In a few weeks I want to sit down with these men again. I feel positive about the time we have had together. Our discussions have been warm and friendly."

Cecil Sherman said, "I take hope from this meeting. Jimmy Draper is living up to what he said he wanted to be and do. If this continues, trust will build. Only the extremes, right and left, who prefer to divide us, will object to this kind of effort. I take heart!"

Davis said following the meeting, "I hope President Draper will continue to talk about reconciliation and community with all groups and that people will accept him at his word. I hope that his presidency will be a healing one."

Perry said, "I believe a process for peace and vital Christian fellowship has begun here today. We hope and pray it will continue."

BSSB plans satellite seminar to focus growth emphasis

NASHVILLE (BP)— A nationwide satellite seminar to introduce the Adult Sunday School Growth Emphasis to 9,000 persons in about 90 cities will be telecast at noon (EST) Oct. 26, according to officials at the Southern Baptist Sunday School Board.

Using the Holiday Inn Satellite Network (Hi-Net), a one-hour program will be beamed to sessions in major cities in 24 states.

A local pastor, minister of education, or associational or state Sunday School leader will serve as host and seminar director at each location.

Larry Shotwell, supervisor of the adult program section in the board's Sunday School department, said the live portions of the program will be presented from a Nashville studio. The program will feature Sunday School Department Director Harry Piland, Shotwell, other adult Sunday School consultants, and videotaped interviews with church leaders.

"The purpose of the seminar is to make churches aware of the tremendous

need for giving priority to adult growth in the 8.5 by '85 emphasis (an effort to increase SBC Sunday School enrollment to 8.5-million by Sept. 30, 1985)," said Shotwell.

"The use of satellite technology for this seminar also will serve as a pilot test for some of the kinds of programs we plan to make available through Baptist TelNet (a satellite network to churches to be launched by the board in 1984)," said Ralph McIntyre, director of the Bible teaching division.

The seminar program will include the introduction of "Powerpacket for an Adult Class," a concept and materials "to cause adults to witness to unsaved adults across our nation." The Powerpacket will be used in the television program and copies will be distributed to participants at each location.

Shotwell said selected locations will have two-way communication capability to enable participants to ask questions during the program.

Shotwell said locations and local directors will be announced in September.

EDITORIAL

Your opportunity to say 'Yes' to service

There is a bank which advertises with the slogan, "Give us the opportunity to say YES."

This time of the church year, many members are given the opportunity to say "Yes" to service for their churches and for the Lord. Officers of various church organizations and church nominating committees are earnestly and prayerfully seeking those with interest, desire, and willingness to assume important positions of service during the coming church year.

Unfortunately, some church members have determined years ago that the answer to any such question will be "No."

May we urge you to give thorough and prayerful consideration to any opportunities that might be offered?

As you do, there are several aspects that might enter into your decision.

ABILITY. Too often, we respond, "I can't do it."

FINAL JUDGE AND KING



CIRCULATION THIS ISSUE — 76,920

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Established 1835

Post Office Box 347, Brentwood, TN 37027
Telephone: (615) 373-2255

Published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$5.55 individual; clubs of ten or more, \$5.25; church budget, 9.0¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

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

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

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

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How do you really know? Could it be that this response is not based on ability to do the task, but on unwillingness to use your abilities?

God has given to each of His creations some talents, resources, and abilities. Please never belittle God's gifts by saying such things as, "He didn't give me anything." The Scriptures clearly teach that God expects us to use what He has given for His glory.

Maybe we put too much emphasis on the word "ability," forgetting there are other words involved.

AVAILABILITY. Are you available for service to God or have you allowed other priorities to rob you of your opportunities to serve Him? Some Christians refuse to make themselves available to God, forgetting that the role of a servant is always to be available for the desires of the master.

DEPENDABILITY. Related to availability, dependability carries with it the willingness to be faithful. Can your Lord and your church depend on you to fulfill an offered task?

It is important that those who accept a responsibility are conscientious in performing that obligation. Regardless of your talents and natural abilities, anyone can be dependable. It is basically a matter of being serious about your relationship to responsibility.

EXCITABILITY. Sometimes church members are not asked to take a position because they seem to be void of the ability of being aroused into a state of excitement about a task. Certainly, church leaders are looking for workers who have enthusiasm about service. If you can be excited about a responsibility, you can overcome other deficiencies by inspiring others to be involved with you.

There are doubtlessly many Christians who are never asked to serve because they are unwilling or unable to be excited about service.

PLEASURABILITY. Closely related to excitability, we would include pleasurable — which is the ability to derive delight or joy from a task. Too often we look on church jobs as only a duty or obligation, when these are opportunities to bring us inward joy and delight. We have missed the meaningful line from a song which reminds us, "The service of Jesus, true pleasure affords."

When someone approaches you about a task in your church, consider the genuine pleasure and joy this can bring if you give yourself to that responsibility.

DURABILITY. There are perhaps other "abilities" we could add to the list, however we will close with durability.

In a day when so many things wear out or become obsolete, church members must be durable in their service. Many do not want a long-term task, yet often this type of responsibility brings the most personal growth. Do not accept a responsibility with the attitude that you intend to "drop out" at the first opportunity. Determine that you will give your best as long as you are needed.

We do not mean that you should never change positions of service, but each change should come because of a new need or because of added opportunities.

If your church and God's kingdom are to increase, it will be because responsible church members are serious about service. Our answer to a call to service, if possible, should be like Isaiah, "Here am I; send me."

Pray that God will use you and the abilities He has given you.

Be alert to opportunities that are around you.

Offer yourself to your church leaders, but do not be offended if you are asked to serve in a "lesser" position. There is no great or small task in God's kingdom.

And, get to work!

Cicero's comment



By the editor

I was drinking a can of lemonade, when I noted the ingredients clearly stated, "Contains no lemon juice."

I once bought a 1976 Ford Granada, which had its main claim to fame — according to the advertisements — that it looks like a Mercedes, but costs considerably less.

The birch paneling in my family room is not birch or even wood — but plastic made to look like something it is not.

Look at the ingredients of nearly everything we eat and you will find that these contain artificial color and artificial flavoring.

We live in an "imitation" world.

I was really surprised several months ago when my wife came home from the grocery store with "imitation margarine" — when we already knew that margarine was imitation butter. That's sort of like having an imitation of an imitation!

In our "plastic world" we have grown to expect manufacturers to use inferior materials to make products look, taste, or perform like something they are not. And, supposedly this makes items cheaper to purchase.

In my younger days we used to "plike" (translated: "play-like").

I saved my money from my paper route to buy a baseball glove with Johnny Pesky's name on it — assuming this would cause me to "plike" the Boston Red Sox's third baseman.

We kids spent many hours in a chinaberry tree in our side yard, which to us became a B-25 as we acted out Ted Lawson's Thirty Seconds Over Tokyo.

I guess our society is fascinated with our attempts to make substitutes appear to be the real thing.

My Bible (with its "imitation" leather cover) quotes Paul as writing, "Be imitators of me, just as I also am of Christ" (1 Corinthians 11:1 NASV).

That worried me. Are we as Christians to be hypocrites, pretending to be cheap imitations of something we are not?

I consulted my Greek lexicon, figuring the word had been mistranslated. The Greek word is mimesis which is translated into English as mimic, defined as "to copy; imitative; make-believe; simulated."

My confusion led to a new concept. Based on our current interpretation of "imitation," I had approached the meaning of the word as being as little like the original as possible while giving the appearance of being completely like the original.

We have reversed the true meaning of imitation. The true concept was to BE as much like the original as possible.

Paul knew we could not be completely "him" — no more than he could be completely Christ. Yet this was Paul's objective, and should be ours. We are to be as much like Jesus Christ as it is possible for us to be!

This leads to the obvious question to us who are urged to be "imitators of Christ." Are we sincerely seeking to become more and more like Jesus Christ — or, are we just seeking to appear to be Christians by merely pretending to do those things that the world expects of Christians?

Personal perspective

By TOM MADDEN
TBC executive secretary

I have been thinking about some of the mysteries of our faith.

When our Lord told Nicodemus it was imperative that he be born again, Nicodemus raised the question, "How can a man be born when he is old?" Of course, Nicodemus was speaking about a physical birth, but our Lord was talking about being born again spiritually.

If we were to try to analyze in an equation how one is born again, we could not. I have said many times that being born again is a miracle that one believes, not necessarily a process that one analyzes and understands.

There is the mystery of the resurrected body. Paul wrote, "I show you a mystery, we shall not all sleep, we shall all be changed." I do not understand how the dead in Christ shall rise and those that are alive shall be transformed and caught up to meet our Lord in the air, but I believe it.

There is the mystery of the incarnation of our Lord. I do not understand how the same Christ who created all of the universe and lies in every part of it, was born of the Virgin Mary. It is a mystery, but I believe it.

The fact that He lives in your heart and in the heart of every Christian is also a fact I believe but a mystery that many people do not understand. The Word of God says, "Great is the mystery of godliness."

There is the mystery of the union of Christ and His church. Again the Word of God says, "This is a great mystery but I speak concerning Christ and the church." The church is made up of the redeemed as the body with Christ as our head.

