

Baptist and Reflector

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RA ENDORSEMENT — Humorist Jerry Clower visited the Executive Board Building in Brentwood last week to endorse the Royal Ambassador Speak Out program. State RA officers who met with him are (left to right) Eddie Holland and Bob Carnahan, both of Bluegrass Baptist Church, Hendersonville, and Keith Kirkland of Belmont Heights Baptist Church, Nashville.

Jerry Clower endorses RA Speak Out program

BRENTWOOD — Jerry Clower, nationally-known humorist, has agreed to endorse the Tennessee Baptist Convention's Royal Ambassador Speak Out program for older RAs.

Beginning at the 1984 RA Congress in Memphis next April, at which Clower will speak and present awards to Speak Out participants, the program will be called the "Jerry Clower Ambassador Service Speak Out."

"Things that happened to me as a youth have affected my whole life," said Clower, a Southern Baptist layman from Yazoo City, Miss. "I'm elated that this is taking place. I love to help young men become all that God wants them to be. If my encouragement and help will guide one boy or one young man in the right direction, then I'll give it my best."

The Speak Out program is sponsored by the Royal Ambassador organization of the Tennessee Baptist Brotherhood department. The Speak Out program includes Royal Ambassadors of all ages, but the Jerry Clower Ambassador Service Speak Out will be for 10-12th grade RAs.

The young men write their own speeches on moral and social issues consistent with the missionary education emphasis of the RA organization. They deliver the speeches during the annual Royal Ambassador Congress.

"Being identified with the Speak Out program seems appropriate," said Clower. "After all, I make my living by speaking out in public.

"I remember the first time I ever made a public speech," he continued. "It was in BYPU (Baptist Young People's Union, now called church training) in a Southern Baptist church."

Tandy Rice, Clower's agent who also is a Southern Baptist layman and who helped arrange the endorsement, said it makes great sense because "Jerry Clower loves Tennessee, he loves helping young men, and he loves the church."

RA enrollment in Tennessee now exceeds 15,000 boys in 996 churches, according to Kenny Rains, program assistant in the Brotherhood department and director of the state's RA program.

SBC Missionary Margie Duncan dies in Knoxville

KNOXVILLE (BP)— Margie Rains Duncan, Southern Baptist missionary to Kenya, died of cancer May 21 in Knoxville. The Tennessee native was 56.

Funeral services were held Monday night at First Baptist Church, Clinton, with burial May 24 in Black Oak Cemetery.

Mrs. Duncan and her husband, Marshall, had been missionaries to Kenya

Court denies appeal of Paynes' decision

The Tennessee Court of Appeals has affirmed an August 1982 ruling by the Chancery Court of Franklin County that the property of Bethel Baptist Church, Estill Springs, should revert back to the Tennessee Baptist Convention's Executive Board.

The three-judge Court of Appeals, Middle Tennessee Section, issued its unanimous opinion May 18, based on a hearing which was held April 4 in Nashville.

In August 1982, Judge Earl H. Henley of the Chancery Court of Franklin County ruled that Bethel Baptist Church (formerly Paynes Baptist Church) had violated a "breach of trust" of being a cooperating Baptist church under the reversionary clause in the property deed. The trial was held July 29-30, 1981, in Winchester.

The deed requires the church "to adhere to, maintain, and propagate the doctrines, faith, and practices of Missionary Baptist churches to cooperate with the local Baptist Association, Tennessee Baptist Convention, and Southern Baptist Convention." If the church ceases to fulfill this condition, the property will go to the group of members who do or will revert to the TBC Executive Board "to be used for church and mission purposes."

At the April 4 hearing, Gary Gober, attorney for Bethel Baptist Church, based the appeal to overturn the chancery court decision on two arguments: (1) that the plaintiffs (minority members and the TBC Executive Board) had

failed to prove that Bethel Baptist Church was not a cooperating missionary Baptist church, and (2) that reverter clauses are unenforceable because of their uncertainty, unreasonableness, and repugnancy to the nature of an autonomous Baptist church.

Clinton Swafford, attorney for the minority members, and Robert Taylor, Executive Board attorney, told the appeals court that Henley had committed "no errors of law" in the trial and that the preponderance of evidence presented during the trial supports his decision.

In their May 18 written opinion, all three judges — Lewis H. Conner Jr., Samuel L. Lewis, and Ben H. Cantrell — affirmed the judgment of Chancellor Henley.

"In our view the evidence is overwhelming that the existing congregation of what is now called Bethel Baptist Church went to great lengths so as to avoid cooperation with the structured Baptist organizations from which it was incarnated," the appellate judges wrote. "In fact, the record does not even reveal a future willingness to cooperate. Accordingly, we readily concur with the chancellor's finding of lack of cooperation."

Concerning the validity and enforceability of the reverter clause, the written opinion stated, "In our view the disputed language is neither vague nor ambiguous."

The opinion further stated, "As long as there are sufficient ascertainable standards by which a court can interpret the

(Continued on page 3)

the staff of the First Baptist Church, Fort Lauderdale, Fla., as youth director.

Kenny, still a student at University of Tennessee, Knoxville, has used his magician's wand to entertain people in Kenya and in Tennessee while sharing his Christian testimony. Both sons have expressed an interest in following their parents as missionaries to Africa.

Since 1970 Mrs. Duncan had worked with her husband in evangelism in the Limuru, Kenya, area. Earlier the couple worked with an English-language church in Mombasa and with the Baptist community center in Nairobi. In Mombasa, Mrs. Duncan also taught at the Baptist high school.

In recent months the Duncans had been on medical furlough in Knoxville, where he was pastor of Ridgedale Baptist Church before their appointment.

Mrs. Duncan was born in Anderson County and lived in several east Tennessee communities while growing up. She attended Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Disturbance occurs in Upper Volta

OUAGADOUGOU, Upper Volta — Commander Jean-Baptiste Ouedraogo, Upper Volta's head of state, has arrested Capt. Thomas Sankara, the nation's prime minister, and four other members of the ruling People's Salvation Council in a government purge, according to news reports.

John Mills, the Southern Baptist Foreign Mission Board's director of work in western Africa, reported that contact had been made with missionaries in Upper Volta. They reported that missionaries and volunteers are unaffected by the disturbance.

Mills said the airport and government buildings in Ouagadougou had been closed following the arrests, but these were now open.

Tennessee Baptists are involved along with the Foreign Mission Board in a relief ministry in Upper Volta. Currently 22 volunteers from Tennessee are working in that country.

Davis accuses Baptists of shift to elitism

By Michael Tutterow

VIRGINIA BEACH, Va. (BP) — A shift in values in American society is making it harder for Christian social ministers to do what God has called them to do, charged a Southern Baptist Theological Seminary professor.

There has been a major shift in American society from equality to "elitism," claimed Anne Davis, associate professor of social work at Southern seminary. The shift, she added, has also occurred among Southern Baptists.

"We had made progress in the last 25 years to say every living creature was made by God, every human being was a child of God and therefore a significant person," Miss Davis explained. She added such a stance had led Baptists to declare each person had inalienable rights, including the "right to life, liberty, even a good education."

Baptists have been silent

Yet Baptists for the most part have been silent while budget cuts have stripped away social services programs,

leaving senior citizens with inadequate health care, less aid for families with dependent children, and meager school lunch programs.

"We've moved back to say there is an elite group at the top, a silent middle, and an end group of no value," said Miss Davis. "We've said certain people are expendable, and these are the people you (CSM workers) are called to minister to. The less valuable that group becomes to society the more difficult it will be for you to do what God has called you to do."

With the rise in unemployment and increased budget cuts in areas of social services, Miss Davis predicted the poor "are going to grow faster" than the number of persons working with the poor. "We've virtually sliced off the second level of middle class," she said, "and they have become the poor."

Miss Davis said increases in needs of the poor demand Southern Baptist attention. With the rise in unemployment has come a 25 percent increase in child and spouse abuse. Southern Baptists are

needed to help parents deal with frustration and ensure proper child care and stimulation, she advised.

Pick up the slack

Miss Davis noted about 75 percent of mental retardation in the nation is functional, stemming from lack of stimulation, poor nutrition, and improper care. With government help, the past generation had seen reductions in functional mental retardation, but now "many of those programs no longer exist." Miss Davis said Southern Baptist CSM workers must do more in the area of child development to pick up the slack created by government cutbacks.

She also suggested CSM workers concentrate more efforts in alcohol and substance abuse rehabilitation/education, stating that "the Christian faith has a potent rehabilitative influence on the human spirit."

