

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## September gifts said near record

### Cooperative Program \$1.5-million brings second highest month

After a near-record month in mission giving through the Cooperative Program in September, receipts are only three-tenths of one percent below the 1981-82 goal for 11 months, according to Tom J. Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Cooperative Program mission gifts from TBC churches during September were \$1,535,596.05 — which was only \$5,718.59 less than the state convention's highest month in history. The record of \$1,541,314.64 was set in January 1980.

Madden said that September's outstanding response to the Cooperative Program means that there is a good possibility that the convention-approved \$15.6-million goal for the November 1981-October 1982 convention year will be reached when the books close next month.

However, the TBC executive secretary noted that the calendar may have an influence on whether or not the goal is achieved. "Since the month ends on Sunday, Oct. 31, the books for the convention year will close on Friday, Oct. 29," he observed.

Madden reminded church treasurers that, in order for their October gifts to be counted in the 1981-82 report, these gifts must be received in the convention office by Friday, Oct. 29.

"Perhaps the treasurers of our churches will want to send in a partial month's receipts prior to October's last Sunday," he said.

Cooperative Program mission gifts for the November 1981-September 1982 period totalled \$14,257,711.37. This amount is \$42,288.63 below the 11-month goal of \$14.3-million (eleven-twelfths of \$15.6-million).

These mission gifts are 9.2 percent higher than the \$13,061,503.51 given during the November 1980-September 1981 period.

The monthly goal for the current convention year is \$1.3-million. Last month's \$1,535,596.05 was 18.1 percent above the monthly goal.

September's Cooperative Program gifts were 2.6 percent above (\$38,838.19 above) the \$1,496,757.86 received in September 1981, which is now the TBC's fourth highest month.

## 'Schools going to liberals,' Criswell warns Baptists

By Helen Parmley

DALLAS (BP)—W.A. Criswell, pastor of First Baptist Church of Dallas, warned Baptists Sunday they are in danger of losing their educational institutions to "the liberals."

"All the great old universities of the world were established by the church for religious purposes — to train the ministry and godly lay people," he said. "All of us know the great old schools are now completely secular. All are lost to the faith. They are infidel institutions." "It is the same pattern I see no less in our great Baptist institutions."

On the occasion of his 38th anniversary in the pulpit of the Dallas church, the largest congregation in the Southern Baptist Convention, Criswell for the first time publicly lashed out at the so-called "liberals" in the three-year old debate on Biblical authority which has threatened to split the nation's largest protestant denomination.

The debate over Biblical inerrancy has focused on charges by ultraconservatives that Baptist-owned universities and six seminaries increasingly are being dominated by liberal staff and faculties. The inerrantists want to rid the institutions of those who do not proclaim

a belief in inerrancy (that the Bible is without error).

Moderate conservatives, who claim the Bible is infallible in its message, accuse the inerrantists of imposing a creed on the SBC, an autonomous denomination with no creed, canon law, or ecclesiastical bureaucracy.

Criswell, who served two terms as president of the SBC (1969-70), decried comments recently by two denominational leaders about the battle for the Bible, charging their concerns were misplaced.

(Continued on page 2)

## Missionary injured in Singapore

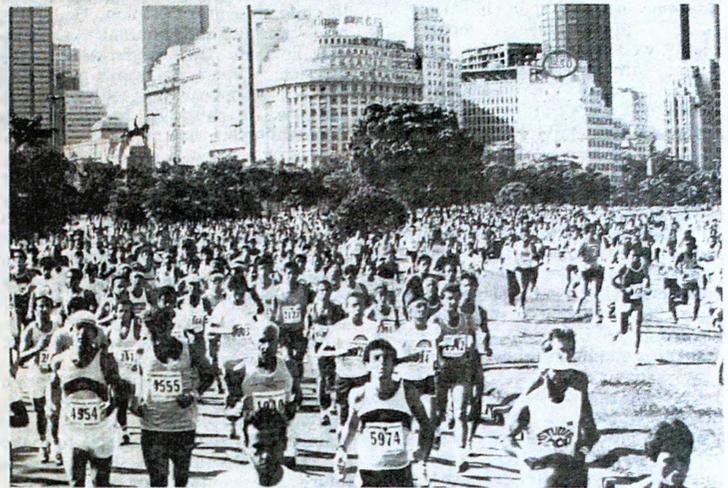
SINGAPORE — Tennessean Howard Olive, Southern Baptist missionary to the Philippines, was seriously injured in a fall Sept. 30 in Singapore, where he was on a short-term assignment.

Olive, hospitalized in Singapore, was still in guarded condition at press time Oct. 4, according to reports from the Foreign Mission Board. He suffered a brain concussion after the back of his head struck a concrete walk.

By Oct. 3, Olive had regained consciousness and his condition was improving, but he was still experiencing an irregular heartbeat. Initial reports indicated his brain was swelling and called the first 72 hours "critical."

The Foreign Mission Board had sent out an urgent request on Oct. 1 for Southern Baptists to pray for Olive's recovery.

A native Tennessean, Olive was born in Ralston.



**RUN IN RIO** — About 20,000 people participated in the "Run of the Century" in Rio de Janeiro, Brazil, as Baptists there attempted to make Brazilians aware of their mission work and 100th anniversary.

## 'Run of Century' attracts about 20,000 in Brazil

RIO DE JANEIRO, Brazil (BP) — The Baptist-sponsored "Run of the Century" in Rio de Janeiro drew about 20,000 participants in one of the largest events of its kind.

Missionaries said the event drew headlines and accomplished its purpose to make Brazilians aware of Baptist work in the South American nation.

The race was named "Run of the Century" by Brazil's national newspaper, O Globo, in recognition of Brazilian Baptists' 100th anniversary.

Heading the 6.2-mile run along with Julio Coutinho, mayor of Rio, was internationally known aerobics specialist Kenneth Cooper of Dallas, Tex. Cooper, a member of First Baptist Church, Dallas, is a national hero in Brazil. His name became synonymous with physical fitness there after he designed the training program which Brazilians believe helped their soccer team win the World Cup in 1970.

Before the event there were simultaneous "fun runs" several mornings in Rio. Cooper, his wife, and others from the United States went to each of these to talk about running, physical fitness, and spiritual fitness, including testimonies and witnessing. Cooper also spoke at a big military base, the Navy's physical

education school, and the top military school in the country.

Cooper and several well-known distance runners, including Jeff Wells, associate pastor of Calvary Baptist Church of Eugene, Ore., gave their testimonies at exercise classes on Copacabana beach and other places. Wells, who is a world class marathoner, won the race.

About 100 volunteers, mostly from Texas (as part of the Baptist General Convention of Texas' mission to Brazil), did evangelistic work during and immediately after the Run of the Century and reported hundreds of professions of faith. They distributed 9,000 tracts.

Extensive press coverage included TV interviews with Cooper and newspaper and national magazine articles.

"We think it gave us a very good image," said Edgar Hallock, Southern Baptist missionary and jogging enthusiast, who coordinated the event in Rio. "The name 'Cooper' is magic in Brazil and just the fact Baptists are interested in the physical well-being of people will also give us some favorable ground for good response. People know now about our centennial."

Cooper was also featured speaker at businessmen's luncheons involving top business and professional leaders of Rio.

After one of the luncheons a man told the aerobics specialist, "You and I are probably two of the most famous runners in the world. I'm Ronald Biggs." Cooper recalled Biggs was a participant in the "Great Train Robbery" in England several years ago and fled to Brazil. The British have never been able to convict and imprison Biggs. Cooper speculated that Biggs might be undergoing conviction by God.

Along with Baptists, sponsors for the Run of the Century were the large Bradesco Bank of Brazil and the Atlantica Vorvista Insurance Company.

## Programs exploit children, Captain Kangaroo charges

FORT WORTH, Tex. (BP) — Bob Keeshan, better known to millions as TV's "Captain Kangaroo," says broadcasters are shirking their responsibilities for teaching values to America's youth.

"There is no way to defend the exploitative programming we see on Saturday morning," Keeshan challenged. "It is not really designed to enhance the child's well-being in any way but to exploit children and sell products."

Keeshan made the remarks when interviewed for programs produced by the Southern Baptist Radio and Television Commission. He also met with commission officials to lend insight and counsel on producing programs for children.

The 55-year-old Keeshan, who created "the Captain" in 1955, still has the warm, soft-spoken personality that has endeared him to two generations of preschoolers. But when the subject turns to parenting, values, or the status of children's television, he speaks with a frankness and intensity not known to his fans.

Keeshan said broadcasters rely too heavily on audience ratings and advertising dollars to determine what programs to air. Children (and other minority groups) suffer because they do not constitute a large audience or spend a lot of money.

But Keeshan also criticized the Federal Communications Commission (FCC) for reducing requirements on broadcasters to carry specific types of programs.

"I spent the last 15 years as a broadcaster talking against regulation, saying broadcasters are responsible human beings who don't need to be told by the FCC to do this or that," he said. "Now that the threat of regulation has been removed, I've seen a lot of broadcasters make a liar of me. They have not acted responsibly."

"Captain Kangaroo," the only daily children's program on commercial network television, will lose that distinction soon when CBS shifts the show from its weekday spot to weekends.

For 26 years, the hour-long "Captain Kangaroo" was a mainstay of CBS's morning lineup. But the network cut the

program down to a half hour in September 1981, and moved it to 6:30 a.m. in January to make room for a news program. The latest move will put the Captain on one hour Saturday and Sunday mornings.

Keeshan sees those changes as a blow to children's programming. Under the new "marketplace" approach to regulation, he said, "the Captain went by the wayside." Other children's programs will also disappear, he predicted, or be relegated to cable TV or other paid-subscription services.

"But only about 30 percent of the nation is wired for cable and they tend to be more affluent," he continued. "Very often the disadvantaged family, which uses and needs television more than the average family, cannot afford it. We would hate to see this nation with only two systems of television — pay TV and 'poor TV.'"

What has not changed since 1955 is the purpose of Keeshan's work.

"I am dealing with children between two and five years of age, a very formative period of their lives," he explained. "My main concern is to make the child feel valuable — that he has a future, a reason for being on earth."

The Captain credits his Christian upbringing and education with molding his values and those on his show. Born in Lynbrook, N.Y., Keeshan attended Fordham University, a Jesuit school in New York City.

He intended to be a lawyer but while working as a page for NBC in 1947 he was enlisted by the creator of "Howdy Doody" to play several small roles on the new show. Keeshan went on to create several children's programs of his own.

"The values in my program are very much my personal values," he said. "There is very little line to be drawn between the Captain and Bob Keeshan. But I don't have the right to usurp the privilege and prerogative of parents (in order) to preach a specific philosophy," he warned. Instead he substitutes "universal" values for uniquely Christian ones.

