

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Miami churches fight taxation of property

By Craig Bird

MIAMI, Fla.(BP)— Central Baptist Church, which won a drawn out court tax case 10 years ago, joined with two other downtown Miami churches to resist another attempt to tax church property and apparently has won again.

"They (the county) came in and even measured my study and the sanctuary to figure out tax assessment," Conrad Willard, pastor of Central Baptist, explained. The city and county are seeking to generate revenue to finance what has become popularly known as the "People Mover," a 20-mile, elevated train system to provide mass transit in downtown Miami.

The three churches — First United Methodist, Gesu Catholic Church, and Central — estimate they would each face massive tax liabilities ranging between \$20,000 and \$40,000 annually for the 15 years of the bond issue and would be forced to seriously curtail or eliminate some of their ministries to the community. Additionally, there was concern over government efforts to tax churches as if they were businesses and assess church

property at the same rate (estimated at 20 to 27 cents a square foot) as businesses.

Willard wrote both mayors (Miami and Dade County) a letter reminding them of the earlier case which went to the U.S. Supreme Court and culminated in 1972 with a ruling the city had to repay Central Baptist Church \$50,000 it had paid under protest on taxes on its parking lot. Adon Taft, Miami Herald religion writer, also publicized the conflict, pointing out the beneficial role the churches played in the community and what services might have to be cut.

"We have more than 130 men in our indigent ministry. We provide food and shelter for those needing it, a counseling service, a weekly noontime Bible study and luncheon for downtown workers, and community organizations use our facilities for meetings," Central's Associate Pastor Doyle Wetherington told Taft.

Forewarned by Willard's letter, the newspaper publicity, and the efforts of the other ministers and church members, the city council was most

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**PREPARING THE VAN** — Members of a disaster relief team led by Bob Johnson, pastor of LaGuarda Baptist Church, Lebanon, prepare the Tennessee Baptist disaster van for a trip to Trenton where the team assisted in feeding flood victims in the west Tennessee city this week.

## Disaster van serves meals to Trenton flood victims

Tennessee Baptists' disaster van responded to an appeal by city officials of Trenton for assistance in feeding those left homeless by floods in that west Tennessee city. The van left late Monday afternoon (Sept. 13) after loading supplies at the Tennessee Baptist Building in Brentwood.

Ken Sparkman, director of missions for Gibson County Baptist Association, said about 100 families had been driven from their homes in the Trenton area because of flash flooding caused by excessive rains in the state during last weekend.

The flood waters had not only entered a number of homes, forcing evacuation of residents, but also had disrupted electrical service and other utilities for other homes in the city.

The disaster van was to be set up on Huntingdon Street in Trenton and provide hot meals for the homeless, beginning soon after the van arrived on Monday night.

The request for assistance came from the mayor and other city officials to the Brotherhood office of the Tennessee Baptist Convention shortly before noon on Monday. Although Archie King and Kenny Rains of the Brotherhood department were in Oak Ridge for a conference, arrangements were made and volunteers enlisted.

Leading the disaster team is Bob Johnson, pastor of LaGuarda Baptist Church, Lebanon. Johnson; Julian Stone, a member of his church; and Robert Agee, director of missions for Wilson County Baptist Association, arrived at

the Baptist building at 3:30 p.m. CDT to load food supplies on the van. The van left Brentwood at 4:30 p.m.

Joining these were three members of East Commerce Baptist Church, Lewisburg: Harvie Allison, Jim England, and Curtis Price.

At press time on Monday afternoon, it was not known how long the disaster van's food service would be needed in Trenton, but it was expected that the van and the team would return on Tuesday or Wednesday of this week as the flash flood waters subside.

## BSSB drama specialist relates performing arts to outreach

A Southern Baptist drama specialist urged participants at the second annual Drama, Puppetry, and Clowning Festival to use the performing arts as an evangelistic outreach tool, to add new dimension to the church's commission to communicate the gospel.

"Future evangelistic efforts in our denomination may hinge on how well we utilize the performing arts," said Everett Robertson, drama specialist at the Baptist Sunday School Board, "not

only to directly reach people but as a means of training Christians to communicate the gospel better."

The festival, Aug. 27-28 at First Baptist Church, Jackson, attracted more than 200 participants. The festival was sponsored by the church recreation department of the Tennessee Baptist Convention.

Robertson said clowning and puppetry have "enormous potential" in presenting the gospel "in the marketplace." He called Christian drama "a communication tool to reach a cold, apathetic society."

Also, church drama can enhance the Christian's encounter with God, Robertson said, thus deepening his faith and strengthening his service.

Other program participants were Tom Rives, minister of recreation at Red Bank Baptist Church, Chattanooga; Joy Robertson, puppeteer from First Baptist Church, Nashville; Susie Toomey, clowning specialist from Kingsport; and John Lee Welton, drama professor at Carson-Newman College, Jefferson City.

"A spirit of excitement and cooperation characterized the festival activities," said Eleanor Yarborough, TBC church recreation consultant. Workshops, classroom teaching, critiques of performances, and observation were used as the educational approach for the festival.

The third Drama, Puppetry, and Clowning Festival is scheduled at Central Baptist Church of Bearden, Knoxville, Aug. 26-27, 1983.

## HMB appoints Tennesseans

ATLANTA — Three couples with Tennessee ties were among the 29 missionaries appointed by the Southern Baptist Home Mission Board during its September Executive Committee meeting.

William and Mary Heck of Austin, Tex., were appointed as missionaries to Orlando, Fla., where he will direct Christian social ministries. Heck is a graduate of Carson-Newman College, Jefferson City; the University of Louisville (Ky.); and Southern Baptist Theological Seminary, Louisville, Ky. He is former director of Christian social ministries for Austin Baptist Association and has been self-employed in sales since 1977. Mrs. Heck is a graduate of Carver School of Missions and Social Work, Southern seminary.

Steve and Tamara Belden of Melbourne, Fla., will remain in Florida as church planter apprentices. Belden is a graduate of Carson-Newman College and New Orleans (La.) Baptist Theological Seminary. He has been a pastoral intern at First Baptist Church, New Orleans. Mrs. Belden is a graduate of Brevard Community College, Cocoa, Fla. The Beldens were appointed as missionary associates.

Joe and Rebecca Gardner of Topeka, Kan., missionary associates, will be church planter apprentices in Adel, Iowa. Both are graduates of Union University, Jackson. Gardner is also a graduate of Midwestern Baptist Theological Seminary, Kansas City, Mo., and has been pastor of two Missouri churches. Mrs. Gardner is a graduate of the University of Missouri, Columbia.



# Paisano camp echoes Texas Baptist history

By Dick Davis

ALPINE, Tex. (BP)—Pancho Villa, Gen. Blackjack Pershing, George W. Truett, and H.L. Kokernot have a shared connection in Baptist history.

Their common link is Paisano Baptist Assembly in the heart of the Davis Mountains in far west Texas. Do not feel poorly educated in Texas and Baptist history if you have never heard of it because it is not a household word like Glorieta or Ridgecrest. The 1,200-acre campground is not owned by the Southern Baptist Convention or the Baptist General Convention of Texas, but it has definitely had a vital part in shaping the lives of thousands of Baptists for more than 60 years. And Baptists have shaped the campground.

The assembly began in 1915 when seven west Texas ranchers got together to see if it would be possible to hold an old-fashioned camp revival meeting in their far-removed and somewhat remote area. The ranchers, all Baptists, had moved to west Texas from east Texas and other eastern states.

There was no preacher to lead worship for them and their families on Sunday, so they gathered near the foot of Paisano Peak to discuss the possibilities. The next year the men bought the 1,200 acres for the campground, but because World War I broke out, the first meeting did not take place until 1921.

Truett, pastor of First Baptist Church of Dallas and already a major figure in Baptist history, was the first preacher, traveling to Pecos by train and completing the journey by wagon. The campground filled with tents and people as local ranchers and their families came to hear Truett preach and to enjoy fellowship with each other.

## Belmont professor's daughter succumbs

Stacy Awalt, 17-year-old daughter of Mr. and Mrs. Mike Awalt, died of leukemia Sept. 6 at her parents' home.

Miss Awalt was a senior at Hillsboro High School, Nashville, where she was involved in a number of student activities and was the recipient of several honors. Her father is a professor of religion at Nashville's Belmont College.

A memorial service was held Sept. 8 for Miss Awalt at Glendale Baptist Church of Nashville, where she was a member. In addition to her parents, she is survived by a brother, Brad.

H. L. Kokernot was 15 when the seven ranchers gathered to discuss holding a camp meeting and 21 when Truett preached at the first one. He is now 82, a veteran of 61 annual Paisano camp meetings. He has served as chief cook and bottle washer during the entire span, having learned the cooking chores from his father. Now he is passing along what he has learned and the cooking chores to his grandson, Chris Lacy.

Cooking for 1,300 people is no easy chore. Preparing three meals per day requires 26 cooks, 2,000 pounds of beef, and 500 pounds of potatoes. It costs about \$20,000 each week but visitors are not required to pay a fixed sum for the meals. At the end of the week they simply donate what they think the food was worth and the camp does not lose money.

Meals at Paisano are served chuck-wagon style on heavy tin plates. Coffee (as stout as it comes), tea and water, along with the regular beef, beans, and salad round out the main courses. The finishing touch at each meal is "Paisano Pie," which is nothing more than light bread soaked in syrup.

The preparation of the food is where the connection between Paisano, Pancho Villa, and Pershing is found. Beans and coffee are prepared on two large mobile cook stoves called "casons." The iron stoves are on wagon wheels and are more than 60 years old. These two particular stoves were used by Pershing's army during the time he was chasing Villa through Mexico in 1916. Pershing's army never did catch Villa but, like the folks at Paisano each year, it ate well.

Kokernot and his family have operated the famous .06 Ranch, a 400-square-mile spread near Alpine and Fort Davis, since they moved to west Texas from Holland 99 years ago. He is a throwback to earlier times and to those ranchers who came to Paisano in its early days because of their thirst for good preaching and Bible study.

Lots of things have changed over the years including the camp itself. Many churches and individuals have built cabins and the old tent which was big enough to house hundreds of people during preaching services has been replaced by a large, covered, tabernacle-like building. Although there are still many ranchers who come to Paisano, now preachers, missionaries, and lay persons are regular visitors.

Featured preachers this year were



**COWBOY COOK** — H. L. Kokernot has spent more than three-fourths of his 82 years as head cook at Paisano Baptist Assembly in west Texas. Cook since the assembly began in 1921, he is training his grandson to take over.

Robert Naylor, president emeritus of Southwestern Baptist Theological Seminary, and James Flamming, pastor of First Baptist Church, Abilene, Tex.

Some visitors such as Mrs. L. H. Beckham have been coming for years. She first began coming as a child in 1926

with her father C. M. Caldwell, a trustee for Hardin-Simmons University for years.

Mrs. Jack Dean first began going to Paisano as a young girl also with her ranching parents. She and husband first met during a camp meeting. Jack, who has taught music at Southwestern seminary and Hardin-Simmons, now regularly plays piano at the camp.

Baylor University has on its campus Kokernot Hall named for H. L. Kokernot. George Stokes, speech teacher and voice of the Baylor Bear football team for years, is a regular at Paisano. There are a lot of HSU and Baylor people who have long had active parts in Paisano, but the camp itself has never been owned nor operated by any Texas Baptist school or the convention.

Anyone who wants, can participate in the meetings. Adults enjoy a full day of activities including Bible study, missionary hour, music, and preaching. Young folks from infants to college students enjoy activities directed for them. Counselors conduct youth and children's camps, and a nursery is provided for the youngest visitors.

