

# Baptist and Reflector

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News journal of Tennessee Baptist Convention



Mr. and Mrs. Weir



Marjorie Basden



Mr. and Mrs. Teel

## Five Tennesseans accept missionary assignments

RICHMOND — Five people with Tennessee connections were among the 34 newly appointed and two reappointed missionaries named by the Southern Baptist Foreign Mission Board Oct. 12.

Marjorie Basden, a native of Etowah and the board's manager for world mission conferences, plans to marry Missionary Bill Graves Dec. 17, and will be his secretary. Graves, associate to the director for Middle America and the Caribbean, is based in Puerto Rico.

Mrs. Basden, the former Marjorie Ab-

bott, joined the Foreign Mission Board staff in 1978, handling contacts with college and pre-college students interested in missions. She became manager of the World Mission Conference section in 1981. She was married to the late Harold Basden, Southern Baptist pastor and Foreign Mission Board staff member, who died in 1969.

She is a graduate of the University of Tennessee, Knoxville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. She also attended Virginia Commonwealth University, Richmond, Va. She has two grown children.

Mr. and Mrs. Alva B. Weir III were appointed as missionaries to Nigeria, where he will be a physician and she will be a church and home worker. Currently he attends Southern Baptist Theological Seminary, Louisville, Ky.

Born and raised in Memphis, Weir considers First Baptist Church there his home church. He is a graduate of Southwestern at Memphis and the University of Tennessee Center for the Health Sciences, Memphis. He interned at Barnes Hospital, St. Louis, Mo.; completed his residency in internal medicine at the City of Memphis Hospital; and trained in hematology and oncology at the University of Alabama, Birmingham. He recently closed a private practice in Memphis.

Born in Water Valley, Miss., Mrs. Weir, the former Rebecca Kidd, grew up in Memphis and considers First Baptist Church her home church. A graduate of Memphis State University, she also attended the University of Mississippi. (Continued on page 4)

## Missionaries to open work in new areas

By Mary Jane Welch

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board has assigned its first missionaries to French Guiana and Norway, but has removed Nicaragua and Libya from the list of countries where missionaries serve.

The changes, all effective Nov. 1, keep the number of countries with assigned Southern Baptist missionaries at 96. With the addition of French Guiana, Southern Baptist missionaries will be assigned to every country in South America.

Missionaries James and Jerri Darnell will transfer from Ivory Coast to begin work in French Guiana, a thinly populated country between Surinam and Brazil on the northeast coast of South America. David and Martha Hause will transfer from Greece to Norway to work with the English-language church in Stavanger.

The Darnells will be doing pioneer work, establishing the first Baptist churches in French Guiana, says Don Kammerdiener, the board's director for Middle America and the Caribbean. The country is an overseas department of France and populated mostly by Creole people, those with a mixed descent from Europe, Africa, Asia, and South America. Roman Catholics outnumber Protestant Christians in the country.

The Hauses will be the first permanent Southern Baptist missionary personnel assigned to Norway, but volunteers, a journeyman, and other temporary personnel have worked there. The Foreign Mission Board also has participated in partnership evangelism projects with the Baptist Union of Norway, most recently in early October.

Norwegian Baptists number about 6,500 in a country where about 95 percent of the population belong to the state Lutheran church, says Per Midteide, general secretary of the Baptist Union. Norwegian Baptists began sending missionaries in 1920 to Zaire, where there are now about 20,000 Baptists, he added.

Parkes and Martha Ellen Marler will transfer to Greece to replace the Hauses, who have been the only Southern Baptist missionaries in the country.

Removal of Nicaragua and Libya from the list of countries with missionaries comes with the official transfer of Ed and Kathy Steele from Nicaragua to Panama and of Harold and Dot Blankenship from Libya to Morocco.

The Steeles left Nicaragua earlier this year after the Baptist convention there advised the Foreign Mission Board not to send missionaries until political tensions in the country eased. The other couple assigned to Nicaragua, Stanley and Glenna Stamps, were on furlough at that time, but have since transferred to Honduras.

Kammerdiener said Southern Baptists are maintaining relations with Nicaraguan Baptists although they cannot send missionaries there now. Nicaraguan representatives participated in a recent evangelism conference sponsored by the Foreign Mission Board in Panama, and the Foreign Mission Board continues to send relief funds for Nicaraguan Baptists to use with refugees there.

The Blankenships, who are from Tennessee and Alabama, left Libya for Morocco Feb. 7 after the U.S. government urged all Americans to leave as relations with the Libyan government deteriorated. Blankenship had been pastor of the English-language Baptist church in Tripoli, Libya, since missionary appointment 16 years earlier. He is now English-language pastor in Rabat, Morocco.

## Baptists assist mudslide victims

MONROVIA, Liberia (BP) — Southern Baptists have sent \$17,000 to help victims of a mudslide, which killed at least 55 and injured another 35 in a mining area on the Mano River near the western border of Liberia in early October.

The money will be used to provide food and housing for victims. The mudslide occurred when the side of a mountain where iron ore was being mined collapsed into a ravine where a dam held back slush, iron ore, mud, and other mining debris. The slide caused the debris to overflow the dam and sweep through the valley, washing away homes and covering people as it went.

Rescue workers uncovered entire families killed in their sleep when mud covered the area about 2 a.m., said Ed Laughridge, Southern Baptist missionary who lives about a mile from the slide site.

Rescue workers gave up digging for bodies after four days and some bodies may never be found, he said.

Laughridge and his family were in Monrovia, where he is acting president of Liberia Baptist Theological Seminary, when the mudslide occurred. Roads into the Mano River area are impassable because of the rainy season, but he plans to return to the area when travel is possible.

## Adams accepts post at Union

JACKSON — John Adams, pastor of First Baptist Church, McKenzie, for the past six years, has been named vice-president for religious affairs at Union University, effective Nov. 8.

President Robert Craig announced the appointment last week following a two-month search to replace Bob Agee, who resigned in August to accept the presidency of Oklahoma Baptist University, Shawnee. The McKenzie pastor was selected from a field of 40 individuals who were considered for the administrative post.

A native of Decatur County, Adams will be responsible for the Baptist Student Union and church related vocation programs; scheduling speakers for chapel, fall revival and Spring Bible Conference programs; directing the Extension Bible Class offerings; and overseeing the Seminary Studies Program.

A graduate of Union University, Adams received the master of theology and doctor of ministry degrees from New Orleans (La.) Baptist Theological Seminary.

He has served as pastor at Hillcrest Avenue Baptist Church, Dyersburg, and Springfield Baptist Church, Springfield.

Currently a trustee and Executive Committee member at Union, Adams has served as president of the Tennessee Baptist Pastors' Conference and on the Executive Board of the Tennessee Baptist Convention.



Adams

## TBC budget nears CP goal

With only about two weeks left in the budget year, the Tennessee Baptist Convention is \$320,248.63 short of reaching the 1981-82 Cooperative Program goal of \$15.6-million, according to Tom Madden, TBC executive secretary-treasurer.

As of Oct. 18, the convention had received \$15,279,751.37 from Tennessee Baptist churches, an increase of \$1,336,927.49 over total receipts last year. Of the more than \$15-million, \$1,022,040 had been contributed so far in October.

Ordinarily, this level of giving would assure the convention of exceeding the goal, since historically October is one of the biggest months in mission giving. Madden explained. But because Oct. 31 falls on a Sunday this year, TBC books for the month and for the convention year will close on Friday, Oct. 29.

Madden encourages churches to send in at least part of the month's Cooperative Program gifts in time to reach the state convention office by Oct. 29. Otherwise, if a church's treasurer waits until after the final Sunday in October to send in the contributions, the church would not be credited with any October Cooperative Program gifts.

## HMB creates new positions; adopts \$47.9-million budget

ATLANTA (BP)— Directors of the Southern Baptist Home Mission Board adopted a \$47.9-million budget for 1983, elevated Bob Banks to a new position as vice-president for administration, appointed 72 new missionaries, and celebrated the board's 100th anniversary in Atlanta.

The \$47.9-million budget is an increase of almost \$5.7-million over the 1982 budget of \$42.2-million. It will permit a 10 percent salary hike for appointed missionaries.

Robert T. Banks, associate to the president, was promoted to the newly-created vice-president position, effective immediately. Banks, a native of Griffin, Ga., came to the HMB last year after seven years with the SBC Brotherhood Commission and 20 years with the Oklahoma Baptist Brotherhood department.

Two other new staff positions were created but not immediately filled — assistant director, metropolitan missions department, and associate vice-president, evangelism.

In addition to adopting the budget, the board approved 1983 program goals for the agency and adopted a distribution plan for 1983 Annie Armstrong Easter Offering receipts. With a goal of \$25-million for 1983, the offering will provide \$16.2-million for direct support of home missionaries and field ministries, \$2.8-million for special HMB projects, and \$6-million for "advance in critical areas."

In his annual report to directors, HMB President William G. Tanner reported receipts through the 1982 Annie Armstrong Offering is \$1.1-million over what was given by the same period last year, but still short of the \$22-million goal. So far this year, \$19,085,000 has been given through the home mission offering. Tanner told board members projections indicate gifts through the offering probably will reach \$19.5-million in 1982.

In a 40-minute report summarizing major accomplishments of the last year, Tanner told not only the statistics, but talked about people who "are on mission for Christ" in seeking to proclaim the gospel to everyone in America.

He cited specifically a group of 20 Baptist young people at the World's Fair in Knoxville who have shared their faith in a musical drama 600 times in 180 days to about 800,000 people, and a group of Baptists at a county fair in the Midwest who gave 4,650 cups of cold water in Jesus' name.

He told of a bivocational pastor and law enforcement officer who is leading his congregation to reach every non-Christian in his community, and of a small association with only 15 churches seeking to establish 16 new church-type missions in the next two years.

"Our Lord has challenged Southern Baptists to continue on to the frontiers of need," Tanner said. "He has thrust us in a time of unusual opportunity in our nation."

### Draper to conduct Nashville revival

Southern Baptist Convention President James Draper will lead Two Rivers Baptist Church of Nashville in a week of revival October 31 through November 3.

Draper, pastor of First Baptist Church in Euless, Tex., will preach at each of the 7 p.m. meetings. Soloist Dan Sampson will lead the revival music.

Ralph W. Stone is the church's pastor.

In other business, the HMB directors voted to move the HMB refugee resettlement offices from Second-Ponce de Leon Baptist Church, Atlanta, to leased space on Peachtree Street in Atlanta, and deeded several pieces of property owned by the HMB to other Baptist groups.

The action included transferring ownership of about 40 pieces of property in Cuba to the Baptist Convention of Western Cuba. Valued at \$2- to \$3-million, the property includes churches, a retirement home, an encampment, and several other tracts.

In a related meeting, former Attorney General Griffin Bell helped celebrate the 100th anniversary of the Home Mission Board's move from Marion, Ala., to Atlanta.

He urged churches to "bring this country back to the bedrock" of fundamental social values.

Bell, attorney general during the Carter administration, called for a return to the fundamentals of "truth, justice, honor, country, pity, and shame."

The former judge said organized religion and the "arms of the church" such as the Home Mission Board have the highest responsibility in America to bring about such a return.

A Southern Baptist layman and active member of Second-Ponce de Leon Baptist Church where the anniversary celebration lunch was held, Bell shared the platform with SBC president Jimmy Draper.

Draper praised the Home Mission Board, saying the agency is "the cutting edge of what we are doing as Southern Baptists" because it offers a way for Baptists to be involved in missions in tough, unglamorous places in America. "Foreign missions has always had our support, because that's an intriguing, romantic, mystical thing," Draper said. "Home missions is more difficult because it lacks the romance of faraway places."