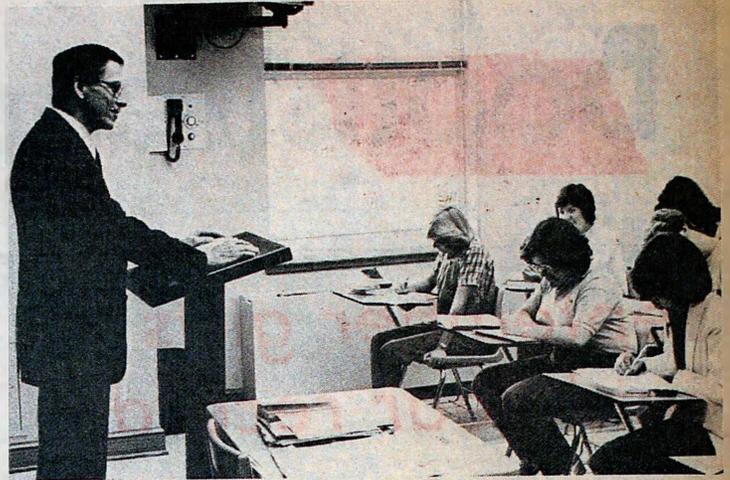
"I was quite serious in my thinking about television and its potential, particularly in giving young people values," he remembered. "I look back 35 years later and see, particularly in commercial television, we have failed to meet all those expectations. At least I have."

"When we watch a game show we may laugh and think that's funny or just entertaining. But a child, with a limited frame of reference, sees these silly people with their silly costumes competing for dollars. Values are being given there. Greed and avarice are being rewarded and applauded."

Keeshan also scores parents who use the TV as a babysitter, a practice he calls one of the "misdemeanors" of child abuse.

"Here is a three-year-old with a sandbox experience to relate which may not be very important to the parent but is extremely important to the child. We say, 'Later. Go watch television.' But we don't talk later, or tomorrow, or the next day. And all of a sudden the child is 12, 13, or 14 years of age and in some kind of difficulty. But it's too late."

Rather than concentrating on remedies for teen-age problems, Keeshan contended, a society would be wiser to teach parenting skills and invest in good children's programs. "We would end up with a richer, more stable society where people care about each other," he concluded.



**MISSIONARY AT CARSON-NEWMAN** — Bradley Brown, missionary to Liberia since 1963, became Carson-Newman College's first missionary-in-residence this fall. Brown teaches two courses on missions and relates to students on campus on a personal level.

## FMB sends aid to Mexico

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board released \$30,000 Sept. 30 to aid victims of Hurricane Paul which hit the west coast of Mexico almost a year after Hurricane Lidia left 50,000 area residents homeless.

Hurricane Paul hit Los Mochis before dawn Sept. 30 with winds up to 112 miles per hour and heavy rains. Many homes were destroyed and power and water lines knocked out. Several Baptist churches were damaged and one pastor's home destroyed.

Southern Baptist representative Mike Hull, who coordinated Southern Baptist relief efforts with Mexican Baptists in the wake of Lidia, will again coordinate relief efforts. Half of the \$30,000 is for food and half is to provide temporary shelter and begin home reconstruction.

The nearby Baptist camp, which had to be rebuilt after Lidia, was again heavily damaged, said Timothy T. Brendle, consultant for community develop-

ment for the Foreign Mission Board.

Texas Baptist Men have been put on alert to respond to the disaster and a volunteer team already recruited by California Baptist Men to help with Lidia repairs will leave for Los Mochis Oct. 9. Two volunteer teams from California and Arizona went to Los Mochis earlier in the year to help with hurricane reconstruction.

Hull reported a new openness to Baptist work in the Los Mochis area following earlier relief efforts. In the first three months after Lidia 300 people professed faith in Christ and attendance at local Baptist churches nearly doubled.

## Criswell . . .

(Continued from page 1)

He cited such universities as Brown and Wake Forest that he said were established by the church and then "lost to the faith." He also mentioned the University of Chicago, saying, "No sooner was the school endowed than it turned infidel. The liberals seized it. All our great institutions of the North are secular and infidel; now they are doing the same thing in the South."

Criswell said he expected to hear denominational leaders speak out about these losses. Instead, he said, he heard the "head of a Baptist agency" say Baptists are straying from their purpose of missions with an overemphasis on Biblical authority. (He referred to a speech by R. Keith Parks, president of the Southern Baptist Foreign Mission Board.)

"He (Parks) lives in a city (Richmond, Va.) where a university (The University of Richmond) was lost," Criswell said. "Why doesn't he say anything about the castigation of that school?"

Criswell quoted a recent talk by William L. Self, pastor of Wieuca Road Baptist Church of Atlanta, in which Self warned Baptists are in danger of being stampeded from their goals of missions and evangelism into a "swamp of creedalism."

"What creedalism?" he asked. "Because of the insistence that teachers and professors believe in the Word of God? I don't understand why our denominational leaders seek to cut down those who stand up for the infallible, inerrant Word of God."

"The liberals are taking our institutions away one by one," he said.

—Helen Parmley is religion editor of the Dallas Morning News.

## Viola Gillespie, missionary, dies

BLOOMINGTON, Ind. — Viola Gillespie, emeritus Southern Baptist missionary to Japan, died Sept. 27 in Bloomington, Ind., after an extended illness. She was 63.

Mrs. Gillespie and her husband, A.L. (Pete) Gillespie, helped organize at least eight churches in and around Osaka during their 30 years in Japan, beginning with a worship service in their home.

Mrs. Gillespie taught Bible and English in churches and also used English teaching as an evangelistic tool, tutoring high school and college students and adults with a Bible as a textbook.

A native of Bedford, Ind., Mrs. Gillespie was a graduate of Kentucky Baptist Hospital School of Nursing, Louisville, and was a registered nurse. She also attended Southwestern Baptist Theological Seminary, Fort Worth, Tex.

She married Pete Gillespie in 1940, and the two were appointed missionaries in 1946 by the Southern Baptist Foreign Mission Board. They retired in 1977.

Mrs. Gillespie is survived by her husband, who resides at a convalescent home in Bloomington, five children, two grandchildren, and a sister.

## Holston Valley elects Hageman

Retired minister E. C. Hageman, a member of First Baptist Church in Rogersville, was elected moderator of Holston Valley Baptist Association during its annual meeting Sept. 23-24.

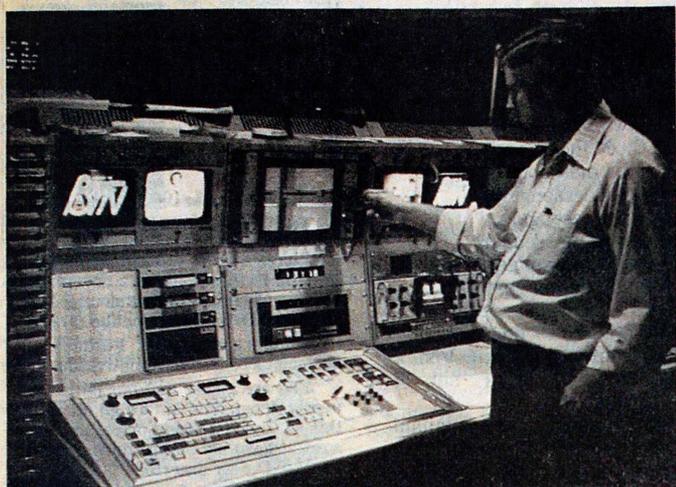
Hageman succeeds Floyd Looney, pastor of Big Creek Baptist Church in Rogersville. Looney, elected last year as vice-moderator, stepped into the moderator's position after Henry Hollar left the association to accept a North Carolina pastorate.

Also elected to serve the association was Tommy Stanton, pastor of Choptack Baptist Church, Rogersville, as vice-moderator.

Re-elected to their positions were four officers from Rogersville churches: Treasurer Robert Horton of Shepards Chapel Baptist Church, Clerk Linda Williams of Choptack, Assistant Treasurer Evelyn Greene of the Rogersville First church, and Assistant Clerk Wilma Bennett of Hower Chapel Baptist Church.

Hosting the meeting were First Baptist Church, Church Hill, and Persia Baptist Church, Rogersville. Morrisetts Chapel Baptist Church of Whitesburg and the Choptack church were chosen as the sites of the Sept. 22-23, 1983, meeting, at which the association will celebrate its 100th anniversary.

Henry Guy Jackson is the director of missions for the association.



**TELNET TESTED** — Ron Sealy, assistant chief engineer at WDCN-TV in Nashville, was at the control board as the Baptist TelNet logo appeared on the screen during the first satellite test of videotapes for the Sunday School Board's telecommunications network.

## TelNet transmits satellite test

NASHVILLE (BP) — It was only a test, but the first videotape of potential Baptist TelNet programming was successfully transmitted by satellite Sept. 24 from the uplink of Westinghouse Group Productions in Pittsburgh.

The purposes of the test conducted on Westar 4 satellite were to evaluate equipment and to view the quality of tapes which could be transmitted to churches, according to TelNet Manager Joe Denney.

Denney said the 48-minute tape test for the Sunday School Board's satellite telecommunications network was "very good. With additional equipment we'll be able to further improve the quality of the picture that can be received in churches, associations, and state conventions."

The tape test included excerpts of eight conferences on marriage and family life, deacon ministry, church training, Sunday School, student ministry, and one worship service.

To date, more than 100 conferences and seminar sessions have been videotaped at Ridgcrest (N.C.) Baptist Conference Center and at the spring Christian Life Commission seminar in Atlanta. Some will be edited into Baptist TelNet programs, Denney said.

He said construction is expected to begin early in 1983 on the Nashville uplink which will transmit TelNet programs to the board's transponder on the Spacenet 1 satellite.

# Tennesseans tackle tough teaching task

OUAGADOUGOU, Upper Volta (BP) — She had been told it could be done, but Missionary Nancy Strickland was not so sure.

Could Tennessee Baptist volunteers, who speak only English, teach Voltaics to read More (pronounced moh-ray), a language the Tennesseans had never even heard of, much less spoken?

The answer, she knows today, is yes. Since September 1981, Tennessee Baptist volunteers have taught about 170 Voltaics to read their language.

Fellow Southern Baptist Missionary Norman Coad told her when she arrived in Upper Volta to begin work as a literacy missionary he had taught someone to read in a language he could not speak. But when the mission planned a major development project calling for Tennessee volunteers to do that, the former Georgia teacher was not so sure.

"Lord," she prayed, "is it possible this can be done? Do you want me to write and tell these people not to come?" His answer, she says, was yes, it could be done, so she prayed for guidance in preparing the materials and volunteers.

With the help of a More-speaking Voltaic, she prepared a cassette tape to introduce the vowel and consonant sounds to the volunteers. She sent the tape, along with copies of a More primer, to the Tennessee Baptist Convention and they were passed to volunteers.

The first literacy volunteers arrived Sept. 26, 1981. For the first two days they worked together on pronunciation, use of the primer, and More greetings and teaching directives.

The third day they went along to their assigned villages traveling by foot, moped, or motorcycle. Day by day they returned excited by their students' progress.

For seven months the volunteers came, most staying a month. In eight villages they used a phonetic method which enabled them to teach sounds and syllables and show how the syllables form words. More, says Miss Strickland, is very conducive to that approach.

The volunteers taught in churches where they existed. In villages that had no churches the villagers built classrooms with walls of grass mats. There were no desks. Each student had a board

on which to place his writing notebook.

One volunteer from the first group, Sarah Davis of Haywood Hills Baptist Church, Nashville, returned home and began leading orientation sessions for each group of volunteers preparing to teach literacy.