At Paisano you rub elbows with cowboys, ranchers, missionaries, and preachers and can participate in Baptist and Texas history alongside visions of Pancho Villa, Blackjack Pershing, and George W. Truett.

—Dick Davis is public relations director for the Louisiana Baptist Convention.

## Faith, missions highlight Draper's sermon at SWBTS

By Norman Jameson

FORT WORTH, Tex. (BP)—Southern Baptist Convention President James T. Draper Jr. challenged students at Southwestern Baptist Theological Seminary to lose themselves in missions.

Draper, preaching in Truett Auditorium Sept. 2 with students standing around the entire room, said plenty of people are willing to preach from a big pulpit but pointed out "if Bold Mission Thrust is going to mean anything, there are going to have to be students come out of our seminaries who are willing to go to Canada, to foreign missions, to the Northeast and lose themselves in missions," Draper said.

Bold Mission Thrust is the SBC's program to present the message of Jesus Christ to every person in the world by the year 2000.

SBC First Vice-president John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La., and Fred Wolfe, president of the SBC Pastors' Conference, also participated in the chapel service, a part of Southwestern's 75th anniversary observance. Draper, Sullivan, and Wolfe are Southwestern graduates, as is Gene Garrison, SBC second vice-president who was scheduled to appear but could not for health reasons.

"Everybody wants to preach in the big church," said Draper, pastor of First Baptist Church, Euless, Tex. "You'll say 'That's easy for you to say, you're in a big church.' Well, to tell you the truth, it's never been that big a deal. I had a student come up to me the other day and say, 'I'm ready to preach for you anytime.' I said 'I bet you are.'"

Draper made no reference to denominational controversy, instead preaching a 10-point sermon from

Hebrews 11 which was received with a standing ovation. "I've used the tools I learned in this seminary every day of my life," said Draper, a third generation Southwestern graduate. "Study hard. Learn your lessons."

Draper told the students in the end it is not their cleverness or ingenuity that pleases God, or the size of the church they lead. "God is only pleased by faith," he said.

In a meeting with seminary officers and deans, Draper and Sullivan pondered the value of resolutions at the SBC annual meeting and indicated they will try to clarify the resolution process. Draper also said he plans to make several committee appointments in the next month and will release all his appointments before the next annual meeting in Pittsburgh.

Draper voiced strong support for the Cooperative Program, saying "I don't like everything in my church budget, but I still support it." He indicated Southern Baptists who do not agree with every aspect of the convention's unified budgeting process ought to consider the same attitude.

Sullivan, who ran against Draper for the presidency in June in New Orleans, said he has found Draper to be "open, honest, responsive, and responsible." John Newport, vice-president for academic affairs, told the SBC officers, "We need to develop trust. We have different lifestyles, but we need to learn to trust and live with each other."

Draper's grandfather was in the first Southwestern class to meet in Fort Worth in 1910. Draper's father began classes there in 1936 when Draper was one year old. Draper began classes as a student in 1958.

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# Baptist leaders praise Reagan peace proposal

By Stan Hastey

WASHINGTON (BP)— Southern Baptist leaders are reacting favorably to President Ronald Reagan's call for a new peace initiative in the Middle East.

The president, who outlined his proposal in a nationwide television address Sept. 1, staked out a middle position between demands from both Israel and the Arab world over the key unsettled question of the future of the Palestinians.

Reagan, pledging his plan is built on the framework for peace agreed to by Israel and Egypt in the 1979 Camp David accords, proposed that the Palestinians be granted political autonomy in association with Jordan. He said the United States would not support an independent Palestinian state on the West Bank of the Jordan River and the Gaza Strip, nor would the U.S. favor annexation or permanent control of those areas by Israel.

"There is, however, another way to peace," the president said. "The final status of these lands must, of course, be reached through the give and take of negotiations. But it is the firm view of the United States that self-government by the Palestinians of the West Bank and Gaza in association with Jordan offers the best chance for a durable, just, and lasting peace."

Southern Baptist Convention President James T. Draper Jr., pastor of First Baptist Church, Euless, Tex., said that while he believes some key questions regarding the Palestinian issue must be answered before peace is achieved, Reagan's call for peace negotiations is likely to receive support from American Jews as well as other citizens.

"I applaud President Reagan's call for both sides to sit down and negotiate," the newly-elected SBC head declared. "President Reagan has taken a courageous step in reaffirming U.S. support for Israel while at the same time recognizing the dignity of the Palestinian people."

Draper added, "I am a preacher, not a

politician, so I cannot comment on the particulars. But it is a positive step to reduce the tension and needless hostilities. I think it's a good first step toward peace."

He called on Southern Baptists to join in prayer "for all parties to the negotiations."

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee in Nashville, called attention to Jesus' blessing of peacemakers and asserted his belief that the people of God are to seek peace in personal, church, national, and international relationships.

"In this light I commend President Reagan for taking the initiative in suggesting an outline which may bring about peace in the Middle East," he said.

Bennett said events in Lebanon and particularly Beirut "have been of deep personal concern to me." Reports from Southern Baptist missionaries in the region, he said, have been "sobering."

"I know that there has been little peace in the Middle East from the time of early history, but I pray that God in some miraculous way will bring peace to Israel, Lebanon, and the homeless Palestinians."

He also said that while it is easy to express concern for peace, "I also pledge my personal prayer support for God's peace in the world."

Foy Valentine, whose SBC Christian Life Commission is charged by the denomination to deal with issues of war and peace, commended Reagan and two former Southern Baptist U.S. presidents, Harry S. Truman and Jimmy Carter, for seeking peace in the Middle East over the last generation.

"I honor President Harry Truman's memory for his just and courageous leadership of the United States in standing by the birth and guaranteeing the existence of the modern state of Israel," Valentine said.

"I honor President Jimmy Carter's just and courageous leadership in personally engineering the Camp David accords seeking peace with justice in the troubled Middle East."

"And now I honor President Reagan for his just and courageous leadership in insisting on behalf of this nation that the displaced Palestinians be guaranteed a place to exist and some form of self-government."

Underscoring the link between the Biblical concept of justice and the search for peace, Valentine added: "As justice calls for the Israeli people's guarantee of deliverance from the threat of annihilation by violent terrorists, so justice calls for a home and self-determination for the Palestinian people, who now for much too long have been unjustly compelled to wander in sad exile. I welcome this proposal as a necessary step in the direction of justice, for justice is always the mother of true peace."

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, declined to comment on the merits of Reagan's proposal, noting that the board maintains a non-political stance both in the U.S. and abroad.

But he welcomed the peace effort, urging Southern Baptists "to pray for President Reagan and for all persons who may eventually be involved in efforts to bring about a lasting peace in the Middle East."

The Foreign Mission Board, has missionaries both in Israel and in a number of Arab countries.

## Texas association holds peacemaking conference

CORSICANA, Tex. (BP)— At what may be the first Baptist associational meeting on peacemaking in the Southern Baptist Convention, some 25 pastors and lay persons gathered in the basement of First Baptist Church of Corsicana to hear four aspects of a Christian's response to peace.

Topics at the meeting, sponsored by Corsicana Baptist Association, ranged from a Biblical perspective, the viewpoint from a retired Air Force chaplain, a Christian citizen's response, and Southern Baptists' attitude through their history.

Dan Magee, professor of religion at Baylor University in Waco, told the audience that history shows "Southern Baptists have said more about peace than we have done and many of our efforts have been associated with our mission and evangelistic efforts." Magee added that our Southern Baptist peace and war attitudes fit into the "just (justifiable) war tradition and not the pacifist or holy war attitude."

"An interesting thing taking place at this time is a peace movement in its em-

bryonic stage among Southern Baptists. But the success of this movement will be largely dependent on the degree the Moral Majority and its commitment to nationalism and military defense lays claims on Southern Baptists," Magee said.

Beginning the meeting, Joe Haag, associate with the Texas Baptist Christian Life Commission, presented a Biblical perspective on war and peace.

"Viewing Jesus Christ as the key to Scripture, it is interesting to note that our Messiah did not come to earth as a military or political figure but in the role of the suffering servant."

"Christ's teachings of loving your enemy, turning the other cheek, and blessing the peacemakers call each of us as Christians to take a serious look at the topic of peace and our commitment to it," Haag said.

Jimmy Baggett, pastor of First Baptist Church in Frost, Tex., and a retired chaplain, told the group that he believes war is immoral but a fact of life and as a chaplain he sought to bring "God to man and man to God."

He added the attitude held by many in Washington and one he leans toward is that peace will be resolved from a position of strength and to trust an enemy would be an unwise decision. "As a Christian I would never seek war but at times would find it necessary," he said.

## Arnold Hayes dies, retired missionary

PINNACLE, N.C. — Emeritus Southern Baptist Missionary Arnold E. Hayes died Sept. 8 in Pinnacle, N.C. He was 89.

Hayes worked for 35 years in northern Brazil. The demand for preachers and teachers overruled his original agricultural assignment, and he helped build the Baptist Institute of Corrente, an evangelism training center and school in Corrente, Piaui.

The longtime missionary taught at the institute and later developed the science department of the American Baptist Academy in Recife. He also served as professor, dean, and president of the North Brazil Baptist Theological Seminary, Recife, and founded the Green Mountain Bible School in Triunfo.

Over the years Hayes also handled evangelism assignments in rural northern Brazil, beginning at least five churches in the states of Paraiba, Ceara, and Rio Grande do Norte.

Hayes and his wife, the former Helen Ford of Fordsville, Ky., were appointed by the Southern Baptist Foreign Mission Board in 1919. They retired in 1954, after his repeated bouts with several illnesses.

Hayes is survived by his wife, who now resides in Pinnacle; five children; a brother; and four sisters.

## Sue Wesberry dies

ATLANTA (BP)— Mrs. Sue Latimer Wesberry, first president and a primary organizer of the Southern Baptist Ministers' Wives Conference, died Sept. 7 after a long illness.

She was the wife of James P. Wesberry, pastor emeritus of Morningside Baptist Church, Atlanta, now executive director of the Lord's Day Alliance of the United States.

Mrs. Wesberry, a member of the board of directors for the Southern Baptist Home Mission Board, was active in all phases of denominational life. Her husband is a member of the SBC Executive Committee.

## HMB elects three to staff positions

ATLANTA (BP)— The Executive Committee of the Southern Baptist Home Mission Board filled three staff positions during its September meeting.

Newly-elected staff members are Wallace W. Buckner of San Francisco, Calif., director of multiethnic ministries and Ronald J. Lawson of Kansas City, Mo., director of media production. Leonard O. Hinton Jr., HMB evangelism researcher since 1979, was named associate director of the evangelism support department.

Buckner, pastor of Grace Baptist Mission in San Francisco, will administer the programs of international ministries and ethnic studies through the language missions division.

Lawson will create and produce media products in the HMB's media department. He worked as a producer/director for Educational TV Services and for KAUZ-TV in Wichita Falls, Tex.

Hinton will assist with renewal evangelism and supervise US-2 and student summer missionaries appointed to evangelism. Before his present position, Hinton was director of evangelism survey and analysis in the evangelism section and research consultant in the planning and coordination section.

## Miami churches . . .

(Continued from page 1)

receptive when the three pastors led a delegation into the council meeting.

"We had barely gotten inside when one councilman made a motion to exempt churches from the tax," Willard said. "But the mayor said in order to make sure things were done properly the attorneys for the churches, the city attorney, and the county attorney better work out an agreement."

The lawyers huddled briefly then returned with a proposal. "The city agreed to authorize the creation of a joint tax assessment office with the county on the condition that 'houses of worship or property directly relating thereto' be excluded," Willard explained.