During the luncheon, a multimedia presentation traced the history of the Home Mission Board, and the decision to move the then destitute agency from Marion, Ala., to Atlanta in 1882.



**DRAPER PRAISES HMB** — SBC President Jimmy Draper (left) called the Home Mission Board the "cutting edge of what we are doing as Southern Baptists" during a celebration of the 100th anniversary of the board's move from Marion, Ala., to Atlanta. Above, Draper talks with HMB President Bill Tanner and board chairman Clifton Tension (right).

## Belmont College to inaugurate Troutt as president, Oct. 29

NASHVILLE — For the first time in 23 years, Belmont College will inaugurate a new president on Oct. 29. William E. Troutt, who assumed the office June 1, is the third president in Belmont's 31-year history.

Inaugural week events begin on Monday, Oct. 25, when Arthur Gordon, retired editor of *Guideposts* and popular author of 15 books including *Touch of Wonder*, will speak in chapel. Gordon, a Rhodes scholar of Oxford in England, will speak again in Massey Auditorium at 7:00 p.m. for the public as guest of Belmont Writer's Series. An informal reception honoring Gordon will follow the evening session.

Tuesday's faculty forum will feature R. Kirby Godsey, president of Mercer University, Macon, Ga. In keeping with the theme of the week "Celebrating the Academic," he will speak to the faculty at 10 a.m. in Harton Concert Hall.

A Belmont family worship is planned for Wednesday for Belmont's faculty and staff. Leading the worship will be Arthur Walker, Southern Baptist Education Commission, assisted by area pastors.

Thursday evening at 7:30, an inaugural concert will feature various groups from Belmont's music department. This event, in Massey Auditorium, is open to the public. Concert guests are invited to a reception honoring Troutt in Belmont Mansion following the concert. This event is sponsored by the Alumni Association and the Student Government Association.

The highlight of the week will be Friday's inauguration ceremony with delegate registration beginning at 8:30 a.m. in the mansion. The academic procession of about 200 people will include 66



William E. Troutt

delegates representing colleges, universities, and educational agencies; Belmont's board of trustees; students representing campus organizations; faculty of Belmont College; and inaugural program participants.

The ceremony will feature greetings from Nashville's Major Richard Fulton; Wayne Brown, Tennessee Commissioner of Higher Education; Tom Madden, executive secretary of the Tennessee Baptist Convention; and Hyran Barefoot, academic vice-president of Union University.

An original hymn, written for the occasion by Janet Wilson, chairman of the literature, language and communication arts department, and John Arnn, associate professor, music department, will be presented. A commissioned work based on the hymn will be performed by a 55-piece band and 100 voices from combined Belmont choirs.

Morris Early, chairman of the board of trustees, will give the charge and affirmation, during which he will present the college's presidential medallion to Troutt.

Troutt's presidential address will conclude the ceremony.

### Morrison elected to lead Haywood

Bennie Morrison was elected moderator of the Haywood Baptist Association during its annual meeting, held Oct. 12 at Calvary Baptist Church, Brownsville.

Morrison, a member of Harmony Baptist Church in Whiteville and former vice-moderator of the association, succeeds Earl Wells, pastor of Poplar Corner Baptist Church in Brownsville. Jerry Legg, pastor of Brownsville's Allen Baptist Church, was elected vice-moderator.

Re-elected to their positions were J. T. Newsom, a member of the Harmony church, as treasurer, and Mrs. J. C. Williams, a member of Brownsville Baptist Church in Brownsville, as assistant treasurer/clerk.

In other business, the messengers passed a resolution asking that the association continue to pray about the Internal Revenue Service's decision regarding the Tennessee Baptist Children's Homes' status as an "integrated auxiliary" of the churches.

The next meeting of the association is scheduled for Oct. 18, 1983, at the Poplar Corner church.

### Harrison Baptists call Robison to pastorate

Members of First Baptist Church, Harrison, called Charles Robison as pastor, a ministry he began Oct. 3.

Robison came to the church from Parker's Gap Baptist Church, Chattanooga. He is a former pastor of Daus Baptist Church, Daus, and First Baptist Church, Orchard Hill, Ga.

A native of Griffin, Ga., Robison has attended the University of Georgia Athens, Ga., and has taken extension courses through Mercer University, Macon, Ga.



**BOUND FOR UPPER VOLTA** — Al Shackelford, Carroll Owen, and Archie King prepare to board a plane in Nashville to begin a journey to Upper Volta to survey the work Tennessee Baptist volunteers have been doing there for the past two years. Shackelford, editor of the *Baptist and Reflector*; Owen, director of the TBC Convention Ministries Division; and King, TBC Brotherhood director, left Oct. 14 on the 10-day trip. Tennessee Baptists are involved in a hunger relief and community development project in the west African nation.

## Board allocates record funds for relief ministries in 1982

RICHMOND, Va.(BP) — A record \$5,969,163 in hunger and relief funds has been released by the Southern Baptist Foreign Mission Board through Oct. 12, more than double the amount allocated during the comparable period in 1981.

The total is running far ahead of receipts, which amounted to \$3,086,397 through Sept. 30, the latest figure available. Receipts for 1982 are up 35 percent over receipts in the first nine months of 1981.

Greatly increased relief spending this year validates the Foreign Mission Board's commitment to long-range planning which caused an earlier accumulation of unspent relief funds, says John R. Cheyne, senior human needs consultant for the board.

Although the Foreign Mission Board lagged in spending during years when Southern Baptist giving to hunger relief surged, it has allocated all money received so far in 1982 plus more than \$2-million accumulated in earlier years.

The Foreign Mission Board has been able to emphasize long-range projects which seek to deal with the underlying causes of hunger and which are integrated with other Baptist ministries without crippling its ability to respond to emergencies such as recent fighting in Lebanon and Hurricane Paul in Mexico, said Cheyne.

Allocations during September totaled \$987,666 and went to 10 different countries. From that, \$25,000 went to repair Beirut (Lebanon) Baptist School which was damaged and vandalized during the recent military conflict and \$5,000 went for flood relief in India and \$50,000 went to help refugees in El Salvador.

Countries receiving the largest allocations for long-range development projects were the Philippines, Upper Volta, Argentina, and Kenya.

More than two-thirds of the \$248,412 to the Philippines will go to two vocational training projects. An \$85,000 sum will be used to expand the carpentry training program for Indochinese refugees in Morong, Bataan, and \$80,000 will be used to train school dropouts in food production in Zamboanga Del Sur province of Mindanao.

The \$190,000 set aside for Upper Volta will be used to continue a three-year development project which is improving

lifestyles in a group of villages in the Diabo Circle region where frequent droughts make life precarious. Tennessee Baptist volunteers, Southern Baptist missionaries, and Voltaics already have completed a dam which provided a lake for irrigation.

Other phases of the project — water resource development, evangelism, public health and training in agriculture, nutrition, and literacy — are now moving into full swing. Revivals last spring in 17 villages resulted in more than 1,000 people making decisions to become Christians.

The \$130,667 going to Argentina is aimed at meeting needs that existed before the recent armed conflict with Great Britain deepened Argentina's economic problems. The money will be used for milk distribution in some of the country's poorest areas, for publication of a nutrition training booklet, and for vocational training in La Paz, Buenos Aires, and Neuquen.

Much of the \$125,956 allocated for Kenya will be used to provide pure drinking water or water for irrigation in several areas, but a \$45,246 allocation will help establish an agricultural training program on land owned by Brackenhurst Baptist International Conference Center in Limuru.

NASHVILLE (BP) — Southern Baptists responded to Bold Mission Thrust through their pocketbooks in record fashion during the SBC's just-completed fiscal year.

The Cooperative Program, the unified giving program through which the 36,000-plus affiliated churches support the worldwide missions, evangelism, and educational efforts of the denomination, received \$93,344,356 from Oct. 1, 1981 through Sept. 30, 1982, an increase of 14.27 percent over fiscal 1980-81 and \$344,356 beyond budget requirements.

"To have reached this level of giving in the face of a challenging budget, especially when you consider what some of our people are going through

# FMB approves budget of almost \$126-million

RICHMOND, Va. (BP) — A record 1983 budget of \$125,952,000, one-fifth larger than this year's, won quick approval Oct. 13 from the Southern Baptist Foreign Mission Board.

President R. Keith Parks said a combination of sacrificial giving by Southern Baptists, favorable return on investments, and good money management made possible the 20.15 percent budget increase.

He emphasized it is also a budget based on faith because it includes the entire \$58-million goal for this year's Lottie Moon Christmas Offering for foreign missions. This offering alone is expected to provide more than 46 percent of the 1983 budget.

The budget reflects a 16.87 percent increase in the board's receipts from the Cooperative Program, which will provide more than 40 percent of the budget income.

The 1983 budget continues to accelerate the percentage of funds going overseas and whittles the home office budget percentage to 11.47 percent. In 1981, the home office percentage was 12.61 percent.

The two-year reduction of 1.14 percent in home office percentage will provide an additional \$1,435,853 in 1983 funds for field budgets, Parks said.

Capital needs overseas — those that pay for such projects as church buildings and missionary residences — increased from \$8-million in 1982 to \$13.7-million in 1983. Of this, \$12-million will come from the Lottie Moon offering.

The board appropriated \$2-million out of current funds to help purchase housing units for its almost 3,200 missionaries. The money, with a similar amount set up last year, will go into an

interest-free housing loan fund so that individual mission fields can more quickly get missionaries out of expensive rental housing. The money will be paid back out of the various fields' budgets.

The board also heard James T. Draper Jr. emphasize his belief in Southern Baptists and in the value of missions.

The SBC president told 375 people at a board luncheon. "Mission work has to be evangelistic, church-starting, and Bible-centered." Turning to R. Keith Parks, board president, he said he appreciated the explanation of strategy, with its emphasis on starting churches, which was presented earlier during the board meeting.

Draper also expressed regret that his former pastor (W.A. Criswell of First Baptist Church of Dallas, Tex.) recently said things critical of Parks which received wide publicity. Criswell "spoke hastily ... and not accurately," he said.

He said he believes the struggle the SBC is involved in now, which is making Baptists examine themselves, will make the denomination strong. "When we look back on it, it will be a healthy thing. I believe in Southern Baptists."

In other actions, the board voted to begin work in Norway and French Guiana Nov. 1, honored Edna Frances Dawkins for 35 years' service, and continued to strengthen its missionary retirement plan by eliminating the three-year waiting period before new missionaries can qualify for it.

It also honored 27 retiring missionaries with a combined 891 years of service; named 34 new missionaries, including one member of its own staff, Marjorie Basden, reappointed one couple, and employed three special project medical workers.

Miss Dawkins, honored at a board luncheon, will retire Dec. 31 after service that has put her in contact with perhaps more missionaries and mission candidates than any other staff member.

Following years of work in missionary personnel selection and with students interested in missions, she took on a new job 10 years ago to establish fellowship groups for more than 2,800 former or emeritus missionaries.

Lewis Myers, director of consultant service, reported that more than \$5.9-million in hunger and relief funds has been released this year, more than double the amount released in the comparable period last year. The figure is running far ahead of receipts during this period.

## Mid-state pastors to meet Oct. 21

The Middle Tennessee Baptist Pastors' Conference will meet at the Tennessee Baptist Convention building in Brentwood, Oct. 21, at 11:00 a.m.

Tom Madden, executive secretary of the Tennessee Baptist Convention, will speak. Paul Durham, president of the conference and pastor of Radnor Baptist Church, Nashville, will preside.

A complimentary lunch will be served at 12 noon. All pastors and staff, active and inactive, as well as denominational workers of the church of middle Tennessee are invited to attend.