There are some things we know. Even though we know only in part, we do know some things. Usually we know enough to satisfy our hearts. When we stand before our Lord and He explains why He did some things and the results of them, I am absolutely confident every one of us will be absolutely satisfied.

Another observation is that the Christian life is a walk of faith. Faith believes when it cannot understand and when it cannot see to the end.

Also, there is usually much more to an experience than the eyes see. Elisha prayed, "Open his eyes that he may see."

There will come a time when there will not be any mystery. In Revelation, John writes about, "No more sea." It is my understanding that the sea stood not only for separation but for mystery.



Madden

Controversial tax bill includes aid for church pension plans

WASHINGTON (BP) — Congress has completed action which will increase the ability of churches and denominations to provide more adequate retirement plans for their ministers and lay employees.

The non-controversial changes in laws governing church pension plans were included in a controversial tax bill which will raise taxes by \$98.3-billion over the next three fiscal years. The measure, pushed by President Reagan as a means of reducing anticipated federal deficits, passed the House of Representatives 226-207 and the Senate 52-47 on Aug. 19.

Under the changes approved by Congress participants in church pension plans will be able to increase tax-sheltered retirement contributions in several ways.

Ministers and other church employees who made inadequate or no contributions to pension programs during their early working years will be given the same option for overriding the normal annual contribution limit that current law offers teachers, hospital workers, and employees of home health services.

The new act will treat all Baptist (or other denominational) employment as years of service with one employer. This change will benefit church employees

because the annual limit on pension plan contributions is affected by the number of years in the present job.

Also for most ministers and church employees whose adjusted gross income is \$17,000 or less the new act will provide a minimum allowable contribution each year of \$3,000. The tax-deferred contribution cannot exceed the employee's compensation.

The act also provides an additional election for church employees which allows an increase in the contribution limit by up to \$10,000 for any year but subject to a \$40,000 lifetime cap.

It also specifies that church pension boards are authorized to issue tax-deferred annuities, a clarification church pension boards sought after a 1982 Internal Revenue Service ruling that only life insurance companies could do so.

The Southern Baptist Convention's Annuity Board joined 26 other denominational pension boards to seek the changes in pension laws.

Don Olive named to write lessons

Don H. Olive, coordinator of the philosophy department at Carson-Newman College, Jefferson City, will write the Uniform Series Sunday School lesson commentary for the Baptist and Reflector during the next quarter, beginning with a commentary in this issue.

A faculty member at Carson-Newman for seven years, Olive was previously professor of religion and philosophy at Wayland Baptist College, Plainview, Tex., for about three years. Before that, he was a pastor.

A native of Texas, Olive is a graduate of East Texas Baptist College, Marshall; Tulane University, New Orleans, La.; and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

He and his wife, the former Julia Myers, have five children.



Olive

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Stripping the Supreme Court of power over school prayer cases would drastically alter the way we change the law of our land.

Senator Jesse Helms wants to pass a court stripping bill which would prevent the Supreme Court from hearing a case on school prayer. To this bill he has also added cases on abortion. The bill now has taken the form of an amendment to the debt ceiling bill before the Senate. Other senators have begun a filibuster hoping to thwart Helms' efforts.



Self

Court stripping raises questions of such a serious nature that it is fair to call it a Constitutional crisis. The balance of power between the executive, legislative, and judicial branches is an important component of our successful pilgrimage as a nation. The attempt by one branch of government to curtail the power of another runs the risk of knocking over the whole state apple cart.

The danger is that Congress would then be able to pass laws that would impose an unfair burden on one segment of our people leaving them nowhere to go for legal relief. If Congress can strip the court of power in school prayer cases, they can do it in other areas as well.

The more usual method of changing legal circumstances is to change the law. Tennessee's minute-of-silence law serves as an illustration. Another means is by Constitutional amendment. Senator Helms and others are trying this avenue as well.

Because they have not achieved success quickly by these means, the court stripping technique — a means of last resort — threatens our right to judicial relief. Referring to "the court stripping amendment to the debt ceiling bill" will identify the issue when you contact Senator Baker or Senator Sasser.

Workshop features college admissions

NASHVILLE — Eleven admissions personnel from Tennessee Baptist colleges were among those in attendance at the 10th national admissions workshop sponsored recently by the Education Commission of the Southern Baptist Convention.

Representing Tennessee institutions were Randy Ingram, Martha Kelley, Russ Lott, Gary Musick, Ron Underwood, and David Young of Belmont College; Dorothy Barkley, Wayne Earley, Susan Newman, and Lori Younglove of Carson-Newman College; and Carroll Griffin of Union University.

Herbert C. Gabhart, former president and currently chancellor of Belmont College, Nashville, addressed the group on how he viewed the admissions office during his 23 years as a college president.

"I don't think there's any office, administratively or otherwise, that I have been more concerned with than the admissions office. For when you get down to just the bare facts, what comes and goes out of that office is the heart of the institution — no students, no administration, and no faculty."

The two-day workshop also included numerous topics such as coping with financial aid in 1983 and selling the intangible product.

Individual Baptists aid flood victims

Individual Baptists, in a one-on-one basis, helped to meet the needs of victims of recent flooding in middle Tennessee, according to Archie King, Brotherhood director for Tennessee Baptists.

The Tennessee Baptist disaster relief unit, sponsored by the Brotherhood department, was "on standby," according to King, but was never called to the scene. King explained that the unit responds to specific needs on request and often works in cooperation with Red Cross or other relief organizations.

King said he surveyed the flooding around Alexandria and contacted local Baptists and Red Cross officials in other areas, and learned most of the needs were being met on a "family-to-family" basis. He said many Baptists were offering food, clothing, and temporary lodging to flood victims. He said several pastors were involved in counseling with flood victims.

"A lot of our people have responded in a real good way," King said. He also explained that the disaster unit is primarily a feeding unit and because the flooding covered a wide area, there was no central location where large numbers of victims could be fed. Also, neighbors of most victims were meeting the needs for food, he said.

King emphasized that he urges Baptists to contact his office anytime they feel the disaster unit might be useful when a local disaster strikes.

World's Fair prayer requests

This week pray . . .

—for the volunteer hosts and hostesses who assist the visitors to the Baptist Pavilion.

—for the continuing financial support needed by Baptist Ministries.

—for these choirs who will be singing at the Baptist Pavilion: Sept. 3, First Baptist Church, Madisonville, Ky.; Sept. 4, Severns Valley Baptist Church, Elizabethtown, Ky.; Sept. 6, First Baptist Church (silent choir), Dallas, Tex.; Sept. 9, Concord Baptist Church, Chattanooga; Sept. 10, McCalla Ave. Baptist Church, Knoxville.



SEARCH FOR WORK — As Americans celebrate Labor Day, millions of unemployed struggle to survive. From laid-off factory workers to migrant laborers, the frustration takes its toll. Home missionaries minister to migrants like these whose search for jobs often separates them from families.

Argentina missionaries face strategic time

By Erich Bridges

BUENOS AIRES, Argentina (BP)—Southern Baptist missionaries will not be leaving Argentina anytime soon, although memories are still fresh of the South Atlantic war that tore them between their homeland and the land they call home.

In the last four months, Southern Baptist missionaries in Argentina have lost one of their own, endured insults and silence from former friends, received anonymous and open threats, faced the real possibility of evacuation, and struggled to help their children understand why.

Despite their experiences, missionaries believe now is the time for a new mission push as Argentina struggles to overcome the devastating loss and a threatened economic collapse.

Many Argentine Baptists agree. "Because of the crisis we are in, the people will come to the church, all the churches," active layman Alfredo Constela said. "People always look for God in times of trial. We must use this time."

The Argentine Baptist Mission (missionary organization) has asked for 25 new missionaries and requested reallocation of funds for new projects. Partnership evangelism efforts with Mississippi Baptists are being rescheduled.

"If we could get an influx of missionaries at this time, get them settled, and get them started in their work, when the economy changes again we'll have them in place and ready to move," Mell Plunk, mission vice-president, pointed out.

For missionaries, it was touch and go for awhile. After Argentine forces occupied the Malvinas (Falkland) Islands in April, missionaries watched and prayed from the sidelines until the U.S. government came down firmly on the British side. Then everything changed, according to Missionary Bruce Romoser.



SEIZE THE MOMENT — Ignacio Loredo, Argentine Baptist leader, believes evangelicals must seize the new opportunities for witness in Argentina.

Holman receives award

DALLAS, Tex. — Holman Bible Publisher's New American Standard Exhaustive Concordance of the Bible recently received the 1982 Gold Medallion Book Award at the Evangelical Christian Publishers Association meeting here.

Holman, owned and operated by the Southern Baptist Sunday School Board, received the award for the concordance in the reference category. Gold Medallion Book Awards are presented annually to recognize excellence in evangelical Christian book publishing.



FEAR AND JOY — Monica Graciela Castro (with son) attended church to pray for her brother, a soldier sent to the Falklands. When he returned alive, she requested baptism, saying answered prayer made her "realize there is a living God."

"The response here was, 'The British are the enemy but the U.S. stabbed us in the back,'" Romoser says.