The matter must still be approved by the county board but the county attorney has assured the churches there will be no problem at that point.

Earlier, county officials said the levy was not an ad valorem tax even though it was based on "leasable square footage" but was an assessment for services just like sewers or sidewalks. David Eastham, appraisal supervisor, conceded the county was "looking at churches sort of like we're looking at office buildings" even though the churches do not lease out its space.

Central's parking lot that is leased out during the week was the subject of the earlier Supreme Court case. It will be taxed, "unless we decide to close it off to the public and just use it for church functions," Willard said.

In 1965 county tax officials decided to tax the parking lot as a business but Central contested the decision, arguing the profits from the parking leases were used for religious purposes. The Florida Supreme Court ruled in favor of the church but the Civil Liberties Union took the case to the federal courts charging the exemption violated the First Amendment by aiding one religion and inhibiting another.

The Supreme Court agreed to hear the case but before it could the Florida legislature changed the state's 19th-century religious tax exemptions. Ultimately the church was refunded taxes it paid before the Florida law was rewritten but it has been taxed since that time.



## NEWS ANALYSIS

# Who is 'stealing' the Paynes church property?

By Al Shackleford

Last week a number of pastors of Tennessee Baptist churches received a mailing from Jim Rolan, pastor of Bethel Baptist Church of Estill Springs, seeking contributions to "stop our convention from getting our \$225,000 church property and assets." Included in the mailing was a "news release" written by Bill Powell, editor of the Southern Baptist Journal of Buchanan, Ga.

On Aug. 5, Judge Earl H. Henley of the Franklin County Chancery Court issued a memorandum opinion which ruled that the property of Bethel Baptist Church (formerly Paynes Baptist Church) should revert to the Executive Board because of the church's "breach of the trust" by not being a cooperating Southern Baptist church (see Baptist and Reflector, Aug. 18, page 1).

On July 29-30, 1981, a trial was held in Henley's court concerning a lawsuit brought by members and former members of the church, supported by the TBC Executive Board, charging that the present congregation does not fulfill a provision of the deed which requires the church "to adhere, maintain, and propagate the doctrines, faith, and practices of Missionary Baptist Churches to cooperate with the local Baptist Association, Tennessee Baptist Convention, and Southern Baptist Convention."

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

**The issue is NOT a denomination "stealing" a church (as the mailing states), but rather can a church's property be protected from being "stolen" by a non-cooperating body — and can a church's founders assure that intent by a reversionary clause?**

Because of a number of inaccurate and misleading statements in the "news release," I will present some clarifications. I attended every minute of the two-day trial — and Powell, who wrote the "news release," was not present for any part of the trial.

First, some background information.

Over 40 years ago, the TBC Executive Board voted to require that a reversionary clause be placed in deeds of churches which received grants from the state convention. The provision could be exercised if the church ever ceased to be a cooperating Baptist church.

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

In mid-1980, the Executive Board received a letter, signed by 51 members and former members of the church, asking the board's support in their proposed lawsuit to secure title of the property for a cooperating congregation. On Dec. 12, 1980, the board voted to respond to this request for support and was a plaintiff in the lawsuit.

Contrary to last week's mailing, the Executive Board is NOT seeking the property for its use. The lawsuit was initiated, conducted, and primarily financed by the members and former members of the Paynes church. They paid for their own attorney, Clinton Swafford of Winchester, and the Executive Board only paid for its

attorney, Robert Taylor.

During the trial, Swafford introduced all evidence and conducted all examinations and cross-examinations of witnesses. Taylor only made a brief statement at the end of the trial, clarifying the Executive Board's interest and reason for being involved.

The mailing also contained an inference that Judge Henley delayed his ruling for over one year and issued his opinion on election day (Aug. 5, 1982) because he was "coming up for re-election." Actually, Henley was unopposed and knew 30 days before the election that he would be unopposed.

Another statement in the mailing says that the association, state convention, or Southern Baptist Convention had not refused to seat messengers from Bethel Baptist Church. In fact, no messengers from the church presented themselves for recognition from the time Rolan came as pastor (Sept. 10, 1978) until the date of the trial.

It is true that messengers from Bethel Baptist Church were seated at the October 1981 associational meeting, but the association officers felt they should not contest this recognition because the court's ruling was pending at that time.

The mailing states that "Some SBC leaders who testified at the trial placed considerable attention on the value of pastors attending a seminary...." No SBC officer or employee testified at the trial. And, since I attended the trial, I can assure you that this was not an issue in any way.

Another misleading statement in the mailing says: "The Court did not find that Bethel had any deviations in matters of faith and doctrine."

At the outset of the trial, Henley stated that the case would NOT be decided on doctrine, which he correctly stated is not in the purview of that court. During the trial he repeatedly stopped both attorneys when questions were asked which contained any relationship to faith and doctrine.

Henley declared that the case revolved ONLY around the clause in the deed, declaring that without that paragraph, there would be no grounds for the lawsuit. He said the court would rule ONLY on the legality of the reversionary clause and the question of whether or not the present congregation was a cooperating Baptist church or had breached that trust. The issue, he said, was only the interpretation of property rights.

The defense based its case on the declaration that Bethel Baptist Church was a cooperating Baptist church because it preaches the gospel, teaches the Bible, baptizes by immersion, and supports missions, while determining its own program and designation of gifts.

Of course, there are many outstanding Baptist churches (e.g., Thomas Road Baptist Church of Lynchburg, Va.; Highland Baptist Church of Chattanooga, etc.) which faithfully perform these activities — but make no claim of being a "cooperating Southern Baptist church."

Rolan testified under oath that since he came as pastor, neither he nor to his knowledge any other member of the church had attended any meeting or conference of any kind sponsored by the association, state convention, or SBC. During this time the church has not contributed financially to ANY offering, institution, organization, or project of the association, state convention, or SBC — in fact, the last gift from the church through the TBC office was received Sept. 7, 1978 — three days before he came as pastor.

The mailing states that the church does not

want "to give money to support seminary teachers, writers of Sunday School literature, and missionaries who deny the Bible is the infallible Word of God." Since the church does support "independent" missionaries, I must conclude that the church members believe that ALL 6,000 SBC foreign and home missionaries deny the infallibility of the Bible.

The mailing states that one of the plaintiffs in the case, Alton Simpson, while a member of the church in 1978, had made a motion that the church discontinue all gifts to the Cooperative Program. Rolan had recommended that the church give only one-half of one percent to the Cooperative Program. Simpson felt this was hypocritical to give such a token amount, and suggested that they be honest and give nothing.

It should be noted that Simpson's membership was revoked by church vote in February 1979 — and the congregation has not voted since that time to rescind that motion to give nothing.

The church does not have any of the organizations which can be found in Southern Baptist churches — Vacation Bible School, Woman's Missionary Union, Brotherhood, church training, Royal Ambassadors, Mission Friends, Girls in Action, Acteens, etc.

Rolan is quoted by the "news release" as saying, "So far as I know, Bethel church has never even discussed leaving the SBC and we have never taken any action to withdraw from the SBC. Bethel is about the same as it has always been." That latter statement is indeed true since the name was changed to Bethel Baptist Church in July 1980 — but it is NOT true of the years the congregation was Paynes Baptist Church.

The mailing states that the TBC Executive Board seeks to secure \$225,000 worth of property from a \$1,500 investment. I would like to comment on that charge.

First, the Executive Board does not want to keep the property — and could not use it if it does come to the board. The deed clearly states that, in the event the title reverts to the Executive Board, the property must be "used for church and mission purposes."

Tom Madden, TBC executive secretary, said, "The board felt an obligation to help a sister church reclaim its property, having been involved from the beginning as a cooperating Southern Baptist church." He added that the board felt it would be a dereliction of its responsibility not to participate in supporting the previously-approved reversionary provision.

Secondly, the \$1,500 is NOT the total investment of Southern Baptists in the church property. Whatever the property is worth, it is because of the dedication, sacrifice, hard work, and gifts of the members of Paynes Baptist Church. These members — who for the majority of the years of the church's existence were cooperating Southern Baptists — have made the property worth what it is today.

It might also be noted that all the property was paid off before Rolan came as pastor.

It is not my purpose to say to any church which received the mailing that it should not financially support the efforts of Bethel Baptist Church to retain its contested property. The church has a legal right to appeal the court's decision.

Each church which received the mailing must make its own decision whether or not to respond to the request for funds for Bethel Baptist Church. However, I feel that your decision should be made on factual information about the lawsuit — rather than on an emotional mailing.



# Fisher urges educators to battle secularism

By Craig Bird

BIRMINGHAM, Ala. (BP)— "When the billowing cloud of secularism causes the star of Bethlehem to glow with an ever-diminishing light, this should be for all Christians a clear call to make the light of the gospel shine through the growing darkness," Ben Fisher insists.

Fisher's H. I. Hester Lectures, "The Challenge of Secularism to Christian Higher Education," delivered to the Association of Southern Baptist Colleges and Schools earlier this summer, described his evaluation of "secularism as one of the prime challenges of our day and one which 'may' offer the Christian college a badly needed platform on which it may stand."

## Personal perspective

By TOM MADDEN  
TBC executive secretary

I recently studied again the 15th chapter of Luke. As I read that chapter, I could not help focusing on the appealing story of the younger son we usually call "the prodigal."

As is nearly always true when you read God's Word, several fresh insights caught my attention. One of them is contained in the statement, "He wasted his substance with riotous living." The wasting of his father's inheritance made him totally unacceptable to the Scribes and the Pharisees. The new insight to me was that there are many things we may waste besides our substance.

We may waste God's gift of health. Our bodies are a tremendous gift from our loving Father, the temple for the Holy Spirit, and to waste our health in something less than carrying out God's will is surely not acceptable to our God.

We can waste our talents in doing less than our best. As I was studying this passage in God's Word, I was reminded of a brilliant young scholar who had unusual gifts and was a graduate of one of our finest universities. His body, stuffed in a sack, was found in an alley in a section of New York City given to the selling of drugs. I could not help but think what a tremendous waste of gifts this was. We can waste the time God gives us in lesser things.

I am keenly aware of wasted opportunities in my own life. I would like to have back many opportunities in which I failed to be a good steward for God.

A final observation is that the younger son found all that he was searching for only when he returned home.



Madden

The former executive secretary of the Southern Baptist Education Commission (1970-1978) thinks problems the secular mindset has created for the presentation of the Christian world view can be answered by Christian colleges. The "critical issue for Southern Baptists at this juncture is the calling out of dedicated men and women with a deep sense of mission to teach in the Christian college," he said.

Fisher summed up several factors that have contributed to the dominate position of secular thought in today's educational world. He designated Charles Darwin in biology, Sigmund Freud in psychology, Karl Marx in sociology, and John Dewey in American education as the men who have had the greatest influence in Western culture in glorifying secular man and noted that all four reject God as a myth and teach that man's destiny is in his own hands.

The public school system "has become another tremendous influence negating Christian values and belief in the supernatural," he continued, "not so much from open assault (on religion) as from the insidious and persistent" ignoring of religious values from kindergarten through university. "Until after World War II the vast majority of men and women teaching in both public and private schools were professing Christians," Fisher said. But today, "the majority" have no religious preference.

"Thus we are confronted with having those teach our children whose own lifestyle and moral commitment is antithetical to our Christian view. I have been and continue to be a supporter of public education but what are those of us to do who do not want our children taught by a pregnant unwed mother, a sexual deviant, or one who uses drugs, or by his lifestyle encourages promiscuity or belittles religion?"