## Southern Baptist gifts top CP budget

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"To have reached this level of giving in the face of a challenging budget, especially when you consider what some of our people are going through

economically, is really tremendous," Harold Bennett, executive secretary-treasurer of the SBC Executive Committee said.

"It also shows a great sense of commitment for Bold Mission Thrust (the SBC effort to tell everyone in the world about Christ by the year 2000) on the part of the state conventions since many of them made significant increases in the percentage of Cooperative Program gifts from the churches in their states that they sent on to the national agencies," he added.

Ten states increased contributions by more than \$500,000 each — led by Texas' increase of more than \$3-million (\$17,300,466 from

\$14,259,616). Florida increased by more than \$1-million (to \$6,456,862), while Kentucky, Georgia, Mississippi, Oklahoma, South Carolina, Tennessee, Alabama, and Louisiana rounded out the "half-million club." Tennessee Baptist contributed \$5,579,151, an increase of 10.81 percent over the previous year.

Despite rising unemployment and continued economic difficulties, 31 of the 34 conventions gave more through the Cooperative Program than the year before.

Designated giving, primarily the Christmas offering for foreign missions and the Easter offering for home missions, showed a healthy increase of 12.65 percent.

## Graham to speak to evangelists

LOUISVILLE, Ky. — Evangelist Billy Graham will deliver the closing keynote address at the first National Congress for Southern Baptist Evangelists, Dec. 6-8.

The conference, which has been in the planning stages for more than two years, will be held on the campus of Southern Baptist Theological Seminary, Louisville, Ky. The event is being sponsored by the seminary's Billy Graham Center for Evangelism.

Graham, the best-known evangelist of modern times, will be among more than 25 evangelists and other Southern Baptist leaders from throughout the country who will speak or lead seminars.

The purpose of the meeting is to enable Southern Baptist evangelists to gain fresh insights about the nature and task of evangelism today, according to Lewis A. Drummond, the Billy Graham professor of evangelism at Southern seminary.

Seminars will be offered on topics such as the pressures of evangelism, music ministry, financial integrity, family, preparing for revival, Bible study, television ministry, and public relations.

Other persons scheduled to deliver major addresses include Drummond, Florida Evangelist Jerry Drace, San Antonio Pastor Frank Pollard, Home Mission Board leader Glenn Sheppard and Graham Evangelistic Association Associate T. W. Wilson.

## Moderators elected for Copper Basin

Copper Basin Baptist Association, meeting in annual session Oct. 14, elected J. C. Swanson and Frank Fisher to serve as its moderator and vice-moderator.

Swanson, pastor of Coletown Baptist Church in Copperhill, succeeds previous moderator Charlie Ivey, pastor of Zion Hill Baptist Church, Turtletown. Fisher is pastor of Pleasant Hill Baptist Church, also in Copperhill.

Re-elected to their posts were O. F. Amburn, a member of the Pleasant Hill church, as treasurer, and Guy Burger, a member of Copperhill's Bethlehem Baptist Church, as clerk.

The meeting was held at Turtletown Baptist Church, Turtletown, and Mine City Baptist Church, Ducktown. According to Al Patterson, director of missions for the association, the 1983 meeting is scheduled for Oct. 13 at Pleasant Hill and Mount Vernon Baptist Church of Turtletown.



**MISSION GIFTS** — Tom Madden (left,) TBC executive secretary, receives a check for \$122,810.74 from Jonas Stewart, executive secretary of the TBC Foundation. The money, interest from estates held in trust by the Foundation that has not been designated for specific causes, is contributed annually to the TBC Cooperative Program.

(Continued from page 1)

University. The Weirs have one child, Jennifer Kirsten, born in 1978.

Mr. and Mrs. James O. Teel Jr. were reappointed as missionaries to the Dominican Republic, where he will be a general evangelist and she will be a church and home worker. Currently he is assistant vice-president for development at Hardin-Simmons University, Abilene, Tex., and she is a school nurse with the Clyde (Tex.) Independent School District.

The Teels served as missionaries to Ecuador and Argentina for 20 years before resigning in 1976. From 1976 to 1979, he was assistant director of Cooperative Program promotion for the Southern Baptist Stewardship Commission, Nashville.

Both native Texans, Teel is a graduate of Hardin-Simmons and Southwestern seminary, and she is also a graduate of Hardin-Simmons. Mrs. Teel, the former Georgia Williams, received the associate of science in nursing degree from Belmont College, Nashville, and also attended Southwestern seminary. She has worked as a nurse in Nashville, Abilene, and Clyde.

The Teels have four grown children. They plan to go to the field in early 1983.

## High Court hears arguments in race bias tax dispute

By Stan Hasty

WASHINGTON (BP) — Does a religious institution possess a Constitutionally guaranteed right to discriminate on the basis of race and still keep its tax exemption or does the Internal Revenue Service possess legal authority over religious institutions to revoke or deny tax exemption for race discrimination?

Those are the questions the U.S. Supreme Court must weigh following oral arguments Oct. 12 in the long-awaited case of Bob Jones University and Goldsboro (N.C.) Christian Schools against the United States.

In what may be the most important church-state case of its current term, the high court heard prominent Attorney William B. Ball argue that the Internal Revenue Service does not have authority under present tax law to decide that "federal public policy" demands denial or revocation of tax exemption to religious schools that practice racial bias.

By imposing such a regulation on religious institutions, Ball said, IRS on its own initiative fabricated a "superlaw." Furthermore, he charged, to allow the IRS policy to stand would pose a threat to the freedom of all religious institutions.

William Bradford Reynolds, assistant attorney general in the civil rights division of the Justice Department, also attacked the IRS regulation, declaring that nothing in the legislative history of current tax laws shows that the powerful tax collecting agency was given such "broad, unfettered authority" based on its "notion" of federal public policy.

But veteran civil rights Attorney William T. Coleman Jr. dismissed such claims, saying that no one who has read the history of civil rights laws can conclude that Congress did not intend to deny tax exemption to racially discriminatory institutions, religious or nonsectarian.

## Singles conference set for Oct. 29-30

A single adult conference, sponsored by the public affairs and Christian life office of the Tennessee Baptist Convention, will be held Oct. 29 through 30 at Southside Baptist Church, Martin.

Nathan Porter of the Home Mission Board will speak at the church Friday evening, followed by a fellowship at the Baptist Student Center on the campus of the University of Tennessee at Martin.

Under the conference theme, "Called to Care," six workshops will be conducted on Saturday morning. Bill Justiss of Two Rivers Baptist Church, Nashville, will lead a conference at 10 a.m. on "Adjusting to Divorce." A simultaneous conference, "What Can I Do to Help: Assessing my Ability to Minister," will be led by Jim Sparks, Vanderbilt University BSU director.

Virtus Butler, minister to singles at First Baptist Church, Hendersonville, will lead a session at 11:30 a.m. on "How to Find and Enlist Singles." A companion conference will consider "What Needs to be Done: Assessing my Church and Community," led by Betty Jones of Dyersburg.

The final two conferences will meet at 1:45 p.m. "Maintaining an Effective Singles Program" will be led by Velma Mae Torbett of Bellevue Baptist Church, Memphis. Jim Gallery, minister to singles at Woodmont Baptist Church, Nashville, will lead a conference on "Single Parenting."

Asked by Associate Justice Sandra Day O'Connor if the IRS would have similar authority to revoke or deny tax exemption to a church whose membership policies excluded persons for racial reasons, Coleman said it would not.

Another justice, Lewis F. Powell Jr., asked if the IRS could likewise penalize educational institutions that admit only applicants of one sex. Coleman replied, "We didn't fight a civil war over sex discrimination."

That one statement may suggest the pivotal consideration facing the justices, all nine of whom heard oral arguments in the case. When their decision will be rendered can only be guessed, with many court observers believing it will not come until next spring.

## Anne Neil urges female parity

WAKE FOREST, N.C. (BP) — Anne Neil, visiting professor of missions at Southeastern Baptist Theological Seminary, has urged female parity with men within the mission fields of the Southern Baptist Convention.

During a Missions Day program at the seminary she noted 54.4 percent of SBC missionaries are women and advocated full participation by women in all aspects of missionary work including staff positions of the convention's Foreign Mission Board.

The title of Mrs. Neil's address, "Many Other Women," came from Luke 8:3: "Among them were many other women who used their own resources to help Jesus and His disciples."

"How socially acceptable was it for these women to be following Jesus?" Mrs. Neil asked, adding, "I feel sure they did not do so without a price!"

She expressed concern the number of single women missionaries has dropped drastically among Baptists, other Protestants, and Catholics since 1950. She said this could be due in part to the struggle for parity in homeland churches during those years.

"Married women," Mrs. Neil stated, "who have the credentials and so choose may be appointed on the basis of specific work assignment. However, the trend is still for women to be appointed under the broad category of 'home and church.'"

She stated a further concern that, "in recent years some women have expressed what may be described as a 'subtle' unconscious bypassing of women, rather than outright discrimination, on the part of the Foreign Mission Board. Some married women have been 'put off' by the practice of not being examined as thoroughly as either husbands or single women. Some of these women have felt they have not received much recognition."

However, Mrs. Neil conveyed an optimistic outlook for the future, "there is planned intent (at the Foreign Mission Board) to open more avenues to single women" in such areas as church planting and field evangelism. She said there would be more capitalizing on "the gifts and skills of married women."

Prior to retirement in 1981 Mrs. Neil and her husband, Lloyd, served as missionaries in Ghana and Nigeria. While her husband was involved with administrative and business management functions, her work included nursing education, seminary education, working with women, and campus ministry.

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**CHARRED CHAPEL** — A fire which investigators say was set by arsonists needed only an hour Oct. 7 to reduce the 49-year-old chapel of West Jerusalem Baptist Church to a charred skeleton and a pile of rubble.

## Senegal's only Baptist woman dies, leaves void in outreach, example

By Mary Jane Welch

**DAKAR, Senegal (BP)** — When Marie Diatta died, several young men lost their only example of a Senegalese Christian wife and mother.

Mrs. Diatta, wife of house church leader Sekou Diatta and mother of a three-year-old daughter, was the only native-born Baptist woman in Senegal. The cause of her death Sept. 25 was not given but furloughing missionaries from Senegal believe it may have resulted from a problem pregnancy.

With a population that is 91 percent Moslem, Senegal has yielded few Christian converts since Southern Baptists began work in the west African nation in 1969. Some are unwilling to make their decision public — the price for becoming a Christian in Senegal may be loss of family, friends, and job.

But recently several young men have become Christians and begun meeting in two house churches including the one led by Diatta. The Diattas had also opened their home to these young men. In their search for Christian wives they had been encouraged by knowing one.

Most of them were reached through the ministry of Baptist centers which offer English classes and recreation, an indirect approach that works where direct

evangelism fails.

Mrs. Diatta was the only woman baptized as a result of Southern Baptist work and one of only a handful of evangelical Christian women in the country, said Sally Cawthon, Southern Baptist missionary now on furlough in California. Protestant Christians claim less than 0.1 percent of the Senegalese population.

A Christian family is a powerful witness in Senegal just because they are so rare, said Mrs. Cawthon. In a Moslem society a family in which the woman is a respected member with rights of her own is also rare, she added.

The Moslem seclusion of women has made reaching them very difficult. All Moslem women live in the homes of their husbands or fathers who make all decisions for them. It never occurs to Senegalese women to be concerned about their own religious experience, she said.

Senegal has been one of Southern Baptists' least responsive mission fields but the two experienced missionary couples assigned there are beginning to see changes. Mrs. Cawthon and her husband, Frank, spent last year alone in Senegal while their colleagues, Ken and Margaret Robertson of Arkansas, were on furlough. During that year several young men made professions of faith.