Hostility toward North Americans in Argentina quickly followed. The tension never approached the terror of the early 1970s when military units and urban guerrillas fought pitched battles on the streets of Buenos Aires and missionaries dodged crossfire. But it was real enough for Southern Baptist missionaries to adopt a contingency plan for evacuating the country. Several began packing.

Some feel the great weight of responsibility and concern felt by mission president Robert Burtis for more than 50 missionaries and their families contributed to his fatal heart attack May 15. A friend called Burtis "a victim of the war."

One missionary received an anonymous letter accusing him of being "a traitor, like all North Americans," and warning him to leave Argentina immediately. Several missionary children were harassed or threatened by schoolmates. A missionary fond of gardening found her plants ripped out and replaced by poison mushrooms.

Nearly every missionary can recount minor incidents — merchants refusing service, insults, sarcastic remarks, the stony silence of once-friendly acquaintances. But they felt greater conflict within. "We stood before our church and told them we felt torn apart," recalled Cecile Alexander, who works with her husband Mark in Mar del Plata. "Yes, we're North Americans, but you don't spend 25 years in Argentina without becoming a part of the people."

Jackie Simpkins remembers the May evening her husband Jimmy called from the mission office in Buenos Aires laughingly advising her that she "better pack a bag."

"He wasn't serious but he didn't realize how it would affect me," she said. "I walked through our home, looked at everything, and sat down and cried."

Missionary children, many born in Argentina, felt the inner struggle even more acutely. Those in Buenos Aires watched as many of the other American and British youngsters at their English-speaking school left for Uruguay, the United States, or England.

David Mines, 14, the son of missionaries Don and Margie Mines, found

himself wishing he could see relatives and his older brother Steve in the United States but wondering if he could ever return to Argentina if he left.

"I didn't know what to think," David said. "I mean, I'm an American citizen but I'm Argentine. I was born here. I think the Malvinas (Islands) belong to Argentina too!"

Throughout the crisis, missionaries said they felt the prayers of Southern Baptists. "We really sensed the prayer support," mission president Leon White reported. "Part of it was felt in the sense of peace and security we had. We felt the Lord was going to take care of it all."

Another source of strength came in the overwhelming outpouring of love and support shown by Argentine Baptists. The National Convention urged missionaries not to leave and affirmed their work and presence through letters and statements.

In individual churches, family after family offered homes to missionaries as sanctuaries should protection become necessary. Others wrote letters, brought food, or visited missionaries they felt needed encouragement. One overanxious congregation begged a missionary pastor to hide in the baptistry rather than consider leaving, promising to supply food and clothing.

While missionaries temporarily cut back on some public activities (such as evangelistic campaigns and visitation) during the height of the crisis, Argentine Baptists took advantage of new opportunities for ministry, especially in the military. With support from Baptists nationwide, the Baptist church in Comodoro Rivadavia launched a ministry to military men at that city's major naval base, one of the primary points of embarkation to the island war zone.

"Many of the boys had never held a Bible before and when they heard God's Word and promises, their eyes filled with tears," Pastor Omar Szust wrote a missionary.

Baptists distributed thousands of New Testaments to servicemen around the country, according to convention executive secretary Ignacio Loredo. Many of the Testaments reached the islands packed in supply boxes otherwise reserved for absolute essentials, Loredo said, and were shipped aboard military supply planes that ran the British blockade. Authorities also distributed the Testaments to wounded soldiers in military hospitals.

Loredo believes those ministries and the Argentine Baptists' vocal support of



TROUBLED TIMES — An Argentine woman's face speaks of pain and uncertainty. The 10,000 peso note in her hand, worth a dollar early this year, plummeted to 20 cents in July.

the national cause have increased public recognition of Baptists and other evangelicals, a minority in heavily Catholic Argentina.

Attendance at church prayer meetings soared during the war and at least some of those who came to pray stayed to give their lives to Christ. Monica Graciela Castro, a young woman living in South Buenos Aires, came several times to Missionary Glen Johnson's church to pray for her brother fighting in the islands. When he returned, she asked to be baptized. "What I went through made me realize there is a living God," she said.

Churches have also banded together to help members in financial straits and families knocking at the door for help.

As the war moves into the background of national consciousness, Southern Baptist missionaries are getting back to work. They admit Argentina will not be an easy place to work for the next few years, but talk of leaving is out.

"People ask, 'Why did you stay?'" Missionary Barney Hutson explained. "That leaves the door wide open for you to relate. You come here to laugh and cry. You are part of a people."



HOSPITALITY — Missionary Pastor David Ford (right) talks with Argentine church members as Janene Ford admires the couple's child. Missionaries in Argentina faced some hostility after the United States declared support for England, but Argentine Baptists overwhelmingly opened homes and hearts to missionary families.

Fair's 'successes' produce need for additional funds

KNOXVILLE — Southern Baptists' ambitious attempt to present a positive witness at the World's Fair has proven successful in all areas except one — finances, according to David Peach, executive director of Baptist Ministries for the 1982 World's Fair.

Attendance at the performances of the musical drama, "Love, You Spoke a Word," will pass the 300,000-mark this week, Peach reported, and by the time the fair closes on Oct. 31, that figure should be about 500,000.

He also noted that more than 36,000 portions of Scripture have been given out to fair attendees, including many Bibles in foreign languages.

Since this is the first time Southern Baptists have ever attempted anything on such a wide scale at an international event, the Baptist planners had no guidelines to follow. Activities were planned at the Baptist Pavilion and at parks, campgrounds, and housing projects in the Knoxville area.

Peach added that it was their desire to provide a positive Christian atmosphere in the midst of the exposition to World's Fair workers, as well as visitors.

Without a precedent to guide the planners, a budget of \$459,750 was planned. These funds are administered through the missions committee of Knox County Association of Baptists. However, unexpected expenditures — such as building operation, staff expense, office operation, and housing for mission workers — have projected expenses beyond the budget.

The largest non-budgeted item was about \$35,000 for canvas which was used for a Christian flag covering the roof, a canopy, and other decorations at the Baptist Pavilion.

Peach said this added decoration was required by World's Fair officials, after the building design had been approved.

Expenses for the World's Fair project are now expected to reach about \$495,000. As of Aug. 27, \$393,425 has been received.

Peach expressed appreciation for the many Baptist sources which have financially supported the project.

These funds have come from these sources:

—\$90,000 from the Southern Baptist Home Mission Board.

—\$64,259 from the Tennessee Baptist Convention (state missions offering and allocations from overage received for the Cooperative Program).

—\$31,666 from Knox County Association of Baptists (\$40,000 has been com-

mitted and is being given on a monthly basis).

—\$84,000 from Knox County Baptist churches (an additional \$16,000 has been pledged).

—\$34,000 from interested individuals.

—\$77,000 from ticket sales (Baptist Ministries receives a commission on all tickets ordered through its office).

Peach observed that additional funding is expected — such as \$10,000 from this month's Golden State Missions Offering — and various pledges from churches and individuals. If all of this is realized, Peach estimates "we will still be about \$35,000 short."

Peach said the pressure right now is lack of cash flow to meet current obligations.

He observed that the major problem in fund raising is that many Baptists believe the project is already paid for out of direct allocations from the Cooperative Program.

James McCluskey, missions committee chairman for Knox County Baptists, said the association will borrow funds for daily operation in anticipation of additional financial support. "The biggest unknown is how much we can sell the pavilion for after the fair closes," he said.

Churches may send funds to the Tennessee Baptist Convention, designated for the "World's Fair Project." These funds will be forwarded to the Knox County Association of Baptists for use in financing the Baptist witness to the fair, according to Tom Madden, TBC executive secretary-treasurer.

Selmer Baptists call Walker to pastorate

Members of First Baptist Church, Selmer, recently called Max Walker to come as pastor.

Walker was previously pastor of Newbern's First Baptist Church. He also served as associate pastor and mission pastor at First Baptist Church, Henderson, and Lavinia Baptist Church, Lavinia, and has held pastorates in Mississippi and Kentucky.

A native of Gibson County, Walker is a graduate of Union University, Jackson, and New Orleans (La.) Baptist Theological Seminary.



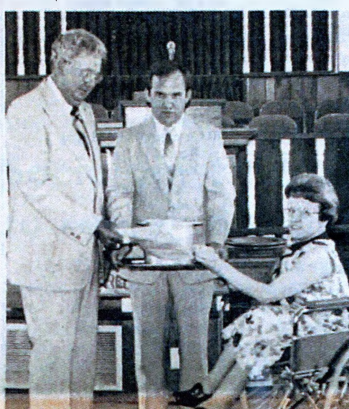
Walker

Memphis' Bellevue church to host six-state senior adult meeting

The Mid-South Senior Adult Convention, promoted by six-state Baptist conventions, will be held Sept. 6-8 at Bellevue Baptist Church, Memphis.

The three-day event, which convention officials expect to be the largest gathering of Southern Baptist senior adults, will feature Bible study, worship, and conferences. Conference topics will focus on housing problems, money management, cooking, crafts, self-protection, psychological and sociological aspects of aging, consumer affairs, and medical and nutritional needs.