He further noted a "gradual, steady estrangement between the theologians and the average Christian sitting in the pew, who today is the bearer of many burdens." Fisher said it is true that all too often theologians find themselves talking only to each other. "How much responsibility should they shoulder for the fact there are many students and laymen — church members — who continue to manifest all the outward trappings of church loyalty but who have gnawing and secret doubts, have ceased

to pray, and have no real belief in eternal life?" he asked.

Despite this "bleak picture indeed" he sees a "new and powerful challenge to Baptist colleges" and suggested steps educators could take "to offer students in our colleges an authentic option: that of Christian hope and a Christian world view."

"Our challenge — the real problem — is to keep young people from drifting with the secular currents and to prepare them for the white waters and the deep gorges through which they must inevitably pass: death, disappointment, tragedy, alienation, betrayal — all the trials which sooner or later await every living person," he said.

Christian educators also have the opportunity to reconcile the extremes in religious thought, both guilty of aiding secularism by causing distress in the Christian fellowship. "The extreme left has robbed the Scripture of authority; rejected the idea of the supernatural; substituted reason for revelation; reduced Jesus to a great ethical teacher, and destroyed any hope of eternal life," he explained. "In other words, God's three great miraculous deeds in history — creation, redemption and consummation — have been secularized.

"On the other hand the extreme fundamentalist has dishonored the rational mind and the imagination God has given us by his literalism, his judgmentalism, his vindictiveness, and his many inconsistencies. Although he claims evangelistic spirit and may be unaware of the damage he does, he has driven many young people away from the church."

He also called for Christian educators to face the divisive issues: the nature of creation, the inspiration of the Scriptures and Christian morality. He maintained "we have fought Darwin over the wrong issue. We have debated the 'details' of how God created us while Darwin continues to repeat there is no Creator-God." Listing the provable existence of life millions and millions of years ago, "serves to strengthen, not weaken my faith in the greatness of God as Creator," he said.

As for the Scripture, Fisher said, "we have remained silent on the inspiration of the Scriptures so long until even our friends sometimes wonder what we really believe. The fact that God chose to

transmit His Word through earthen vessels of human mind and personality did not make it one whit less inspired or one whit less authoritative.

"At the present moment we are confronted with what apparently is a growing movement within the Southern Baptist Convention which contradicts Baptist polity and does violence to soul competency. There are those who are advocating that belief in the verbal, plenary inspiration of the Scriptures should become a test of faith. I think the time has come when we are going to stand up and be counted or remain silent and be counted out."

If Christian educators rise to the challenge and administrators and trustees succeed in "calling out the Christian teacher," Fisher is convinced "changed persons could change the world and 'only' changed persons can change the world.

"So let our goal once again be the student," he concluded. "Let us bend our backs to God's business in Christ, wherein we seek for every student character as well as competence, wisdom as well as knowledge, humility as well as confidence, a world view and eternal hope which lies outside of human reference. Let us testify that those burdens which God does not lift. He gives us the strength to bear; and that every man is my brother and every woman my sister and every human being my responsibility."



**OUTSTANDING SENIOR ADULT** — Frank Groner speaks to Memphians who honored him as the outstanding senior citizen of Memphis.

## Memphis honors Frank S. Groner

MEMPHIS (BP) — Thirty-six years to the day that Frank S. Groner traveled to the Peabody Hotel to interview for the top position at a floundering Memphis hospital, he was hailed in the very same hotel as the community's outstanding senior citizen of the year.

A number of Memphis and Tennessee leaders spoke at the Kiwanis Club ceremony honoring the "humble, hard-working, velvet-fisted" Groner, who as president from 1946 to 1980 turned the 500-bed Baptist Memorial into the largest hospital in the United States (2,068 beds today).

The Kiwanis Club annually presents the outstanding senior citizen award to a Memphian 70 years or older who has exhibited a progressive leadership in the community, one who is the recipient of other significant awards, and who has led an exemplary life, said Art Waymire, head of Blue Cross in Memphis and program moderator for the luncheon.

Groner received a plaque and the Kiwanis Club gave a \$350 donation in his name to the Metropolitan Interfaith Association for its program of providing meals to the elderly.



**BACK TO SCHOOL** — Missionary children, like their peers in America, must go to school. But their classes are sometimes small and their teacher may be the same person who tucks them in at night and tells them to wash behind their ears. Here (from left) Cory and Jason Foster have math class with their mom, Dorothy Foster, missionary to Upper Volta.



## World's Fair prayer requests

This week pray

—for plans being made for a special Baptist Ministries Day at the World's Fair.

—for these choirs which will share their faith in song at the Baptist Pavilion: Sept. 18, First Baptist Church, Tullahoma; Sept. 19, Chilhowee Baptist Association.



# New evangelism leader stresses family role

By Jim Newton

ATLANTA (BP)— Family is priority for Bob Hamblin.

Concern for family relationships has shaped and molded some of the views of evangelism of Hamblin, elected last month vice-president of the SBC Home Mission Board and director of the SBC's nationwide programs of evangelism.

Hamblin is deeply committed to what he calls "relational evangelism" in which Christians share the gospel with members of their immediate families as well as friends and co-workers who are part of the larger "family" with whom they regularly relate.

His concern stems from his first experiences as a Christian when his sister was instrumental in leading him to Christ.

Hamblin, was 12 when he went to a Presbyterian revival and felt he ought to become a Christian. He talked with his older sister (now Mrs. Elsie Langham of Memphis) who read the Bible to him, told him "how to be saved," and urged him to join Merton Avenue Baptist Church, Memphis, where she was a member.

By the time he was 16, Bob was teaching a Sunday School class of 12-year-old boys at Hollywood Baptist Church, Memphis, and working with the same kids in Boy Scouts. That year, he personally led each of the boys to believe in Jesus Christ.

"That experience really turned me on spiritually, and gave me a deep, burning



**FAMILY EVANGELISM** — Bob Hamblin visits with his sister, Elsie Langham of Memphis, who led him to profess his faith in Christ as a 12-year-old boy in Memphis.

commitment to personal witnessing," Hamblin recalled.

At 17, he felt God calling him into the ministry, and after preaching his first sermon in 1946 at Hollywood Baptist Church, his mother and father came down the aisle. His Methodist mother wanted to become a Baptist; his father said, "Son, I've tried all my life to be good enough to go to heaven, but I realize now just 'being good' is not enough."

During his 22 years as pastor of Harrisburg Baptist Church, Tupelo, Miss., each of Bob and Ruth's three daughters, Bobbye, Karis, and Carole, accepted Christ under their father's preaching. Carole, a student at Mercer University, Macon, Ga., says she has never heard another preacher's sermons as good as her father's.

Hamblin led another sister, Ethel, to believe in Christ just before she died in 1973. When Ethel was hospitalized in Hamilton, Ohio, the Hamblins' hometown, Elsie wrote to her every day about her faith and Ethel asked her Bob to come see her. Hamblin flew immediately to Ohio, visited her in the hospital, read the Bible, and Ethel "asked the Lord to come into her life." Two days later, Ethel died.

As a result of such experiences, Hamblin is convinced effective evangelism must be based on personal relationships. "Evangelism is best done person to person — not pulpit to person. I want to show people that Jesus is Lord by what I am, what I do, and what I say," he explained.

Many people have the idea evangelism is "buttonholing people, even strangers you've never met, and going through a set of steps to lead them to believe in Jesus as Saviour but to hit people with the gospel without first establishing a personal relationship is usually unsuccessful," he said.

During his 34 years as pastor of churches in Tennessee, Texas, and Mississippi, Hamblin has sought to put that principle into practice, demonstrating God's love by ministering to needs.

While pastor in Tupelo, Hamblin got a midnight call from the chaplain at the University of Mississippi informing him the brother of a church member had committed suicide. Hamblin spent all night with the family after breaking the news and visited them frequently afterwards. Two months later, the youth's mother, father, and brother accepted Christ.

"We've got to demonstrate that we love people, that we care enough to meet their personal needs, and in doing that, let the love of Christ come through us," he says.

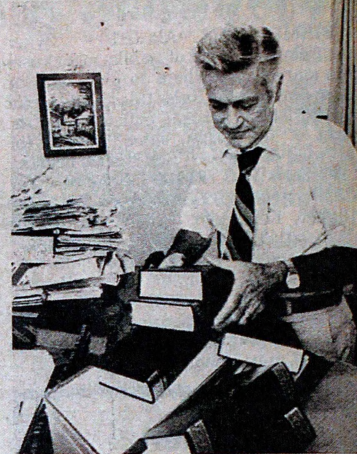
Hamblin says all too often non-Christians do not see love, only bickering and fighting, among Baptists. He is deeply concerned about the effect of denominational squabbles on nonbelievers. Although he describes himself as "conservative" theologically, Hamblin eschews labels and code words (such as liberal, conservative, moderate, or inerrant) which are used by some in current Baptist bickering over the Bible and are often misinterpreted.

Instead he says he has three priorities in his ministry: personal witnessing and telling others about Jesus; preaching the gospel and the Bible as God's Word; and teaching other Christians how to share the gospel effectively.

He thinks Southern Baptists have the best program available to teach Christians to share their faith and praises the new Continuous Witness Training (CWT) plan of the HMB as "the finest program ever developed" to teach Christians effective evangelism. Hamblin feels evangelism materials developed by parachurch (nondenominational) groups are good, but Southern Baptist materials are "much better."

Not only has Hamblin taught church members evangelism methods, he has also led the church in establishing mission efforts and social ministries to meet human needs.

Harrisburg church, which designates 20 percent of its budget to the Cooperative Program, involved its



**PACKING** — Bob Hamblin, former professor of evangelism at New Orleans seminary, packs books in his seminary office as he moves to Atlanta to direct evangelism at the Home Mission Board.

members in mission trips to build churches and minister to human needs in Montana, West Virginia, Belize, Honduras, and Dominica, both before and after Hurricane David devastated that Caribbean island in 1979.

The church is also involved in a meals on wheels program, ministries to senior adults, a Spanish Bible study, day care, and financial assistance for a black church. Although the church has an open door policy, there are no black members. "We discovered black churches minister to black people more effectively than white churches in Tupelo, so we tried to help a black church do that," Hamblin said.

Hamblin believes the SBC has gone beyond the 1960s conflict between social ministries and evangelism. "I feel social ministry and evangelism are inseparable," Hamblin said. "I've never believed social ministry IS evangelism, but social ministry can and should be evangelistic. Neither do I believe we should do social ministries to evangelize. We should do social ministries because we love people and want to meet their needs."

Hamblin is deeply concerned that there must be a great spiritual awakening in America and believes Southern Baptists' Bold Mission Thrust, the SBC's plan to proclaim the gospel to every person by the year 2000, may be the impetus for such an awakening spreading to other Christian groups. "I don't think any great awakening in the later part of the 20th century could be just a denominational movement. It must be a Christian movement," he says.

Hamblin said his two years of intense study of evangelism and church growth as a professor at New Orleans Baptist Theological Seminary convinced him Southern Baptists need to broaden their perspective and be less provincial. Southern Baptists are basically a rural people, and "we need to learn from others how to reach the cities."

Teaching evangelism "from a practical not an academic viewpoint," enabled Hamblin "to organize in my mind and in my theological perception what I had experienced for a lifetime."

While excited about his new role, he is both awed and challenged by the responsibility. "We face today the greatest opportunity ever known to evangelize," he points out. "It's exciting to be part of that challenge."

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life  
consultant

At a time when the federal deficit may reach \$100-billion, tuition tax credits are being urged which will cost the United States government over \$500-million in one year and \$4-billion by the third year.