### Personal perspective

By TOM MADDEN  
TBC executive secretary

I have been pondering some of the ramifications of John 1:14, "The Word was made flesh, and dwelt among us."

From the height of glory to the depth of gloom was an incredible transition in itself. In doing this our Jesus became accessible. He became "God with us." He was tangible, visible, and audible. "We have seen with our eyes, which we have looked upon, and our hands have handled" (1 John 1:1).

In the "tabernaculating" among us He became adaptable. He labored, wept, thirsted, became exhausted, and was tempted, yet was without sin.

He became available to all. The brokenhearted, the sinful, the outcast, the wealthy, and the impoverished could all come to Jesus and have their needs met.

The thought that keeps impressing itself upon my soul is that, as disciples of our Lord, we are to be accessible, adaptable, and available.

I believe this will please our Saviour and will be used to bless and enlarge His Kingdom.

### Larry Roberts joins MasterLife program

**NASHVILLE** — Larry E. Roberts has been named a MasterLife consultant in the church training department of the Southern Baptist Sunday School Board.

MasterLife is an adult discipleship training concept introduced by the church training department in 1980.

A native of Tennessee, Roberts was pastor of First Baptist Church, St. Matthews, S.C., before moving to the Sunday School Board. Prior to that he was director of development at North Greenville College, Tigerville, S.C.

Roberts is a graduate of the University of South Carolina, Columbia, and Southeastern Baptist Theological Seminary, Wake Forest, N.C.



Madden

### Weakley Co. group elects new leaders

Messengers to the annual meeting of Weakley County Baptist Association, held Oct. 11-12 at First Baptist Church of Dresden and Bethel Baptist Church of Greenfield, elected two pastors to lead the association.

Kenneth Roberts, pastor of First Baptist Church in Gleason, was elected moderator, succeeding Wayne Perkins, pastor of the Bethel church. James D. Gaines Jr., pastor of First Baptist Church in Dresden, was elected vice-moderator.

In other elections, Mrs. Jerry Seamans, a member of Jolley Springs Baptist Church in Dresden, was re-elected treasurer/clerk, and Assistant Clerk Gertie Sheffield, a member of the Dresden First church, was also re-elected.

The next meeting of the association is slated for Oct. 10-11, 1983, at Southside Baptist Church, Martin, and First Baptist Church, Greenfield.

Richard Skidmore is the director of missions for the Weakley County association.

### Dalton accepts call to Memorial pulpit

Robert Lee Dalton accepted a call to the pastorate of Memorial Baptist Church, Hixson, a ministry he began Sept. 26.

Dalton came to the church from the pastorate of Armona Baptist Church, Alcoa. He was previously pastor of Vonore Baptist Church, Vonore, and Friendship Baptist Church, Philpot, Ky.

A native of Blount County, Dalton is a graduate of the University of Tennessee at Knoxville and Southern Baptist Theological Seminary, Louisville, Ky.

### World's Fair prayer requests

This week pray . . .  
—for the staff of Baptist Ministries for the 1982 World's Fair Inc. as they minister to the crowds that visit the Baptist Pavilion during the closing weeks of the fair.  
—for the Truett-McConnell College Concert Choir from Cleveland, Ga., as they sing at the Baptist Pavilion Oct. 25.

### Braidfoot urges godly economics

**NASHVILLE** — In one of a continuing series of addresses on citizenship, Larry Braidfoot, director of citizenship emphases for the Southern Baptist Christian Life Commission, told Belmont College students that now is the time for national and individual economic responsibility.

Citing the nation's 10 percent unemployment rate and \$1-trillion national debt, Braidfoot urged Christians to press for responsible economic principles.

Braidfoot spoke of God's mandate for man to subdue the earth and use its resources. "With more than 4-billion people living today, resources are strained to the limit," he said. "Our responsible economic stewardship will make available resources for the entire world."

He decried the drain placed on the U.S. economy by defense spending, explaining, "The defense budget drains the economy to produce what we hope will never be used."

### Bradley Co. group elects moderators

Roger Hobbs and Brenton Cox were elected as moderator and vice-moderator of the Bradley County Baptist Association during its annual meeting Oct. 11-12.

Hobbs, pastor of Waterville Baptist Church in Cleveland, succeeds Byron Gibson, pastor of First Baptist Church, Charleston. Cox is pastor of Valley View Baptist Church, also of Cleveland.

Re-elected to their positions were Treasurer Marcus E. Boring, a member of Big Spring Baptist Church, Cleveland, and Clerk Phil Dalton, minister of youth and education at the Valley View church.

The meeting was held at Valley View, Gum Springs Baptist Church of Georgetown, and Clingan's Ridge Baptist Church in Cleveland. According to Bradley County Director of Missions Raleigh Brady, the 1983 meeting is slated for Oct. 17-18 at the Maple Street, Stuart Park, and Tasso Baptist churches, all of Cleveland.

### Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

The minute of meditation in public schools has been struck down in Judge L. Clure Morton's court. That decision has been appealed by the State Attorney General.

The judicial action has received various responses including statements from Governor Lamar Alexander and his opponent in the upcoming election, Mayor Randy Tyree, that they both favor the appeal of the ruling.

Attorney General William Leech entered an appeal to the ruling, as is his duty, in order to defend actions of the General Assembly. However, he has stated publicly that he is opposed to politicizing prayer and feels that this law is unnecessary.

The law which was overturned requires 60 seconds of silence to begin each public school day. During that minute each student is allowed the freedom to think his own thoughts which may include a prayer, but there is no requirement for prayer. Such meditation laws have some marginal chance of being considered Constitutional.

Although there is some remote possibility that an appeal would be successful or a subsequent law might be carefully worded in such a way as to withstand the court test, the law really never has had much going for it. Either it is, as the judge says, a state-mandated religious exercise, or it is a state-required minute of silence without definition. The choices seem to be state-sponsored prayer or a nuisance.

In either case the General Assembly would better serve Tennesseans by forgetting any attempts at mandated meditation.



Self

# Baptist pacifist infiltrates Naval Academy

**EDITOR'S NOTE:** This is the first of a three-part series of articles about Southern Baptist chaplains at the U.S. military academies.

By Michael Tutterow

ANNAPOLIS, Md. (BP) — Richard Bumpass is a pacifist who feels at home in a military world.

As director of Baptist student ministries at the United States Naval Academy in Annapolis, Bumpass unapologetically emphasizes New Testament teachings on peace and non-violence. But Bumpass distinguishes between what he terms a "passifist" and a "pacifist." A "passifist," he explained, views peacemaking passively, laying down arms and waiting for the enemy to come. But a pacifist "must be an evangelist who picks up the New Testament and goes to witness to the enemy."

Bumpass is not out to change midshipmen's career plans through his emphasis on peace. Instead, he said, "We have a responsibility to inculcate compassion in our Christian officers. We're admonished to pray for our enemies," he pointed out. "We're not told to destroy our enemies, but to love them. The pathway of the Christian life is a way of love."

"One of the great emotional facts midshipmen must deal with is that the purpose of the academy is to produce officers of the Navy that, when called upon, can inflict the maximum number of casualties upon the enemy. We help the young men and women understand that force must be tempered with compassion."

Bumpass believes emphasizing New Testament teachings on peace moves the possibility of world peace closer to reality. But with midshipmen facing a bar-



**BAPTIST PEACEMAKER** — As chaplain at the U.S. Naval Academy in Annapolis, Md., Richard Bumpass (right) has unapologetically emphasized New Testament teachings on peace and non-violence.

rage of academic, physical, mental, and emotional pressures, Bumpass focuses primarily on personal and interpersonal peace.

"Midshipmen are purposely stressed," he explained. "Their future decisions will be made under stress so they are taught to think clearly and precisely under stress."

Through Baptist Student Union, Bumpass helps alleviate academy pressures, providing students a "place where they can get away" from rigid school routines. By the end of the first month each plebe who expresses a Baptist prefer-

ence receives a personal visit, either from Bumpass or a BSU upperclassman.

Following the plebes' two-month training and orientation, Bumpass kicks off the school year with a beach party. The full day of eating and playing offers plebes their first break and forms the nucleus for BSU.

During the rest of the year Bumpass leads a group of midshipmen in an hour of Bible study each Tuesday. The number varies, he says, depending on whether academy-related meetings are scheduled during the Tuesday evening time slot allotted for club activities. More than one guest speaker or program has been cancelled by a last-minute schedule change, recalled Bumpass.

Bumpass also personally "disciples" some midshipmen and encourages them to form similar ties with other students. BSU activities help Bumpass perform "retaining, gaining, and training" ministries, "keeping Baptists Baptists" and equipping midshipmen to be "active, intelligent lay leaders in their churches." Off-campus projects, like mission trips to New York City for housing renovation, give midshipmen opportunities to practice social ministry.

Despite 12 years as a Baptist campus minister at the academy and official recognition as an academy chaplain, Bumpass' civilian status denies him access to most areas of the academy complex. Dorm visitation is also prohibited, limiting Bumpass' contact with midshipmen to group events, phone calls, or personal appointments scheduled in advance and held in an academy reception hall or lounge. Though the academy now furnishes him with an office and allows group meetings at the academy, it took two years and the help of a Roman Catholic chaplain before Bumpass could sponsor on-campus BSU activities.

Annually, about 70 midshipmen actively participate in BSU at the academy, though, "we'll touch more than that,"

## Rich begins ministry in Waynesboro pulpit

Gary Rich assumed duties in August as pastor of Oak Ridge Baptist Church, in response to a call from the church's congregation.

Rich, a native of Wayne County, was previously pastor of Houston Missionary Baptist Church, Collinwood.

Bumpass said. "When you're doing a quality job, you're also going to produce numbers." Yet he shies away from number counts, emphasizing statistics "only when they represent people."

Bumpass does face difficulties. Reaching one student often requires three to five phone calls before the student receives the message and returns his call. Bumpass also notes the personal frustration of watching a midshipman "who is sensitive and concerned about the Christian faith let his priorities become distorted."

A graduate of Texas A & M University, Bumpass thinks the undergraduate military school gave him an appreciation for "a lot of things about the military." Graduation from Southwestern Baptist Theological Seminary and stints as an Oklahoma pastor and an Arkansas campus minister qualified him for missionary appointment to the academy by the Southern Baptist Home Mission Board. Bumpass also directs Baptist student work at St. John's College and Anne Arundel Community College, two liberal arts colleges located near the academy.

When graduating midshipmen receive orders, Bumpass contacts Baptists in their assignment areas so that alumni "can be plugged into the ministry of a local church there." He also discusses possible ministries graduates can perform including serving as counselors for ships without chaplains.

Mostly, says Bumpass, he encourages midshipmen "to be functioning believers that God can speak to and through." As they embody Christ, he added, graduates can work for world peace by interpreting God's message of "I love you" to others in ways they can understand."

## Foundation

### He did not expect it

By Jonas L. Stewart

Life was filled with the excitement of success for a youthful attorney. Clients waited in line for his counsel and legal services. Financial security had accompanied his popularity.

One cloud hung heavily over his happiness. His wife had forsaken him for another man. The court awarded him exclusive custody of the three lovely young children. They had come to be the pride of his life. Financial success made it easy to provide every necessity for their lives.

As he was traveling at a moderate speed down the highway one night, suddenly a car without taillights appeared on the road in front of him. The resulting collision took his life. He had provided for everything the children must experience except this.

Now a lawsuit prevails. The mother seeks to be guardian of the children and trustee for their inheritance. His relatives claim this right. One trial has already been held. An appeal is pending. The money that should provide for the children is going for court costs, legal fees, and administrative expenses. The hurt, embarrassment, and expense of many of these problems could have been avoided by a properly prepared will. He had not prepared one. He was young and seemed to have a long time to live.