Another, Melba Avera of Cedar Grove Baptist Church, Kingston, took a leave of absence from her second grade teaching position to stay almost eight months. At the end of August she returned again to Upper Volta. She has taken another leave of absence to direct the literacy program during 1982-83 while Miss Strickland is in the United States for furlough.

## Baptist college gets \$5-million

ABILENE, Tex. (BP) — Hardin-Simmons University has received a gift which could ultimately amount to \$5-million, to establish the Mr. and Mrs. Charles W. Logsdon School of Theology.

The largest single gift in the university's 91-year history was announced by Jesse C. Fletcher, HSU president. Mrs. Logsdon has set aside property and land as well as mineral rights that could ultimately mean over \$5-million to the university endowment fund.

Charles W. Logsdon Jr., a prominent west Texas rancher and businessman, died last October. His wife is the former Koenen Willcox.

"The gift makes possible the dramatic escalation of a program that is at the very heart of Hardin-Simmons University," Fletcher said. "The School of Theology will be able to train Christian vocational workers on a plane unparalleled in the university's history. In addition, it will make possible the training of lay workers through special scholarship programs."

Logsdon was graduated from HSU in 1928 and had served as an HSU trustee and a member of the Board of Development. Mrs. Logsdon attended HSU in 1932. For more than 55 years Logsdon was an active member of First Baptist Church, Abilene, where Mrs. Logsdon is still an active member.

# Congress stalls amendment on prayer in public schools

WASHINGTON (BP) — The fate of President Ronald Reagan's campaign for a Constitutional amendment on prayer in public schools apparently will be passed on to the 98th Congress to convene in January.

Senate Judiciary Committee chairman J. Strom Thurmond has told President Reagan he will push for the amendment in the next Congress, sending another strong signal that the proposal is going

nowhere in the remaining days of the 97th Congress.

Thurmond's committee has held three days of hearings on the amendment, but no further action is scheduled.

Reagan's proposal made even less progress in the House of Representatives where it has been bottled up in Judiciary Committee. An effort to force a floor vote by bypassing the committee — called a discharge petition — has produced less than 60 of the necessary 218 signatures.

How fast and how far the amendment will move in the next Congress is open to speculation. However, Thurmond's press aide told Baptist Press getting the measure to the Senate floor in the next Congress "could take a very long time."

"I don't think it will breeze through committee," he said, adding quickly that his prediction does not mean there is not support within the committee for the measure.

The current sponsor in the House, Rep. Thomas N. Kindness is expected to reintroduce the amendment next year according to an aide who also predicted it will take a discharge petition to get a floor vote on the House side.

The discharge petition "is a very difficult way to legislate," she said. "It is rarely successful."

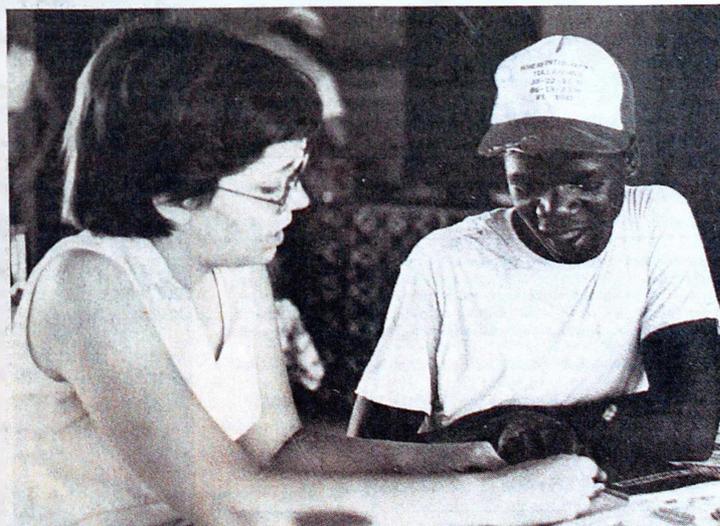
## Union to feature 'focus on family'

JACKSON — Union University will host a "Focus on the Family" emphasis Oct. 11-12.

Speakers will be John Howell, professor of Christian ethics at Midwestern Baptist Theological Seminary, Kansas City, Mo.; and Jerry Self, public affairs and Christian life consultant of the Tennessee Baptist Convention.

Howell, author of *Equality and Submission in Marriage, Senior Adult Family Life, and Teaching Your Children about Sex*, will speak at 10 a.m., Oct. 11. Self will speak Oct. 11 at 7:30 p.m., and at 9:45 a.m., Oct. 12. All sessions will be in the chapel.

Interested pastors and lay people are invited to attend.



**CONVENIENT CLASSROOM** — Paul, son of the village chief in Sanwabo, Upper Volta, walks across the room to go from work to class. Debbie Pate, a volunteer from Murfreesboro, teaches Paul how to read in the dining hall of the Baptist development project in Upper Volta. Paul works at the compound, washing dishes.

## EDITORIAL

# It is time to elect TBC messengers

Five weeks from this time the 108th annual session of the Tennessee Baptist Convention will be in session at Leawood Baptist Church in Memphis. The convention will begin on the morning of Nov. 16 and adjourn at noon on Nov. 18.

No one can predict how many messengers and visitors will attend the 1982 TBC, but some estimate that attendance may pass 1,500.

During the convention's business sessions, church-elected messengers will discuss and vote on amendments to the TBC Constitution and bylaws; a recommended record Cooperative Program budget-goal for the 1982-83 convention year; and nominations to TBC boards and committees. There will also be the election of president, vice-president, and second vice-president.

Each year questions arise concerning the registration and certification of messengers. Perhaps it would be well to review the registration procedure for the Tennessee Baptist Convention, as provided in the TBC Constitution.

The convention in session is composed of messengers elected by and certified by churches which cooperate with the state convention. A cooperating church is defined by the Constitution as "such churches as contribute financially to the Convention or its agencies and subscribe to and support the principles, programs, and policies of the Convention."

Each cooperating church — regardless of the number of members — is entitled to two messengers.

Then, a church is allowed an additional messenger "for each one hundred members or fraction thereof beyond the first one hundred." No church may have more than 10 messengers.

Applying this provision, churches are entitled to

### REMEMBER...

1. Each messenger should be elected by his or her church.
2. A pastor is not automatically considered a messenger and should be voted on by the church along with the other messengers.
3. Only one name should appear on a card.
4. The Constitution does not make any provision for alternate messengers.
5. The messenger cards are blue in color. Other colors are not acceptable.

have the following number of messengers:

- 100 or less members — two messengers.
- 101 to 200 members — three messengers.
- 201 to 300 members — four messengers.
- 301 to 400 members — five messengers.
- 401 to 500 members — six messengers.
- 501 to 600 members — seven messengers.
- 601 to 700 members — eight messengers.
- 701 to 800 members — nine messengers.
- More than 800 members — 10 messengers.

There is no limit to the number of non-messenger visitors who may attend from any church. Visitors are encouraged to register as "visitors" but, of course, are not allowed to vote.

Registration cards for messengers are available without cost from the Tennessee Baptist Convention office in Brentwood or from associational offices. This year's registration cards are blue in color. Other cards — even cards from previous years — will not be accepted.

Messengers seeking to register without blue registration cards will be referred to the Credentials Committee for verification.

Messengers must be elected by the church of which they are members at a regular or called business meeting of that church.

A pastor is not automatically considered a messenger and should be voted on by the church along with the other messengers. He must be counted in the number of messengers to which that church is entitled.

The registration card must contain the name of the church-elected messenger and the name of the church which elected the messenger. The registration card must be signed by the moderator or clerk of the church.

Registration cards should contain the name of only one messenger, even if the church might elect a husband and wife as messengers.

The TBC Constitution does not make any provision for "alternate messengers."

So, elect your church messengers at a regular or called business meeting.

Secure registration cards from the TBC office for each messenger.

Make sure that the cards are completely filled out — and signed by the church's moderator or clerk.

Present your registration card at one of the registration tables at Leawood Baptist Church. Registration will begin at 2:00 p.m. CST on Monday, Nov. 15, and will continue throughout the convention.

## Cicero's comment



By the editor

"I have a news release for the Baptist and Reflector about a new public service organization," announced A. Dick Ted Driver, automobile fancier.

"What organization?" I asked, suspicious of Driver's motivating drive.

"You are aware that our nation is overly dependent on foreign oil and how this has caused rising prices and shortages at gasoline pumps during recent years," Driver asserted.

Cicero nodded, agreeing that this was indeed true.

A. Dick Ted Driver moved on impatiently, "Many people have a sincere desire to cut back on gasoline consumption, but it is hard for us motoring addicts to resist the thrill of the wheel, so I am forming an organization to help."

Cicero was quiet — awaiting more information.

"You are aware, Cicero, that one of the possible ways to alleviate our dependence on foreign oil is by increasing our nation's production of gasohol, a fuel manufactured from plants," Driver stated.

"That sounds like a much more valuable product than liquor," observed Cicero. "I understand that the process is similar to distilling intoxicants."

Driver charged on. "Since we call a person who is addicted to beverage alcohol an 'alcoholic,' couldn't we call a person who is addicted to driving an automobile a 'gasoholic'?" he asked.

Before I could respond, Driver's speech sped on. "My new organization is called 'Gasoholics Anonymous' — which is patterned after Alcoholics Anonymous."

I wondered how it would function.

"GA is for people who can't control their urge to drive an automobile. They dream up reasons — however insignificant — to get in the car and motor off." A. Dick Ted pronounced. "As citizens, we have been driven to drive."

Driver said that Gasoholics Anonymous would produce a number of items to help the addicted gasoholic to resist driving.

"We will offer a fuel gauge for automobiles which always registers 'empty.' If the gasoholic thinks he is out of fuel, he won't go anywhere."

He added that he will sell phonograph records of traffic sounds, to help during the withdrawal period.

Also, he is marketing a room deodorant that smells like exhaust fumes.

Another item will be a living room sofa that is shaped like automobile bucket seats. "Seat belts are optional," Dick droned.

My visitor added that he is publishing a new book to help the automobile addict by providing helpful hints — such as, "I encourage gasoholics to let other family members hide the car keys — but not in the chandelier, in case the gasoholic might remember 'The Lost Weekend' movie."

A. Dick Ted Driver admitted that his organization had borrowed another idea from AA. "If a member feels the urge to drive an automobile, he telephones another member of GA, who drives over to talk him out of it."

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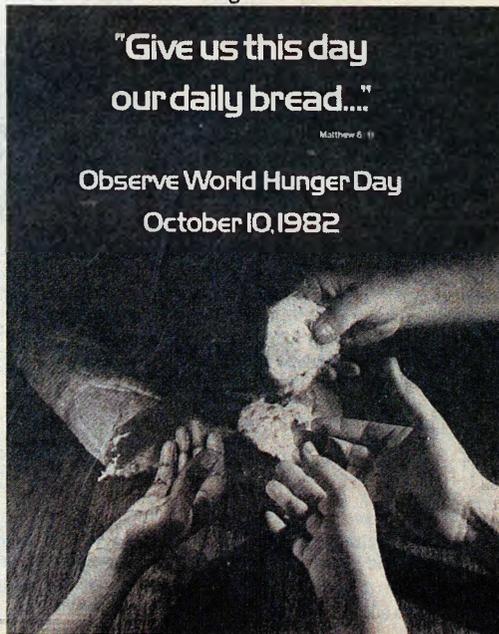
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"Give us this day  
our daily bread..."