"The Educational Opportunity and Equity Act of 1982" currently before the U.S. Senate as S2673 and in the House of Representatives as HR6701 would grant you a credit of \$100 if your child is enrolled in a private school next year. In



Self

1984 that credit would be \$300 and would increase to the maximum of \$500 in 1985. You would receive a full credit if your family income is below \$50,000. Above \$75,000 income there would be no credit and families earning between those two figures would receive less than a full credit.

A tax credit is subtracted from the amount of income tax you have to pay Internal Revenue Service. In other words, it amounts to a check to you directly from the public treasury. Public funds for a private enterprise is a questionable venture at best. Add to that the element of religious schools and it is easy to see why the Southern Baptist Convention meeting in New Orleans passed a resolution opposing tuition tax credits.

The effort to pass tuition tax credits comes at the same time as a call for a decrease in federal funds to public education. This makes it hard to escape the conclusion that tuition tax credits would benefit private schools at the direct expense of public schools.

## Norman to speak at Union revival

JACKSON — Bob Norman, pastor of the 4,000-member Northway Baptist Church in Dallas, Tex., will be the speaker for Union University's annual fall revival, Sept. 27 through Oct. 1.

Directing the music for the week's nine services will be Larry Smith, assistant professor of voice at Union.

Services, which are open to the public, will begin at 10 a.m. weekdays and 7 p.m. Monday through Thursday evenings. All services will be held in G. M. Savage Memorial Chapel.

Norman was pastor of Nashville's Belmont Heights Baptist Church for 15 years before moving to Dallas in 1979.

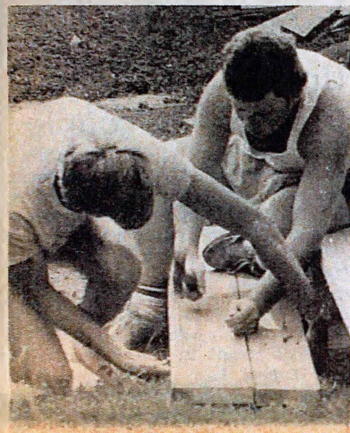


# RA work crew labors to witness

By Steve Higdon

What has six heads, 12 hands, 12 legs; paints day-care centers, repairs roofs; builds steps; and cuts down jungles?

Last month a six-member work crew, funded by the 1982 Royal Ambassador Congress mission offering, taught a number of Knoxvilleans the answer. The crew, led by Kenny Rains, program assistant in the Tennessee Baptist Convention Brotherhood department, was comprised of Bob Carnahan and Chuck Fleming, both of Bluegrass Baptist Church in Hendersonville; Tim Grooms of Riverview Baptist Church, Newport; Tim Spurgeon of Haywood Hills Baptist Church, Nashville; Bob Deathridge, who was assigned to work with state RAs as a Tennessee BSU summer missionary



**A STEP FOR MISSIONS SERVICE** — Tim Spurgeon, right, nails a step into place as Bob Deathridge holds it steady. The pair replaced a series of steps too steep for the house's elderly owner.

from University of Tennessee, Knoxville, and First Baptist Church, Kingston; and Thomas Strong, a student at Union University and a member of Woodland Baptist Church, both in Jackson.

"Our mission was to have a positive witness for Jesus Christ, doing whatever we were assigned," Rains explained. "We did work for people who could not do it themselves or could not afford to have it done."

Rains applied for work on behalf of the crew to Doug Houston, director of off-site activities at Baptist Ministries for the 1982 World's Fair. Houston, in turn, assigned them to Knoxville's Community Action Center, which, Rains said, "kept us busy ministering" to senior adults in west Knoxville.

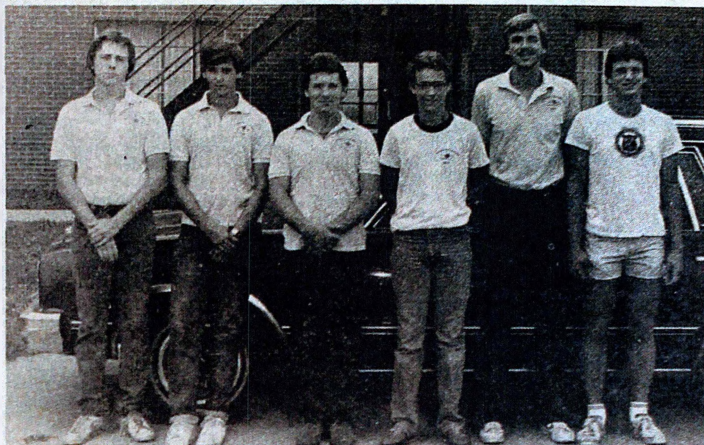
The workers spent four full days in a mostly elderly community performing major and minor repairs, doing plumbing jobs, cutting down trees, building steps, painting woodwork on a day-care center, working on roofs, hauling trash, and cleaning up and cutting yards that Rains and the crew described as "jungles."

"It felt good to be able to get out and help people less fortunate," Carnahan said of the experience. "I felt like I was able to be a good witness in a way that was really helpful."

"They all appreciated our coming," Spurgeon remarked. "The lady we built the new steps for could not believe anyone would come and do the work for free."

Strong, a former RA who was on the trip as both a worker and a counselor, commended the group for their willingness to work and ability to get along.

"It was difficult for everyone," he said. "We were uneasy because we were not sure what we would be doing each day. But, as we began to do things for



**RA WORK CREW** — Members of the Royal Ambassador mission service work crew were, from left, Tim Grooms, Thomas Strong, Tim Spurgeon, Chuck Fleming, Bob Deathridge, and Bob Carnahan. (Photos by Kenny Rains).

people who couldn't do things for themselves, we really felt good."

Carnahan, Fleming, Grooms, and Spurgeon, all currently RAs, each received credit toward their Royal Ambassador service aide program. The program is an advancement plan designed to give RAs experience in ministry, witness, worship, religious education, and practical application. Each of the boys is in a different stage of the program.

"We did this type of project," Rains concluded, "because we believe that Royal Ambassadors is a mission organization, not just a teaching organization. We want to show that there can be more than supporting missions through prayer and gifts — that it can be made more personal by supporting missions through doing."



**ROOF-TOP PATCHING** — Bob Deathridge replaces roofing paper above an elderly woman's porch.

## Reagan declares belief in nation 'set apart'

By Stan Hastey

MANHATTAN, Kan. (BP) — In one of his most pointed statements on the subject to date, President Ronald Reagan declared the United States is a nation "set apart" by God.

Speaking to an enthusiastic audience at Kansas State University during a two-day western political swing, Reagan also reiterated his support for a Constitutional amendment returning organized prayer to public school classrooms.

The president's speech, one in the Alfred M. Landon lecture series honoring the former vice-president, consisted mainly of a defense of his troubled economic program.

But in asking the country to maintain faith in his economic program, he also declared: "I have always believed this blessed land was set apart in a special way — that a divine plan placed this great continent here between the oceans to be found by people from every corner of the earth who had a special love for

freedom and the courage to uproot themselves, leave homeland and friends to come to a strange land where they have created something new in all the history of mankind, a land where man is not beholden to government, government is beholden to man."

Acknowledging that "we haven't been perfect in living up" to the ideal that "government exists to insure that liberty does not become license to prey on each other," Reagan said the country has "come a long way since those first settlers reached these shores asking nothing more than the freedom to worship God."

What the early settlers sought, he added, was that God "would work His will in our daily lives so America would be a land of fairness, morality, justice, and compassion."

Pointing to "thousands and thousands" of laws passed since the nation's founding, Reagan declared: "Yet if we'd simply adhere to the Ten Commandments Moses brought down from the mountain, and the admonition of the Man from Galilee — to do unto others as you would have them do unto you — we might solve an awful lot of problems with a lot less government."

On the volatile subject of prayer in public schools, Reagan repeated his attack on the Supreme Court's 1962 and 1963 rulings forbidding government-sponsored religious devotionals in

schools, saying: "We are told that to protect the First Amendment we must expel God, the very source of our knowledge, from our children's classrooms."

In what has become a frequent rhetorical question, he also asked, "But was the First Amendment written to protect the American people from religion or was it written to protect religion from government tyranny?"

"No one will ever convince me that a moment of voluntary prayer can harm a

child or threaten a school or state. From the beginning of this administration, I've made it clear I believe America's children have the right to begin their day the same way members of the United States Congress do. The time has come for this Congress to give a majority of American families what they want for their children: a Constitutional amendment that will make it unequivocally clear that children can hold voluntary prayer in their schools."

## Retired missionary to Japan dies

LOUISVILLE, Ky. — Dorothy Garrott, emeritus Southern Baptist missionary to Japan, died Sept. 7 in Louisville after an extended illness. She was 72.

Neither world war, the imprisonment of her husband, nor his death in 1974 discouraged Mrs. Garrott from her lifelong commitment to the Japanese people.

Appointed to Japan in 1935 as a single missionary, the Louisville native taught at Seinan Jo Gakuin, a Baptist girls' school in Kitakyushu. There she met Southern Baptist Missionary Maxfield Garrott, whom she married in 1938.

She left Japan before the outbreak of World War II, but Garrott remained and was interned by the Japanese for about six months before being repatriated. The missionary couple worked among Japa-

nese Americans in a relocation center in Arkansas during the war and later served a church in Hawaii.

They returned to Japan in 1947, where Garrott was president and religious director of Seinan Gakuin University in Fukuoka and later president of Seinan Jo Gakuin. Mrs. Garrott resumed teaching at the girls' school, which she continued for more than 20 years. She also worked in Japanese Baptist churches, particularly among youth and young adults.

Her husband died in 1974, but Mrs. Garrott continued mission work until her retirement in 1977.

Mrs. Garrott was the daughter of the late W. O. Carver, who pioneered the study of missions and comparative religion at Southern Baptist Theological Seminary in Louisville.

## Beech Grove calls Dawson to pulpit

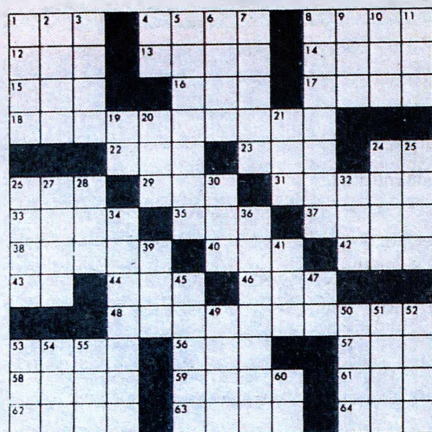
Beech Grove Baptist Church, Lake City, recently called William "Bill" Dawson as its pastor.

Dawson, a native of Maryville, is a former pastor of New Mountain View Baptist Church, Oliver Springs, and Red Hill Baptist Church, Andersonville.