This experience in modified form is happening almost every day. You do not expect it to happen to you. Nobody does — but it can.

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## Summer camp in Romania becomes scene of terror

By John Rutledge

FORT WORTH, Tex. (BP) — Summer Bible camp — the words conjure no image more menacing than an occasional shaving cream fight to Baptists in the United States.

But when officials in Romania saw that Romanian Baptists had completed a two-story cabin for the children at their annual Bible camp, the militia was called in to break up the camp, the children were sent home, and the cabin was razed.

Hal Brooks, pastor of North Richland Hills Baptist Church, Fort Worth, received word of the incident recently from the camp director, Paul Negrut. Brooks attended the ordination service for Negrut in January at the Baptist church in Oradea, Romania.

The government had attempted to stop the ordination because they feared Negrut, a psychologist, would have too much influence for Christ among the students. The latest incident is part of an ongoing struggle between Baptists and the Communist government in Romania.

The Baptists, Brooks said, had not been building the camp or conducting the camp secretly. "They didn't sneak around. They've been as open as possible with the authorities."

The local Romanian officials had allowed the camp to be conducted for many years. But the new building — designed to replace the tents the children had been housed in previously — was apparently too much for them.

The fourth- and fifth-grade children who arrived at the camp in July were delighted with the building which was built by volunteers and included running water and its own electrical generator. The camp, set in the Carpathian Mountains, was supposed to last two weeks and include Bible teaching, singing, nature walks, and sports.

But a few days into the camp, as the children gathered for morning classes, a group of local uniformed militiamen entered the cabin. They showered the instructors with humiliating insults and ordered the children to pack.

"They are teaching you lies and myths," the colonel shouted. "Hurry and

get out of here at once. Your meeting is illegal. We have orders to demolish the cabin."

Negrut explained to the frightened children they should obey but he received permission from the soldiers to conduct a noon picnic before they left.

When children and teachers had gathered to eat they all stood to pray. By the time Negrut had finished praying, according to the report, many of the militiamen were visibly moved. Negrut invited them to eat with the children.

Instead of a refusal the men expressed regret at what they were doing explaining they were simply carrying out orders.

Another busload of children was stopped on the way to the camp and diverted to a nearby schoolhouse. When the expelled campers arrived, all the children's names were taken. Records of the incident were placed in their school records. They were threatened with expulsion from school and told their parents would be fined or possibly fired from their jobs. Then they were sent home.

The government had problems destroying the camp. First a group of local townspeople were told to destroy the cabin. They refused. Next a group of gypsies were brought in. But they told authorities, "We're too afraid of the God of these people to meddle in their affairs." Finally a group from a distant region of the country were brought in and they eventually tore it down. The church at Oradea was fined the equivalent of \$1,000 for demolition charges and one of the camp teachers was fired from her job.

Three of the sponsoring pastors remain under investigation for "antigovernment activities with the school children."

Brooks, who said he had been to the campsite during his trip to Romania, explained that Romania's status as a favored nation in trade with the United States is reviewed annually, and that human rights violations are considered in the discussions. He suggested that senators and congressmen be made aware of how Baptists feel about the incident.

## 'Bo' Roberts leads ceremonies during 'Baptist Day' at Fair

KNOXVILLE (BP) — Southern Baptists' presence at the 1982 World's Fair was spotlighted Oct. 11 when Knoxville International Energy Exposition president S.H. (Bo) Roberts led "Baptist Ministries Day" ceremonies at the fair.

Southern Baptist and World's Fair officials attended the ceremony held at the Tennessee Amphitheatre, followed by a presentation of "Love, You Spoke a Word" by PowerSource, the Baptist performing team which has attracted capacity crowds for daily shows at the Baptist Pavilion since the fair opened in May.

David Peach, executive director of Baptist Ministries for the 1982 World's Fair, expressed appreciation for fair officials' openness to the presence of the Baptist Pavilion and other religious exhibits at the fair. "Without their support and interest," he said, "we could not have achieved such a positive witness in a secular setting."

Peach projected that by the fair's end Oct. 31 more than 400,000 fairgoers will

have attended a performance by PowerSource and seen the multi-image show "The Word Is ... Energy," which examines the Christian response to energy needs. Many others will have visited a display of rare Bibles and viewed puppet shows given by Baptist Ministries volunteers, he added.

As a result, Peach said, Southern Baptists have met and exceeded their aim "to proclaim the good news of Christ" through their presence as a corporate exhibit at the World's Fair.

Other Southern Baptist dignitaries present for the ceremony included Ted Huckaby, director of missions for Knox County Association of Baptists, and Ansell Baker, pastor of First Baptist Church in Athens, representing the Tennessee Baptist Convention.

An estimated 3,500 visitors attended special added performances by PowerSource at the Tennessee Amphitheatre as well as regularly scheduled shows at the Baptist Pavilion during Baptist Ministries Day.

## Gaddy backs out of trip; 'matter of conscience'

FORT WORTH, Tex. (BP) — C. Welton Gaddy, one of the few "moderate" representatives on a proposed trip to Israel arranged by Southern Baptist Convention President James T. Draper Jr. has informed Draper he will not participate.

Gaddy was one of 17 Southern Baptist leaders invited by Draper to participate in the trip in late November under the sponsorship of the Anti-Defamation League of B'nai B'rith, a Jewish laymen's organization.

At the time he announced the participants, Draper said they represented the "full spectrum" of the current SBC political scene, and added he was interested that "these men from the diverse groups within the SBC have a chance to develop friendships and relationships."

In making public his decision not to participate in the study tour, Gaddy said he has "hesitation" to participate in an event sponsored by the B'nai B'rith.

"Though I am appreciative of B'nai B'rith and the Israeli government for their willingness to host a group of Southern Baptists, I am uncomfortable with that arrangement," Gaddy wrote in his church newsletter. "Many of Israel's military actions and policy decisions within the immediate past are simply indefensible (and reprehensible) in my opinion. I do not feel good about any identification with Israel, overt or implied, which could be misinterpreted as support for such strategies. That is simply a matter of conscience."

Gaddy also cited other reasons for withdrawing, including vacancies in the educational staff at his church, Broad-

way Baptist in Fort Worth, reluctance to miss the first Sunday of Advent in church, and an opportunity to preach a revival meeting at Broadway's sister church in Brazil.

He said the change in plans does not change his willingness to work with Draper or anyone else to resolve differences and restore unity and cooperation within the convention.

## 'Rules' can stop building errors

NASHVILLE — A few simple rules can help churches in a building program to work their way successfully through the sometimes frightening mountain of legal requirements and thus avoid costly errors.

According to a Southern Baptist architectural consultant, those rules are "assume nothing, anticipate the most unlikely, get professional help, ask questions, take time to plan, and be prepared to pay for legal services."

Roland Smith, consultant in the church architecture department of the Sunday School Board, said that research and planning by church committees, the architect, and the builder are essential steps to avoid sometimes devastating expenses.

"A thorough search of all the land titles will reveal covenants and restrictions that may still exist," Smith said. "Research in other stages of design would include a complete study of all zoning ordinances, building codes, fire prevention regulations, set back requirements, height limitations, structural system and material requirements, and improvements such as sidewalks, curbs, and gutters."

Proper planning, said Smith, will also settle parking lot entrance and exit problems.

Another important consideration is to insure that all contracts contain appropriate provisions for such possibilities as structural failure and loss due to acts of man or nature.

"Adequate insurance should be provided in case of death of parties to contract; loss due to storm, wind, earthquake or vandalism; and personal injury or death," said Smith. "Performance bonds should be required on all contracting parties with the church."

Additionally, bonds and insurance should be adequate to cover loss due to judgments by lawsuits. According to Smith, death, injury, or property loss resulting from structural failure, explosion, falling objects, or negligence are but a few reasons a church could be sued.

"One of the saddest developments is when a creditor sues individual members to collect a church debt," Smith observed. "In most states, incorporating a church is a means to let the assets of the church stand for its obligations. This can protect all the members of the church without diminishing their sense of responsibility."

The Sunday School Board's church architecture department provides consultative services to Southern Baptist churches to help prevent errors that can result in legal action.

Professional assistance, along with the use of those few simple rules, can help avoid problems and embarrassment, Smith said. "The church will be the better in the long run."

## New Sunday Schools top 1,000 in '81-82

NASHVILLE (BP) — The number of Southern Baptist Sunday Schools started in the year ending Sept. 30 topped 1,000 for the fifth consecutive year, according to reports compiled in the Sunday School Board's Sunday School department.

A total of 1,027 new Sunday Schools were reported during 1981-82, making a total of 6,212 new starts since 1976, the year a renewed emphasis on new Sunday Schools was begun.

James Lackey, Sunday School growth consultant, estimated 40 to 50 percent of new Sunday Schools begun last year were among ethnic persons. Also, he noted that in new convention states many churches are beginning Sunday Schools in small communities with no Southern Baptist work, with a goal toward eventually establishing churches.

Lackey said a recent survey showed an average of 10 baptisms are reported among new Sunday Schools the first year. "This is the most important reason for emphasizing new starts," he said.

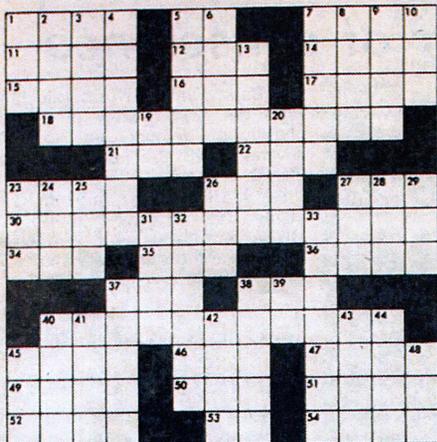
## Home Mission Board names missionaries

ATLANTA (BP) — Seventy-two new missionaries were appointed or approved by the board of directors for the Southern Baptist Home Mission Board during its October meeting for mission work in 20 states.

Included among the 72 missionaries were five career missionaries, 22 missionary associates, 34 mission pastors, and 13 to receive language pastoral assistance.

# Bible Puzzle

Answers on page 10



**DOWN**

- 1 Harem room
- 2 Glut
- 3 Shakespearian king
- 4 The Shaalbonite (2 Sam. 23:32)
- 5 Musical sign: pl.
- 6 Norway's largest city
- 7 Job's friend (Job 32:2)
- 8 To employ (Matt. 20)
- 9 Sheres's son (1 Ch. 7:16)
- 10 To color
- 13 Leaped
- 19 Yttrium: abbr.
- 20 Pack down
- 23 Appropriate
- 24 "— Saul:" abbr. (Acts 9:17)
- 25 Ending, comparative
- 26 Command to horses
- 27 Pitch
- 28 Edible root
- 29 O.T. book: abbr.
- 31 "Casting all your —" (1 Pe. 5:7)
- 32 "bunch of —" (Ex. 12:22)
- 33 "— flesh" (James 5:3)
- 37 A seaport of Mysia (Acts 20:13)
- 38 Sprouts
- 39 Associate in Arts: abbr.
- 40 Man
- 41 Oven
- 42 Brace
- 43 Eagle
- 44 Fathers
- 45 Counter
- 48 Negative

**ACROSS**

- 1 To eye
- 5 Company: abbr.
- 7 "sons of —" (1 Ch. 8:6)
- 11 Fence
- 12 Lysergic Acid Diethylamide: abbr.
- 14 Easter flower
- 15 Turkish regiment
- 16 Bombast
- 17 "Dies —," "Day of Wrath"
- 18 "and — —" (Matt. 5:44)
- 21 Heights: abbr.
- 22 Greek letter "T"
- 23 Month (Ex. 13)
- 26 Jewel
- 27 2000 lbs.
- 30 "And came and —" (Eph. 2:17)
- 34 Craggy hill
- 35 Yes
- 36 "children of —" (Neh. 7:10)
- 37 Ovid's "— Amatoria"
- 38 Gun
- 40 What Moses did (Num. 11:2)
- 45 Master, S. Afr.
- 46 Tahitian god
- 47 Algerian city
- 49 And
- 50 Prisoner of war: abbr.
- 51 To open; loosen
- 52 Soak flax: pl.
- 53 Postscript: abbr.
- 54 "take your —" (Mark 14:41)

**CRYPTOVERSE**

S J P Q V G W S O B L P R V R L O I J

H J Z V W J K J I

Today's Cryptoverse clue: R equals S

## Interpretation

# Jesus' private admission

By Herschel H. Hobbs

"I that speak unto thee am He" (John 4:26).