Miss Davis encouraged beginning job training programs. She said by locating "every Baptist person who ever would have reason to hire," CSM workers and Baptist centers could serve as brokers between people with jobs and people who need jobs. "If you can make a person qualifiable for a job today, it may be the greatest ministry you can do for them," said Miss Davis.

Teach basic skills

"We will have to go back to teaching people to make their own clothes, raise their children, and get employed because no one else is doing that now," said Miss Davis. She also suggested Baptist centers purchase computers to teach youth because "in the not so distant future, those who cannot use basic computer skills will be illiterate," Miss Davis explained. "We're living in a data revolution and the rest of the world is passing us by. We've not yet learned to use (technology) for good things like ministry."

Miss Davis encouraged CSM workers to start nutrition programs, teaching people to shop for nutritious food and

"play the coupon game" to improve their diets. "We won't get people who can think and work and enjoy any kind of living if they do not have basic nutrition," she said.

CSM workers are also going to have to pay closer attention to basic health care needs. "More and more there are not going to be hospitals for non-paying people," said Miss Davis, citing a recent closure of the last Louisville hospital that accepted indigent cases. Miss Davis advised CSM workers to enlist Baptist lay people trained in the medical field to teach and provide basic health care to people most affected by the trend.

"If our people can see this level of need I think they will respond," said Miss Davis. "And if we ask them to give what they think they are expert in doing, it will make it easier."

Fill the gaps

The time when government provided those basic social services is over, warned Miss Davis. Southern Baptists are going to have to return to ministries they performed in the 1930s: providing survival needs of food, clothing, and shelter.

Now that government has moved out, we're going to have to fill in the gaps," she advised. "Even if we had a change in the economy or politics, we could not rebuild the human services systems in the United States that have been dismantled in the last three years.

"I'm not sure we're going to be able to sell arts and crafts in an era where people are starving and have no place to sleep," added Miss Davis. Southern Baptists must follow the lead of Jesus and meet the growing needs.

"Jesus was always with the poor, the downtrodden, the broken, and the abused," said Miss Davis. Using Jesus as the model, she added, Southern Baptists must provide care for human need, all the while "bundling it in swaddling cloth so that everyone knows that the unconditional love that comes from you came first to you in salvation."

Copeland cites weaknesses in world mission efforts

WAKE FOREST, N.C. (BP) — The church has done rather well spreading the gospel of Jesus Christ, but in four specific areas — human survival, human rights, world poverty, and stewardship of the environment — the emphasis has been weak, according to E. Luther Copeland.

Copeland, a retired Southern Baptist missionary and former chancellor of Seinan Gakuin, a Baptist school in Fukuoka, Japan, said Christianity is found throughout the world, sometimes in unexpected places. He related how U.S. servicemen were often surprised during World War II when they found Christianity thriving on small Pacific islands where they had expected to find savages.

Copeland challenged his audience at Southeastern Baptist Theological Seminary's Missionary Day, to "confess the sacredness of this world in which we live."

He noted in two-thirds of the 223 nations in the world, Christianity is the religion of the majority. The Christian population has increased three times since 1900 and evangelization today is occurring at 2½ times the rate of that year.

Copeland said the geographic center of Christianity is rapidly moving south and noted phenomenal growth in Asia, Africa, and Latin America. Predictions have been made that 60 percent of the world's Christians will live in Third World countries by the year 2000. Countries like Brazil are sending their own missionaries to foreign countries and now account for 20 percent of all evangelical cross-cultural missionaries.

On the other hand, Copeland said, "We still have 1.3-billion people entirely out of reach of cross-cultural missionaries. There are 3-billion people who are not Christian."

Turning from the Christian success in numbers, Copeland expressed concern that not enough has been done to provide "the abundant life in a world of hunger and human misery." He asked, "How well have we preached the gospel to the poor?"

Calling human survival the most important issue of our time, Copeland said,

"We are under the constant threat of nuclear destruction. I confess I often see my fellow Christians more concerned with strife than with peace. Where are the peacemakers?"

Referring to material supplied by Amnesty International, Copeland said the second greatest issue today is human rights. He said millions in the world live under "new and terrible means of oppression."

He asked where the church today stood on the issue of poverty.

"Read the Bible from beginning to end and we find that God is always on the side of the poor," he said. Noting the Scriptures do not use words like "winos," "drug addicts," and "panhandlers," Copeland said, "I become anxious when I see missionaries going into foreign societies from a society which is angry with the poor."

The fourth concern is stewardship of the environment. "We are His priests in His creation. We are bound together not only with our fellow human beings but with the whole lot of the common order," Copeland explained. "We ought to remember it doesn't just exist for our sake. After all, it existed for millions of years before man arrived."



APPRECIATION — Jack Knox (left) of Germantown receives a resolution of appreciation for his eight years of service on the Brotherhood Commission from fellow commissioner Wendell Crews of Athens.

Senate panel, White House differ on prayer amendment language

WASHINGTON (BP) — Initial efforts by key members of the Senate Subcommittee on the Constitution to pass a compromise Constitutional amendment on school prayer fell through when the White House strongly insisted the panel stick with the tougher language of President Ronald Reagan's version.

After the drafting session was postponed, Subcommittee Chairman Orrin G. Hatch of Utah said the panel probably would have rejected the White House proposal in favor of an amendment allowing silent prayer and reflection and calling for "equal access" to school property by students for religious meetings.

Hatch planned to meet with White House officials before a second attempt to complete subcommittee action on the amendment May 26, but warned if the administration were merely asking for additional time to put pressure on the panel, "I don't think they'll get anywhere."

In contrast to the language Hatch expected the committee to adopt, the Reagan proposal would allow state-written, state-mandated oral prayer in public schools.

While saying he could live with the White House amendment, Sen. Strom

Thurmond of South Carolina, a member of the subcommittee and chairman of the full Judiciary Committee, questioned whether that proposal could be passed.

Even more doubtful, Hatch declared, "I think it will be difficult to pass the Justice Department (Reagan) version of it. There's a lot of concern about set prayer that varies from school district to school district that would be sectarian in nature."

Liz Lee's father dies

Arkansas pastor Winston Robert Rogers, father of TBC staffer Liz Lee, died May 17 after a lengthy illness. Mrs. Lee is director of children's work for the TBC Sunday School department.

Rogers' funeral was held May 20 at First Baptist Church, Bearden, Ark., where he was pastor. He had resigned from that post only recently, citing health problems.

In addition to Mrs. Lee, Rogers is survived by his widow, Mary Francis; two sons, Philip of Hattiesburg, Miss., and Timothy of Reston, Va.; two other daughters, Kathy of Pensacola, Fla., and Marlene Foster of Fort Smith, Ark.; and several grandchildren.



BIG CHECK FOR ANNIE — Dwayne Zimmer (left), minister of education at Woodmont Baptist Church, Nashville, and Jenny Roberts (second from left), co-director of the church's WMU, present an unusually large check in both size and amount to Tennessee Baptist Convention representatives (left to right) Martha Grove, director of accounting; Carroll Owen, director of convention ministries; and Tom Madden, executive secretary. The oversized check reflects the church's \$22,500 goal for the Annie Armstrong Offering for Home Missions. A regular size check for about \$23,200, however, will represent the actual amount given by the church.

BSU-sponsored softball tournament to raise money for world hunger

KNOXVILLE — The Baptist Student Union of the University of Tennessee is sponsoring a 16-team, double-elimination softball tournament June 24-25. All proceeds will be used for world hunger relief.

The two-day tournament will be held from 5 p.m. June 24 until 9 p.m. June 25 on the UT campus in Knoxville.

A \$65 per team entry fee will be charged with \$25 to be paid by June 3. The proceeds will be divided evenly be-

tween the Southern Baptist Home Mission Board and the Southern Baptist Foreign Mission Board for hunger relief programs.

In addition, the Baptist Student Union, organizer of the event, is planning an inspirational concert on the night of June 25, featuring Vessel, a contemporary Christian band, and Michael Card, a contemporary Christian musician who recently was named "gospel music songwriter of the year."

Tickets for the concert will be \$3.

Court denies Paynes' appeal...

(Continued from page 1)

intent of a trust, it will be enforced."

The judges did not believe such a trust infringes upon the freedom of speech and religion under both the state and federal constitutions.

"We wholeheartedly agree with the defendants' statement (Bethel Baptist Church) that they may 'choose to cooperate with other churches or associations, but (that they) cannot be compelled to do so.' However, should the defendants choose not to cooperate, and the record is clear that they have so chosen, then they may not obtain benefit from the assets of charitable trust specifically designed to benefit a 'cooperating' church."