## Bible Puzzle

Answers on page 10



### ACROSS

- 1 "from the law of — and death" (Rom. 8)
- 4 Not to be done before men (Matt. 6)
- 8 Jesus Christ (2 Thess. 1)
- 12 Shamed built it (1 Chron. 8:12)
- 13 Harvest
- 14 Epochal
- 15 N.T. book: abbr.
- 16 Inhabitant: suffix
- 17 Deeds
- 18 "his glory into the —" (Psa. 78:61)
- 22 South Seas island
- 23 College cheer
- 24 State: abbr.
- 26 "make bare the —" (Isa. 47)
- 29 Theater sign

- 31 King of Tyre (1 Ki. 5)
- 33 Canaanite king (Num. 21)
- 35 Pixy
- 37 Additional
- 38 The chief (1 Chron. 26:10)
- 40 Failure
- 42 Forbid
- 43 Thoron: symbol
- 44 Overhead trains
- 46 Creek
- 48 "till he hath put —" (1 Cor. 15:25)
- 53 Noah's son (Gen. 5:32)
- 56 Greek letter
- 57 Tribe (Judg. 18:30)
- 58 Religion (Jas. 1:27)
- 59 Tempo
- 61 Simple sugar
- 62 Dry
- 63 Gov't. agents
- 64 Lixivium

### CRYPTOVERSE

G I A E B O Q F A S G F O F J I B S T

H I A E B S Z M A T I B U

Today's Cryptoverse clue: T equals D

### DOWN

- 1 Grievous (Rev. 16)
- 2 Party to
- 3 Alaska city
- 4 Moabites dwelt there (Deut. 2:29)
- 5 Relaxation
- 6 Arithmetic
- 7 Saul leaned upon it (2 Sam. 1:6)
- 8 "So the Lord alone did —" (Deut. 32:12)
- 9 Whale
- 10 Betrayer
- 11 Academic degree: abbr.
- 19 Parent: slang
- 20 Time periods: abbr.
- 21 O.T. book: abbr.
- 24 Naomi's chosen name (Ruth 1)
- 25 Portent
- 26 "shall come in the — days" (2 Pet. 3)
- 27 Hibernia
- 28 Leg
- 30 — Testament
- 32 "Will a man — God?" (Mal. 3:8)
- 34 Fancied
- 36 Fiery (Dan. 3:6)
- 39 Indisposed
- 41 Expire
- 45 "I laid me down and —" (Psa. 3)
- 47 Before noon: abbr.
- 49 Rock (Judg. 15:8)
- 50 Baal
- 51 Facile
- 52 Dirk
- 53 Oasis
- 54 Uri's father (1 Chron. 2:20)
- 55 Son of God (Gen. 46:16)
- 60 Printer's measure

## Interpretation

### The response of prejudice

By Herschel H. Hobbs

"How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans" (John 4:9).

The Master Soulwinner is dealing with a lost woman of Samaria. She responds to Jesus' request for water with both surprise and scorn.

Literally, she says, "How thou, being a Jew, from me asks to drink, being a woman of Samaria?" For the benefit of his Greek readers John explains that Jews had no dealings with Samaritans. They traded with them (4:8), but had no religious or social contacts with them.

Note the emphatic use of "thou" — thou of all people, a Jew. We may be certain that she said "Jew" with scorn. One rabbi said, "He who eats bread with a Samaritan is as one who eats swine's flesh." For Jesus to drink from her container would be to put His lips where a Samaritan's had been. No strict Jew would do this.

Also here was a strange man speaking to a strange woman. Jesus was a rabbi or teacher. Strict rabbis forbade a rabbi even to speak to his own wife, daughter,

or sister in public. Yet Jesus spoke to this Samaritan stranger.

Thus the woman's reply was full of prejudice: a woman against a man, a woman against a rabbi, a Samaritan against a Jew. Her prejudice involved sex, social position, race, nationality, and religion.

Barclay notes that this situation is full of surprises. The divine Son of God was tired and thirsty. The holy Son of God was conversing with a woman of low moral character.

Jesus brushed all these things aside that He might remove the manmade barriers between them. He is the universal Saviour. His gospel is for all people. He saw not a Samaritan woman but a lost soul. No prejudice could keep Him from witnessing to her about God's saving love. The same must be true of us if we would walk in "the steps of the Saviour."

### Union room honors Brownsville couple

JACKSON — Union University's recently completed private dining room has been named in honor of a Brownsville couple who have been longtime supporters of the Jackson college.

The Bertrand and Viness Clark Coburn Dining Room was recently dedicated to the Haywood County residents "who have repeatedly shown their concern for helping students who did not have the financial means to help themselves," said Olen M. Law, director of planned giving. The informal ceremony was attended by the Coburns, members of the board of trustees, and college administrators.

"The privileges and opportunities for young people today are so much greater than they were 50 years ago," Coburn explained. "Those of us with some degree of financial means must stand ready to help students realize their true potential, or a vast amount of talent will go untapped."

The Brownsville farmer, who wanted to be a civil engineer but did not have the finances to attend college when he was young, said he wants to prevent that from happening in the lives of college-age young people today.

### Robert Willis accepts Oakland pastorate

Robert Willis accepted a call from Oakland Baptist Church, Rutledge, to come as its pastor.

Willis, who began the position in July, was previously pastor of West Cumberland Avenue Baptist Church, Middleboro, Ky.

A native of Oklahoma City, Okla., Willis is a graduate of Clear Creek Baptist School, Pineville, Ky.

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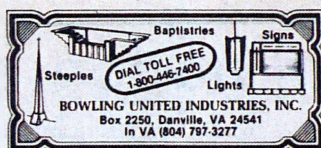
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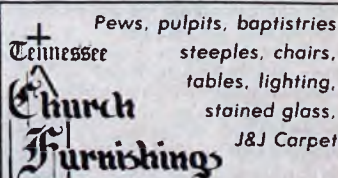
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# Tennessee Scene

## CHURCHES...

Providence Baptist Church, Crockett Mills, dedicated its new building Aug. 29. The 3,100-square-foot building contains church offices, a kitchen, classrooms, and a fellowship hall. Dedication day guests and speakers included Jonas Stewart, executive secretary-director of the Tennessee Baptist Foundation; Leslie R. Baumgartner, director of the Tennessee Baptist Convention missions department; Herbert R. Higdon, director of missions for the Crockett and Madison-Chester Baptist associations; and Joe Franklin, moderator of Crockett County Baptist Association. The pastor of the church is John Poor.

A Sept. 5 dedication service at Allons Baptist Church, Allons, marked the opening of its new buildings. Terry Gerens is the pastor of the church.

First Baptist Church, Adamsville, celebrated its centennial Sept. 1-5. Participants in the event included King Theford, J. T. Drace, L. W. Todd, Ralph Thomas, and Paul Barkley, all former pastors of the church; Joe Littlefield, A. L. Bishop, Jerald Smith, Gene Egbert, and Barry Littlefield, all of whom are former members of the church now in Christian vocations; R. G. Elliott of Union University in Jackson, a former interim pastor of the church; E. B. Bowen, executive director-treasurer of the Tennessee Baptist Children's Homes; and Adamsville Pastor Gary Kendrick.

Volunteer Baptist Church, Bristol, recently completed its renovation program. Besides the remodeling of their building's exterior, the church added a steeple, baptistry, church bell, and new pews. Tommy L. Powell is the pastor at Volunteer.

## Boyer accepts call of Poplar Grove

William E. Boyer accepted a call to the pastorate of Poplar Grove Baptist Church, Trenton, a ministry he began in July.

Boyer came to the church from Maple Springs Baptist Church, Medon, where he was also pastor. He previously led Grace Baptist Church, Ripley; Hickory Grove Baptist Church, Trenton; and Beech Bluff Baptist Church, Beech Bluff. He is a member of the Tennessee Baptist Convention Executive Board, and the education committee of that board.

A native of Leadwood, Mo., Boyer is a graduate of Union University, Jackson.

## Elizabethton church calls Burl Sluder

Beck Mountain Baptist Church, Elizabethton, recently called Burl Sluder Jr. to come as its pastor.

Sluder, a native of Johnson County, is a former pastor of Mount Zion Baptist Church, Joneboro; Zion Baptist Church, Elizabethton; and Pleasant Valley Baptist Church, Elk Park, N.C. He is also a former assistant pastor of Lynn Valley Baptist Church, Elizabethton.

The members of Munford Baptist Church, Munford, dedicated Aug. 1 their building addition, the Tom Ruch Youth Building and the E. Raymond Ellis Memorial Library. The pastor of the church is Michael W. Owens.

## PEOPLE...

John Hall, pastor of Maney Avenue Baptist Church in Murfreesboro, was ordained by that church during a Sept. 5 service. Hall's father, James W. Hall, pastor of Arcade Baptist Church in Louisville, Ky., delivered the ordination sermon; the candidate's grandfather, L. G. Hall, a retired Kentucky minister, led in prayer and read Scripture; Tommy Bryant, director of missions for Concord Baptist Association, gave the charge to the church; and Glenn Smith, church training consultant at the Baptist Sunday School Board in Nashville, presented the charge to the church. The Maney Avenue pastor began that pastorate in June, and is enrolled at Middle Tennessee State University, Murfreesboro.

Calvary Baptist Church, Union City, honored Pastor James Kinsey and his family Aug. 8, on the occasion of his 10th anniversary at the church.

## LEADERSHIP...

Kermit Garrett recently resigned as pastor of First Baptist Church, Doyle.

Broadway Baptist Church, Maryville, called Raymond Smith as interim pastor. Smith, a faculty member at Harrison Chilhowee Baptist Academy in Seymour, was pastor at Broadway for 10 years until his retirement in 1977.

Knoxville's First Baptist Church of Concord called Richard Smith as interim pastor, a ministry he began Aug. 1. Smith is a former pastor of First Baptist Church, Athens.

Carl Duckworth resigned recently as pastor of Goodwill Baptist Church, Cleveland.

Byerley's Chapel Baptist Church, Mascot, accepted the recent resignation of Pastor Jim Dockins.

Black Oak Ridge Baptist Church, Knoxville, recently called Charles Sharits as interim pastor.

Roy Acuff has resigned as pastor of Mount Eager Baptist Church, Washburn.

## David Moseley begins Friendship ministry

David Moseley recently assumed duties as pastor of Friendship Baptist Church, Harrison, in response to a call from its congregation.

A native of Chattanooga, Moseley was previously pastor of Falling Water Baptist Church, Hixson, and Central Baptist Church, Lake Charles, La.

Moseley is a graduate of the University of Tennessee at Chattanooga.

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Ken Alexander was recalled as minister of music and youth by First Baptist Church, McKenzie. The pastor of the church is John Adams.

Springville Baptist Church, Springville, accepted the resignation of its pastor, Roy Milner.

Larry Murphy resigned as associate pastor and minister of youth at Poplar Heights Baptist Church, Jackson, to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex. Doug Brewer is pastor of Poplar Heights.

C. J. Dexter resigned as pastor of New Providence Baptist Church, Clarksville, to accept the pastorate of West Fork Baptist Church, Murray, Ky.

## REVIVALS...

McCullough's Chapel Baptist Church, Dyersburg, was led in revival Aug. 8-15 by W. B. Oakley of Dyer. Maurice Jones, pastor of the church, reported several rededications as a result of the services.

Roy Stinson, pastor of Gates Baptist Church, Gates, led New Mitchell Grove Baptist Church of Halls in revival services Aug. 16-20. Pastor Nolan Criner reported two professions of faith and a number of rededications.

An Aug. 8-13 revival at Sand Ridge Baptist Church, Lexington, resulted in seven professions of faith, one new member by letter, and several rededications. Bob Kendig was the evangelist for the services; L. W. Todd is the church's pastor.

Fowlkes Baptist Church, Fowlkes, was led in revival Aug. 15-21 by Houston Northcutt of Ridgely. Jerry Ashley, the church's pastor, recorded several rededications.

Don Franks, pastor of First Baptist Church in Decaturville, was the evangelist for a July 18-23 revival at Huron Baptist Church, Huron. The church's pastor, Greg Stanford, reported one profession of faith.

Revival services were held at Cash Point Baptist Church, Ardmore, during the first week of August. The church recorded two professions of faith and many other decisions. Wheeler Kidd was the revival speaker; William Sudda is the pastor of the church.

A revival at Springhill Baptist Church in Dyersburg Aug. 8-13 resulted in four professions of faith and four rededications. Ron Davis of Enville was the evangelist and Tommy Stevens led the music for the services. Paul Weldon is the interim pastor at Springhill.