The woman made one final effort to digress. The difference of opinion about the right place to worship would be settled when the Messiah came. (Note the Greek spelling "Messias." John wrote for Greek readers.) The Samaritans also held to the Messianic hope.

Jesus replied, "I... am He." This translates Ego eimi. Here the pronoun is written out and is present in the verb. So "I myself and no one else am He." "Am" (eimi) expresses essential, eternal being, like our verb "to be" (John 1:1, "was"). It is used to express the very being of God. Therefore, in this brief phrase one may see Jesus' claim to both messiahship and deity.

Because the title "Messiah" carried a political-military meaning to His contemporaries, Jesus avoided using it in public address.

In a secluded scene, He commended Peter for using it of Him (Matthew 16:16-17). Under oath before the Sanhedrin He admitted that He was the Christ (Matthew 26:63-64). To do otherwise would have been libel. And in the privacy of the well in Samaria He identified Himself as the Messiah.

Jesus saw that the woman was on the

verge of believing in Him. Her reference to the Messiah was her final ploy in an attempt to delay her decision. With this admission He brought her back to the main thing. And the breath with which He uttered these words blew her smoldering faith into a brilliant flame.



### ALCOHOL CONSUMPTION DROPS —

"The number of Americans who say they drink alcoholic beverages has dropped from 70 percent in 1981 to 65 percent of those questioned in a survey conducted in August, according to the latest Gallup poll. The current recession, the interviews indicated, may be causing some people to cut back on spending for alcoholic drinks in favor of other necessities. Poll interpreters cited similar trends in 1939, 1949, and in 1958 when the consumption of alcohol dropped in economic slumps. ... According to the surveys, this current decline was more pronounced in Americans whose formal education tended to end at the grade school level. As a group these showed the most dramatic drop in their alcohol consumption habits, down 23 percentage points in one year. Results of the poll also showed that older Americans, 50 years or older, were drinking less, down 11 percentage points, and those whose family income was less than \$15,000 a year had also cut back on their drinking by 11 percentage points in the last year." (NEW YORK TIMES 9/30/82)

## Larry Duke falls; suffers concussion

Larry Duke, church administrator at Belmont Heights Baptist Church, Nashville, suffered a severe concussion when he fell from the roof of a two-story house Oct. 15.

Duke was listed in fair condition in the neuro-intensive care unit at Baptist Hospital, Nashville. Doctors reported he is in a semiconscious condition and has been able to speak. They said there has been some improvement in his condition since Friday.

He was working on the roof when the accident occurred. A patio roof broke his fall and there were no other injuries other than the concussion.

## Judson honors man on 50-year record

Judson Baptist Association, meeting in annual session Oct. 1-2, honored C. C. Pendergrass for his attendance at the yearly meetings.

Pendergrass, a retired farmer, was recognized for having attended 50 consecutive annual meetings of the association. He is a member of New Hope Baptist Church, Bon Aqua.

Also during the meeting, held at Bon Aqua's Missionary Ridge Baptist Church, the association's slate of officers were elected to a new term. Re-elected were Moderator John Tidwell, pastor of Liberty Baptist Church, McEwen; Vice-moderator Thomas Sullivan, pastor of Mount Zion Baptist Church, Fairview; Treasurer Cletus Tidwell, a member of the New Hope church; and Clerk Edward Sullivan, a member of Old New Hope Baptist Church, Fairview.

According to Charles Livengood, Judson director of missions, the 1983 meeting of the association is scheduled for Sept. 30 and Oct. 1 at the Mount Zion church.

### PUBLIC OPINION: END ARMS RACE

"An incredible phenomenon" — these are the words public opinion analyst Louis Harris used in a recent interview with the Bulletin to describe his latest findings on public attitudes toward the threat of nuclear war. ... A large majority (73 to 23 percent) favors every country that has nuclear weapons banning the production, storage, and use of those weapons. An even larger majority (86 to 11 percent) wants the United States and the Soviet Union to negotiate a nuclear arms reduction agreement. Another large majority (81 to 16 percent) wants the United States and the Soviet Union to agree not to produce any new nuclear weapons, provided both have a rough equivalence of such weapons today. ... by 74 to 22 percent, a big majority of the American people, say that they want all countries that have nuclear weapons to destroy them. Another large majority (66 to 31 percent) think it is immoral for any country to produce more nuclear weapons." (BULLETIN OF THE ATOMIC SCIENTISTS, Aug./Sept. 1982)

### BUSINESS FAILURES INCREASE —

"Approximately 460 businesses on the average have been shutting down in this country each week for the past year (ending Aug. 5). This is the highest corporate casualty rate since 1932, when business failures averaged 612 per week. According to Dun & Bradstreet, 14,067 businesses failed in the year-to-date through August 5, compared to 9,808 failures in the previous year." (PARADE, 9/12/82)

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# Tennessee

## PEOPLE . . .

Ronnie Barger was ordained as a deacon Oct. 3 by First Baptist Church, Spring City. The pastor of the church is James Walker.

Neeley's Bend Baptist Church, Madison, recently honored its pastor and his family, the William Q. Williamsons, on their 20th anniversary at the church. Members of Neeley's Bend gave the family a reception and an expense-paid vacation to Florida.

Joel Avery, Bob Batson, Carl Kosanke, and Fred Steen were ordained as deacons of First Baptist Church, Chattanooga, Oct. 3. Forrest "Woody" Watkins, director of the Tennessee Baptist Convention evangelism department, delivered the ordination sermon.

Ellendale Baptist Church, Ellendale, ordained Dennis Bailey and John Chandler into its deacon ministry Oct. 17. The pastor of the church is James D. Witherington.

Mr. and Mrs. B. B. Powers celebrated their 65th wedding anniversary Oct. 6. Powers, who retired from the pastorate of Fairfield Baptist Church in Centerville, is now pastor emeritus of Powell's Chapel Baptist Church in Murfreesboro, the site of his first pastorate. Gary Rickman is the present pastor at Powell's Chapel.

Rosedale Baptist Church, Nashville, recently ordained Arvil Gentry as a deacon. Everett Hooper is the pastor of the church.

Paul Frazier and Tommy Thrasher were ordained Oct. 3 as deacons of Stewarts Chapel Baptist Church, Flintville. The church's pastor is Mike Gass.

First Baptist Church, Lewisburg, held an ordination service Oct. 17 for five new members of its deacon ministry. Ordained were Grady Blackwood, Randall Carter, Bob Edens, Bill Nance, and Frank Sharp. Ramsey Pollard, pastor emeritus of Bellevue Baptist Church in Memphis, brought the charge to the candidates. Paul W. Woodford is the pastor of the church.

Curtis Moody and Gerald Parham were ordained as deacons Sept. 26 by Jolley Springs Baptist Church, Dresden. Don Bullock is the church's pastor.

Radnor Baptist Church, Nashville, held an ordination service Sept. 26 for five newly-elected members of its deacon body. Ordained were Randy Crick, Steve Ferguson, Joe Marcum, Harry Marks, and Pat Ryan. The church's pastor is Paul Durham.

## Paul Forgey returns to Soddy pastorate

Paul Forgey returned Oct. 10 to the pastorate of Mountain View Baptist Church, Soddy, in response to a call from the congregation.

Forgey, who had previously served as the church's pastor, is also a former pastor of First Baptist Church, Panacea, Fla., and Rocky Ridge Baptist Church, Donalsonville, Ga. He is a former minister of youth at First Baptist Church, Thompkinsville, Ky.

Forgey is a native of Chattanooga.

Alta Loma Baptist Church, Madison, ordained Roger LeMasters and Phillip Shelby as deacons during its morning worship service Oct. 3. The pastor of the church is Jerald Smith.

## REVIVALS . . .

Southside Baptist Church, Dyersburg, was led in revival Sept. 20-26 by Bill Oakley of Piggot, Ark. Dennis Perkins, pastor of the church, reported one profession of faith and many rededications.

Evangelist David Walker recently led Hillcrest Baptist Church, Morristown, in revival services. Pastor Joel Wood reported 15 professions of faith and over 100 other decisions as a result of the services.

A Sept. 16-18 revival at Bogota Baptist Church, Bogota, was conducted by Donald Williams, pastor of Sugar Creek Baptist Church in Princeton, Ky. Gene Stafford, pastor of the Bogota church, reported one rededication.

A youth-led revival at Pond Hill Baptist Church, Athens, resulted in three baptisms, two new members by letter, and several rededications. Tim Cassidy, Don Farr, and Randy Irons, were the speakers for the week-long revival. Charles Cassidy is the pastor of the church.

Woodville Baptist Church, Ripley, held revival services Sept. 5-12. The church recorded seven baptisms and many rededications as a result of the revival effort. Joe T. Naylor, director of missions for the Dyer Baptist Association, was the evangelist for the services; Guy Merriam is the pastor of the church.

Gerald Hodges of Hero, Miss., led Elon Baptist Church, Halls in revival Aug. 22-27. Pastor Jimmy Brown reported eleven professions of faith and numerous rededications.

A Sept. 12-17 revival at Fort Hudson Baptist Church, Dyersburg, was led by W. W. Shanklin, retired director of missions for the Dyer Baptist Association. Tony Crossnoe, pastor of the church, reported several rededications as a result of the services.

## James Suggs called to Cave Hill church

Cave Hill Baptist Church, Newport, recently called James E. Suggs to come as its pastor.

Suggs, a native of Newport, is a former pastor of four other churches in that city: Shady Grove Baptist Church, Ray's Chapel Baptist Church, Saint Tide Baptist Church, and Deep Gap Baptist Church.

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Danny O'Guinn of Hayti, Mo., was the evangelist for a Sept. 13-19 revival at Halls Westside Baptist Church, Halls. The church recorded two professions of faith, two coming for baptism, three new members by letter, and many rededications. Bobby Hayes is the pastor of the church.

## LEADERSHIP . . .

David Walker recently resigned as pastor of Union Baptist Church, Lexington.

New Prospect Baptist Church, Morris Chapel, accepted the Sept. 12 resignation of its pastor, Bill Brown.

Betty Eggenberger accepted a call from Hawthorne Baptist Church, Dyersburg, to come as minister of youth. Jerry Eggenberger is the pastor of the church.

East Ridge Baptist Church, Chattanooga, called David Adams as minister of music and education, a position he will begin Nov. 1. Adams has served as minister of music at Maywood Baptist Church, Independence, Mo., and is a graduate of Midwestern Baptist Theological Seminary and the Kansas City Conservatory of Music, both of Kansas City, Mo. The pastor of East Ridge is Tom Lovorn.

McCullough's Chapel Baptist Church, Dyersburg, accepted the recent resignation of Pastor Maurice Jones, which was effective Oct. 10.

## Broadway church calls interim to pastorate

Broadway Baptist Church, Martin, called Tom Dodie as pastor, a ministry he began in September.