Matthew 6: 11

Observe World Hunger Day

October 10, 1982



## Personal perspective

By TOM MADDEN  
TBC executive secretary

Recently in a meeting I was attending, the splendid devotional centered on the person of Joseph. One of the Scriptural passages quoted was, "See that ye fall not out by the way" (Genesis 45:24). This verse keeps on speaking to me.

In the Scriptural account, Joseph had just revealed his identity to his brothers, forgiven them, and then proceeded to laden them with many gifts. He starts them on the long journey back to get the rest of the family and bring them to Egypt. His last words before their departure were, "See that ye fall not out by the way."

On the surface this statement could mean, "Don't get weary and give up the trip." It surely was a long and difficult journey. They might well have been tempted to just give up.

It seems to me there is a deeper meaning. Joseph might well have been saying, "Don't quarrel among yourselves and forget your main task." He might have meant, "Don't let anyone persuade you to stay in Canaan or to resort to a country other than Egypt and surely don't trust any idol to deliver you from the drought."

Why did he feel it was necessary to warn them?

For one thing, if they did not return they would miss a great blessing. Joseph was going to give them the area known as Goshen. This was a very fertile and well watered area where the Nile River breaks into multiple streams before emptying into the sea.

Joseph himself would have been denied a blessing. He had not seen his father since he left home to carry provisions to his brothers in Dothan. He wanted his family around him.

So much of God's unfolding plan was focused upon Joseph's family while they resided in Egypt. All of us are grateful they did not disappoint Joseph.

It may be appropriate to remind ourselves that the statement, "Do not fall out by the way" is still meaningful today.

## Vandals damage Georgia church

ATLANTA (BP) - Vandals struck the sanctuary of Second Ponce de Leon Baptist Church early on Sunday morning, Sept. 26, causing damage estimated at \$25,000.

Sixty-two pews were pulled up from the floor and overturned in the main sanctuary, according to Jim Neyland, minister of education/administration. Seven glass door panes also were broken in the educational section of the church.

A total of 1,400 worshippers attended the 8:30 and 11 a.m. worship services, held in the fellowship hall Sunday morning. Speakers set up in the chapel permitted participation in the service by the overflow crowds.

Atlanta police are investigating. There are no reported suspects. Neyland added: "We have no suspects, whatsoever. We have no disgruntled employees, so we have no idea who it could have been."

## Letters to the Editor...

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

### Elect federal judges

Dear editor:

Long-time appointments of federal judges, usually a political stepladder, has always been wrong and should be abolished. The system prohibits the people from having a voice in representative judiciary decisions. History proves that officials, free of the people, responsible to none, tend to assume authority beyond the fundamental law. Too often personal whims are substituted for the law. Rights of people to choose, being the very life blood, the Colonists fought to give them are set aside or ignored by courts.

The provision that judges hold their offices during good behavior is weak, vague, even faulty. Good behavior on the one hand and good judgment on the other are human characteristics that may be far apart. The former may have a thousand insignificant actions of conduct whereby the latter is of much greater importance affecting lives of a whole population.

A harmless prayer in public schools would never have been mentioned in any political campaign had federal judges been elected as are the members of the other two branches of our government. The founders wrote it unmistakably clear and simple, "Congress shall establish no religion." None has ever been established. Still, millions of Christians have been dispossessed by allowing an unelected Earl Warren court make a big deal out of nothing.

Forget the word interpret. Strangely, the founders did since it doesn't occur in the Constitution. If purposefully omitted, it was for good reasons. Their wisdom dictated that activists would constantly wage campaigns to take it apart.

Southern Baptist Conventions should have already moved for change. The people long have been overdue for a say in the judicial system. The best guarantee for freedom and religious liberty is to require all high officials to appear periodically before the voters.

Claude T. Turner  
3758 Wayne  
Memphis, TN 38122

### Baptists' concern

Dear editor:

I am proud to be a Tennessee Baptist. Recently, Bob Armour, James Guess, and I from Beulah Baptist Association went to Trenton to join with other Baptist pastors and laymen from across the State of Tennessee to assist those who were suffering from the flood waters in Gibson County.

At lunch we fed about 300 people chicken and dumplings, corn, fruit cocktail, and fruit punch. As I served the plates, often tears came to my eyes as people said in one way or another, "Thank you for coming."

Some had not been back in their homes for several days for water was still standing two or three feet deep in their homes. Others were at work cleaning up because the flood waters that had been four to eight feet in their homes had receded. Their mattresses, couches, and chairs were soaked, furniture falling apart, and mud, mud, mud.

Reflecting back over the day, I knew it was because the over 1-million Tennessee Baptists who had provided the disaster relief van and food through monies given through the Cooperative

Program and the Golden State Mission Offering that I was able to have a small part in such a worthwhile project.

Thank God for a denomination that sends missionaries around the world and yet has not forgotten to provide for our needs at home.

Because of Tennessee Baptists, the words of Jesus in Matthew 25:35-40 have taken on a new meaning for me.

Otis L. Hinton  
Box 711  
Obion, TN 38240

### Silence on abortion

Dear editor:

Last month the anti-abortion bill died in the U.S. Senate. The destroying of life will continue without debate.

I was disappointed in several areas as this issue was brought forward.

(1) Where were the editorials in Baptist news? We have Scripture to support the preserving of life. We voted as a convention to oppose abortion. Why the silence?

(2) Where were our Christian Life Commission and convention leaders? We need a word of support.

(3) Tennessee's Sen. Sasser cast the deciding vote to deny consideration in the Senate. When he voted, the vote was tied. His vote was a disappointment.

I could not miss the contrast of space and noise against the proposed prayer amendment and the total silence related to the abortion bill. Our convention voted in New Orleans to support both of these.

Bobby Douglas  
5800 Grubb Road  
Hixson, TN 37343

Perhaps the difference was that there were several congressional hearings on the prayer amendment at which Southern Baptist leaders testified. No hearings have been held since last fall on the abortion amendment. We did have several articles a year ago when these hearings were held and Southern Baptist leaders testified. (editor)

### Reason for re-baptism

Dear editor:

Pat Peacher wrote a letter to the Baptist and Reflector (Sept. 8), questioning the Southern Baptist practice of re-baptizing.

In the first place, just because one was baptized by immersion does not mean one was Scripturally baptized. I attended a baptismal ceremony by immersion, and since that is the only way to baptize, they don't normally baptize at all. But

## Clyde J. Dotson dies in Alabama

RICHMOND, Va. (BP) - Emeritus Southern Baptist Missionary Clyde J. Dotson died Sept. 30 in Oxford, Ala., after seeing his dream of a string of Baptist missions across Africa come true.

Dotson, 77, a native of Tusculumbia, Ala., applied in his early 20s to serve with the Foreign Mission Board in Southern Rhodesia (now Zimbabwe), but the board was deeply in debt and could not support him. Undaunted, he and his first wife, the former Hattie Thigpen, went to Rhodesia in 1930 under an interdenominational missions agency.

In Rhodesia he began translating parts of the Bible into the Ndua language which the couple printed on the mission's hand press. The British and Foreign Bible Society asked him to translate the whole Bible, which he did, taking 14 years and earning an honorary life membership in the Bible society.

After almost 20 years with the interdenominational agency he felt a strong desire to see a distinctively Baptist witness in Southern Rhodesia and independently established Baptist mission points in Gatooma (now Kadoma), Gwelo (now Gweru), Bulawayo and Shabani.

His persistent correspondence with the Foreign Mission Board paid off in 1950 when George Sadler, then secretary for Africa, Europe, and the near East, visited the area and recommended Southern Baptists begin work in Rhodesia. The Dotsons were appointed as the country's first Southern Baptist missionaries.

His first wife was killed in a motorcycle accident in 1955 and he married Ebbie Kilgo in 1957. She died the next year of pregnancy complications.

He met his third wife, Anneli Valtonen of Finland, in 1960 when she was en route to Southwest Africa to serve as a Lutheran missionary nurse. Although both continued to their respective mission fields, she moved to Rhodesia and they were married two years later. He resigned from missionary service and they came to the United States to study at New Orleans Baptist Theological Seminary. In 1963 Mrs. Dotson was appointed and Dotson was reappointed.

In addition to his wife who lives in Oxford, he is survived by seven children.

they did in this instance, and I have seen them do it before.

The minister read from a book, which was definitely not the Bible, that the purpose of baptism was to wash the sins away. This certainly is not Scriptural.

There are those who insist baptism is essential to complete one's salvation. This also is not Scriptural, even though they baptize by immersion. But the Bible says we are saved by grace, and by grace alone, through faith of the recipient.

In churches established by Christ and His disciples, there were no denominations, so all the baptisms were Scriptural and all symbolized the same thing - death and burial to sin and resurrection to a new life in Christ.

Baptists, then, consider any one who was baptized to wash his sins away, or to complete his salvation, or for any other reason not found in the Scriptures, to be unscripturally baptized. We take it for granted that if one was baptized by a Baptist church, that the baptism was performed correctly, even though it possibly might not have been; but if the baptism was performed by another denomination, then it probably was not Scriptural.

Ellis Howell  
Silerton, TN 38377

## World's Fair prayer requests

This week pray for...

—those who made decisions for Christ through the off-site ministries and at the Baptist Pavilion, that these will follow through in their commitments.

—these choirs who are to sing at the Baptist Pavilion: Oct. 9, Salem Baptist Church, Knoxville; Oct. 10, South Knoxville Baptist Church, Knoxville; Oct. 15, Men's Chorus of Carson-Newman College, Jefferson City.

# SBC outreach projects ignore untapped laity

WAKE FOREST, N.C.(BP) — While the Southern Baptist Convention is undertaking two mammoth outreach projects — Bold Mission Thrust and 8.5 by '85 — a major resource to reach those goals is only partly tapped and under-trained.

Bold Mission Thrust (a plan to tell every person in the world about Christ by the year 2000) and the 8.5 by '85 campaign (to have 8.5-million people enrolled in SBC Sunday Schools by 1985) both require massive numbers of personnel. Yet, despite a willingness and desire among SBC laity to be trained and to minister, church members are being overlooked.

Such were the findings of surveys and interviews conducted over a period of three years by students at Southeastern Baptist Theological Seminary, Wake Forest, N.C. "Equipping lay persons for ministry," taught by Bill Clemmons, professor of Christian education, is designed to help clergy become aware of the theology behind lay ministry and to explore and develop ways to help lay persons develop their own kind of ministry.

"We look at equipping the saints, helping everyone develop his or her own calling, as a primary purpose of the church and its ministry today," Clemmons said. "This is right in step with the traditional Southern Baptist understanding of the 'priesthood of all believers.'"

Students enrolled in the class spoke to 614 persons. They found "a high percentage who expressed a desire for training and encouragement from their local church that they might be better able to serve."