An Aug. 2-8 revival at Miston Baptist Church, Miston, was led by Ralph Williams of Oakland. Ned Davis, pastor of the church, reported one rededication.

Beacon Baptist Church, Parsons, was led in revival services Aug. 9-13 by Jimmy Burroughs, pastor of First Baptist Church, Perryville. Beacon's pastor, Edwin Dyer, reported several rededications.

Bill Smith, director of missions for the Western District Baptist Association, led Macedonia Baptist Church, Ripley, in revival Aug. 8-13. Leslie Newman, of Gates, was the music director for the services. Macedonia Pastor Jerrell Dawson recorded one commitment to Christian vocation, and several rededications.

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## BIBLE BOOK SERIES

Lesson for Sept. 19

## Recognition of royalty

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

Basic Passages: Psalms 2; 20

Focal Passages: Psalms 2:1-3, 7-12; 20:1-9

Once in a while you will read a psalm that just dances with golden ideas and poetical power. Psalm 2 is like that.

This psalm was probably designated to be used again and again to confront the rebellion of the king, of the earth. When the king died in the kingdoms of the ancient world, all the countries around that kingdom experienced agitation. Countries that were in bondage to the powerful country began to talk about breaking free.

It is a familiar picture drawn here of the coronation of a king. But the spiritual truth goes much further. This psalm became one of the chief messianic psalms quoted in the New Testament. Look at how this psalmist views life and history — God is in control of the powers that be.

## God determines the destiny of earthly powers

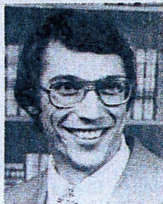
The psalm opens with a question which expresses the writer's surprise that men should rebel against God's determination of destiny. He believed it was foolish for the vassals of Israel to contemplate rebellion since God was in control and ultimately the rebellion would be against God.

We could ask the same kind of question today. Why do people imagine vain things? Is it because of ambition or sensuality? Can it be mere blindness?

Such vanity results in the loneliness and confusion that causes our young people to gather in empty homes or deserted fields to drink and pop pills and have sex and then to go out onto the highways and slaughter each other in automobiles.

Such vanity results in the American business world when men will exploit those giving their "all" and then cast them aside when they are "used up" with little more than a bank account to show for their lives.

It results in the bankruptcy of the modern American home where anxiety and busyness and TV mind-sitting have replaced loving and touching and communicating. We need to declare that the Lord He is God and that every knee shall bow, every tongue shall confess that Jesus Christ is Lord.



Gup-ton

We do not always comprehend the hidden moving forces of history. This psalm represents a coronation day. The court songwriter describes a king being installed who will be able to take care of all rumblings and threats of rebellion. On the surface one has to wonder. Is this incomprehensible and intolerable arrogance? Can such a small country have dominion over the whole world? There is no time in the history of Israel that matches this statement.

Acts 4:25-28 declares that these verses were fulfilled in the trial and crucifixion of Jesus Christ. When Jesus was on the earth, He stood before such men as Herod and Pilate. It seemed they were in control. The long run of history proves they were not. We do not always comprehend the hidden moving forces of history. The whole truth is best seen in God's triumph in the resurrection of Jesus. Even so, we must live by faith and the power of the resurrection and leave God to decide the destiny of life.

## The Lord shall have the last laugh

One has to wonder about vv. 4-6. There is a dramatic shift to the heavenly court. God's scornful laughter reflects His sore displeasure. Men should never forget that their sins produce the wrath of God. Men may have to wait a long time for the enthronement of Christ over the world as seen from the earth; but it is already a fact in God's purpose.

## God has an eternal Sonship in Jesus Christ

Verse 7 is quoted twice in the book of Hebrews (1:5, 5:5). The writer used it to say that Jesus is superior to the angels and the priesthood. The fulfillment of this verse is often connected with Jesus' baptism, resurrection, or transfiguration. But "this day" must refer to God's eternal day. So then, Jesus' Sonship is not by creation, nor by adoption, nor by office, but is one by nature (John 1) and so it is an eternal Sonship.

## One day the King will establish His throne

In vv. 7-9 the actual coronation is enacted. First there is a declaration of the unique relationship to God — His dignity, majesty, and power. Then there is a declaration of His ultimate worldwide authority. Only in the second coming of Jesus can this be fulfilled.

## Living for God is the only way to abundant life

In vv. 11-12 the psalmist declares that homage and submission is absolutely necessary. I doubt if many who have kissed another's feet have felt love. But all of us who have known the forgiveness and love of Jesus Christ are more than willing to yield our hearts and lives to Him.

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## UNIFORM LESSON SERIES

Lesson for Sept. 19

## God renames Jacob

By Don H. Olive, associate professor of psychology  
Carson-Newman College, Jefferson City

Basic Passages: Genesis 27:28; 31:32

Focal Passages: Genesis 32:9-12, 22-30

Pharaoh's refusal to allow the Israelites to leave Egypt resulted in a series of plagues which afflicted the Egyptians and served as attacks upon several of their gods.

The last and decisive plague was to be the death of the firstborn of all creatures. God had protected the Israelites from the effects of some of the other plagues, and now He continued His mercies toward His reluctant people by providing a means whereby they might escape the death angel's visitation. The passing over of the angel was to be remembered forever among the Jews in the observance of the Passover.

This lesson will focus not upon the details of the Passover observance but upon the significance of the Passover and its parallel, the Lord's Supper.

The exodus in the Old Testament and the death of Christ in the New Testament are God's two central acts of deliverance. The Israelites were freed from Egyptian bondage; Christians were delivered from the bondage of sin. In each case the deliverance was marked by a rite or ceremony which commemorates that deliverance.

## A memorial

While events in history leave a changed situation, the meaning of those events is alive only so long as the memory of the persons involved lasts. So, in God's wisdom, the meaning of the great historical acts of deliverances was to be preserved in dramas to be reenacted periodically. These dramas are known as memorials, memories external to any particular individual. This was the idea of the Passover's institution and observance (Exodus 12:14). The emphasis upon memorializing was also pointed out in Christ's words, "This do in remembrance of Me."

But why was a memorial necessary? Is it not unlikely that the Israelites or Christians would forget events as intense as the passing over by the death angel or the crucifixion of Jesus? But still a memorial was necessary for several reasons.

## An ordinance

Exodus 12:24 notes that the Passover was an ordinance to the Israelites, as the Lord's Supper is for Christians. In this idea of ordering is found one of the chief functions of a memorial. A memorial arranges the events of deliverance in proper order. While one may not forget certain central events, there is a human tendency to make secondary aspects primary, and vice versa. Men must con-

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tinually be reminded what the central or core feature of certain events is.

For Christians, then, the memorial of the Lord's Supper never allows us to forget the centrality of Jesus' death. Of course, the ordinance of baptism also points up the centrality of the aspect of resurrection. These two memorials maintain for us the dual historical events of deliverance — death and resurrection. They never allow us, who too often major on minors, to relegate Jesus' death and resurrection to a place of secondary importance in the faith.

## An instruction

The final function of a memorial is to teach. Exodus 12:26 notes that in the Passover observance the natural curiosity of the child prompted the question, "What mean ye by this service?"

The wonder aroused in the acts of a memorial provides the opportunity to teach. A mind is never better ready to learn than when provoked to a question. And teaching is never better realized than when accompanied by a concrete illustration of the truth involved. All religions teach, and memorials are a primary instrument in doing so.

The teaching function of memorials also tells us something we need to know about the instruction of children. Since a memorial keeps central that which is central, it reminds us that the child's instruction should focus upon the central issues of the faith.

Exodus 12:27 notes that the response to the child's question of the meaning of the Passover was to be a recitation of the redemptive events of deliverance. Judaism has remained a living religion in part because the children were taught the act of deliverance which constituted the faith. And so it should be in teaching the children of Christianity.

The principle feature of our teaching must be that which is memorialized, the death and resurrection of Jesus. But often we do not teach them to children. It is cleaner and more antiseptic to teach of birds and trees and the wonders of creation than it is to speak of the realities of betrayal, death, and dying. Bondage and deliverance are seldom "G" rated.

The Israelites taught their children of the smiting of the Egyptians and the conquest of Pharaoh. Christians ought not be lesser teachers than they. Our memorials speak of great events of deliverance. We as teachers cannot teach lesser things.

## BIBLE PUZZLE ANSWERS

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"When Israel was a child, then I loved him" (Hos. 11:1).

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# LIFE AND WORK SERIES

## Lesson for Sept. 19

# Acceptable worship

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

Basic Passages: Hebrews 4:16; 12:22-29; 13:15-16, 18-19  
Focal Passages: Hebrews 4:16; 12:22-29; 13:15-16, 18-19

I saw the strangest sight last Sunday at church. There was a family of four in the balcony. The man got out his calculator and started finishing his paper work. The woman got out her bowl and started peeling potatoes for Sunday dinner. The girl wrote a letter to her boyfriend. The boy started patching his bicycle inner tube.

No, that was not what actually happened, but how many times have we gone to church with something else on our minds?

Why should a person go to church? What good does it do?

Michael Faraday was one of the great scientists of all time. E. S. Lincoln said Faraday made the greatest electrical discovery of all time, that of generating electricity by means of magnetism. During his lifetime he received more than 100 scientific and academic honors, medals, and degrees.

On one occasion, when he had made some of his greatest demonstrations before the leading scientists of his generation, the hall rang with applause and hearts were filled with admiration. One of the number arose and made a motion expressing their profound appreciation. There was prolonged applause. The motion was seconded and there was more applause. But Faraday did not acknowledge the recognition. He was nowhere to be found. An hour or so later they located him in a little church worshipping God along with a group of common folk.

Why would such a great man worship? He knew the purpose and power of worship!

What is involved when we worship?

## A relationship with God

Hebrews 12:22 says: "Ye are come to Mt. Zion and unto the city of the living God." What a contrast.

Remember how the Old Testament referred to meeting God? Israel could not approach Mt. Sinai (Hebrews 12:18). If an animal so much as touched Mt. Sinai he would be destroyed (Hebrews 12:20).

But my, how times have changed! God is now desiring fellowship with man. What a difference between Mt. Sinai and Mt. Zion. What made the difference? It is because of a hill called Mt. Calvary. But more about that later.

C. S. Lewis described his meeting God. As a brilliant college professor it seemed everything he read or thought seemed to challenge his atheism. Everywhere he turned he was challenged by God whom he so desperately wished to avoid.

"Picture me," he says, "alone in my room night after night feeling, whenever my mind lifted even for a second from my work, the steady unrelenting approach of Him whom I so earnestly desired not to meet."

"In 1929 I gave in and admitted that God was God. I knelt and prayed. Perhaps that night I became the most reluctant convert in England."

"I had thought that if one became a Christian all the joy and excitement of life would be lost." Now by comparison his former life was drab, dull, and empty. Life took on meaning and was filled

with joy, excitement, purpose, and hope.

## A relationship with angels

Hebrews 12:22 says we become a part of a company with innumerable angels.

The writer of Hebrews was a mystic. He refers to angels often. Not too much mention is made of the ministry of angels today. What a pity.

The Bible says the angels will have charge over us (Psalm 91:11). That reminds me of Paul's word about the schoolmaster (Galatians 3:24). He has complete care for the child.

Allan Cunningham asked a friend, "Do you believe in angels?"

"I'm not sure," he replied. "Do you?" "I once did," replied the burly poet, "and I would to God I still did for moor and mountain have lost their charm for me since my belief in them has departed."