Dodie, who had served the church as interim pastor since July, is a former pastor of Dover Chapel Baptist Church, Louisville, Ky.; Princeton Baptist Church, Princeton, Ind.; Mount Zion Baptist Church, Wadesville, Ind.; and Blue Cane Baptist Church, Rector, Ark.

A native of Jonesboro, Ark., Dodie is a graduate of Oakland City College, Oakland City, Ind.

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Donald Williams resigned as pastor of Lenox Baptist Church, Lenox, to accept the pastorate of Sugar Creek Baptist Church, Princeton, Ky. Williams' last day at Lenox was Sept. 26.

Alex Adams resigned as pastor of Taylor's Chapel Baptist Church, Townsend, due to health reasons.

South Gate Baptist Church, Nashville, called Jeff Jeffrey as minister of music. Jeffrey came to the church in September from Saturn Drive Baptist Church of Nashville, where he was also minister of music. A native of Kentucky, he is a graduate of Nashville's Belmont College. South Gate's pastor is Forrest Jackson.

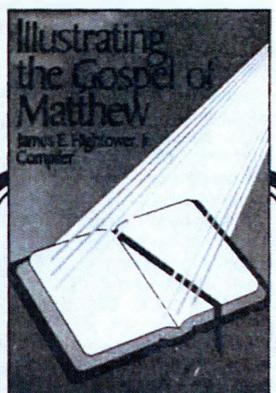
## D. Conniff accepts Broadman position

NASHVILLE -- Dennis Conniff III has been named supervisor of the Broadman supplies section in the Broadman division of the Southern Baptist Sunday School Board.

Conniff, an Alabama native, moves to Broadman from the board's Sunday School department where he has worked since 1969 as a consultant of youth and later adult work.

He was minister of education at Daniel Memorial Baptist Church, Jackson, Miss., prior to moving to the Sunday School Board. He served in similar positions at First Baptist Church, Long Beach, Miss., and Oakhurst Baptist Church, Fort Worth.

He is a graduate of Howard College (now Samford University), Birmingham, Ala., and New Orleans (La.) Baptist Theological Seminary. He also attended Southwestern Baptist Theological Seminary, Fort Worth.



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BIBLE BOOK SERIES  
Lesson for Oct. 24

# Confidence that overcomes

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

Basic Passage: 2 Corinthians 4:1 to 5:10  
Focal Passages: 2 Corinthians 4:7-12; 5:1-10

During the civil rights marches and rallies of the 1960s, it was not uncommon to hear the participants singing, "We shall overcome, we shall overcome someday." That folk chorus became the hymn of hope for an oppressed people. It expressed a confidence that the longed-for freedom would be realized. It encouraged endurance.



Brown

The Corinthian Christians had not experienced persecution. They were not acquainted with the grief that accompanies opposition.

For the Apostle Paul, however, it was another story. He had alluded to the suffering he encountered earlier (1:8) and would enlarge on the extensive opposition he faced later in the letter (11:16-33). Nevertheless, he responded to this resistance with a confidence that he would overcome it all.

Paul did not write his letter with chapters and verses. His writing style is not always organized. He writes as he thinks, often interrupting himself in the process. One thought sparks another in an unending chain. Later he may return to discuss further the original thought.

In some ways this occurs in chapter four. Paul stated the source of his confidence earlier (3:4-6). The discussion in the passage now under consideration further establishes that point.

### Confidence in the treasure (4:1-7a)

The "treasure" is nothing other than the good news of Jesus. As always for Paul, the focal point for all he is and does is the Lord Jesus Christ. Any confidence that the apostle has is grounded in the very message of Christ he has been called to proclaim. Apart from this "treasure" Paul has nothing.

The gospel is a treasure because it is a message of Jesus Christ "Who is the likeness of God" (v.4). He had come to this world to reveal the glory (visible manifestations of presence in power) and nature of God. The writer of Hebrews would affirm this revelatory role, too (see Hebrews 1:1-3). The most complete knowledge man would have of God is that made known in Jesus Christ.

The gospel is a treasure because it declares Jesus to be Lord (v.5). While placed in the undesirable position of defending himself, Paul wants to clarify that the valued substance of his preaching is not himself, but the lordship of Christ. Many persons, things, and ideas would vie for primacy in the Corinthians' lives. None however are to be given the place which rightfully belongs to Jesus, the Lord and Master.

The gospel is a treasure because it il-

lumines an individual's life as a light shining in darkness (vv.4,6). From our vantage point we can see how these statements relate to passages like John 1:4-9. As light shines to overcome darkness, the message of Christ reveals to man the sinfulness of his own ways and the truth of God available to him.

### Confidence in the power (4:7b-12)

The fact that a message of such value would be entrusted to weak humanity was an overwhelming thought that spoke only of the superior power of God which was at work. Thus, reaffirming what he had said already (3:4-5), Paul asserts that he has confidence because he knows that the power in him has come from God. It is not inherent or unique to Paul himself. It is a power that transcends human ability.

Paul's knowledge of this power has come through personal experience (see 1:8ff). The statements in 4:8-9 further attest to the superiority of God's power. It is a power great enough to transcend life's pressures, regardless of their severity. The believer can find confidence in the power of God sufficient to overcome all trials.

With this divine strength available, the believer is able to endure the sufferings for Christ and discover in them the presence of Christ Himself. The darkest occurrences in life can be transformed into life-giving experiences. That indeed requires a great power.

### Confidence in the promise (4:13-5:10)

The apostle accepts the challenge of ministry with confidence. He is confident that the message is worthy and the power sufficient. But there is more. Still to come are the promises of God that will enable Paul to overcome confidently any other opposition or discouragement that may present itself.

There is the promise of the Spirit (5:5). God has guaranteed His care and provision by sending His Spirit to indwell the believer. Paul also made a similar statement to the Ephesian Christians (Ephesians 1:13-14).

Confidence is found in the promise of the resurrection (4:14; 5:1-10). Even though the threat of death is present, the faithful believer may have confidence in the knowledge that the resurrection power at work in Christ also will be at work in the believer. God is making preparations for a new dimension of life that shall relate the believer eternally with Him.

Then, there is the promise of renewal (4:16-18). Until the time comes for the believer to enter into this new dimension of living, God continues to exercise His care. Pressures may come, but the promise is that as spiritual creatures an internal renewal is occurring, which not only strengthens one for things to come on earth, but prepares him for the eternal as well.

There is a confidence which overcomes in the message, the power, and the promises of God. Those who live by faith (4:13; 5:7-10) shall come to realize that confidence now.

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## UNIFORM LESSON SERIES Lesson for Oct. 24

# The year of jubilee

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

Basic Passage: Leviticus 25  
Focal Passages: Leviticus 25:1-2, 8-12, 23-24, 39-43

Leviticus 25 contains regulations concerning the economic life of the community of ancient Israel. Of particular interest among the laws of Leviticus 25 are those dealing with the possession of the land given by God in covenant with Abraham, Isaac, and Jacob. At Sinai the promise of the land of Canaan was reaffirmed and was made to be a keystone of the covenant. The fifth commandment notes the centrality of each person's possession of the land (Exodus 20:12).



Olive

Certainly, the laws for the ancient agrarian community of Israel are not directly applicable to the economy of today's world. If nothing else the Christian covenant relationship supersedes the focus upon possession of the land of Canaan.

The Christian covenant in Christ enjoys a particular type of relationship to God and other persons - not to observing case laws dealing with the conditions of the purchase of a house in a walled city (Leviticus 25:29-30).

Still, because economic interests are the interests of persons and because one aspect of relationship to other persons is economic, we must consider the general intent of the ancient laws. They contain ideals which we Christians find to be of God.

### The land's sabbath

When Israel ceased to be a nomadic people and settled in the land of Canaan, the families of the tribes took possession of the land basically for agriculture. The law concerning the land's sabbath (25:1-7) was a means of reminding Israel of its responsibility for the land.

Possession was not absolute. Every seventh year the land was to lay fallow, "a sabbath of solemn rest for the land" (v.4).

To temporarily possess the world in which we live does not confer the right to despoil its air, water, and soil in the name of profit. Care for the environment is not merely good business, it is recognition of a perpetual stewardship we have from God. How especially sad when a Christian selfishly uses and abuses the environment, greedily taking for himself what God gave for all.

But the land's sabbath was not only to emphasize responsibility for one's possession. The land that lay fallow and the vineyards that were unharvested

would naturally produce a significant return. The bounty was to be food for the owner. It was also to be equally food for the slave, the hired servant, the sojourner, and even for the animals. Every seventh payday was distributed among all the people!

This was not a tithe given to support the religious establishment. It was a concrete expression of God's concern for the dispossessed, for those who did not have a possession. The land's sabbath was God's way of reminding Israel that however a person came to be in the class of "have-nots," God demanded periodic tending to His needs. If the poor we have with us always, the responsibility to substantially share with the poor is a part of the Christian obligation.

If the Christian and the unbeliever have the same income and the Christian's standard of living is not significantly lower than the unbeliever's because of active support of the poor, the Christian is sinning. Possessions are not his to consume and perhaps trickle down to the poor; they are his to pour out in love of those whom God loves.

### Jubilee: a sabbath of sabbaths

After seven periods of seven years, the 50th year was proclaimed a jubilee. The same stipulations for the land's rest were to be observed with the added stipulation that liberty be proclaimed "throughout the land to all its inhabitants" (v.10). It was the time of restoration. It was the time of recompense for misfortune. It was the time of freedom from the accidents of life which leave some wealthy and some poor.

The year of jubilee was recognition that one's economic status in life is not all of one's own doing. If a man had had to sell his property because of misfortune, it was restored to him. If one had to become a bond slave, he was freed. Property was redistributed so that as much as possible, everyone started over with his own possession. The gross amassing of wealth beyond one's needs was regarded as obscene and was to be eliminated.

The rationale for such jubilee action is given in verse 23. Economic resources were not the absolute possession of the owner. For this reason no transaction, no transfer of property was made in perpetuity. The fact was that God was owner of the land and resources. Life was to be lived and business transacted according to God's principle: "The land is mine." When the temptation comes today to take pride in ownership of property, possession, or ability, we would be well to remember God's directive to Israel.

God intended the jubilee to remind the people that they were all merely "passers-through," they were strangers and sojourners. God was telling Israel it could never be at home in getting and having. Israel was a special, a peculiar people who always was to feel a little alien amidst the profit-driven. It was a people moved by a different call - the call of God to be His people.

In the Sermon on the Mount, Jesus reminded those who would be citizens of His kingdom that they did not march to the tune of material things. We are sojourners here.

### BIBLE PUZZLE ANSWERS

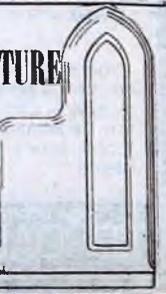
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LIFE AND WORK SERIES  
Lesson for Oct. 24

# Growing in righteousness

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

Basic Passage: 1 John 3:1-10  
Focal Passage: 1 John 3:1-10

The knowledge of what we are now and the prospect of what we will become as Christians furnishes sufficient incentive for righteous and holy living.

### Being who we are (3:1)

A few weeks ago a young man from Mexico walked into our church office asking for help. He collapsed on the floor and could not get up. After a few moments he was able to tell us who he was, where he was from, and the nature of his trouble. That information was vital to our staff being able to minister in such a crisis.



Fowler

Knowing who we are and where we are coming from as Christians is vitally important to our spiritual health and growth. In 1 John 3:1, John tells us who we are.

We are regenerated ones, "children of God" (v.1b). As Christians we have a new nature. And just as physical children bear the nature of their parents, so God's spiritual children bear His nature.