The written opinion continued, "Simply put, defendants may be as uncooperative as they wish, but must do so from a different location in light of the express terms of the original conveyance herein."

In reviewing the 1981 trial, the Court of Appeals found no attempt to interpret religious doctrine in this case.

In its concluding statement, the judges' opinion said, "The proof in this record is that it (Bethel Baptist Church) simply has not cooperated in accordance with the terms of the trust contained in the deed. Therefore, as a matter of property law — not ecclesiastical or church doctrinal law — ownership must revert."

Bethel Baptist Church has 30 days to request permission from the Tennessee Supreme Court to appeal the decision of the Court of Appeals.

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

The Executive Board voted Dec. 12, 1980, to respond to a request for support from the group which sought to regain the property and was also a plaintiff in the 1981 lawsuit.

Last September, the minority members formed a new congregation called Paynes Baptist Church, which was acknowledged by Duck River Baptist Association as the "original" Paynes Baptist Church at the association's annual meeting in October 1982.

In December, the TBC Executive Board voted unanimously that the title to the property be conveyed to the new Paynes Baptist Church at the proper time in the appeal process upon the advice of the convention attorney.

After reviewing the judges' written opinion, TBC Executive Secretary Tom Madden commented that he was pleased that the courts had upheld the right of a cooperating Southern Baptist church to use property in the way it was intended.

"It is in my hope and prayer that now the two congregations can resolve their differences and unite in fulfilling the mission, education, and ministry purposes which are so dear to all cooperating Baptist churches," Madden said.

Deweese emphasizes value of knowing Baptist history

NASHVILLE (BP) — A knowledge of church history will help Southern Baptists understand who they are and set the direction for where they want to go, according to Charles W. Deweese.

Deweese, director of editorial services for the Southern Baptist Historical Commission, told 60 participants at church history workshops in Brentwood and Knoxville: "If we never evaluate our church and denominational history, we really don't have a good standard for dealing with today and moving into tomorrow."

The workshops were sponsored by the Tennessee Baptist Historical Society.

The church historian commented the "study of religious history has a Biblical basis. Large portions of the Bible are historical accounts. Further, the teachings of Jesus reveal His exceptional knowledge of the history of Israel."

The study of church and denominational history will help Southern Baptists sort through challenges and controversies, Deweese added. He identified several factors which he said compel Southern Baptists to know their heritage.

"The acceptance into Southern Baptist churches of large numbers of members who know little or nothing about our denominational and local church heri-

tage is a major source of concern," he said. "The failure of many churches to educate members properly in the richness of basic Baptist history and convictions works against responsible churchmanship and denominational loyalty and makes it difficult for members to bear an intelligent witness for the Baptist faith."

Deweese also said the rise of "quasi-Southern Baptist educational institutions and publications" in the past years "creates a significant challenge for Southern Baptists who are not firm in the faith of their fathers. Commitment to such enterprises frequently occurs at the expense of denominational support."

He pointed to the rise of the "electronic church, with its call for an easy, non-demanding discipleship" as a threat to Baptists who are not solidly committed to the bold convictions of their heritage.

As a final factor, he referred to current controversies within the 13.9-million-member denomination. "Knowledge of Southern Baptist heritage will aid our assessment of controversies and help keep us from being pulled into extremist positions that violate the fundamental principles of the Baptist reason for being," he said.

Nashvillian donates manuscripts from Landmark era controversy

NASHVILLE (BP) — Two handwritten manuscript volumes containing materials relating to a controversy between two early editors of *The Baptist* (now the *Baptist and Reflector*) have been donated to the Southern Baptist Historical Commission.

The volumes, containing copied letters, committee reports, and other documents relating to the controversy, originally belonged to Robert Boyte Crawford Howell, twice pastor of Nashville's First Baptist Church and the founder and first editor of *The Baptist*.

The volumes were donated to the commission's library and archives by Howell's great granddaughter, Bette B. DeMoss of Nashville.

The controversy arose during the mid-1800s when James Robinson Graves, a member of First Baptist Church and the second editor of *The Baptist*, sought to change the structure of the Southern Baptist Convention.

During the five-year struggle (1857-1862) which threatened to split the Southern Baptist Convention, Graves led the Landmark movement. Landmarkists believed Baptist churches were the only true churches. In his effort to reorganize the convention, Graves also sought to reorganize and control Southern Baptist publishing and foreign missions. He felt missionaries should be appointed by individual churches instead of denominational agencies.

Howell served as the second president of the Southern Baptist Convention amid Graves' reorganization attempts.

The Howell volumes, said Lynn May Jr., executive director of the Historical Commission, are examples of significant Baptist materials that are often overlooked, forgotten, or stashed away in remote places. Mrs. DeMoss said when her sister, Andrena G. Woodward, and

cousin, J. Scott Grigsby, divided a deceased relative's estate, they decided to donate the volumes to the Southern Baptist Convention Archives.

"Baptists in every state need to know that they may have significant resources on Baptist life hidden away in their trunks and attics," May said.

Other Howell manuscripts are available on microfilm at the Dargan-Carver Library, jointly operated by the commission and the Sunday School Board. In 1981, the Southern Baptist Convention designated the Historical Commission as the convention's official archives agency.

FMB names Fowler interim director

RICHMOND, Va. — Franklin T. Fowler has been named interim director of the Southern Baptist Foreign Mission Board's medical services department.

Fowler, senior medical consultant for the board, will coordinate medical services while a replacement is sought for Merrill D. Moore Jr., who resigned for family reasons shortly after coming to the new post. The board created the department to coordinate missionary health care, medical mission conferences, and the enlistment of medical missionaries and volunteers.

As senior medical consultant, Fowler is responsible for medical evaluation of missionary candidates, for health care of the board's missionaries and their children, and for advising the board of medical missions strategy overseas.

A former missionary physician in Paraguay and Mexico, he has been a medical consultant for the Foreign Mission Board since 1961.

EDITORIAL

A church's right to determine its future cooperation

In a landmark decision, the Tennessee Court of Appeals, Middle Tennessee Section, unanimously affirmed an earlier decision by the Franklin County Chancery Court which had ruled that a church's property rights can be protected by a trust which makes specific requirements in the property deed.

The focus of the legal action involved the property which was deeded by the TBC Executive Board to the original Paynes Baptist Church in 1963. In that deed was a reverter clause which required that church "to adhere to, maintain, and propagate the doctrines, faith, and practices of Missionary Baptist churches to cooperate with the local Baptist Association, Tennessee Baptist Convention, and Southern Baptist Convention."

The deed further stated that if the congregation ceases to fulfill this condition, the property will go to the group of members who do — or will revert back to the Executive Board "to be used for church and mission purposes."

For many years the congregation meeting on that property did cooperate with Duck River Baptist Association, Tennessee Baptist Convention, and Southern Baptist Convention. This cooperative spirit and activity declined in the mid-1970s — and the courts ruled that there had been no cooperation since 1978.

Some of the members, who are faithful Southern Baptists, chose not to participate in an "uncooperative" church and stopped attending. Others continued to attend and to seek to guide the church back into cooperation — and some of these were voted out of the membership.

Meanwhile, the name of the congregation was changed from "Paynes Baptist Church" to "Bethel Baptist Church."

In November 1980, the TBC Executive Board received a letter, signed by 51 members and former members of the church, asking the board's support in a lawsuit to secure access and rights to the property for a cooperating church.

The question became, "Should the Executive Board offer or decline its support of a faithful minority of a church who desires to fulfill the requirement of the deed to maintain a cooperating Baptist church?" On Dec. 12,

1980, the board voted to respond to this request for support and became a plaintiff in the lawsuit.

The trial was held in July 1981 in Chancery Court of Franklin County. In August 1982, Chancellor Earl Henley ruled that the title of the property should revert back to the Executive Board. That ruling has now been affirmed by the Court of Appeals.

In September 1982, a congregation began to meet, called "Paynes Baptist Church" and since that time has been meeting in the office of Duck River Baptist Association. The next month, that association voted to recognize this group as the congregation to which it had extended fellowship in 1963.

Attendance at this "reborn" Paynes Baptist Church has grown to about 70 each Sunday, and the congregation is in the process of calling a fulltime pastor.

During this time, Bethel Baptist Church has continued to meet on the property — although it is questionable that the property ever belonged to that church. Realistically, the church forfeited its right of access when it ceased to fulfill the conditions of the property deed.