A number of questions were asked of those interviewed, including: do all Christians have a calling, do you consider yourself a minister, and what ways does your pastor's ministry differ from

your own ministry?

A total of 544 (87 percent) said all Christians have a calling; 81 percent considered themselves ministers.

"There was also overwhelming data that the difference between pastors and lay persons is seen in the area of training and full-time occupation of ministry. We found only 18 percent who saw the difference as one of calling or being ordained," Clemmons said.

The survey asked those questioned to name their gifts for ministry, to consider where they did their ministry, and to think of just one way their local church could help them do their ministry better.

"We discovered 90 percent who identified their ministry as doing their church work well and in helping others."

Despite the high percentage who feel they have a ministry, there is another figure worthy of attention — lay persons who want to do more and be better equipped to do it.

"This is what was especially pleasing to us," Clemmons admitted. "We came up with 73 percent who said what they wanted most from their local church were three things — prayer, encouragement and training. Prayer led the list.

"The biggest needs are for spiritual support, words of support from their church affirming what they are doing is a valid ministry with real meaning, and training so they may fully develop their talents and abilities," he said.

Far down on the list of wants expressed were 'recognition' for its own sake and financial support. Only one-half of one percent asked for financial support.

"A fact which needs further study is the absence of seeing daily work as a means of lay ministry," Clemmons said. Though 93 percent receive satisfaction from their secular jobs, when asked

about their place of ministry most said it was done at church. They feel job satisfaction as they help persons do their job well or provide for their family's well-being.

A related question was about the work of a Christian business person. Honesty and showing concern for others ranked highest.

Surveys were not weighted before they

were taken as to who should be interviewed. Final tabulations showed 49 percent of those interviewed were male while 51 percent were female; over 80 percent were married; 45 percent were white collar workers while 28 percent were classified as blue collar and 14 percent were housewives. Of those interviewed, 519 (85 percent) were active church members.

## Baylor archaeologists discover rare writings from Iron Age

WACO, Tex.(BP) — A team of Baylor University archaeologists has discovered in modern Israel a rare message from 26 centuries ago.

Scrawled on fragments of broken pottery, the message is one of few ever recovered from the Iron Age — 700 years before the birth of Christ.

Five pottery fragments, unearthed in recent weeks during the first stages of an Iron Age fort excavation, shed light on the days of the prophet Jeremiah, according to Bruce Cresson, director of Baylor's Institute of Archaeological Studies.

The Baylor group, assisted by an archaeologist from Tel Aviv University, performed the excavation under an agreement with the Israeli government.

"Hebrew scholars' eyes light up when we tell them of our find," Cresson said. The "ostraca," as the pottery fragments are called, are being studied closely to add to the little that is known about ancient Hebrew language and handwriting. They also confirm details of Old Testament culture, including such daily matters as food, supplies, and family names.

The first translation of the Hebrew inscription released to the public is of three

Hebrew names ending with the word for "Yahweh," or God: Adonaiyahu, Zedekyahu, and Shemaryahu.

Some of the ostraca probably contain warnings of the eventual destruction of these people, Cresson speculated. At the time the writings were made, people living in the fortress — today called Horvat Uza — were under threat of invasion from the Babylonians. They also feared their neighbors, the Edomites.

A similar fort just five miles away recently yielded the only other substantial messages from this period. Several ostraca found there contained warnings about such an invasion — perhaps the same one that destroyed Horvat Uza, Cresson said.

"So little is known about this period of Hebrew culture," he said. Although early Egyptian and Mesopotamian peoples left written records, fewer than 250 inscribed pottery fragments from the Hebrew Iron Age have ever been discovered — most of them in this area.

Writing on pottery fragments was the chief means of record keeping, for the flint-like desert stone was difficult to inscribe.

## Hispanic seminary in Texas offers 'Spanish for witnessing' course

By Orville Scott

SAN ANTONIO, Tex. (BP) — Since 1977 about 130 mission volunteers have received language training in an intensive six-week course at Hispanic Baptist Theological Seminary, begun under the direction of Pedro V. Arrambide, professor of general studies.

Arrambide became a student at the seminary (Mexican Baptist Bible Institute before the recent merger with Southwestern Baptist Theological Seminary) soon after coming to Texas from Mexico in 1954. After several years as a pastor, he returned to the school as professor.

Texas Baptists finance the language school through the annual Mary Hill Davis Offering for State Missions in September (this year's goal is \$2.7-million) and graduates are involved in mission efforts in many parts of the U.S. and Mexico, noted Arrambide.

One Tennessean was among students in the language school this past summer. Ben Walker, director of missions for the Tennessee Valley Baptist Association, was there to better equip himself for the work his association does among Spanish-speaking migrant workers.

Other students this past summer represented a cross section of Southern Baptist mission endeavors including: a San Antonio nursing student who said God has called her to be a missionary to Spanish-speaking people; a Waco, Tex., couple who are Mission Service Corps volunteers doing medical missions, church construction, and evangelism in Honduras; a pastor's wife and her

22-year-old daughter preparing for missions with their family in Mexico; a Texas Baptist public relations employee training to help promote the Texas-Mexico evangelistic partnership and other language mission work in the state; an Anglo pastor equipping himself

to lead his church in greater ministry to the three-million Hispanics in Texas; and a retired air traffic controller training for missions in Latin American countries.

The school's director this summer was Michael D. Thomas, professor of Spanish

and Portuguese language studies at the University of Houston. He accepted Christ five years ago after "many frustrating years seeking happiness through intellectual achievements." One of his first mission commitments was a "crash course" in Portuguese during the early stages of Texas Baptists' Mission to Brazil to equip 25 new college graduates for a year of mission work in that country.

One of the student workers, J.J. Jones, now a convention employee in Dallas, said, "We were amazed at how much Portuguese we were speaking after only a few weeks of intensive training."

Thomas and Arrambide explain at the beginning of the school that the key to learning enough Spanish to witness effectively in just a few weeks is largely an individual commitment and willingness to "open yourself to the Lord."

"Jesus and the Holy Spirit can give you the ability to express yourself in Spanish, just as when you witness in English," said Thomas.

The language training is interspersed with Bible study in Spanish, prayer, testimonies by students and individuals, and after hours fellowship with Spanish-speaking students and faculty of the seminary. Students are encouraged to spend the last week of the program doing personal witnessing in Mexico.

Daniel J. Rivera, president of the seminary, said, "We hope that many others will see this as a unique opportunity to gain some of the language skills needed to witness effectively in our state, in Mexico, or wherever the Lord may lead them."



EN ESPANOL — Ben Walker (right), director of missions for the Tennessee Valley Baptist Association, participated in a six-week Spanish course to help him lead the association in mission work with Spanish-speaking migrant workers. Above, he talks with Michael Thomas (left), director of the language school at Hispanic Baptist Theological Seminary, San Antonio, Tex., and Jorge Gaitan, a professor.

# Baptists disclaim UPI news report

NASHVILLE (BP)— A nationally-circulated news article, reporting the Southern Baptist Convention would co-sponsor a rally for Israeli Prime Minister Menachem Begin, is in error, SBC leaders say.

The report, circulated by United Press International, quoted Moral Majority leader Jerry Falwell as saying he had agreed to co-sponsor a rally Nov. 16, in Dallas, with the Southern Baptist Convention.

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, said the convention is not involved in the rally, although individual Southern Baptist pastors or churches might be.

SBC President James T. Draper Jr., pastor of First Baptist Church of Euless, Tex., said he had been asked "months ago" to participate in a rally of support for Israel, but will not be in town on the scheduled date, so will not participate.

Draper said also he has some difficulties with a "rally," which he says "implies support ... almost like support for him (Begin) personally. While I wish to extend friendship and prayers, I do not wish to indicate political support in any way."

Nelson Keener, administrative assistant to Falwell, said the Virginia pastor "never implied to UPI that the SBC would co-sponsor the rally. He never assumed the SBC would be involved in the sponsorship as a convention."

# Forged letter attacks BWA

SWITZERLAND (BP)— An unknown person or group, claiming to represent European Baptist Press Service and Baptist Theological Seminary at Ruschlikon, has mailed a letter criticizing Baptist World Alliance's statement on peace to secular and religious newspapers and religious bodies in Europe.

The letter, printed on falsified EBPS letterhead, contained "right-wing political statements" attacking BWA's

## Double Springs church calls Carlin Crabtree

Double Springs Baptist Church, Athens, called Carlin Crabtree to come as pastor, a ministry he began in September.

Crabtree was previously pastor of Beech Springs Baptist Church, Old Fort; Pleasant Grove Baptist Church, Benton; and Chestuee Baptist Church, Calhoun.

A native of Riceville, Crabtree has served as a member of the committee on committees for the McMinn-Meigs Baptist Association.

## HCBA offers classes for area ministers

SEYMOUR — The fall session of Bible education at Harrison Chilhowee Baptist Academy begins Oct. 16.

Classes in Biblical interpretation, English grammar, and doctrinal studies highlight a curriculum of study offered to area ministers.

The three Saturday morning classes, held each week through Dec. 4, are led by a long-time local resident and retired pastor, Raymond Smith.

disarmament statement, according to Keith Parker, Southern Baptist Foreign Mission Board associate to the director for Europe.

Parker said the letter contained pro-American sentiment, mentioned the "alarming rise of passivism in Europe," and explained the Soviet Union has nuclear superiority and that an arms buildup is necessary for peace.

It closed with: "Members of the Baptist Theological Seminary of Ruschlikon and the European Baptist Press Service, therefore, ask you to pray and work taking the above into consideration and to use your high prestige and authority to make this argument clear to your flock."

John Wilkes, director of EBPS, discovered the letter by accident when one mailed to a newspaper which normally does not receive EBPS releases was returned to his office because of an incorrect address. He also received a call from London Sept. 17, asking about the letter and commenting that the sentiment expressed did not sound like something to be expected from either the Foreign Mission Board or the seminary community.

Wilkes and Gunter Wagner, acting president of the seminary, sent a disclaimer Sept. 22 to the EBPS mailing list and secular newspapers in Europe notifying them of the forged letter and asking that notice of the forgery be circulated as widely as possible to alert other recipients of the earlier mailing. They also asked that the original letter and envelope be returned to Wilkes in case they could help identify the forgers.

Wilkes said he and the seminary were pursuing legal action with Swiss authorities.

## McLeod, Lunceford lead C-N revival

JEFFERSON CITY — "Free to Be" is the theme of Carson-Newman's fall campuswide revival this week led by Peter McLeod, pastor of First Baptist Church, Hattiesburg, Miss., and William Lunceford, an associate in the department of student work for the Mississippi Baptist Convention.

The revival includes two 9:30 a.m. services, Oct. 5 and Oct. 7, in Jefferson City's First Baptist Church. Evening services were set for 7:30 p.m. in the recital hall of the new music building on Oct. 5, 6, and 7.

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# Data shows uniqueness of SBC church growth

By Jim Lowry

NEW YORK (BP)— Southern Baptists, with increases in membership and territory in the last decade, are unique among mainline U. S. denominations, according to a new church membership study.