Tennesseans involved in the convention include Adrian Rogers, pastor of the host church, who will lead in worship; Tommy Lane, minister of music at Bellevue, who will conduct the music for the meeting; and Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, Carroll Owen, director of the TBC convention



END OF DEBT — First Baptist Church, Benton, recently conducted a note-burning service signifying the end of payments on its building, constructed in 1974. From left are R. T. Crabtree, Pastor James Hickey, and Mary Francis Park.

Allen to address west Tenn. pastors

The West Tennessee Pastors' Conference will meet Sept. 7, at Union University, Jackson.

Tennessee Baptist Convention President Wayne Allen will be the speaker. All pastors of West Tennessee churches are invited to attend the 11:15 a.m. meeting. Following the program, lunch will be provided, courtesy of Union University.

ministries division, and Nolan Howington, curriculum development coordinator for the Baptist Sunday School Board, all of whom will lead Bible studies.

Conference leaders from Tennessee include Wade Darby, executive director of the Tennessee Baptist Service Corporation; Jonas Stewart, executive secretary-director of the Tennessee Baptist Foundation; Jerry Self, TBC public affairs and Christian life consultant; Horace L. Kerr and Gary Hauk of the BSSB family ministry department; Bob Sessoms, minister of recreation and youth at Two Rivers Baptist Church in Nashville, and his wife; and Mrs. Charles Roselle of Nashville.

Assisting Rogers in worship during the convention will be Bob Norman, pastor of Northway Baptist Church, Dallas, Tex., and former pastor of Belmont Heights Baptist Church, Nashville.

Additional Bible study leaders for the meeting are Earl Kelly, executive secretary of the Mississippi Baptist Convention, and his wife Marjorie; Everett Sneed, editor of the Arkansas Baptist Newsmagazine; L. L. Collins, associate executive secretary of the Arkansas Baptist Convention; Leonard Sanderson, secretary of evangelism for the Louisiana Baptist Convention; and Mark Short, assistant director of the church programs division of the LBC.

The opening session of the convention begins at 6:45 p.m. Monday, Sept. 6. The convention is expected to conclude at noon Wednesday.

For more information, contact Don Mauldin of the TBC church training department at P.O. Box 347, Brentwood, TN 37027, or (615) 373-2255.

Brewer to join staff at Union University

JACKSON — Scott Brewer, a May graduate of Midwestern Baptist Theological Seminary, Kansas City, Mo., has been named assistant director of religious affairs at Union University.

The Memphis native will assist the vice-president for religious affairs at Union, serve as Baptist Student Union director, and help coordinate the In-Service Guidance Program. Brewer will also serve as an instructor in the Religion Department.

A former pastor of Springhill Baptist Church, Trenton, is a graduate of Union University. He is married to the former Sherron "Sherrie" Stringer of Memphis.

Brewer was the recipient of Midwestern seminary's Wanda F. Keatley Award for excellence in Biblical studies.

Elkins begins ministry at Spring City church

Kenneth E. Elkins began as pastor of Central Baptist Church, Spring City, on July 11, in response to a call from the church.

Elkins is a former pastor of Athens' Double Springs Baptist Church, and Ellers Memorial Baptist Church, Harrodsburg, Ky. He has also served as a chaplain with the U.S. Navy at Camp Pendleton in California.

Elkins is a graduate of Tennessee Wesleyan College, Athens, and Southern Baptist Theological Seminary, Louisville, Ky.



Brewer

Pollard accepts call of Memphis church

Charles Pollard accepted a recent call from Whitehaven Baptist Church, Memphis, to fill its pastorate.

Pollard comes to the church from the Twenty-Second Street Baptist Church, Tucson, Ariz., and is a former pastor of other churches in Arizona, New Mexico, and Texas. He has served as president of the Arizona Baptist Convention and as a trustee of Grand Canyon College, Phoenix, Ariz.

Pollard is a graduate of Grand Canyon College and Southwestern Baptist Theological Seminary, Fort Worth, Tex.



Pollard

Baptist pavilion schedule announced

Schedule changes for performances at the World's Fair Baptist Pavilion have been announced by Baptist Ministries.

PowerSource will present the musical drama, "Love, You Spoke a Word," at these times:

Sunday: 11:30 a.m., 1:30 p.m., 4:30 p.m., 6:30 p.m., 8:00 p.m.

Monday, Tuesday, Friday, Saturday: 10:30 a.m., 1:30 p.m., 4:30 p.m., 6:30 p.m., 8:00 p.m.

Wednesday, Thursday: 10:30 a.m., 1:30 p.m., 6:30 p.m., 8:00 p.m.

In addition, PowerSource will present a concert each day at 12:30 p.m. in the Court of the Flags and at 3:30 p.m. in the Elm Tree Theater.

A multi-media presentation, "The Word is... Energy," is offered several times each day. The schedule varies, so it is suggested that visitors check the program board posted at the pavilion.

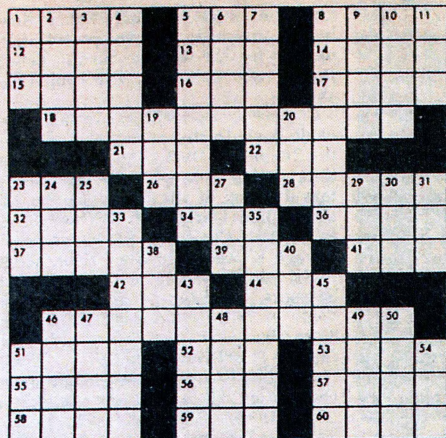
Visiting choirs sing at the Baptist Pavilion usually at 3:15 p.m. and 4:30 p.m.

Fair visitors can pick up free tickets for any of the performances at the pavilion. It is suggested that visitors come by the pavilion as early as possible so there will be a good selection of reserved seats, which are held until 10 minutes before each performance.

At the Baptist Pavilion there is also a display of historic Bibles. This display may be visited at any time — whether the visitor attends a performance or not.

Bible Puzzle

Answers on page 10



ACROSS

- 1 "And he took them up in his —" (Mark 10:16)
5 Eat
8 "I give to eat of the — of life" (Rev. 2)
12 Ketch
13 "land of the free . . . home of the brave"
14 "of the — of life" (1 John 1)
15 "fell by the way —" (Matt. 13)
16 Golfer's goal
17 Wind instrument
18 "for it is good to —" (Psa. 147)
21 Also
22 Military abbr.
23 Land measure
26 Alder tree

- 28 "thou — of all righteousness" (Acts 13:10)
32 Sheep (Psa. 119:176)
34 Heavy load
36 Colonnade
37 Son of Zophah (1 Chron. 7:37)
39 Plead
41 Son of Noah (Gen. 5:32)
42 Oil-yielding tree
44 Grief
46 "walking and —" (Acts 3)
51 Word of woe
52 O. T. book: abbr.
53 Decoy
55 Cotton fabric
56 Tree
57 Glacial ridge
58 "and to die is —" (Phil. 1:21)

CRYPTOVERSE

Q X E K X B A Y T E V W X A E V O

B Y A K E N X Z A E D J

Today's Cryptoverse clue: B equals F

59 Female ruff
60 Tiddies

DOWN

- 1 Animal (Matt. 21)
2 Moslem chief
3 Southern France
4 "Yet through the — of water" (Job 14)
5 Prop
6 Alkali
7 Mount (Hab. 3)
8 "Grant that these my —" (Matt. 20:21)
9 Garment
10 Love god
11 Dutch commune
19 Gazelle
20 "blackish by reason of the —" (Job 6:16)
23 Vestment
24 Caviar
25 Direction: abbr.
27 City (1 Sam. 22:19)
29 Anglo-Saxon letter
30 Extinct bird
31 Sweetpotato
33 Perfidy
35 "I will write upon him my —" (Rev. 3:12)
38 Hezekiah's mother (2 Ki. 18)
40 Companion of Magog (Rev. 20)
43 Dogwood
45 King of Moab (Judg. 3:12)
46 "between — and plea" (Deut. 17:8)
47 Rajah's lady
48 Eyot
49 Yorkshire river
50 Kind of bridge
51 School subject: abbr.
54 Vetch

Interpretation

A point of contact

By Herschel H. Hobbs

"Jesus saith unto her, Give me to drink" (John 4:7).

John 4 is a case study in evangelism. In it we see the Master Evangelist at work.

For the next few articles, we want to study His method, one which can serve as a pattern for each of us as we seek souls for the Saviour.

Someone defined a university as Mark Hopkins on one end of a log and a student on the other. It is not a sprawling campus of buildings, hundreds of professors, and thousands of students. Basically, it is a teacher with knowledge to impart and a student to receive.

Likewise, evangelism is not limited to Billy Graham in a stadium preaching to thousands. Even there, it is a Christian witness bearing testimony to each hungry heart present. Reduced to its basic element, it is a one-on-one situation, something in which each of us can participate.

Notice Jesus' approach. He did not come on like "gangbusters." He began by establishing a point of contact. It was noonday. The weather was hot and dry. Having travelled all morning, Jesus was thirsty. The woman had come to draw water from the well. The one thing they had in common was a need for water. So Jesus began simply by asking, "Give me to drink." At the outset he asked her to do something for Him before offering to do something for her.