The founding of the original Paynes Baptist Church in 1963 came from the cooperative efforts of three Southern Baptist entities — a local sponsoring church (First Baptist Church of Estill Springs), Duck River Baptist Association, and the Executive Board of the Tennessee Baptist Convention.

In a real sense that church owes its very existence to the cooperative efforts of these Baptist groups. It is possible that there would not be a Baptist church in the Paynes community without the support and financial resources of these three Baptist organizations.

In addition, ALL of the present church buildings were built and paid for before the church ceased all cooperation in 1978.

Church disputes and lawsuits are never pleasant nor desirable. Yet, because a faithful minority was willing to stand up for their convictions, there is now a cooperating Baptist church in the Paynes community.

GUEST EDITORIAL

May President Draper's tribe increase

By C. R. Daley, editor
"Western Recorder," Middletown, Ky.

Robert Hasting's account of a recent interview with Southern Baptist Convention President Jimmy Draper (Baptist and Reflector, May 18) should be read carefully by every Southern Baptist concerned for the present tension and interested in the future welfare of the denomination.

If Draper is right in stating the objectives of the ultra conservative wing of Southern Baptists which has been in control of the last four annual meetings, we

will not only come through the crisis but will come through stronger.

President Draper says the objectives of this group with which he sincerely identifies himself is not "to dismantle, destroy, or take over anything.... We think we conservatives want to stifle academic freedom and liberty. All we want is to be heard and not be ridiculed."

No true Baptist could object to such objectives. They reflect the best Baptist insights and are a part of our noble heritage.

President Draper's views at this point are reassuring. Even more admirable and exemplary is Draper's spirit which makes room for other views to be expressed and respects those with whom he disagrees.

The question, however, is whether his fellow "conservatives" agree with him and even more importantly whether they share his spirit. If they do, they have never said it nor have they shown it so far. Draper describes my own feelings up to now almost perfectly when he says, "I think a lot of so-called moderates are really conservatives, but they're shy of us out of mistaken fear that we're out to destroy."

I confess I have been fearful. The strong warnings on this page of the danger of the "conservative" movement have been motivated not by my dislike for any fellow Southern Baptist nor by lack of respect for those whose views differ from mine. I have feared destruction resulting from false accusations against godly seminary teachers and curriculum writers, the announced intention to gain enough control of convention institutions and agencies to dismiss those considered liberal, the limiting of academic freedom, and the imposition of one interpretation of Scriptures upon all Baptists.

I have been wrong many times and always regretted it, but I would be happy to be wrong if these fears are unfounded.

If Paul Pressler, Paige Patterson, Adrian Rogers, and Bailey Smith will agree with President Draper's

assessments of their objectives and demonstrate his spirit, this era of Southern Baptist tribulation would be over and the Southern Baptist millennium of mutual trust and common commitment would be recovered.

Whatever the outcome, Jimmy Draper has proven his sincerity, his integrity, his love for Southern Baptists, and his deep desire to be a unifying influence. His presidential appointments have been as balanced as he promised they would be and more representative than many thought they would be.

Besides this, his own example of fairness and his appeal to the Committee on Boards (for which he had no responsibility) probably were a strong factor in the early release of the Committee on Board's report and the kind of nominees named in the report. If nominees from Kentucky are typical, the last potential barrier to a harmonious convention in Pittsburgh has been removed.

It would be premature to regard President Draper as the Moses who will lead Southern Baptists out of their wilderness wanderings. He is demonstrating the qualities to be such a leader, however, and God forbid that we pass up the best opportunity we might have in years.

Millions of Southern Baptists in thousands of churches lifted prayers May 15 for the 1983 meeting in June. Messengers in Pittsburgh should be ready to help answer these prayers by rejecting quickly and decisively would-be disturbers of this prayed-for peace.

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Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



The current issue of the Review and Expositor, the theological journal of Southern Baptist Theological Seminary, emphasizes the religious development of children.

As I scanned through it, planning to go back later and read it more thoroughly, I found myself thanking God for the church of my childhood. I do not know whether the church was aware of it, but they did implant in my young life some abiding values.

They taught me to trust. I trusted God's Word. I trusted my preacher. If he said it or approved it, I believed it to be true. I trusted the leaders of the church. Through this experience of trust, it was not considered unusual that I trusted Jesus as my Saviour at an early age.

The church of my childhood taught me self worth. My pastor customarily stood at the door of the church where most of us entered and invariably called each of the eight Madden children by name. The church provided for us. It was early in life that I learned that God had a plan for every life.

The church also gave me a sense of belonging. While I was not a member of the church, it was still "my church," "my preacher," "my Sunday School," and yes, "my B.Y.P.U."

My church provided me with a sense of widened relationships. I especially sensed this through our missionaries. For example, the Poole family were missionaries to China. While on furlough, they spoke at our church and I remember Mr. Poole speaking about Mrs. Poole and all the little "puddles." I came early to believe that I had a relationship beyond my immediate surroundings.

I surely have not lived up to what I was taught. However, I am persuaded that our Tennessee Baptist churches, whether they are aware of it or not, are still planting great values in the lives of children. They are keenly aware that "there is a lad here."

BSSB names Nelms preschool editor

NASHVILLE — David R. Nelms, director of preschool work for the Tennessee Baptist Convention, has been named an editor in the preschool section of the Sunday School department of the Baptist Sunday School Board, effective June 15.

In his new post, Nelms will edit Bible Story Time at Church, the Convention Uniform curriculum for preschoolers, and Look and Listen, a publication for four- and five-year-olds.

Nelms has been with the Tennessee Baptist Convention's Sunday School department since Jan. 1.

Before that he was minister of childhood education at Third Baptist Church, St. Louis, Mo., for more than three years.

A native of Alabama, Nelms is a graduate of the University of Alabama, Birmingham, and Southern Baptist Theological Seminary, Louisville, Ky.

Belmont appoints Curtis as chaplain

NASHVILLE — Oliver Benton Curtis Jr., professor of religion and philosophy at Belmont College, has been named to the newly-created position of chaplain to the college and professor of religion at the Baptist college effective June 1.

In the new position, Curtis will oversee Belmont's chapel programs and provide pastoral care for Belmont's faculty, staff, and students. He will work directly with Fred Kendall II, Belmont's vice-president for religious affairs.

"Meeting the spiritual needs of students must be a top priority for any Christian college," said William E. Troutt, Belmont's president. "We are delighted to have someone of Dr. Curtis' talents, experience, and commitment providing leadership in this important area."

Curtis is a graduate of Mississippi College, Clinton, Baylor University, Waco, Tex., and New Orleans (La.) Baptist Theological Seminary.

A Belmont professor since 1974, Curtis served as senior clinical chaplain for the Children's Building and Adolescent Unit at Central State Hospital, Milledgeville, Ga., from 1971 to 1974, while concurrently serving as adjunct professor of religion at Georgia College.

Curtis was pastor of Little River Baptist Church, Cameron, Tex., from 1967-69. He also served as assistant director of religious activities at Baylor University.



Curtis

Belmont graduates hear Nissan chief

NASHVILLE — Marvin T. Runyon, chief executive officer of Nissan's operation in Smyrna and featured speaker at Belmont's May 14 commencement, prepared the graduates for "choice" and "change."

Recalling the technological advances of this century, Runyon told the 191 graduates and their families gathered in the college's new amphitheatre, that "it is barely dawn in terms of the miracles we will see accomplished through the very technologies and skills represented here today."

He emphasized that choice and change would forever be linked together to form the fabrics of their lives. Declaring that the quality of choices will determine how far they go in the future, he warned against overlooking the effects of change on those choices.

Runyon predicted that in 20 years, Belmont's graduates may speak a technical and professional language as alien as ancient Sanskrit.

Hall, Craig to speak to HCBA graduates

SEYMOUR — William F. Hall of Seymour and Robert E. Craig of Jackson will address Harrison Chilhowee Baptist Academy's 103rd graduating class next week.

Hall, faculty member of the academy from 1926 until his retirement in 1971, will speak at the baccalaureate service June 2 at 8 p.m.

Craig, president of Union University, Jackson, will address the commencement exercises June 3 at 10 a.m.

Letters to the Editor

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

Disparities on Moody

Dear editor:

Your article in the April 20 issue concerning Dale Moody's forced retirement from Southern Baptist Theological Seminary is very interesting. There are disparities between what has been reported to be said by the president of the seminary, Roy Honeycutt, in that article and what has been reported elsewhere as to whether or not Moody actually had a five-year contract which is being terminated prematurely and unilaterally by the seminary but over doctrinal issues.