"Churches and Church Membership in the United States 1980," a cooperative, interdenominational research effort, reveals growth in "adherents" (full members, their children, and other regular participants) in Judeo-Christian religious groups in the U.S. is lagging slightly behind population growth for the first time in 30 years. All mainline denominations except the SBC have experienced significant decreases. Earlier studies were done in 1952 and 1971.

The study, based on data from 111 church bodies (denominations) with 231,708 congregations reporting a membership of 112.5-million, shows Southern Baptists have congregations in 76 percent of the counties in the U.S., leaving more than 700 counties without a Southern Baptist church.

Baptists (Southern Baptists and nine other church bodies) are numerically predominant in more U.S. counties than any other religious group. Baptists have more than 25 percent of the adherents in 1,164 counties, followed by Catholics (963), Methodists (374), and Lutherans (277).

Researchers calculate the 112.5-million adherents counted in the study represent 49.7 percent of the total U.S. population and 91 percent of the adherents of some religious group. The conclusion that about half of all Americans do not adhere to a religious group conforms to numerous other similar surveys.

Two research analysts from the University of Connecticut, William M.

Newman and Peter L. Halvorson, said the data indicates an increasing pluralism in U.S. religion because of the mixture of denominational groups representing diverse cultural and ethnic groups.

According to the researchers, the 35 groups which submitted data for the study represent the "overwhelming majority" of all adherents. "The study is the best estimate of church adherence we have," the researchers said, comparing its quality to that of the U.S. census.

The churches were outrunning the population in the years between 1952 and 1971, the researchers said. However, in the years between 1971 and 1980 the population increased at a rate of 4.6 percent while religious adherence increased by only 4.1 percent.

The analysts saw a trend reflecting U.S. population shifts which positively affected the growth of denominations that are already strong where the migrants are headed, such as the Sunbelt area.

The two said many people join a local church when they move in order to "plug-in" to the local culture, instead of carrying their denominational identity with them.

A trend toward smaller congregations was also evident. Some denominations, while declining in total adherents, list more congregations and more counties of representation.

Southern Baptists stand in contrast to this trend, also, because the number of churches with fewer than 300 members has dropped steadily over the period of the three membership studies.

Concerning the failure of religious adherents to keep pace with population growth, the analysts said there may be a message that fewer people are enamored with major religions in this culture and the present generation of middle adults may view religion as something less than useful to them than have earlier generations.

Martin Bradley, manager of the research services department of the Southern Baptist Sunday School Board and a member of the executive committee of the study, said the new study shows Southern Baptists to be a significant factor in the U.S. religious scene.

Bradley said the 320-page report, which provides information on the number of churches and members on national, regional, state, and county bases, is the most thorough geographical examination of religious bodies available. He said the study should be valuable to Southern Baptists to examine the religious makeup of individual counties and areas to determine the need for new worship groups.

For purposes of the study, "adherents" were defined as all members, including full members, their children, and the estimated number of other regular participants who are not considered as communicant, confirmed, or full members. For Southern Baptists and 54 other church bodies which have a category only for full members, adherents were estimated according to a formula. Southern Baptist membership is reported as 13,369,848 in the study, while the estimate of adherents is 16,281,692.



**CHURCH SECRETARIES' CONFERENCE** — The first Tennessee Baptist Church secretaries' conference, Oct. 11-13 at Manley Baptist Church, Morristown, will feature Will Beal (left) of the Sunday School Board's church administration department; Lucy Hoskins, also of the church administration department; and James McCluskey, pastor of Wallace Memorial Baptist Church, Knoxville. See story in Sept. 22 issue of the Baptist and Reflector.

## FMB seeks 1,750 missionaries; preacher-evangelists top list

RICHMOND, Va. (BP)— Southern Baptist missionaries in 96 countries are asking for 1,750 new co-workers, with preachers, church starters, and other evangelism specialists again topping the list.

Missionaries worldwide annually submit job requests to the Southern Baptist Foreign Mission Board outlining priority personnel needs. FMB staffers met in September to review the requests for 1983, and also began a six-month consultation on how to end the chronic shortage of evangelism workers.

About 68 percent of the job descriptions call for preachers, pastors, church developers, seminary teachers, and other leadership trainers. The requests also reflect critical need for medical

missionaries and student workers. Also there is a 64 percent increase in calls for missionary associates — missionaries who begin work between the ages of 35 and 60 and serve renewable four-year terms. About 150 of the requests are for two-year journeymen and special project workers.

"We don't need people out there doing their job without doing THE job" of evangelism, Charles Bryan told the group. Bryan, senior vice-president for overseas operations, stressed that missionaries with primary assignments other than evangelism meet "legitimate, bona fide needs," and spread the gospel as they work. But he warned that year after year of low response to missions among Southern Baptist preachers could create an "entire force of specialists" on foreign fields and move Southern Baptist missions away from direct evangelism.

In 1981 the Foreign Mission Board appointed a record 44 "general evangelists," the term for missionary preachers and church starters. But 375 were requested. This year requests number 392. Twenty-four general evangelists had been appointed through September.

Worldwide, the need for missionary physicians has grown more critical. Top priority requests call for a pediatrician for Jordan, a hospital staff physician for Zimbabwe, surgeons for Ghana and Indonesia, an internist for India, and physicians with general medical-surgical skills for Thailand and Yemen.

Davis Saunders, director for eastern and southern Africa, said the government of Zimbabwe has indicated it may not allow any new Southern Baptist nurses or other medical workers to enter the country until the staff physician assignment at Sanyati Baptist Hospital is filled.

Student workers are requested for Lome, Togo, where a new Baptist Student Center opened in January, and Nigeria, where the government plans to open public universities in every state.

Another factor affecting job requests is missionary retirements. As the post-World War II generation of missionaries reaches retirement age, the need for replacements for their jobs will increasingly affect the growth of the total mission force. Retirements numbered 25 in 1981, but will likely average more than 50 per year by the late 1980s.

In the Toma area of Upper Volta, new believers await a field preacher-church planter. "This is bush, and it'll take a bush man," Area Director John Mills cautioned. "If you need electricity and running water, forget it." But house-worship groups already meet in 13 villages in the area, Mills added.

### Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

The United States is moving from a time of doing government by party politics to a period of getting the job done through issue politics.

It is commonplace for people in government and governmental observers — myself included — to decry one-issue involvement.

The one-issue voter creates several kinds of problems. Several Catholic bishops have commented in the press lately that Catholics have helped elect people who support the Catholic position on abortion only to discover a radical disagreement with these people on other issues.

It is important to realize an elected official may spend little time on the one issue that got him elected. Although any issue may be vitally important, there are also other concerns. An individual's overall character should be considered along with an ability to get things done once on the job.

However, there is another side that needs to be stated. One-issue involvement may be better than none. One or several highly motivated persons focusing on one issue are sometimes the only way some important tasks are taken care of. Activity which is exclusively centered on one issue can, in fact usually does, lead to awareness and action in other areas.

Concern about one-issue voters is legitimate but needs to be qualified.



Self

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# Tennessee

## REVIVALS . . .

Indian Creek Baptist Church, Smithville, was recently led in revival by Bill Kennedy of Hixson. Oscar Trainer, pastor of the church, reported six additions to the church by baptism, four new members by letter, two commitments to Christian vocation, and several rededications.

Zion Baptist Church, Brownsville, was led in a recent revival by J. O. Mathenia, father of the church's pastor, Paul Mathenia. The church recorded one new member by baptism, seven new members by letter, and two other professions.

## REVIVAL PRAYER REQUESTS . . .

First Baptist Church, Joelton, will be led in revival Oct. 10-14 by Joe Stacker, director of the church administration department of the Baptist Sunday School Board. Don Norris, minister of music at Grassland Heights Baptist Church in Nashville, will be the music evangelist. J. B. Miller is the pastor of the church.

Ramsey Pollard, pastor emeritus of Bellevue Baptist Church in Memphis, will lead First Baptist Church, Lewisburg, in revival services Oct. 10-17. Music for the services will be directed by Fes Robertson Jr., a member of Joyful Sounds, a group which appears weekly on "At Home with the Bible." Paul W. Woodford is the pastor of the church.

Lincova Hills Baptist Church, Nashville, will have revival services Oct. 10-15. The 7 p.m. services will be led by Evangelist Jerry Spencer of Brownsville, with music directed by Connie and Allison Ware of Plano, Tex. The church's pastor is Leslie M. Huff.

## PEOPLE . . .

Brainerd Baptist Church, Chattanooga, held an ordination service Sept. 26 for seven new members of its deacon ministry. Ordained were Otis Brown, Ben Littlejohn, Alan Odum, Steve Rich, Jim Robertson, David Smith, and Robert P. Sullivan. The pastor of the church is Winford L. Hendrix.

Mr. and Mrs. W. G. Alexander were honored by Shaw's Chapel Baptist Church, Brownsville, for his 10-year ministry as pastor of the church. The Sept. 19 celebration included special recognition and a noon dinner, at which the Alexanders' family were invited guests.

First Baptist Church, White House, ordained Maxie Lamberth and George Mayo as deacons Sept. 26. W. Thomas Mosley is the pastor of the church.

Don Dillingham was ordained to the gospel ministry Sept. 26 by First Baptist Church, Cleveland. Dillingham served as minister of education at the church from November 1976 to August of this year, and now has a similar position at Manley Baptist Church, Morristown. Jack H. McEwen is the interim pastor at the Cleveland church.

E. Lowell Adams, pastor of Graceland Baptist Church, Memphis, recently announced his plans to retire from the pastorate on April 24, 1983. Adams has led the church since September 1954, two months after its organization.

Rick Clark was ordained to the gospel ministry Sept. 26 by Stuart Heights Baptist Church, Chattanooga. Richard J. Blalock is the pastor of the church.

First Baptist Church, Knoxville, ordained John Frazier and David Sincere as deacons Sept. 19. The pastor of the church is A. Douglas Watterson.

Kenneth E. Brewer, pastor of Mansfield Baptist Church in Mansfield, was honored recently on the occasion of his 25th year in the ministry. Activities of the day included a "This is Your Life" program and a dinner.

Harsh Chapel Baptist Church, Nashville, ordained Tony Kriatsas into its deacon ministry Sept. 23. Pastor Robert LeMay and the deacons of the church participated in the ordination service.

David Shouse was ordained Sept. 19 as a deacon of Siam Baptist Church, Elizabethton. Shafer Parker Jr. is the pastor of the church.

Ralph Jones III was ordained into the deacon ministry of First Baptist Church, Humboldt, Sept. 26. R. A. Boston, pastor of First Baptist Church in Dyersburg, led the ordination service. W. Darrell Clarke is the pastor of the Humboldt church.

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## LEADERSHIP . . .

Garrison Baptist Church, Dayton, called Jim Koan as minister of music. Koan is a student at Bryan College in Dayton. Doyse Thompson is the pastor of the church.

Ricky Yates accepted a call from West Jackson Baptist Church, Jackson, to come as director of activities. Yates, who began the position Oct. 1, was serving as interim director of activities. The pastor of the church is John Lee Taylor.

Bellevue Baptist Church, Memphis, called Mike Foster as minister to young marrieds. Foster came to the church in September, from First Baptist Church, Euless, Tex., where he was minister of evangelism. Adrian Rogers is the church's pastor.