He began at a point of common interest before going on to His real purpose in talking to her. That point may be different with different people: family, business, fishing, golf, or some other sport. For example, a Christian might go fishing or play golf with a lost man for the ultimate purpose of leading him to Christ. But note that in the case of Nicodemus who sought out Jesus, He im-

mediately went to the heart of the matter. Likewise, Paul went right to the point with the Philippian jailor. The situation dictates the approach.

Jesus was really thirsty. His request was no idle sham. However, while John's Gospel on the surface is simple, we must often look for a deeper meaning. In this case His deeper thirst was for this woman's soul. There is no evidence that she gave Him water for physical thirst. But she did satisfy the thirst of His soul — even as He did hers.

Foundation

Her testimony lives

By Jonas L. Stewart

The information for this article, although it comes from another state, is too good to keep.

A dedicated layman walked into the office of the executive secretary of the Foundation to report the death of his mother.

"My mother was a devotee of foreign missions," he said. "She saved pennies, skipped dessert, and sold eggs for an entire year to give to the Lottie Moon Christmas Offering. Now that she is gone, it doesn't seem right that they will forget her testimony for Christ and missions. I want to give you \$1,000 now to begin a memorial trust fund in Mother's name. I will add to it from time to time. Please write up an agreement whereby you will send the income from this trust each December to the church as a gift from my mother for missions. I want her love for Christ to be known for all time to come."

This trust fund will be a living monument to a son's love for his mother and to a mother's love for Christ long after her name has ceased to be legible on her granite tombstone.

Do not let the testimony of your loved ones be forgotten. Keep it alive. Such a trust fund can make a contribution to a Tennessee Baptist college, children's home, Cooperative Program, or any other object of Christian concern.

For more information, without cost or obligation, write the Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027.

Glorieta fire causes minor smoke damage

GLORIETA, N.M. (BP) — Burning insulation in Texas Main Hall during student week at Glorieta Baptist Conference Center forced the evacuation of the housing unit for seven hours Aug. 18 but there were no injuries reported and only minor smoke damage.

Smoke detectors and fire alarms which had been installed in 1981 alerted the Glorieta Fire Department when insulation surrounding a basement water heater began to smolder. According to conference center manager Larry Haslam, Texas Main was quickly evacuated and secured and conference center personnel removed guests' clothing from the building to minimize smoke damage.

Repair and clean-up crews had the hall ready for guests to return to their rooms by 4 p.m.

Gilstrap accepts RTVC position

FORT WORTH, Tex. (BP) — Robert Edward Gilstrap, executive director of missions for the Atlanta Baptist Association in Georgia since 1974, will become vice-president for counseling services for the Southern Baptist Radio and Television Commission (RTVC) Sept. 15. He replaces Ben E. Loring Jr., who resigned July 15 to become pastor of

Trinity Baptist Church, Oklahoma City, Okla.

Gilstrap, a native of Atlanta, served as a foreign missionary in Central America 1961-68. He was pastor of Sherwood Forest Baptist Church, Rome, Ga., (1968-72) and Sylvan Hills Baptist Church, Atlanta, (1972-74) before going to the Atlanta missions post. In that capacity, Gilstrap directed the telephone counseling effort for the Atlanta broadcast of the RTVC's "Invitation to Life" television program earlier this year. In his new position he will supervise the agency's counseling program and develop additional ministries to people responding to RTVC broadcasts.

Gilstrap is a graduate of Mercer University in Macon, Ga., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

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TenneScene

LEADERSHIP . . .

Wendell Smith resigned the pastorate of Idlewild Baptist Church, Idlewild, to enter New Orleans (La.) Baptist Theological Seminary. Smith's final day at the church was Aug. 29.

Bethel Baptist Church, McKenzie, called Steve Davis as interim pastor.

Leland Parks submitted his resignation as minister of music at Holly Grove Baptist Church, Bells, which was effective Aug. 8. Parks plans to enter Southern Baptist Theological Seminary, Louisville, Ky. Jerry Davis is the pastor of the church.

Hershell Pressler resigned as pastor of Mount Moriah Baptist Church, Obion.

Broadmoor Baptist Church, Memphis, called Roger E. Orman as minister of youth, a position he was scheduled to begin Sept. 1. Orman comes to the church from Audubon Park Baptist Church in Memphis, where he was minister of education and youth. A native of Mississippi, he is a graduate of Mississippi State University, Mississippi State, Miss., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Jack May is the pastor at Broadmoor.

Wayne E. Todd resigned as assistant pastor of Judson Baptist Church, Nashville, due to health reasons. The church's pastor is Raymond Langlois.

Inglewood Baptist Church, Nashville, called Suzanne Belew as minister of youth, a position she began Aug. 1. Miss Belew has served as a summer missionary to New York and as a summer minister of youth. A native of Fayetteville, she is a graduate of Union University, Jackson. Kerney L. Bailey is the pastor of the church.

Don Townsend resigned as minister of music and youth at First Baptist Church, Seymour. The pastor of the church is Carroll A. Golden.

South Clinton Baptist Church, Clinton, accepted the recent resignation of Nancy Fay as minister of music. George Koon is the church's pastor.

Ripley church calls Harold Burroughs

Calvary Hills Baptist Church, Ripley, called Harold Burroughs as its pastor, a ministry he began July 1.

Burroughs came to the church from the pastorate of Cottonwood Baptist Church, Ridgely. He is a former pastor of Halls Westside Baptist Church, Halls; First Baptist Church, Trimble; Macedonia Baptist Church, Kenton; and Wynnburg Baptist Church, Wynnburg.

Burroughs is a native of Halls.

Laura Jane Parker dies in Jackson

Laura Jane Parker, mother-in-law of Tom Madden, executive director of the Tennessee Baptist Convention, died Aug. 24, in Jackson. She was 89 years old.

A funeral service was held Aug. 26 at Poplar Heights Baptist Church, Jackson, where Mrs. Parker was a member. She was buried in the Hollywood Cemetery, Jackson.

Richard Lewelling was called as minister of education and youth by West Lonsdale Baptist Church, Knoxville. Lewelling comes to the church from Alto Loma Baptist Church, Madison, where he held a similar position. He is a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Bruce D. Robinson is the pastor of West Lonsdale.

Philip Adams resigned as minister of youth at First Baptist Church, Oak Ridge, to attend Southern Baptist Theological Seminary, Louisville, Ky. The church's pastor is Dillard Mynatt.

Meridian Baptist Church, Knoxville, called Aubrey Parks as minister of education, a position he will begin Sept. 8. James A. Hutson is the pastor of the church.

PEOPLE . . .

An Aug. 29 reception honored Mr. and Mrs. Willis R. Allen on the occasion of their 60th wedding anniversary, which was Aug. 27. The Allens are members of Oakwood Baptist Church, Knoxville, where Aubrey Hay is pastor. Allen, a former pastor, led churches in Tennessee, Florida, and Virginia.

Richard Byran Johnson minister of youth at Central Baptist Church, Hixson, was ordained Aug. 22 by Red Bank Baptist Church, Chattanooga. Fred Steelman, pastor of Red Bank, delivered the ordination sermon, and Billy Appling, the church's minister of music, provided special music for the ordination service. Johnson, a native of Chattanooga, is a graduate of the University of Tennessee at Knoxville.

Calvary Baptist Church, Brownsville, licensed Bob Merriman, the church's minister of youth activities, to the ministry Aug. 15. The pastor of the church is Ron Davidson.

Jerry Bonnell was ordained recently to the ministry by Zion Baptist Church Brownsville. Paul Mathenia is the church's pastor.

Sand Springs Baptist Church, Monterey, ordained Paul Murphy as a deacon Aug. 8. Former Sand Springs pastor Dewitt Sampley and M. L. Prowse gave the charges to the church and candidate. Cosby Dobson is the church's pastor.

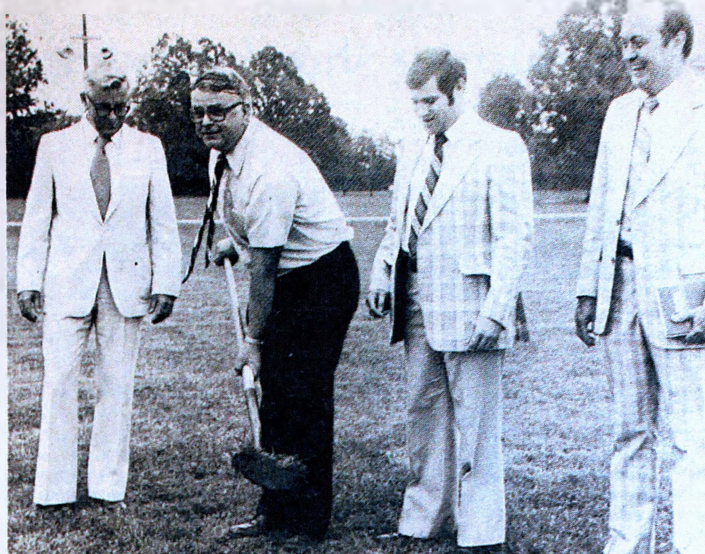
REVIVALS . . .