The saddest thing to me is that Moody has made numerous offers to discuss these things on the basis of Scripture and the Baptist Faith and Message, and yet Southern Baptists as a whole would choose their doctrine above Scripture and above their own Baptist Faith and Message statement.

It is my opinion that the sick people do not include Dale Moody but rather those who wish to skewer him on the rapier of the most dangerous doctrine that has ever been promulgated within Christianity — "Once saved, always saved."

Donald C. Thompson
828 West 4th North Street
Morristown, TN 37814

The seminary's policy is to employ professors after their 65th birthday on a year-by-year basis. Consequently, Dale Moody was never given a five-year contract. This is confirmed by the fact that the trustees voted extensions for Moody in 1980, 1981, and 1982. SBTS President Roy Honeycutt told me that the seminary has not offered a five-year contract to any professor over 65 years of age. (editor)

Pray for SBC

Dear editor:

I urge all Southern Baptists to pray for our Southern Baptist Convention meeting in Pittsburgh next month. Please

pray that God's will is done and that a wholesome Christian attitude is displayed in all the business conducted.

I am convinced that the main question facing Southern Baptists and other evangelicals is: "Does the Bible contain error; and if it does, to what extent does it contain error?"

Different groups within the convention have answered the question in different ways:

(1) Liberals and neo-Orthodox adherents contend that the Bible contains errors in history, science, philosophy, and even doctrine and theology.

(2) Moderates believe the Bible is inerrant only in matters of salvation. Therefore the Bible can be mistaken in historical, scientific, and philosophical matters.

(3) Conservatives accept by faith that the Bible in its original manuscripts was free from any kind of error. The whole Bible is without error, and all the parts of the Bible are without error. No knowledgeable conservative believes in "mechanical dictation," but it is affirmed that God inspired the words of the Bible — not just the thoughts. Conservatives accept the entire Bible as we have it today, whether in the original languages or in a translation. Those things difficult to understand are accepted by faith, since God is far wiser than we are.

May Southern Baptists in Pittsburgh unite together to express our confidence in the inerrancy of the Bible, our commitment to Bold Mission Thrust (missions and evangelism), and our submission to God in all areas of our denominational and personal lives. May we always be a "people of the Book."

Ron Jones
1829 Sherwood Dr.
Morristown, TN 37814

Missions conference promoters plan to reach all associations

MEMPHIS (BP) — The challenge of bringing World Missions Conferences to every association in the Southern Baptist Convention within a five-year period has been adopted by World Missions Conferences state directors.

Meeting in biannual session at the Baptist Brotherhood Commission, the directors embraced the venture as an effective means of educating churches about the world missions program of the denomination. The emphasis has been targeted for 1985 through 1990.

By-products of the conferences are personal encounters with missionaries, expanded local missions involvement, and increased mission study groups through Brotherhood and Woman's Missionary Union in the local church, explained Jimmie Gresham, director of World Missions Conferences at the Brotherhood Commission.

The Home Mission Board, Foreign Mission Board, and the Brotherhood Commission are co-sponsors of the missions conferences.

Every available Baptist Student Union will be encouraged to take an active role

in helping plan and promote conferences on the associational level. Gresham added.

The state directors also commissioned a writer to produce a mission study book for youth and adults. The convocation will launch the five-year emphasis when it is introduced in January 1985 and will cover missions work on local, association, state, home, and foreign levels.

Son of Wendell Price injured in accident

Roger Price, 28-year-old son of TBC Sunday School Director Wendell Price, was injured in an automobile accident May 22. The accident occurred while he was driving to services at Two Rivers Baptist Church in Nashville in a rainstorm.

Roger suffered a bruised kidney and left lung and chipped skull bones near an eye.

At press time on Monday, Roger was in intensive care at Vanderbilt Hospital, awaiting surgery to remove bone chips.

Related meetings surround SBC

Women in ministry

NASHVILLE (BP)— A special task force on women in church-related vocations has announced a pre-Southern Baptist Convention meeting June 11-12 at the Pittsburgh Hilton.

Anne Davis, assistant professor of social work at Southern Baptist Theological Seminary and moderator of the ad hoc task force which planned the meeting, said women from a wide spectrum of church-related vocations are expected to attend, including church staff, college and seminary professors, and denominational workers and leaders.

"Anyone is invited who is supportive of women in ministry roles and who wants to affirm the call of women in church-related vocations," Miss Davis said. "The purpose of the meeting is for women to get to know each other, to discover what we are about and to decide what shape our organization might take in the future."

According to Miss Davis the meeting is an outgrowth of pre-Southern Baptist Convention dinner meetings in Houston and New Orleans. "A two-day meeting is a new venture for this group," she said. "We are in a direction-finding stage and do not know where we will go with any kind of formal organization."

The meeting begins at 4 p.m., June 11, with a presentation on issues related to ministry of Southern Baptist lay women. Christine Gregory, president of the Virginia Baptist Convention, will discuss "The Ministry of Southern Baptist Lay Women" and Debra Woodberry, associate minister of Ridge Road Baptist Church in Raleigh, N.C., will speak on "Women in Ministry: Identifying Issues."

During a 5:30 dinner Sarah Frances Anders, professor of sociology at Louisiana College, will be facilitator. Then at 7:30 p.m. Reba Cobb, minister to younger youth at Crescent Hill Baptist Church in Louisville, Ky., will lead in "Sharing Our Stories."

Sunday at 8:15 a.m., Anne Neil, emerita foreign missionary and visiting professor of missions at Southeastern Baptist Theological Seminary in Wake Forest, N.C., will look at "The Servant Model" and at 9 a.m., Nancy Sehested, associate minister of Oakhurst Baptist Church in Decatur, Ga., will lead the group worship service.

SBC evangelists

PITTSBURGH, Pa. (BP)— A steady diet of preaching and special music dominate the planned program of the Conference of Southern Baptist Evangelists in Pittsburgh June 13-15.

There is a fellowship time planned for 10 p.m. June 13-15 following the evening sessions of the Southern Baptist Convention and a breakfast business meeting June 14.

But the focus will be on June 15 at 12:30 p.m. After a 45-minute concert featuring various SBC music evangelists, the conference will hear messages from Michael Gott, evangelist from Jacksonville, Fla.; Charles Stanley, pastor of First Baptist Church in Atlanta; and Arthur Blessitt, evangelist from Hollywood, Calif.

Between the preaching will be special music by R. O. and Angie Stone from Rome, Ga.; Jerry Swinner from Iuka, Miss.; Lee Castro, Nashville; and Alan

Celoria of Jackson, Miss.

Following a break for the annual banquet at 5:30 p.m., Rick Scarborough, conference president from Houston, will preach and Lonnie Parsons, music evangelist from San Antonio, will present special music.

All sessions will be at the William Penn Hotel in Pittsburgh.

Directors of missions

PITTSBURGH, Pa. (BP)— An introspective look at their jobs and an examination of two key outside relationships will highlight the annual meeting of the Southern Baptist Conference of Directors of Missions, June 12-13.

The group will meet at First Presbyterian Church in Pittsburgh, Pa., just prior to the annual meeting of the Southern Baptist Convention.

Sunday afternoon will include presentations on "What In the World is an Association?," "The Association in the '80s and '90s," "What Does a Director of Missions Do?," "What Does a Director's Wife Do?," and "What are the Spiritual Rewards of Being a Director of Missions?"

Sunday evening, Carolyn Weatherford, executive director of the SBC Woman's Missionary Union, will speak on "The Important Place of WMU in Associational Missions." Monday morning, Keith Parks, president of the SBC Foreign Mission Board, will talk on "The Role of an Association in the USA in Foreign Missions."

Religious educators

PITTSBURGH, Pa. (BP)— The Southern Baptist Religious Education Association will hold its 28th annual session June 12-13 just prior to the annual meeting of the Southern Baptist Convention in Pittsburgh.

The theme for the meeting, which will be held in the Marriott Hotel, Greentree, is "A Disciplined Ministry."

Sunday afternoon will focus on "Strengthening Families" and "A Disciplined Response to God's Call." Robert and Mary F. Bailey, pastor and wife from Southside Baptist Church in Birmingham, Ala., and Paul Thompson, director of church development division, Missouri Baptist Convention, will be the main speakers.