John Whitson was called by El Bethel Baptist Church, Shelbyville, to come as minister of music. The church's pastor is Carl Bond.

Spring Creek Road Baptist Church, Chattanooga, accepted the recent resignation of LaCount Anderson, its minister of music and youth. Anderson

has accepted a call to become minister of education and youth at Weaverville Baptist Church, Weaverville, N.C., where his wife Anna will serve as minister of music. The pastor of Spring Creek Road is William Stockton.

Ed Burnette resigned the pastorate of Poplar Grove Baptist Church in Elizabethton, due to health reasons.

Jackie Harris recently resigned as pastor of Pleasant Hill Baptist Church, Martin.

Dalewood Baptist Church, Chattanooga, accepted the resignation of its pastor, Thomas Huskey.

Members of Ridgeway Baptist Church, Memphis, voted to call Roger McCasland as minister of youth and activities. Livy L. Cope is the pastor of the church.

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## BIBLE BOOK SERIES

Lesson for Oct. 10

## Paul expresses concern

By Ronald K. Brown, associate pastor  
First Baptist Church, Columbia

Basic Passage: 2 Corinthians 1:12 to 2:17  
Focal Passage: 2 Corinthians 1:23 to 2:11

No one likes to be misunderstood. However, misunderstandings do occur. Misunderstandings may be ignored in hopes they will go away. In some cases this may be the best approach.

When the issues at stake are vital and the implications serious, however, the misunderstanding must be addressed directly. The one who has been misunderstood should explain carefully what has occurred and why.

As in all communication, the messenger is dependent on the ability of the receiver to comprehend and accept the message conveyed. The explanation of a misunderstanding may be given with utmost sincerity. It becomes the responsibility of those who misunderstood to hear, interpret, accept, and respond to it.

Paul was hurt. Perhaps that is why he began the letter with praise for God's comfort (1:3-11). Even as he wrote, he was relying on that comfort to ease the pain he was experiencing for himself and for the Christians at Corinth.

The basic passage for this study is filled with emotion. It is the outpouring of one who has tried to do what he felt was right, only to have his actions misinterpreted. It is an attempt to defend without being defensive; to explain without making excuses.

The apostle is concerned for the Corinthians. His desire is that they will come to have a better understanding of (1) the nature of his ministry role, (2) the intent of his ministry actions, and (3) the goal of church discipline.

### Paul's ministry role (1:23-24)

Paul's change of plans regarding a visit to Corinth had led some to charge him with fickleness. The integrity of his word, his plans, and even more seriously to Paul, his message had been called into question. The ministry to which Paul had been called was not something he took lightly. His defense of himself was given in the context of that ministry. Read 1:12-23 and 2:12-17.

Though Paul rightfully claimed apostolic authority, he was not an ecclesiastical power broker. There is an important difference between exercising authority and using raw power. Obviously, Paul had a strong, dominant personality. His personal strength is evident before and after his dramatic Damascus Road encounter with Christ. Since that experience, however, his personal strength had become channeled in a more positive direction. Paul and his ministry were established on something greater than himself. The ultimate authority in his life was the Lord Jesus Christ.

In writing this letter, which appears to have followed a painful letter of rebuke and instructions, Paul affirmed to his Corinthian friends that he did not want nor have the right to lord over them. That was not his role. His role in ministry was to work with them — to be an enabler. Any authority he had by position or personality was to be employed only at the point of enabling the Corinthians as a people of faith to know greater joy in Christ.

### The intent of Paul's ministry actions (1:23; 2:1-4)

His role clarified, Paul stated the intent of his actions toward the Corinthians. He explained why he did not follow through with his plans for a double visit at Corinth while traveling to and from Macedonia. In a word, the reason behind the postponed visits was compassion.

It is not clear how many letters Paul wrote to the Corinthians, the number of visits he made, and the problem or problems he addressed. We know Paul had dealt with some major problem in the Corinthian fellowship. His visits and a subsequent letter (2:1,3) were stern. The reaction by some of the Corinthians to him was pointed. Tension led some to lash out at Paul.

Under these circumstances, Paul explained, he deemed it in the best interest of the Corinthians that he not visit them. He knew he could not avoid involvement if he were present. Thus, with "great distress and anguish of heart and with many tears" Paul wrote to them instead. He wrote, not to bring grief, but to express his loving concern for them in the time of trouble.

### The goal of church discipline (2:5-11)

It seems the majority of the Corinthian Christians had heeded Paul's instructions on dealing with the problem maker or chief critic. Discipline had been applied sufficiently and indications are the critic had repented. Paul now encourages the "redeemed" to act "redemptively."

The initiative in reconciliation always lies with the redeemed. God Himself is the primary example. Jesus taught and lived the principle.

Therefore, Paul urges that the disciplined person now be forgiven, comforted, and reaffirmed in love. The goal of disciplinary action is not to punish, but to restore the individual to right fellowship with God and others. It is no longer necessary to dwell on the sin committed or on the sinner.

This forgiving and reaffirming spirit serves a twofold purpose. First, it prevents the individual from being overwhelmed by such sorrow that he flees the fellowship entirely. Second, when forgiveness is exercised in the fellowship, the evil one is deprived of any advantage he has in a divided church.

A church which lives out its message of love and reconciliation among its own is better equipped to move out into the world with the reconciling message of Christ.



Brown

## UNIFORM LESSON SERIES

Lesson for Oct. 10

## God establishes Passover

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

Basic Passage: Exodus 11:1 to 12:51  
Focal Passages: Exodus 12:11-17, 24-27

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 re-enacted 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 continually 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.

## CBS-TV to feature Baptist seminary

FORT WORTH, Tex. (BP) — CBS television will air a documentary on Southwestern Baptist Theological Seminary Oct. 17.

The special, "Ministry and Mission: Southwestern Baptist Theological Seminary," was filmed on campus last spring and will be shown as part of CBS' series "For Our Time." Producer Robyn Mendelsohn said Southwestern was chosen because it is the largest seminary in the world and because of the 75th anniversary celebration planned this academic year.

## Deer estate leaves \$500,000 to NOBTS

NEW ORLEANS — The estate of Mrs. Elizabeth S. Deer, Monroeville, Ala., named New Orleans Baptist Theological Seminary as the beneficiary of about \$500,000.

Mrs. Deer died in September 1980. Her estate represents the largest recent gift to the institution and the second largest gift ever by an individual.

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**LIFE AND WORK SERIES**  
Lesson for Oct. 10

# Living in Christ

By Ray E. Fowler, pastor  
Highland Heights Baptist Church, Memphis

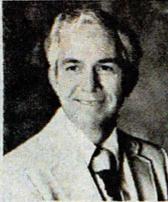
Basic Passage: 1 John 2:1-17  
Focal Passages: 1 John 2:1-6, 9-10, 15-17

Living in union with Christ is the hardest thing you will ever do in life. But there is one thing harder — not living in Christ.

How can you be sure you are living in union with Christ? Some answers are found in 1 John 2.

**Receiving forgiveness through Christ (2:1-2)**

Sin affects a believer's fellowship with Christ. God's ideal is that the believer "sin not." John wrote these words not to condone sin but to prevent sin in the believer. Yet, he recognized the awful possibility of sin in the believer — "If any man sin . . ."



Fowler

Christians ought not and need not sin. But what if we do? We should not be emboldened to sin further or discouraged in our pursuit of holiness, because we have an advocate (Christ Jesus) to be our pleader, intercessor, counsel for defense in heaven. We can receive forgiveness through Him.

How is Christ fit to be our advocate? He qualifies (1) because of the uniqueness of His relationship with deity ("with the Father"); (2) because of His own personal sinlessness ("Jesus Christ the righteous"); and (3) because "He is the propitiation (the covering) for our sins." He does not plead our innocence or adduce extenuating circumstances. Rather, He acknowledges our guilt and presents His vicarious work as the ground for our forgiveness. Christ is the sacrifice for the sin of the whole world, but He is an advocate for believers only.

**Obedying Christ (2:3-6)**

Obedience is a test of whether we truly know Christ and a measure of how much we are living in Christ. "Obey" is not used in these verses but is brought out in the three expressions: "keep His commandments" (v. 3), "keep His Word" (v. 5), and "walk, even as He walked" (v. 6). All of these express a habitual action, a continuous activity of obedience.

There are three motives for obedience. We can obey because we have to obey, like the slave who fears punishment for disobeying; because we need to obey, like the employee who fears losing his job and paycheck; or because we want to obey, like the Christian who obeys because the relationship between him and God is one of love (John 14:15).

When a Christian obeys God's commandments and His Word, then the love of God is perfected in him (v. 5). He also proves that he abides in Christ (v. 6).

**Loving others (2:9-10)**

In verses 3-6 John focused on "the

commandments" in general. Now he narrows his focus to one single commandment — "Love one another."

The command to love one another is a fitting and conclusive test of living in Christ. John says that the man who habitually breaks this commandment shows that he belongs to darkness. The man who habitually keeps it shows that he belongs to light. A man's conduct matches his character.

Perhaps the best proof a Christian has that he is living in Christ is that he loves the brethren. An unloving brother stumbles and causes others to stumble.

Warren Wiersbe tells the story of a man walking down the street one night. He saw a pinpoint of light coming toward him in a faltering way. He thought perhaps the person carrying the light was ill or drunk. He soon discovered the man with the flashlight also had a white cane. "Why would a blind man be carrying a flashlight?" he wondered.

When he asked, the blind man responded, "I carry my light, not so I can see, but so others can see me. I cannot help being blind, but I can help being a stumbling block."

**Loving God above worldly values (2:15-17)**

How can we live in a vital union with Christ and still live in a pressure cooker world? It is not easy. The world has its value systems, its ideas of success, and its beguiling temptations. We live in two worlds, the inner world and outer world. How can we allow the inner world of our relationship with Christ to guide our activity in the outer world?

The problem is not unique to our day. Christians of the first century found it no easier than we do now. John gave them and us the secret of how to live in the world without the world living in us.

His admonition is, "Do not love the world or the things in the world." Why? There are two reasons — because the world's value systems are different than God's value system (v. 16) and because the world's system is already passing away (v. 17).

The real Christian knows that the only lasting values are found in living in union with Christ. Missionary martyr Jim Elliot expressed it well: "He is no fool who gives what he cannot keep to gain what he cannot lose."

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## SBC Executive Committee hears update on Bold Mission Thrust

NASHVILLE (BP)— Southern Baptists are making progress toward the Bold Mission Thrust goal of telling everyone in the world about Jesus Christ by the year 2000 but the successful completion of the task is "humanly" impossible, the SBC Executive Committee was told.

"We could look at the number of people in the world, look at the number of countries where we do not have missionaries, look at our budgets, and decide we can not do it," William O'Brien, executive vice-president of the Foreign Mission Board, admitted. "But rather than becoming 'galvanized' by our circumstances, let us become 'Gideon-ized' and rely on the Lord to accomplish His plans."