A July revival at Woodland Baptist Church, Brownsville, resulted in 10 baptisms at the church. Gary Harner was the evangelist for the services, and Jerry Elston was the revival music director.

Evangelist Wade Clemmons led Hunter Memorial Baptist Church, Elizabethton, in revival Aug. 15-22. Billy Harrell, interim pastor at the church, reported 11 professions of faith, 10 new members by letter, 28 rededications, and 50 other decisions.

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CHURCH GROUND BREAKING — Officials of Trinity Baptist Church, Manchester, break ground in anticipation of a new educational building for the church. A growth in membership made necessary the project, which also includes the renovation of the present building. From left are Bill Williams, Bob Elwell, Pastor Steve Bingham, and Larry Trimmer.

Sociologist admonishes Baptists to reject 'diseased value system'

RIDGECREST, N.C. (BP) — Charging Americans suffer "collective mental illness" as a result of a "diseased value system," sociologist Mary Tillman called for Christians to "reflect Christ rather than a society which teaches 'to be somebody, there must always be somebody beneath me.'"

Speaking in a week-long conference on "Witnessing Out of Personal Wholeness and Social Integrity" during the home missions emphasis at Ridgecrest Baptist Conference Center, the director of Tillman Associates in Atlanta blamed secular society's "exclusivity syndrome" for perpetuating racism, classism, and sexism. Instead of being reconcilers, she said, "Christians help maintain the walls between rich and poor, black and white, men and women."

Both blacks and whites are guilty of "worshipping the idols of money, middle-class status and achievement at others' expense," she said. "While Christ calls us to stay in the cities and love our brothers and sisters, society says we must leave if we want to succeed." Noting "cultural brainwashing" begins at birth "and pervades our churches," she called for Christians "to transcend the world's value system and remember we're already somebody in God's eyes."

The annual conference in the North Carolina mountains drew more than 2,000 participants from the eastern United States. Daily Bible study on "Great Awakenings" was led by Lloyd

Elder, executive vice-president of Southwestern Baptist Theological Seminary. Warren C. Hultgren, pastor of First Baptist Church, Tulsa, Okla., preached in evening sessions.

The conference theme, "All These People," was interpreted through multimedia presentations and a performance by PowerSource, music/drama troupe which performs at the Baptist Pavilion at the World's Fair. The sessions were also highlighted by drama and mime presentations by Freddie Neel, a professional evangelist and entertainer.

Conference participants were saddened by the death of Ridgecrest Postmaster Leonard Ward, 72, who died of an apparent heart attack. He worked at the Baptist assembly for four years along with his wife, Evelyn, who has served as museum hostess. Service and internment were held in Thomasville, N.C.

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BIBLE BOOK SERIES

Lesson for Sept. 5

Community thanksgiving

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

Basic Passages: Psalms 67: 75
Focal Passage: Psalms 67:1-7; 75:1-10

Why does God have the right to judge? The question rings in the heart of people who struggle to understand why God exalts one man and brings low another.

Is there any final solution to the problem of why the righteous suffer and the wicked prosper? When we turn to the Psalms we find that many of them wrestle with the probing question of God's right to judge.

Psalm 75 has a tone of community thanksgiving but it is also a vivid prophetic drama. In spite of its similarity with Hannah's psalm of thanksgiving in 1 Samuel 2, this psalm is not so much thanksgiving as it is a reflection of the congregation's testimony to a problem of life. It deals with God's judgment on all the presumptuous evildoers and offers encouragement to those who are disappointed that the mockery of the ungodly has not yet been brought to an end.

The order of the world has not escaped from God's hands

In vv. 1-3 the psalmist uses a dramatic form to communicate his truth. Verse 1 reminds the people that God has appeared to the congregation as they gathered to worship in the sanctuary. "Thy name is near" is a way of saying they felt God's presence in the preaching and the singing as they lifted up God's saving acts. This may be in celebration for deliverance from the Philistines or the Ammonites or later from the Assyrians and the invasion of Sennacherib. The point is that God has done something great for them.

But then comes the unexpressed tension between the uplifting theme and the hard facts of the world outside. We feel that tension when we worship and speak of God's mighty power to act but then see the hard facts of human malice, of insolent rebellion against God, of families in trouble, and of the sinfulness of man. We can easily feel God has lost control.

The Word of God answers. In verse 2 God answers for Himself. "I have not abdicated!" Other kings may have to abdicate, but not God. God says there is a proper or appointed time. God is always on time.

He was on time with creation, in the beginning. He was on time with Abraham, providing Himself a sacrifice. He was on time with Moses, revealing Himself in a burning bush. He was on time with Jesus, both in Bethlehem and on Easter. He will always be on time in our lives, and someday He will be on time when He sends His Son again in power and glory.

In verse 3 He reminds us that no one is allowed to override, forestall, or intervene in His exclusive concern. He holds the pillars of truth, moral order, and righteousness. Believers must stand still in faith and be in earnest about God by leaving it entirely to Him to carry out His plan.

There is a mystery which surrounds God's judgments

In vv. 4-8 the psalmist reminds us that mystery surrounds God's judgments. When a man defies God, he is writing his own death warrant. The warning goes out to the "fools" or wicked against presumptuousness. Lifting up your horn is a reference to the act of a horned animal desiring to show or prove his strength and power. Evildoers are warned against such arrogance. Only God promotes or lifts up a man.

Nobody is able to check precisely why God exalts one man and brings another low. His judgments are higher than the heavens are higher than the earth; they continue to be His eternal secret.

But there is a cup of spicy drink of life that is administered by God which must be drained down to the dregs. For the ungodly this becomes a cup of wrath. Their insatiable greed becomes intoxicated as they drink and they end in destruction. But for the people of God, the drink imparts life and salvation.

Scriptures that make this imagery a little clearer include Psalm 16:5, Psalm 60:3, and Jeremiah 25:15. The providential rule of God is a mystery to us but unaffected by us.

Our confident hope is in God

The psalmist ends in vv. 9-10 with a great praise to God. This new perception forbids all rash impatience with God's judgment, but it warrants the confident hope that all presumptuous behavior will be brought to naught and the community of the righteous will be saved. So sing a song of joy and gladness. God has every right to judge because He executes justice.



Gupion



Olive

UNIFORM LESSON SERIES

Lesson for Sept. 5

God creates persons

By Don H. Olive, coordinator, department of philosophy
Carson-Newman College, Jefferson City

Basic Passage: Genesis 2:4-25
Focal Passages: Genesis 2:4-9, 18-25

In the Genesis 2 account of creation, the focus is upon God's creative activity in making man and woman. All the great products of creativity of Genesis 1 — light, heavenly bodies, firmament, vegetation, and all — are ignored in the haste to report that God created something so special that it stands stage front and center. It is even suggested in verse 5 that all plants and herbs waited upon this special creation before they were allowed to grow.

But this special creation was not long in appearing, for God made man of the dust and breathed into his nostrils the breath of life. Man became a living soul. God's finger scribed a unique mark in reality. God made persons.

The text literally insists that we understand the personal nature of this central creation. As important as all else was, Genesis 2 proclaims that the creation of "person" was the creation of something decidedly different and of utmost importance.

Personhood is two-dimensional

The account of beginnings calls to our attention the fact that man, in contrast to the animals, is a complex of dust and breath. Man never lives in one dimension only, whether flesh or spirit, inner or outer, down-to-earth or soaring skyward. God made man to till the earth from which he came. This is his nature. At the same time man was made to co-create with God in naming animals. This is his nature, too. As long as man abides in both dimensions, he is "person." Only at the expense of his personhood can he neglect or deny either dimension.

Simplicity has its rewards — but not simplicity in man. Man is only what he was created to be when his two-dimensional complexity is maintained. The kind of simplicity which regards man as only dust is well known today. The approach to man which regards him strictly as a biological organism, differing in degree but not in kind from other organisms, has resulted in a dehumanized and depersonalized world. Men are one-dimensional objects to be manipulated and used instead of persons in their fullness.

The other danger is as real, if not as often recognized. When man is viewed as only a spiritual being, he is as much in danger of losing his created personhood as when he is regarded merely as flesh.

Man may not lose touch with the world from whence he was taken. To treat the world as a mere way station, with no responsibility for its cleanliness, ecological balance, and conservation is not only detrimental to the world but is also detrimental to the man who would be a person. God's love in sending His Son was a love for the world, not for man alone. Man to be a person, then, is destined to live in two dimensions. He is body and soul.

Personhood is choice

In the midst of the garden made for a person God placed a special tree, called the tree of knowledge of good and evil. Whatever the character and nature of this tree, it was the occasion for man's exercise of choice. Adam and Eve chose to disobey and punishment came. The episode is important not merely to reveal the results of disobedience, however. The episode reveals the importance of the very act of choice itself.

Personhood happens as man chooses. For a man, in contrast to other creations, life moves forward not by instincts, not by the dictates of fate, and not by some mechanical operation which leaves man as the victim and the product of events. God created men, not automata; that is, he made a creature who could choose. By choosing, this creature becomes a person. And by which choice he makes, this creature determines the nature of life itself. Thus, God made persons who are given partial responsibility for their own creation. Choosing is the very foundation of personhood. A creature of choice is God's special creation.