Monday morning sessions will feature presentations by Richard Foster, associate professor and writer in residence at Friends University in Wichita, Kan.; Lucien Colman, professor of religious education at Southern Baptist Theological Seminary in Louisville, Ky.; Harry Piland, minister of education at First

N.C. Children's Homes names new president

THOMASVILLE, N.C. (BP)— Michael C. Blackwell has become the eighth president of Baptist Children's Homes of North Carolina, effective July 1. He will replace W. R. Wagoner who is retiring after 25 years.

Blackwell has been pastor of Monument Heights Baptist Church in Richmond, Va., since 1980 and is a past trustee of the North Carolina Baptist Homes. He is a graduate of the University of North Carolina at Chapel Hill and Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Baptist Church, Houston; and Grady Cothen, president of the Baptist Sunday School Board.

At the annual SBREA luncheon Monday, "Celebration of Discipline," the Distinguished Leadership Awards will be presented and humorist Jerry Clower will entertain.

Monday afternoon participants will get to select from 10 enrichment conferences. The closing session Monday night, "Disciplined For A World Witness" will include a report on Bold Mission Thrust by Wilmer C. Fields, assistant to the executive secretary-treasurer of the SBC Executive Committee, and a joint presentation by Keith Parks, president of the Southern Baptist Foreign Mission Board, and William Tanner, president of the Southern Baptist Home Mission Board.

At three of the sessions, Albert McClellan, author, seminary professor and longtime program planner for the SBC Executive Committee until his retirement in 1980, will speak.

Campus ministers

PITTSBURGH, Pa. (BP)— A list of topics as far ranging as the interests of the college students they work with will be presented to the Association of Southern Baptist Campus Ministers at its annual meeting June 12-13 at the University of Pittsburgh.

Sunday afternoon, Sarah Frances Anders, a professor at Louisiana College, will discuss building a "ministry model for the women on our campus" and Sunday night, Jimmy R. Allen, president of the SBC Radio-Television Commission will speak on "The Mission Thrust on Campus."

Monday morning, Charles Johnson, head of the National Student Ministries section of the Baptist Sunday School Board, will discuss the "Strategy of National Student Ministries" and Monday afternoon the staff of SEEDS, a world hunger ministry of Oakhurst Baptist Church in Atlanta, Ga., will present a world hunger emphasis.

Mission day camp set for '83 SBC

PITTSBURGH, Pa. (BP)— The Brotherhood Commission will sponsor a mission day camp for children in grades one through six during all daytime sessions of the Southern Baptist Convention annual meeting in Pittsburgh.

Boys and girls who have completed the first grade may participate in the camp. Activities include mission emphases by home and foreign missionaries, games, sports, crafts, and nature study.

Cost of the camp is \$7 per day per child or \$20 for three days. For three children in the same family, the three-day cost is \$55. Prices include lunch Tuesday and Thursday and refreshments every day.

Karl Bozeman, Crusader Royal Ambassador services director, will coordinate the camp. He said a group of specially-trained counselors from Royal Ambassador camps in Texas will serve as day camp staff. The day camp will be held at Camp Guyasuta, about 10 miles from the convention center. Transportation will be provided.

Messengers wishing to enroll their children in the day camp should visit the missions day camp booth in the lobby of the convention center.

William Pinson Jr., executive secretary-treasurer of the Baptist General Convention of Texas, will be the featured speaker at the association's banquet Monday evening.

All sessions will be in Victoria Hall of the University of Pittsburgh except the banquet which will be in Stephen Foster Memorial Hall on the campus.

Musicians

PITTSBURGH, Pa. (BP)— Views of "The Minister of Music as Educator," "Challenges of a Bivocational Music Director," and "Music Drama In The Church" will provide counterpoint to plenty of music at the annual meeting of the Southern Baptist Church Music Conference.

The group will hold its 27th meeting at the First Baptist Church of Pittsburgh June 11-13, prior to the annual meeting of the Southern Baptist Convention in Pittsburgh. Pre-conference sessions and an SBC Handbell Festival will be held June 10-12 at the Pittsburgh Convention/Exposition Center.

Mabel Warkentin Sample, professor of music at Westminster College in New Wilmington, Pa., will speak twice on the minister of music as educator. Rick Coleman, minister of music at Redland Baptist Church in Rockville, Md., will discuss challenges of a bivocational music director. Carl Gerbrandt, a professor at Southern Baptist Theological Seminary in Louisville, Ky., will talk on music drama in the church.

Other major program features include presentation of the musical drama "A Gift of Song" and a sacred music drama workshop conducted by Gerbrandt. Concerts will be presented by the handbell choir of First Baptist Church in Gaffney, S.C.; the choir of First Baptist Church of Pittsburgh; the sanctuary choir of Park Cities Baptist Church in Dallas; the combined youth choirs of Peters Creek Baptist Church in Library, Pa. and Monroeville Baptist Church in Monroeville, Pa.; the Singing Men of North Carolina; organist Robert Sutter; and John and Mary Giger of Dallas.

An instrumental ensemble from Monroeville Baptist Church and Peter's Creek Baptist Church will present a commissioned work to the group; Elaine Brown, director of Singing Cities in Philadelphia, will give two presentations on choral techniques; Mayrene Bobbitt, music director at Florida State University, will present a hymnic monologue; and Quinn Pugh, director of metropolitan missions in New York City will lead the worship times.

Ministers' wives

PITTSBURGH, Pa. (BP)— The 28th annual luncheon of the Conference of Ministers' Wives will be held June 14 in Pittsburgh in conjunction with the Southern Baptist Convention.

The theme will be "The Work of Our Hands." Items of handwork will be displayed on various tables and each woman will receive a representation of local artwork. The keynote speaker will be Robbie Ellis, a former missionary to Brazil, and music will be presented by R. L. and Beth Sigrest from Yazoo City, Miss.

The 12:30 p.m. meeting will be held at the William Penn Hotel.

How doctrines affected early Baptists

Editor's note: This is the third of a series of four articles on Tennessee Baptist history, written by W. Fred Kendall, executive secretary of the Tennessee Baptist Convention from 1956 until he retired in 1972. These articles are designed to assist Tennessee Baptists in celebrating their 150th anniversary. A special day of celebration, set for June 25, will include a tour of Baptist historical sites in the Nashville area and a program at Judson Baptist Church, Nashville.

By W. Fred Kendall

We are accustomed to words and terms like "Cooperative Program" which indicate teamwork and a united effort. But it has taken time and a lot of historical experience to produce the fine spirit of united effort which has made Tennessee Baptists the largest evangelical denomination in the state today.

Early Baptist history reveals many struggles and differences of opinion about theological doctrines.

Perhaps one of the most serious periods among Baptists in Tennessee and several other states was the time of the great mission controversy. Some have dated it from about 1817 to 1837 but definite dates are hard to establish.

Missions had been brought to the front by Adoniram Judson and Luther Rice. Earlier William Carey had brought the modern missionary movement to English Baptists. Judson and Rice had become Baptists and forced Baptists in America to face the problem of supporting them. The study of the great commission and the real mission of the churches became widespread.

Luther Rice visited Tennessee twice as he traveled to raise money to support the work in Burma and Judson and Rice. He visited the Tennessee Baptist Association in 1815. He was well received and left a great influence on many churches.

Two years later Rice and Robert Hurt from Virginia visited Concord Baptist

Association in middle Tennessee. He brought some mission material and preached to the association. Efforts were made to start mission societies in several associations. They had letters and reports from Rice and sent reports to him.

Almost immediately a bitter anti-missionary movement began. Reports show that few churches or associations avoided great controversies and several were divided. A. H. Newman in his history of Baptists credits three men with the strength of the anti-mission movement. They were Daniel Parker, John Taylor, and Alexander Campbell.

Daniel Parker came from Georgia to middle Tennessee and became a pastor. He developed a strange theology which was known as the "Two-Seed in the Spirit Predestinarian Theology." He taught that every person was born possessing either the Spirit of God or the spirit of Satan. The "seed" predestined how they would live and many were predestined to be lost, according to Parker. He was opposed to evangelism and missions.

Fortunately he moved on to Illinois and finally to Texas but for many years there were those who were known as Two-Seed Baptists.

Alexander Campbell visited Tennessee several times. He had once been a Baptist and had great influence on many Baptists. Many followed his resistance to mission programs.

Many preachers had little training and were sorely lacking in education. Many had accepted an extreme view of Calvin's teaching on election and predestination. They were known as Hyper-Calvinists. John Taylor held this theological position.