O'Brien and Leonard Irwin, vice-president for planning at the Home Mission Board, shared what their agencies

are doing in Bold Mission Thrust with the 67 members of the Executive Committee. The Foreign Mission Board reported it is on schedule on its goals to have 5,000 missionaries on the field by the year 2000 (presently there are 3,136); ahead of schedule of having missionaries in 125 countries (presently SBC work is underway in 95 countries); and expects to reach the goal of 10,000 volunteer missionaries 10 years ahead of schedule by 1990.

The effort to have 75,840 churches by the year 2000 is behind schedule with only 11,478 reported in the current year. Irwin told the committee members the Home Mission Board is seeking to start 1,000 new churches a year in order to reach the goal of 50,000 SBC churches in the United States by A.D. 2000. One-fourth of the planned new churches will be "language churches" ministering to ethnic groups. "We must actually start 1,450 missions each year in order to have 1,000 a year grow into churches," Irwin said.

A major emphasis will be Pentecost Sunday, May 22, 1983, when the HMB will attempt to lead 3,000 SBC churches across the nation to commit themselves to starting another church within the following 12 months. In 1986 the HMB hopes to coordinate and promote simultaneous revivals in every church of the convention.

Other goals for the HMB include the appointment of 250 Mission Service Corps volunteers (people who generate their own financial support while doing mission work) each year and having a total of 3,655 home missionaries by 1990.

## Cothen re-enters hospital for tests

NASHVILLE (BP)— Baptist Sunday School Board President Grady C. Cothen entered a Nashville hospital Sept. 26 for a series of exhaustive tests and minor corrective surgery.

Cothen, 62, entered St. Thomas Hospital while experiencing continuing health problems. No evidence of any problem related to Cothen's 1980 stomach surgery for cancer was indicated.

He was released from the hospital on Sept. 30, and was back in his office Oct. 4.

Because of continuing medical problems, Cothen asked board trustees in August for medical retirement, effective March 1, 1984. The trustees elected a seven-member presidential search committee and adopted guidelines for selecting Cothen's successor by February 1983 or as soon thereafter as possible.

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**BROADMAN**

# Peso devaluations hit Baptist work in Mexico

RICHMOND, Va. (BP)— Successive devaluations of the peso, nationalization of private banks, and rapidly escalating inflation put a triple pinch on Mexican families and mission work in Mexico and threaten to bring Baptist literature distribution to a standstill.

The Mexican Baptist Convention, with 429 churches and 40,000 members, will be affected more than the Southern Baptist Convention's Foreign Mission Board's work in the country.

Devaluations in February and August cut the value of the peso from nearly four cents at the first of the year to less than a cent and a half. An inflation rate of roughly 50 percent — projected to reach 100 to 120 percent by year's end — further erodes the peso's purchasing power.

Americans, including church groups on mission trips, will be stopped at check points 15-25 miles inside the border to search for unchanged dollars and will be stopped as they cross back into the U.S. and searched for sanctioned food items (Americans seeking food bargains have created food shortages for Mexican citizens).

Mexico's monetary problems have played havoc with the Baptist Spanish Publishing House in El Paso, Tex., which publishes materials for all of Latin America. Mexico, by far the publishing concern's biggest market, accounted for 18 percent of record wholesale sales of nearly \$2.5-million in 1981. So far this year sales to Mexico are roughly half that amount.

The biggest problem now deals with pricing books and literature, according to Don Kammerdiener, Southern Baptist Foreign Mission Board director for middle America and the Caribbean. Back in January, when the exchange rate was 26 pesos per dollar, a book printed to sell for one dollar cost 26 pesos in Mexico. With the official exchange rate now at 70 pesos per dollar, one would expect the same book to cost 70 pesos.

However, the bookseller in Mexico must use dollars to pay the publishing house in El Paso. Because he cannot legally exchange pesos for dollars, he has to pay the street rate of 100 or more pesos per dollar. Thus, unless he takes a loss, he must charge at least four or five times what the same book cost eight months earlier.

Some distributors received shipments before the devaluation for which they have not paid. The dollar amounts they owe the publishing house remain the same but devaluation has increased the number of pesos they owe. The publishing house, in turn, probably will have to wait longer to collect.

The rippling effect of the peso's instability brings hardship in other areas of Baptist work as well:

**Church Education** - Churches cannot afford the inflated peso/dollar prices to buy needed quarterly literature for Sunday School and other educational programs.

**Outreach** - The price of gasoline recently doubled for the second time in 15 months according to mission press representative Bonnie Hull. Mexican Baptist pastors can no longer afford to drive regularly to their mission points.

**Construction** - Because interest rates are prohibitive, churches save until they can afford to build. But peso devaluation and subsequent inflation wipe out as much as half of those savings, Kammerdiener explained.

**Conventionwide programs** - Convention workers, whose budgets are planned and paid for in pesos, receive the same number of pesos now as earlier in the year. But the purchasing power of those pesos is now less than half of what it was.

One bright spot lies in the mission's Foreign Mission Board support. Because the mission's budget comes from the board in dollars, it stands to gain in buying power on the exchange from dollars to pesos.

The favorable exchange rate has

enabled the mission to build up what mission treasurer Jimmy Hartfield calls a "little surplus" available to the national convention as it adjusts its problem budgets.

A portion of that surplus, \$53,200, was reallocated by Foreign Mission Board members Sept. 14 to help make up for increasing rental and travel costs and the devaluation of unspent pesos exchanged by the mission before the first devaluation.

Some of Southern Baptists' 90 representatives in Mexico experienced a bit of emotional trauma themselves when some banks refused to cash their dollar checks the week after Mexico's President Lopez Portillo nationalized his country's banks Sept. 1.

That difficulty was short-lived, Hartfield said, and he provided enough pesos for the affected representatives to "get food on the table." The representatives also gain on the peso exchange, he said, but inflation is just about keeping pace with the devaluation.

"It's been an emotional time," he said, asking Southern Baptists to support the missionaries with prayer. But economically, "for Baptist representatives living here, we're just about where we were a few months ago."



**ONE-PARENT HOMES** — "Twenty percent of the children in the United States live with only one parent, evidence that divorce continues to be 'a major phenomenon in American society,' the Census Bureau reported. A study by the bureau reported that 12.6-million children under the age of 18 lived with only one parent. That is 20.1 percent of all children, an increase of 53.9 percent since 1970, the bureau said. . . . The study, 'Marital Status and Living Arrangements: March 1981,' also found that since 1970 the divorce ratio has climbed from 47 to 109 divorced people per 1,000 married people who lived with their spouses. Twenty-two percent of the women aged 25 to 29 in 1981 had never married, double the percentage in 1970, the researcher said. It said the number of people living alone has risen 75 percent since 1970, climbing to 18.9-million from 10.8-million. Most of these people were elderly. . . . Divorce was the primary reason children lived with one parent, though some resided with a parent who was separated, widowed, or divorced. In 1981 there were 10,841,000 divorced Americans, although that does not include people who had remarried." (NEW YORK TIMES, 8/9/82)

**CHILD ABUSE AND UNEMPLOYMENT** — "As more parents lose their jobs, some of them are taking it out on their children. Social workers around the country say joblessness is fostering a rise in beatings and other forms of child abuse. . . . Some researchers say . . . that the relationship between unemployment and child abuse is already beyond serious doubt. One is Ralph A. Catalano, an economist at the University of California at Irvine. . . . 'Losing one's job, being unable to find work, and being out of work for more than six months are three of 15 economic events that make people two to two-and-a-half times more likely to exhibit a severe physical or psychological disorder,' he says." (WALL STREET JOURNAL, 8/6/82)

## CP Study Committee defines program's theological basis

NASHVILLE (BP)— Most Baptists support the denomination's cooperative giving method, even if they do not understand exactly how it works.

Those were two of the conclusions of a two-year study of the Cooperative Program, James Pleitz, pastor of Park Cities Baptist Church in Dallas, told members of the Southern Baptist Executive Committee at its September meeting.

Pleitz, chairman of the Cooperative Program Study Committee, told the 67 members of the SBC Executive Committee that since last February the study committee has held 12 listening sessions, "from California to Ohio to North Carolina;" sent out questionnaires to 1,200 denominational leaders; and had a good response after asking the 34 state Baptist papers to print a questionnaire for any interested Southern Baptist to make comments on the Cooperative Program.

"Basically we found that the vast majority of our people believe in what we're doing through the Cooperative Program," Pleitz said. "However many don't understand exactly how the program works," he said, noting also that many people believe the CP to be of an impersonal nature.

The survey indicated, the chairman said, that many of those responding wish to see the state conventions sharing more with worldwide missions causes, perhaps sending 50 percent of their incomes to the SBC Cooperative Program.

Pleitz said the study committee is preparing a report on its findings, and has opted to break the materials into four areas: principles of cooperation, patterns of cooperation, promotion of the Cooperative Program, and problems in the Cooperative Program.

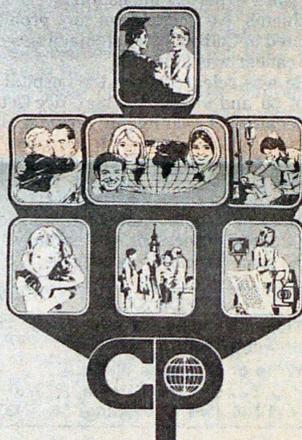
The first segment of the report was presented "for information," and contains the "theological and philosophical basis" for the Cooperative Program, which Pleitz said was the place to begin.

The report contained seven "principles of cooperation," specifying the interdependent unity of fellowship of service, the voluntary nature of cooperation, the autonomy of local bodies of believers, and that Christ, "as revealed in the Scripture and through the Holy Spirit," is the final authority for the believer.

The report also noted that "cooperation is built and maintained on mutual respect, trust, and integrity."

Pleitz said the study committee will continue its work and will make further progress reports in February 1983.

## PARTNERS THROUGH THE COOPERATIVE PROGRAM



**COOPERATIVE PROGRAM MONTH** — October is designated as Cooperative Program Month on the SBC calendar.

## British Baptists send trolley to disabled Soviet preacher

MOSCOW (BP)— With the help of Baptists in Great Britain, a disabled Russian preacher is now able to look out over his congregation for the first time in seven years.

Formerly, Valentin Savchuk arrived at the church where he is the summer preacher on a wooden trolley built by his friends and had to lie prone while preaching. But he is now using a new vehicle made of lightweight metal that can be tilted so he can make eye contact with his congregation. The specially designed trolley was built by a Reading, England, firm and shipped air freight to Moscow earlier this year.

Savchuk was stricken with a rheumatic condition when he was 17 which left him rigid from the shoulders down. Since he can only move his head and one arm, he has been confined to his bed. He became a Christian 12 years ago after the Moscow Baptist Church convinced him to do a full study of the Bible. He has been a summer preacher since 1975.

Michael Zhidkov, a Moscow pastor, felt Savchuk's situation could be of interest at the European Baptist Federation at Brighton, England, in 1979. That sparked the search for someone to make the new vehicle. Barbara Askew of the Baptist Union of Great Britain and Ireland, who arranged the project, said Savchuk's parents are dead and he must be cared for by another Moscow church member.

"But it is so good that despite his disability he has continued to preach the Word. It is also good that members of the world Baptist family have been willing and able to share in the project of helping him," Miss Askew added.