Personhood is relationship

One of the most important aspects of personhood depicted in Genesis 2 is set out in noting that among all other creatures man did not find one fit for him. There is a melancholy truth in God's judgment that it is not good for man to be alone. God created a being who becomes "person" in relationship to another.

In one of Scripture's most graphic narratives, God took a rib from Adam, fashioned a woman, and gently presented the two to each other. "This is it! Bone of my bones and flesh of my flesh," cried Adam. In the marriage relationship, Adam and Eve experienced God's creation of complete personhood. Each complemented the other.

Of course, this does not mean that a single person is deficient. Marriage is intended by God to be a primary relationship which takes priority over all others. But God in His grace provides many other kinds of relationships which allow every person to be "person." Thus, whether in marriage or in a meaningful relationship such as friendship, God's special creation is what God intended. It is a person who is "person" through relationship. Relationships sustain and mold us in God's continuing creation.

So man is a special creation as Genesis 2 informs us. He is special because the personal God made him to be a person. He has the place of reflecting the nature of God Himself. This is man's glory. As a person, he alone can wonder at all else God has created. He alone has a part in his own creation, for he alone is allowed to make or break personhood. God's crowning creation.

BIBLE PUZZLE ANSWERS

A	R	M	S		S	U	P		T	R	E
S	A	I	C		U	S	A		W	O	R
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"Cease from anger, and forsake wrath" (Psa. 37:8).

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LIFE AND WORK SERIES

Lesson for Sept. 5

Rahab - faith that acts

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

Basic Passages: Joshua 2:1-21; 6:15-25; Hebrews 11:30-31; James 2:25-26

Focal Passages: Joshua 2:1, 8-9, 11; 6:22, 24a-25; Hebrews 11:30-31; James 2:25-26

I had just gotten into the shower in my motel room in another state when I heard a knock at the door. My revival visitor that afternoon had come early.

He apologized but said he just had to talk. His unmarried daughter in Texas had just called to say she was pregnant.

Her parents were heartbroken. "How? Why? Where did we go wrong?"

The scene changes. But the story is the same.

I heard the chaplain at a mental institution speak recently. He told of a patient who had gotten gonorrhea during the war. Penicillin was unavailable then. Now the disease was taking its toll. His motor control made small tasks large assignments. His good job was gone. Motor control was minimal.

The story goes on. Untold thousands are crushed each year by sex sins. A survey in Private Life reveals that 30 percent of all 13-, 14-, and 15-year-olds and 60 percent of the 16-, 17-, and 18-year-olds have had sexual intercourse.

Unfortunately, man is reluctant to forgive those who have committed sex sins. It is easy to take a nail out of the wall. But it is not as easy to take out the nail hole.

Fortunately, God is ready, willing, and able to forgive. There is good news for those who have not always lived a lily-white life.

Our Scripture for today documents this. Rahab was a sinner. The Bible acknowledges that. She is called a harlot in Joshua (2:1), Hebrews (11:31), and James (2:25).

God will forgive us

Rahab and her house alone were spared when Jericho was destroyed (Joshua 6).

David was forgiven for his sin with Bathsheba (Psalm 51). Jesus forgave the Samaritan woman (John 4). He told the woman taken in adultery to go and sin no more (John 8).

Charles Crowe was a chaplain during the war. For a while he was blinded and hospitalized in a ward. When his sight came back, he saw a bed across the aisle with a screen around it. A small sign read, "Positively No Visitors by Order of the Colonel."

Crowe could not resist. When the

nurses were gone, he pushed the screen back and walked in. The young man blurted out, "Don't you know you are not allowed in here?"

"Yes, I read the sign, but what's wrong?" Crowe asked.

"Well, it's no secret. When I was in the front trench, the boys on both sides of me were shot down, and I got scared. I knew if I ran they would court-martial me so I put a sand bag over my foot to cover the powder burns and shot myself. But they found out and now I'm disgraced. Now I'm sure I'll be court-martialed and maybe put to death."

When Crowe told the young man he was a chaplain, the man said, "Well, I guess you are the very person I need to see. I know I will have to pay a penalty for it, but can God forgive a thing like this?"

Crowe got out his Bible and read Luke 15 and Jesus' words from the cross, "Father, forgive them for they know not what they do." At last he went back to his bed and left the young man smiling.

In a few days the Colonel came and pushed the screen aside and went in. When he came out he told the nurse to take the screens down.

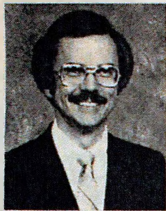
Crowe asked the Colonel if he could be the young man's advocate when the court-martial comes up. The Colonel said, "There won't be one. I forgave him just like you said his God would."

However, there is another side to this coin. When God forgives us, will He allow us to start a new slate?

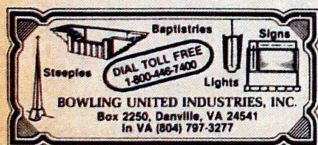
God will use us

Rahab has a beautiful concluding chapter. Rahab the harlot is not the last word. She is listed in the lineage of Jesus (Matthew 1:5)! Can you believe that! Only God's grace would do that.

Jerry McCauley was the superintendent of the Water Street Mission in New York. Sam Hadly staggered in one night and found salvation in Jesus Christ. He had delirium tremens badly. Forgery



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Missionary tells radio audience covetousness launched looting

NAIROBI, Kenya (BP) — "Desire out of control" ripped back the "thin veneer of civilization" and launched mobs on a mindless pillage of Nairobi, a Southern Baptist missionary told a Voice of Kenya radio audience, Sunday morning Aug. 15.

Charles Tope's sermon on the commandment against covetousness was broadcast as citizens of Nairobi still reeled from the impact of massive looting — said to exceed \$50-million in unrecoverable damages — accompanying an abortive coup attempt Aug. 1-2.

Tope referred repeatedly to the looting during the 45-minute program produced by the Baptist communications service of the Baptist Mission of Kenya.

"During those few terrible hours when

charges could put him into prison for life.

God did such a wonderful work that night. His life was thoroughly transformed. He later became the superintendent! When he died he had the largest funeral ever. So many paid their respects to this man God had forgiven and used so mightily.

Recently I attended a military graveside service. I watched the military pallbearers as they folded the flag. Each one did his part and passed it on. If a mistake was made in folding, it would be noticeable at the end.

It is easy for us to make a mistake. Mistakes are always discovered, sometimes soon — sometimes later.

Only God can forgive us of our mistakes and use us in spite of them.

restraint and law and order broke down, it occurred to me that we were seeing human nature at its worst," he said. Repeated incidents of rape, murder, brutality, and destruction of property accompanied the looting.

"I could not help but wonder as I watched that spectacle how many of those looting and plundering would have said if asked, 'Oh yes, I am a Christian.'" Tope commented sadly.

Many citizens, particularly those in the middle-class Asian business community, suffered severely through the violence. More than 400 businesses in the downtown area alone were reported destroyed while homes were looted and moments of terror reported throughout the city.

Defining covetousness as "desire out of control," Tope challenged his listeners to look inward to examine their own motivation and warned them to avoid the delusion that the acquisition of things will lead to happiness.

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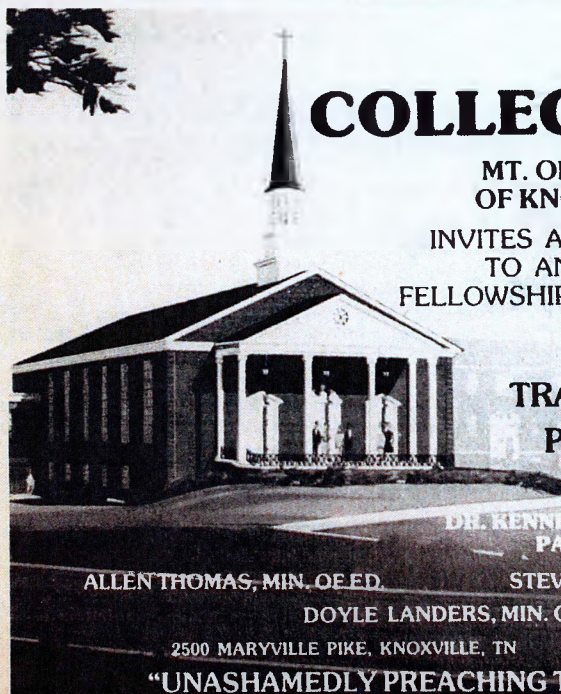
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"UNASHAMEDLY PREACHING THE GOSPEL OF CHRIST"

Laymen lead Bible study in 'world behind walls'

NASHVILLE — Tim Reynolds and Buford Winfrey have been going to prison on Friday nights for three years.

Reynolds, a warehouse manager for a food bank, and Winfrey, an artist for an advertising agency, go into "the world behind the walls" to lead a Bible study for inmates at the Tennessee State Prison in Nashville. Both are members of Nashville's Immanuel Baptist Church.

The two began their ministry to prisoners out of a conviction that was stronger than their anxieties.