In the records and news articles of this period two words developed which expressed the theological positions. The anti-mission groups called missionary Baptists Effort Baptists. They called themselves the Anti-effort Baptists. They believed God did not need the help of men.

The Anti-effort Baptists did not believe in revivals, Sunday Schools, or Bible societies. They rejected all mission and evangelistic efforts. They taught that men were making an effort to help God and God alone saved men without any human help or as they termed it "effort."

This division greatly affected the work of churches and associations. From this extreme theological position came the Primitive Baptists. Churches and associations were divided. As some associations split, the newly-formed association would call itself by the same name as the first, simply adding the Roman numeral "II" to it.

Baptists who were anti-missionary lost their concern for the lost. They became disorganized. They opposed education for the ministry. Many opposed paying their pastors a salary. They opposed organization. They had no real programs and developed no methods for carrying on their work.

Three great pastors led the way in bringing Tennessee Baptists through this critical period, establishing them as genuine missionary and evangelistic Baptists.

James Whitsett, who was pastor of Mill Creek Baptist Church near Nashville, was a great and influential force. He was very evangelistic and missionary. Mill Creek led to the organization of the First Baptist Church in Nashville in 1820. History records that he

baptized more than 300 people in one year at Mill Creek. He had a strong impact on middle Tennessee even in his later years as an old minister.

R. B. C. Howell became pastor of First Baptist Church, Nashville. He immediately started a Baptist paper which had a tremendous influence in Baptist churches and in Baptist homes. He wrote many able editorials which included great teaching which people studied in their homes and in their churches. He had a great influence on the younger ministers and in the organized work of the associations.

Reuben Ross, the third man who had a tremendous influence, says in his life's story that he worked through the whole Bible as he farmed. He read the writings of Carey and Andrew Fuller and became convinced that the gospel must be preached and even the elect must hear and be called out by an invitation to respond to God. He was a dynamic evangelistic preacher and believed in preaching and giving an invitation for

people to accept Christ publicly. History records that he baptized more than 300 people one year in the West Fork River at Clarksville.

These men were all dynamic preachers and leaders whom people respected and loved. They had a great influence on younger preachers and emphasized missionary and evangelistic theology which has helped to make Tennessee Baptists what they are today.

Doctrines did have a great impact on Baptist history. God raised up men to lead His people in the right direction and away from damaging false teaching and heresy.

True Bible teaching and true theology led churches to be truly on a mission for Christ. It shows how God worked through great leaders to accomplish His purpose and to give fruit to the labors of those who learned to work together for His glory.

They learned that an effort is necessary as God works through His people to accomplish His will.



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GGBTS promotes two professors

MILL VALLEY, Calif. (BP)—F. Daniel Boling and Jerry M. Stubblefield have been advanced to full professorships at Golden Gate Baptist Theological Seminary.

Stubblefield, professor of religious education and director of the seminary's continuing education program, joined the faculty in 1977. He is a graduate of Belmont College and George Peabody College for Teachers, both in Nashville, and Southern Baptist Theological Seminary in Louisville, Ky.

Boling, professor of religious education, was appointed to the Golden Gate faculty in 1973. He is a graduate of Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

The trustees also approved sabbatical leaves for three faculty members for 1984-85: William L. Hendricks, professor of theology and philosophy of religion, will study multi-ethnic theology in Southeast Asia; Samuel Y. C. Tang, associate professor of Old Testament interpretation, will study Semitic languages in New York and Connecticut; and Stubblefield will serve as a special consultant to several Southern Baptist associations in Nevada.

Music workshop draws variety of instruments

DAVAO CITY, Philippines — More than 150 Baptist musicians brought guitars, wind instruments, Philippine native stringed instruments, and a hand-made violin to the first Philippine Baptist music workshop.



SOMEBODY CARES is a giftbook of inspirational messages by Dr. Earl Davis centered around the theme that somebody cares for us; God cares. Contains sixteen Bible-based lessons for coping with the frustrations of everyday life. An attractive and meaningful remembrance to give encouragement to hospital patients, shut-ins and others facing crises in daily life. Gift-boxed. \$6.95

Earl C. Davis is pastor of First Baptist Church, Memphis, Tennessee. He is the author of *Forever Amen*. (Broadman)

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LEADERSHIP . . .

Short Creek Baptist Church, Christiansburg, recently called John Bumpas as interim pastor.

Ronnie Lemons accepted a call from Shelbyville Mills Baptist Church, Shelbyville, to come as minister of youth. Charles Brown is the church's pastor.

Mars Hill Baptist Church, Knoxville, called Steve Cassada as minister of music and youth. Cassada comes to the church from Providence Baptist Church, Frankfort, Ky., and has previously served Riceville Baptist Church, Riceville; Emmanuel Baptist Church, Cookeville; Cherokee Baptist Church, Jonesboro; and Munfordville Baptist Church, Munfordville, Ky. A native of Etowah, he is a graduate of Cleveland

State Community College, Cleveland; Tennessee Technological University, Cookeville; and Southern Baptist Theological Seminary, Louisville, Ky. Bob Peek is pastor at Mars Hill.

Jerry Parsons recently resigned as pastor of Ruswood Shores Baptist Mission, Springville. Ruswood Shores is sponsored by Temple Baptist Church, Paris, where Herbert McFadden is the pastor.

CHURCHES . . .

East Hickman Baptist Church, Bon Aqua, recently moved into their new building. Jack Taylor is pastor of the church.

Centerview Baptist Church, Newport, is having a new wing constructed onto its building. The new addition will house classrooms and a full basement. The pastor of the church is Forrest Shropshire.

Members of Liberty Baptist Church, Nashville, recently began holding services in their new building at 325 Elberta St. Bill Taylor is the church's pastor.

REVIVALS . . .

Beech Grove Baptist Church, Dyersburg, held revival services April 1-3 with Dalton Tetteleton as the evangelist. Joe Clendenin, pastor of the church, reported several rededications as a result of the services.

George McMinn was the evangelist for revival services at Luray Baptist Church, Luray, April 10-15. Pastor Weldon DePriest reported three professions of faith as a result of the services.

An April 4-9 revival at Bogota Baptist Church, Bogota, resulted in several rededications. Jerry Ashley, pastor of Fowlkes Baptist Church in Fowlkes, was

the evangelist; Gene Stafford is the pastor of Bogota.

Caney Creek Baptist Church, Cosby, was led in revival April 17-23 by Jerry Raines and Scott Clabo. The church recorded 16 professions of faith as a result of the services. Horace Davis is the pastor of the church.

Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention led First Baptist Church, Dyersburg, in revival April 3-8. Raymond Boston, pastor of the church, reported three new members to the church by letter and several rededications.

Revival services held the week of March 27 at Sand Hill Baptist Church, Gleason, resulted in five professions of faith, one new member by letter, and many rededications. Dwayne Ervin was the evangelist; Paul Conquest is the church's pastor.

Macedonia Baptist Church, Ripley, held an April 17-22 revival with John Harrison of Union City as the evangelist. Pastor Jerrell Dawson reported three professions of faith and several rededications.

Kenneth Basham was the evangelist for a recent revival at Fairview Baptist Church, Obion. The services resulted in one profession of faith, according to Pastor Eddie Powell.

Calvary Baptist Church, Elizabethton, conducted a lay renewal weekend April 22-24 with Tom Brown of Murfreesboro. Ray Sorrells, pastor of the church, reported two professions of faith, two coming for membership by baptism, and numerous rededications and other commitments.

REVIVAL PRAYER REQUESTS . . .

Liberty Baptist Church, Nashville, will be in revival May 29 through June 3 with Edsel Bone of Memphis as the evangelist and Cliff Gibson, minister of music at the church, leading the music in the services. Bill Taylor is pastor of the church.

Blue Springs Baptist Church, Rutledge, will have a lay renewal weekend May 27-29. The pastor of the church is James Mason.

PEOPLE . . .

A May 1 reception at First Baptist Church, Greeneville, celebrated the 50th wedding anniversary of Jesse and Mable Russell. The Russells are members of the church, where James W. Best is the pastor.

Immanuel Baptist Church, Nashville, ordained William Criswell Freeman and Betty Kay Wasserman into its deacon ministry May 15. The pastor of the church is David C. George.

Mr. and Mrs. Garland Strawn celebrated their 65th wedding anniversary recently. The Strawns are members of Ridgeway Baptist Church in Memphis, where Livy L. Cope is pastor.