How did this transformation come about? It was by God's grace and love. We are the recipients of God's love (v.1a). Provision for our salvation originated in His love. No merit or achievement of our own earned this new relationship with God. It is bestowed on believers by the love of God.

What clearer proof do we need as to who we are than the fact of our rejection by the world (v.1c). The world's hostility to believers is rooted in its rejection of our Lord. The world did not receive Him, why should it receive us?

### Becoming what we will be (3:2)

Salvation has past, present, and future dimensions. There is a tendency on the part of some to emphasize one at the expense of the others. For example, some Christians become so heavenly minded they can do no earthly good. We must keep a balance between all three.

The privileges and dignity of sonship are already ours now, but the full disclosure of our sonship is yet to be. John says our present status of sonship is unbelievably wonderful, then our future destiny is even more glorious.

When will this full disclosure come? At the second return of our Lord. "When He shall appear, we shall be like Him; for we shall see Him as He is." I have seen some lovely sights in my time, but one sight of Him will eclipse them all. One momentary look at Jesus will be sufficient to transfigure the least and lowliest to His likeness.

The prospect of what we will be at His coming should stimulate continual growth in righteousness. To be God's child, and to wait for the full manifestation of what sonship means at the second advent of the Son, is to daily approximate His likeness.

Behaving — how we are to act (3:3-10)  
We live in a world of incentives, because of the present economy, businesses, especially auto makers, are offering huge incentives and rebates to induce us to buy their products.

In verse 3, John states one of the big incentives for righteous living. That incentive is the "hope" of the second coming of Christ. Anticipation of future conform-

ity to the likeness and purity of Christ is a powerful incentive to growing conformity to that likeness now.

In verses 4-10, John states that sin in the life of the believer is a hindrance to his growing in likeness to Christ. John wanted no misunderstanding on the part of his readers about the fact that sin is totally incompatible with their birth from God.

He uses such phrases as: "Whosoever abideth in Him (Christ) sinneth not" (v.6), "He that committeth sin is of the devil" (v.8), and "Whosoever is born of God doth not commit sin" (v.9).

What did John mean by such state-

ments? Did he not remember he had said that anyone who says he has no sin deceives himself (1 John 1:8-10)? Had he not just said if we do sin we have an advocate with the Father (1 John 2:1)? Did he forget?

No! The answer lies in the use of the present tense verbs in these phrases. He is simply saying that God's children will not practice sin, but will practice righteousness. He makes it clear that the practice of sin is incompatible with the life of the child of God.

Why is the practice of sin incompatible with the Christian's lifestyle? John gives three reasons. First, it is because of the nature of sin (v.4). Sin is lawlessness,

missing the mark. Sin is rebellion against God. Second, it is because the tolerance of sin in our lives contradicts the purpose of Christ's life and work. Christ, in Whom there is no sin, was manifested (appeared) "to take away our sins" (v.5) and "to destroy the works of the devil" (v.8b). Third, it is because of the nature of the Christian experience. "God's seed remaineth (abideth) in him" (v.9). The believer's new nature is his secret against the practice of sin.

Knowing who we are and what we will be furnishes all the inspiration we need to do what we should for Christ now.

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Grades that weren't quite high enough. A broken date. A game that wasn't won. One more reason for feeling they've failed to measure up. To others' expectations. Or their own.

Suicide is the second leading cause of death among young people.

But it's preventable. If only someone recognizes the danger signals in time.

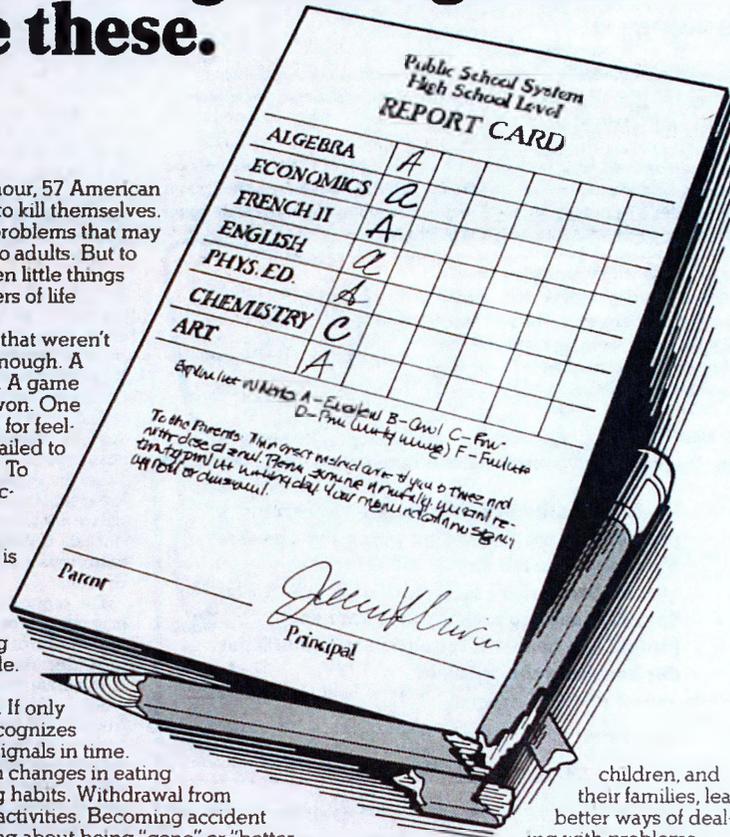
Sudden changes in eating and sleeping habits. Withdrawal from friends and activities. Becoming accident prone. Talking about being "gone" or "better off dead." The most dangerous sign of all is making final arrangements — giving away favorite records, books or other treasured possessions.

And don't think kids who talk about suicide won't try it. They will.

As a parent, the most important thing you can do is show you care.

Ask your children about their feelings. And listen to what they have to say. Without making judgments.

If you're concerned about self destructive behavior, call your local suicide prevention, mental health or crisis center. Professional counseling can help suicidal



children, and their families, learn better ways of dealing with problems.

One of the tragedies of youth suicide is that children just don't always understand. That problems are temporary. And death is permanent. They're not experienced enough to realize their options. So some of them choose the way that should not be an option at all. And some of them don't live to regret it.

### LIBERTY NATIONAL LIFE INSURANCE COMPANY BIRMINGHAM, ALABAMA

For a free brochure on youth suicide and what you can do to prevent it, write Liberty National, Advertising Dept. RP, P.O. Box 2612, Birmingham, Alabama 35202.

# Cliff Temple provides 'love' with free lunch

By John Rutledge

DALLAS, (BP)— It started when Ginger York noticed neighborhood children begging for the leftover food from the Meals On Wheels program at Cliff Temple Baptist Church in Dallas.

"I mean, those meals are good when they're hot, but when they're cold, it's terrible — like a cold TV dinner," she wrinkled her nose in a way that said, "Yech." "I said I was going to do something about that if I had to serve them Campbell's soup out of a cup off my desk," said Mrs. York, director of weekday ministries. "I couldn't imagine Jesus not doing something."

With \$3,000 in "seed" money from the Home Mission Board, "lots of small donations" from Sunday School classes, and help from the church hostess in

stretching refreshments left over from church receptions, the AGAPE (Aid Given All People Evangelistically) kitchen opened June 7. Meals were served at 11:30 a.m. on Mondays, Wednesdays, and Fridays to an average of 115 persons a day. Almost 6,000 were served over the summer.

To get the word out, Mrs. York met with the principals of two nearby elementary schools where 96 percent of the students participated in the free lunch program. School was ending and because of government cutbacks those lunches would not be available in the summer.

That was the way AGAPE kitchen began — one need led to another. Now, since school has begun again, the kitchen has modified its ministry to "a crisis-type" situation. During the summer the

food was aimed toward children's tastes — macaroni and cheese, hot dogs, pizza. This fall the menus are more "adult." "Beans and cornbread, casseroles, and lots of different soups are our main courses now," Mrs. York said. "Next summer we'll go back to the children's tastes."

Other families found out about the program from the Aid for Dependent Children office across the street from the church. Word of mouth brought in others.

Most of the families that came to the kitchen (a large fellowship hall) were Spanish speaking. Mrs. York had several Spanish-speaking volunteers on hand to help in communication but she speaks only English.

A Vacation Bible School was held for the children last summer. Sixty children attended and there were 12 professions of faith.

The mothers enjoyed the lunches as well because, for many, it was an air-conditioned respite from a day of 100-degree heat. "I decided we could have an English-as-a-second-language class here afterward," Mrs. York said. "It's cool so why should they go back outside?"

Perhaps the most interesting ministry is the Mother's Club. Neighborhood mothers are provided free child care to meet once a week and learn tips on nutrition, grooming, and taking care of children. The effect is to help them gain a positive attitude about themselves and to realize they have value to God.

The church began a food pantry in 1947 and a clothes closet in the mid-60s. Mrs. York is the Oak Cliff chairman for Meals on Wheels and is responsible for driving a route two weeks a month. Another ministry called Love in Action consists of a potpourri of community services including home repairs, literacy and tutoring aid, deliveries and transportation for those who need it, grief sharing, and a "listening to teens" program.

About 90 volunteers help with the various ministries. Part of the training session stresses you can not tell someone "God loves you" until you can say "I love you" too. Some of the volunteers are not ready to say that yet, Mrs. York admitted. But the experience of working with those in need changes their attitudes.

The volunteers are learning to appreciate the people in the neighborhood, "and in turn the people have learned to love Cliff Temple. It is not a forbidding, frightening castle to them anymore."

Some of the families that come to the AGAPE kitchen have nothing else to eat. Others are trying to stretch what money they have. Everyone signs in at a desk set up by the door giving the date and the names in the family. No worship service is conducted but volunteers try to talk with those who come, telling them about other services the church provides.

One family is now "camping out" in the church's parking lot. "The father is working part-time out of the labor hall.



LUNCH WITH LOVE — Salvador Lalinas bites into a sandwich during a mid-summer meal at the AGAPE kitchen of Cliff Temple Baptist Church, Dallas.

By camping out in their truck and a tent they don't have to put any of their money in a motel bill. If they had to pay for place to stay it would take all his pay and they would never be able to get ahead. They can use our showers and eat here," Mrs. York explained.

The weekday ministries also include helping members of the church' Spanish, Vietnamese, and Korean congregations in job interviews, apartment hunting, and other areas where the might have difficulty.

Although the ministry is evangelistic it is not so in the classic sense. Many of the people are from Catholic backgrounds.

"They were afraid they would have to become Protestant to get a hot dog," said Mrs. York.

A few families have visited Cliff Temple but do not seem to really "feel comfortable." The church family has a problem accepting them but "they seem to have trouble feeling comfortable in the 'fancy' surroundings and with the 'fancy' people. We are trying to find building to use as a store-front mission. They have a man who will serve as bivocational minister.

"Sometimes you can hear a sermon a loving touch better than you can hear one from the pulpit," she said. "Dr. Griffin may not agree but I'm as interested in that kind of sermon as the other."

Pastor Dan Griffin, of course, do agree. The kitchen and the other weekday ministries are ways of "preaching the gospel to the poor," he said. The kitchen is dependent on donations because the church had not budgeted funds for that ministry although Griffin said it would be included in the next budget. But money comes in and "there is never an excess, there's always enough. It's miraculous."

Mrs. York recently received a degree in social work from Dallas Baptist College and plans to attend Southwestern Baptist Theological Seminary, Fort Worth, Tex., in January while continuing her work at the church.

The motto on her desk reads "Give every bird its food but He doesn't throw it into the nest." Mrs. York says several people have asked her about a sign. She explains it: "God provides you with the ability to provide for yourself, you don't use these abilities God won't do it for you. Birds have to go get their own grain."

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