## A relationship with other Christians

Hebrews 12:23 tells us of the general assembly, the church of the firstborn which is written in heaven.

D. L. Moody once talked to a man about the church and its importance. The man was unimpressed.

At last Moody reached and pulled a hot coal off the fire and put it to the side by itself. After a while it grew cold and dead. His friend got the point.

Alone, we get lonely. God has made us for fellowship with others. "What a fellowship, what a joy divine."

## A relationship with the dead

Hebrews 12:23 reminds of the spirits of just men made perfect. Again we see the mystic nature of the writer of Hebrews. They being dead yet live. Hebrews lists those who have left us such a wonderful witness (11:1-12:12) — Abel, Cain, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Moses, Rahab, Gideon, Barak, Samson, David!

Precious memories, how they linger and inspire us.

Today it is the same. R. G. Lee, Vance Havner, and Charles Allen tell us how they have been inspired by their mates, even though they are among those who have already outrun us to the Father's House.

Death is like a ship launched out to sea. Those on board are not gone. They have just gone on. They still exist; just in another place. They are alive — perhaps more alive than ever.

## A relationship with Christ

Hebrews 12:24 says, "and to Jesus the mediator." We now have a new relationship with the Saviour.

A young man was apprehended for a crime. When he learned whom the judge was, he got very cocky. "I know him — a piece of cake."

Surprisingly, the judge rendered a severe punishment. The young man pleaded, "Your honor, don't you remember risking your life to save me when I was in a runaway buggy?"

"Yes," the judge replied. "Then I was your saviour, now I am your judge."

If Christ is not now your Saviour, He will soon be your Judge.

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# Self affirms role of singles during Ridgecrest conference

By Duann Kier

RIDGECREST, N.C. (BP) — Decrying the stereotype that single adults are half-persons who achieve wholeness only through marriage, an Atlanta pastor emphasized that singles, like all persons, become whole through a relationship with Jesus Christ.

William Self, pastor of Wieuca Road Baptist Church, said, "You are persons in your own right. Anyone who uses the gospel to 'de-affirm' people is not using the gospel. The gospel is affirmation."

More than 2,200 persons attended the Single Adult Labor Day Conference at Ridgecrest Baptist Conference Center; a simultaneous conference at Glorieta (N.M.) Conference Center drew 2,400 participants. Both were sponsored by the family ministry department of the Southern Baptist Sunday School Board.

Self urged participants to develop specific goals for their lives and help other people even when they are hurting. "Most people only know what they don't want out of life," Self said. "They know they don't like what they've got but they don't know where they want to go."

He noted that "the one universal thing that brings all people together is the fact that we're all hurting. Don't wait until you get perfect to serve. Serve while

you're hurting. The pain won't go away, but you won't be looking at it all the time when you feel the power of God working through you with others," Self said.

He warned that people must change their attitudes toward their problems rather than wishing the problems would disappear. "Hell is portable," he said. "You'll never get rid of all your problems."

Ann Alexander Smith, conference coordinator and consultant in the family ministry department, said more than 100 persons made public decisions during a Sunday night creative worship service directed by Neal Knighton, minister of single adults at First Baptist Church, Columbia, S.C.

"The positive, affirming, accepting climate that developed during this conference provided the healthiest community we've had in the five years I've been directing these conferences," Mrs. Smith said.

## Union names Hamblin to lead alumni drive

JACKSON — Robert L. Hamblin, vice-president for evangelism at the Southern Baptist Home Mission Board in Atlanta, has been named chairman of the Union University national alumni loyalty fund campaign.

The 1950 Union graduate will lead a group of more than 120 class agents who have volunteered to solicit support for the program.

The annual alumni drive is conducted among the more than 8,500 former students of Union with class agents directing the program for each graduating class. Funds raised through the campaign are used in the various operating expenditures of the college.

## Hornsby Baptists call Thomason as pastor

Hornsby Baptist Church, Hornsby, called Joe Thomason to come as pastor, a ministry he began in July.

Thomason was previously pastor of De Queen Baptist Church, De Queen, Ark. He is a former member of the executive board of Arkansas' Green County Baptist Association.

A native of Perryville, Ark., Thomason is a senior at Union University, Jackson.

## Benningfield ordained, takes first pastorate

Doug Benningfield accepted his first pastorate in response to a call from Hickory Valley Baptist Church, Sparta.

Benningfield came to the church from the membership of First Baptist Church, Sparta, where he was recently ordained. Participants in the ordination service included Johnnie E. Lee, director of missions for Union Baptist Association; Ralph Benningfield, former Union association director of missions and father of the candidate; G. S. Dicken, minister of music at the ordaining church; and the pastor at First Sparta, Steve Playl, who delivered the ordination sermon.

Benningfield is a native of Kentucky.

## Jerry Morrow takes Philadelphia pulpit

Jerry Morrow recently began duties as pastor of Philadelphia Baptist Church, Chattanooga, in response to a call from the congregation.

Morrow was previously pastor of Crowell Baptist Church, Chattanooga, and Wallaceville Baptist Church, Chickamauga, Ga. He is a former member of the evangelism committee of Coosa Baptist Association in Georgia.

A native Chattanooga, Morrow has attended Berry College, Rome, Ga.; Chattanooga State Technical Community College, Chattanooga; and is now attending seminary extension courses through New Orleans (La.) Baptist Theological Seminary.

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# 'Pennysaver' page aids church's growth

By Gigi Schrader

TUSTIN, Calif. (BP)— Although his church is in California five miles from Disneyland and 10 miles from the beach, Frank Minton believes the idea can work elsewhere, too.

It is certainly working for The Church on Red Hill in Tustin which in eight months has nearly tripped its worship attendance — something it had been unable to do for 23 years.

What made it happen? A step of faith and one page of the weekly shopper.

When Minton came as pastor 11 months ago he and the church began looking for a vehicle to get their message across "instead of just waiting for people to come to the church building."

Television and radio were too expensive. Newspaper advertising was expensive also and did not reach the whole

area. Then, Minton said, God gave him the idea with his morning mail. At the bottom of the stack sat the Pennysaver shopper. Why not print a church newsletter on one page of the shopper? An emergency deacons meeting was called, the church loved the idea and The Church on Red Hill was in print.

Now through the Pennysaver weekly shopper, the church can reach the 400,000 people in 60,000 homes who live within a five-mile radius of the building.

And reach people it does, Minton stressed. Although it took a step of faith to initiate the idea, the pastor said "the faith element is over with because it has proven itself: it works. It works in people making decisions, visitors, community acknowledgment, and money.

"If it didn't get results, forget it," he continued, "but we know the results are

here. We used to be a little church." When Minton arrived last September the church was averaging 110 in Sunday School and 120 in worship service. Now the Sunday School attendance is averaging 250 and worship 300 — and some Sundays the preaching crowd has gone as high as 552.

It took three months before the church saw its first "Pennysaver visitor" join. But now people who have heard about the church through its weekly page join almost every week.

And people are continuing to visit. By a short questionnaire on the back of each visitor's card the church has been able to document how many people visit the church because they were interested in what they read in the Pennysaver.

On the average, three new families visit each week after seeing the church page.

"People will read it for weeks before they ever come to church," the pastor said. "But when they decide to go to church they come to our church. Then when they do come they feel like they belong. They know who the pastor is and they know what we are doing."

The church page also gives the church recognition in the community. As Minton put it: "It puts us on Main Street. The entire community can look over our shoulder and see the heartbeat of the church. It somehow puts us a cut above the others and we need that here in California," he added, explaining that in California the name Southern Baptist is a cultural barrier.

Each week the California church spends \$500 to put their page in the Pennysaver. They were spending \$125 weekly to print a newsletter to send to church members.

"Why do you want to print up a little newsletter to talk to yourselves when you can talk to the whole community," Minton asked. For Minton and his church the answer was "We don't."

They opted for the shopper page instead because it pays off — not only in visitors, more decisions (97 baptisms in 11 months compared to a total of 28 in two previous years), and community acknowledgment but in dollars and cents. Last year, said Minton, the church received \$2,800 weekly in offerings. Now the church averages \$4,500 a week.

But the best thing about the weekly page is not all those other things, noted Minton. The best thing is any church in the country can do it no matter what size.

"That is why I am so excited about it — because even a little church can do it," he said. In many cases, he added, it would not cost as much as it does his church because it would not be sent to as many homes. "It costs us 43 cents per family per year — even bulk mail letters are 5.9 cents each plus printing and paper!"

What advice would Minton give churches who would like to do this kind of thing?

## Turner called to Rover, ordained at Fayetteville

Darryl Turner accepted his first pastorate in response to a call from Rover Baptist Church, Eagleville.

Turner, who began the ministry in July, was ordained Aug. 8 by First Baptist Church, Fayetteville, of which he is a former member. Participants in the ordination service included Mike Davis, pastor of the Fayetteville church; New Duck River Baptist Association Director of Missions Bob Mizell; and William Carey Baptist Association Director of Missions Joe Mayberry.

He said one of the most important things is to be open and honest with the shopper people — let them know the material printed will proclaim Jesus and talk about salvation.

Secondly, Minton stressed the need to "be exciting," especially in the pastor's column. "Do not preach. I do not preach directly," he said. "Indirectly, yes; directly, no. You can't do this just to advertise your church — you must minister to the needs of the readers."

Most of all Minton said the pastor needs to make the page a major emphasis of his time to do the best he can. "I am very intense on getting good material," he explained. "I feel it is one of the most important things I do all week. It is almost as important as my Sunday morning message. I am preaching to more people than I ever do on Sunday morning."

"It is the best money we spend in our budget," he concluded.

—Gigi Scharader is a news writer for Word and Way, newspaper for the Missouri Baptist Convention.

## Medicare Supplement Information

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The Social Security Administration has recently announced certain changes that were made in the MEDICARE program — changes which will directly or indirectly affect every MEDICARE member.

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**U.S. POPULATION SHIFTING** — "The proportion of Americans who are white and of European ancestry, the nation's basic ethnic stock since Colonial days, will decline at an accelerating rate in the next two decades, according to an analysis of population trends by a California research organization. Based on computer projections of immigration patterns and fertility rates, the study concluded that Americans who are white and non-Hispanic will make up 77 percent of the population in 1990 and 75 percent by 2000, compared with approximately 80 percent in 1980. . . . The report said that blacks, who made up 11.5 percent of the population in 1980, would make up 12.4 percent in 2000, or about 33.5-million. Hispanic residents, who made up 6.4 percent of the population in 1980, are expected to make up at least 8.6 percent in 2000, about 23-million. In addition, the study forecasts that Asians and those in smaller ethnic categories, who made up 2.5 percent of the population in 1980, will account for 4 percent in 2000, about 10.6-million. (NEW YORK TIMES, 7/19/82).

**POVERTY RATE** — "The number of Americans officially classified as poor increased by about 2.2-million, or 7.4 percent, in 1981, the Census Bureau reported. . . . That gave the nation its highest rate of poverty since 1967. The bureau said that 14 percent of the population, or one person in seven, had an income below the poverty threshold set by the Federal Government. It said 11.1 percent of whites, 34.2 percent of blacks, and 26.2 percent of Hispanic Americans were poor by that definition. Most of those entering poverty last year were children, so that almost one child in five in the United States was classified as poor. The threshold of poverty in 1981 was an income of \$9,287 a year for a family of four, raised from \$8,414 in 1980 because of inflation. At the same time, the bureau reported that the median family income for the nation had declined by 3.5 percent from 1980 to 1981, after adjustment for inflation. The median for 1981 was \$22,390 a year." (NEW YORK TIMES, 7/20/82)

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