"Overcoming my own anxiety about going in the first time was the most difficult situation I have had to deal with in the last three years," Reynolds confesses.

"I was thoroughly frightened at first," admits Winfrey, who became involved when Reynolds shared a prayer request for a prisoner at the church's Wednesday night supper.

Their involvement in prison ministry is based, according to Reynolds, on "the need to support and uphold the humanity

of inmates in ways that will give them a realistic chance to succeed after their release."

Reynolds designed the ministry as an alternative to other religious approaches at the prison. Since most of the religious classes at the prison are "more emotional and more confessional, our class is oriented toward the strict study of the Scriptures."

The 10 to 20 inmates who participate regularly seem to see it that way too. They come prepared to share their viewpoints, argue their convictions, and learn.

Not long after the Bible study began, Reynolds recalls a young man who continued to ask questions one night in order to understand what was being said. After the class, he apologized for asking so many questions. He said he was a slow learner, but he also wanted very much to understand what he was reading.

Reynolds and Winfrey are convinced that their efforts are meeting needs. Winfrey feels that the inmates need this opportunity "to express themselves on the deepest level they can reach."

Reynolds believes the Bible study

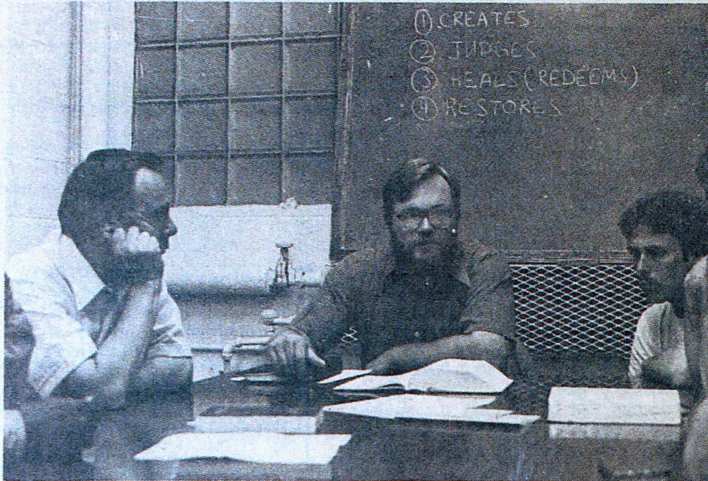
helps meet the inmates' needs for Christian growth. He has observed that while in prison many of the inmates either have their first religious experience or return to their earlier faith.

At the beginning of the two-hour Bible study, the inmates, who have gathered around a table in one of the chapel's rooms, voice their prayer requests. Their concerns range from prayer "for the men on the compound to know Christ," to prayer "for my wife and kids," to prayer "about a cell change."

The leaders take these requests seriously as they present them to God. "Just as we are ministering to these men," says Reynolds, "these men are ministering to us."

Winfrey agrees. Leading the Bible study "is one of the most meaningful things that I do," he says. "To hear the inmates respond, think, talk, grow, and learn is rewarding."

The inmates notice their leaders' commitment to Bible study and appreciate the depth of their care and concern. "I don't see people beating a path to come out here," one inmate says. He sees it as a rare kind of Christian ministry.



PRISON BIBLE STUDY — Tim Reynolds (center) responds to an inmate's question as Buford Winfrey (left), co-leader, and an inmate (right) listen.

Southern Baptist beauty wins 'Miss Illinois' title

By Robert Hastings

MT. CARMEL, Ill. (BP) — When Jaleigh Jeffers, a member of First Baptist Church, was named 1982 Miss Illinois at Elgin recently, a former Miss Illinois told Jaleigh's dad, "Thank God. He has given us another Christian girl to represent the people of Illinois."

Miss Jeffers will represent Illinois in the Miss America Pageant in Atlantic City Sept. 11.

The new Miss Illinois is a senior at Southern Illinois University-Carbondale, where she is majoring in accounting. She was a member of the 1981-82 youth evangelism team of the SIU Baptist Student Center and during the past year worked in the center offices.

"Jaleigh was born and grew up in Mt. Carmel," said Bryant Jeffers, her father. "Before she went away to college, she was church pianist, taught six- and seven-year olds in Sunday School, and likely would have taught in Vacation Bible School this summer had it not been for all the excitement in preparing for the pageant."

Just before the final competition at Elgin, her parents told her their prayer was not for her to win but that God would give her the strength to do her best. Before the family left the motel in Elgin to go to the finals, "We joined hands and prayed that each of the 37 finalists would do their best," Jeffers said.

Right after she won the Miss Illinois title, Jaleigh told her parents their advice about asking God for strength to do her best "really worked."

She told how, a few hours before the pageant, she went alone to the chapel on the campus of Judson College at Elgin, where the contestants were housed.

"I went into the chapel, played 'My

Tribute,' which is one of my favorites, and asked God to help me do my best," she said. "My Tribute," written by Andrae Crouch, is a personal expression of thanks to God for what He does for His people. She performed the song in 1980 when she won the Miss Wabash Valley Scholarship Pageant and again in 1981 when she was crowned Miss Southern Illinois.

"We know this song means a lot to Jaleigh," her father said, "for at times when she's been tense and under pressure, she would go to the piano at home and play it."

Her pastor, John L. Clements, said, "We are extremely proud of Jaleigh Jeffers. She is a credit to her church and to Baptists of Illinois."

After her selection, the First Baptist Church placed a paid ad in the Daily Republican Register in Mt. Carmel which read, "Congratulations, Jaleigh! God loves you and so do we."

Her father is a deacon in the First Baptist Church and he and Mrs. Jeffers teach junior high youth in Sunday School.

After her win, Miss Jeffers said: "As Miss Illinois, I want my faith to come through naturally, not artificially. I don't want to push my faith on other people, but let it come naturally, from within. I hope the people I meet will sense the difference in a Christian and recognize the true Christian joy that comes from within."

She recalled "six or seven straight summers" that she attended GA and A-teen camps at Lake Sallateeska. "I remember the people who influenced me, the messages I heard. Now I hope to share some of that inspiration with others."

Imaginative church meets in 18 Hong Kong locations

HONG KONG (BP) — When Bill Hailey goes to work at International Baptist Church each day he has a choice of 18 different places.

But Hailey, Southern Baptist missionary and pastor of the church to internationals in Hong Kong, does not mind being spread out. In fact he and his church members want to keep it that way.

It is that sense of mobility that makes International Baptist Church so attractive to foreigners living in this jam-packed city. And the realities of Hong Kong life make it almost impossible for the church to function from a single building.

Consider these statistics: Hong Kong's exorbitant prices for land range from \$4,000 to \$6,000 per square foot. Then

there is the oppressive traffic congestion sometimes taking two hours to go six miles. And even if members could buy the land and drive to the building, there would be no parking space available.

These realities have put IBC on the top floor and roof of a 22-story office building, in the music room of a Lutheran school, at members' homes, in a Lutheran church, and in two high-rise apartment complexes. The church fellowship is as varied as its meeting places. At any given time English, Cantonese, Japanese, Filipino dialects, and others can be heard. Members call IBC a "Church Where It Is."

International Baptist Church began as an English-language service of a Chinese church in Hong Kong where the late Charles P. Cowherd, a Southern Baptist missionary, was pastor.

For years International Baptist Church had its own building. The membership increased and the church began planning to expand. The building was sold but before the group could relocate, Hong Kong's property market soared, and the church was unable to purchase another site. The Seventh-Day Adventist Hospital became available for Sunday use, and the church began to adapt itself to the new limitations.

When Hailey's predecessor, Missionary Bob Davis, was pastor the church outgrew the hospital chapel and a second worship service was begun. In early 1981 Davis and others began to study membership maps and expatriate populations. As a result members living in the Repulse Bay area began separate services at the Lutheran Hong Kong International School.

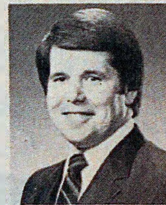
Search for space is underway in four other areas, all of which now have weekly Bible studies or prayer meetings.

Since his arrival in November 1981, Hailey has continued to see needs. Loneliness, frustration, and homesickness are overwhelming emotions which plague these people in a foreign country. He feels International Baptist Church is limited only by its imagination and the openness of its people to be used by the Lord — building or no building.

Sevierville Baptists call Wren as pastor

First Baptist Church, Sevierville, called Joe R. Wren as pastor, a ministry he began Aug. 30.

Wren comes to the church from the pastorate of Broadway Baptist Church, Maryville. He is a former pastor of Pine Grove Baptist Church, Clover, S.C.; Belmont Baptist Church, Columbia, S.C.; and Union View Baptist Church, Franklinton, N.C.



Wren

Wren has served as chairman of the budget and education committees for the Chilhowee Baptist Association, vice-president of the Blount County Ministerial Association, chairman of the nominating committee and a member of the executive board for South Carolina's Fairfield Baptist Association, and as a member of several associational committees.

A native of Gaffney, S.C., Wren is a graduate of Winthrop College, Rock Hill, S.C.; Southeastern Baptist Theological Seminary, Wake Forest, N.C.; and Southern Baptist Theological Seminary, Louisville, Ky.