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EVANS B. BOWEN

Many churches across the state receive an offering for the Children's Homes on Mother's Day. We have heard some very encouraging reports from churches who exceeded their goals. Isn't that great! It is not unusual for a church to take several weeks before reaching their goal. Several churches choose to use another date to receive an offering. Any time between Mother's Day and July 31 will be counted in the Mother's Day Offering. The money will be used wisely in meeting the needs of the dependent and neglected children in our care.



We are very pleased to have Dean Doster back with the Children's Homes. You will remember that he was here before going to the First Baptist Church, Ripley. After being with the Ripley church for fifteen fruitful months, he was deeply impressed that God wanted to use his talents in this very vital ministry. He is here with a commitment to the Child Care Ministry that should be very beneficial to TBCH. He is serving as Associate Executive Director/Treasurer. You are likely to see him anywhere across the State. He is available to help you any way that he can.

I would like to make a prayer request of you. Many of you have a prayer list. You look at it each day before your prayer time. Would you add to your list the children in our care and the staff? It is easy to become discouraged. Your prayers will be very helpful.



DEAN DOSTER
Associate Executive Director, TBCH

HOUSEPARENTS AT TBCH

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If you would like to serve as a Christian houseparent, or desire further information, contact the Superintendent of any campus.

Caring for children is a ministry that has endless value in the Kingdom of God.

MOTHER'S DAY OFFERING GOAL \$600,000.00

Most churches throughout our Tennessee Baptist Convention gave an offering on May 8 to the TBCH. There have been reports from many of these churches that they have already exceeded the amount which they established as their church goal.

We at TBCH depend upon the prayers of all the churches and about thirty percent of our budget is from the Mother's Day Offering.

"For I was hungry, and you gave me meat; I was thirsty, and you gave me drink, I was a stranger and you took me in; naked and you clothed me; I was sick, and you visited me . . ."

Jesus concluded these remarks by saying, "Inasmuch as you have done it unto one of the least of these brethren, you have done it unto me."

Tennessee Baptists have taken these words seriously and one of their expressions is through the TBCH. Thank each of you for letting Jesus minister through you!

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Any dependent and neglected child from birth through High School without regard to race, color or national origin.

3. WHAT IS THE PROCEDURE FOR ADMITTING A CHILD?

For fastest and best service, contact the Home in the section of the state in which the child resides or the Central Office, Brentwood.

4. WHAT IS THE COST?

TBCH has no fee for Services rendered (exception adoptions). TBCH is funded by Tennessee Baptists.

Education

Children attend the local public schools. They participate in extra-curricular activities, sometimes excelling both in academics and sports. Any necessary extra tutoring is provided.

Spiritual

Children are nurtured in an environment which promotes personal faith in Christ through regular church attendance, Bible reading, cottage family devotionals and staff modeling.

Health

Good health for each child is a major priority. Well balanced meals, clean attractive housing, adequate clothing, excellent medical and dental care, and programmed recreation are all a part of maturing a healthy personality.

GENERAL INFORMATION

Objective

The objective of TBCH is redemptive seeking to restore the child's faith in himself, in others, and primarily in God and to lead him to faith in Jesus Christ as Saviour and Lord.

History

The TBCH was opened to receive children on November 16, 1891. The work had been in the heart and mind of Mrs. Roger Eastman. First Baptist Church — Nashville, for some time.

From this early beginning, the work has expanded across the state with four campus locations.

The Homes are owned by the Tennessee Baptist Convention. They are operated by a Board of Trustees comprised of twenty-seven dedicated men and women.

Services

- ★ Group Care
- ★ Foster Care
- ★ Adoptive Care
- ★ Mother's Aid
- ★ Counseling (Children/Families)
- ★ Continuing Education
- ★ Emergency Shelter
- ★ Crisis Intervention
- ★ Referral
- ★ Maternity Care

Tenure

Children may remain on campus through High School. TBCH continues to support the children through College-Trade School — or until they are gainfully employed.

BIBLE BOOK SERIES
Lesson for May 29

Judah continues

By Jack Parker, pastor
Forest Hill Baptist Church, Parrottsville

Basic Passage: 1 Kings 14:21 to 15:24 (2 Chronicles 11:5-12, 18 to 16:14)
Focal Passages: 1 Kings 14:21-24; 15:1, 3-4, 9, 11-14

During the reign of Jeroboam in the Northern Kingdom, there were three kings in Judah. The writer of Kings briefly, but precisely, records the times of each one under three major headings: (1) introductory data, including the age at the time each became king and some information concerning his family background; (2) the significance of his reign — his accomplishments, his sins, and special events that occurred during his reign; and (3) the summary of his reign and death, including the name of his successor.



Parker

Note the growth of sinful practice and idolatry under the first two kings and the efforts of renewal under the third.

The reign of Rehoboam (14:21-24)

Rehoboam became king at age 41. His reign lasted 17 years. Verse 28 reveals he did worship the Lord at times, but in reality two gross sins grew under his reign. Apostasy and immorality marked his time in power.

The sins of the people provoked the Lord to jealousy. They worshipped other gods alongside Jehovah (v.22). They built altars to false gods in high places that were intended for worship of the Lord. The monuments to Baal incorporated human form and the head of a bull. Other altars were scattered throughout the hills and the trees (v.23).

With the idolatry came a revival of vile sexual practices. Male prostitutes were imported to enhance the practice of Baal worship. This renewal of these heathen practices possibly grew out of the influence of Naamah, Rehoboam's mother who was an Ammonite. Solomon had already permitted the practice of her cult and Rehoboam continued the cult.

The reign of Abijam (15:1, 3-4)

The writer briefly referred to the Northern Kingdom again in 1 Kings 15:1, when he recorded that the new king, Abijam (frequently called Abijah) ascended the throne of Judah during the 18th year of King Jeroboam of Israel.

In the 2 Chronicles 13 account of Abijam's reign, he was described as an irritant to Jeroboam. He ruled over the declining power of Judah for three years.

His sin was well marked (v.3). Nevertheless, for David's sake, God allowed continual light in Jerusalem. Such is seeming evidence of the divine relation-

ship God had with the descendants of David. Abijam's reign was not characterized so much with apostasy as it was with creeping compromise.

He inherited a problem and accepted it rather than being strong enough to change it. His death opened the way for Asa, his son, to ascend the throne.

The reign of Asa (15:9, 11-14)

Asa began his reign in the 20th year of the reign of Jeroboam (v.9). Three kings in 20 years spoke loudly of the unrest and instability in Judah. Yet his ascension to the throne might be a turning point.

Not only did he reign 41 years (v.10), but verse 11 proclaimed, "Asa did that which was right in the eyes of the Lord." One might recall almost the same words in 1 Chronicles 29:2, a passage that preceded the revival under another new king, Hezekiah.

His actions of renewal caused the prostitutes (sodomites) used to commit sexual acts in the name of religion to be removed (v.12).

He removed the influence of the queen mother, because of her false worship, and destroyed her idol (v.13).

Verse 14 indicates he did not remove all the altars used to worship both Jehovah and false gods. However because of the statement that Asa's heart was blameless with the Lord, we conclude false worship was abandoned and the Lord was worshipped in ways that met His approval.

Asa's blameless heart received additional creditability when he began restoring all things that had been dedicated to the Lord (v.15).

Conclusion

Sin, apostasy, and the decline of a righteous nation are never pleasant. Yet this lesson is almost a repeat account of many Old Testament accounts where God's people sinned, God punished them, and then a person arose to lead them back to the ways of the Lord.

The issue of sexual perversion in this lesson bears some thought. Remember when improper sex is pictured in the Old Testament it is not an act or acts which have God's approval. Rather it is an account of mankind's sinfulness.

The last king in this lesson, Asa, led Judah into spiritual renewal by returning to the spiritual standards approved by God and given to David. The Lord's people can experience renewal today by returning to the standards given by God. The standard for renewal in 2 Chronicles 7:14 works as well today as it did when God gave it to Solomon.

UNIFORM LESSON SERIES
Lesson for May 29

Paul in Rome

By Hyran E. Barefoot, vice-president for academic affairs
Union University, Jackson

Basic Passage: Acts 27-28
Focal Passage: Acts 28:11-23

With this lesson we conclude six months of study in the writings of Luke in which he presents both the ministry of Jesus and the early life of the Christian church. Luke fittingly ends the account with Paul, the great preacher of the Christian faith, in the capital of the Roman Empire freely preaching the gospel to all who would hear.

The sea voyage

Since Paul had appealed to his right as a Roman citizen to a trial before Caesar, it was necessary that he make a long sea journey in order to reach Rome.



Barefoot

Chapter 27 is an outstanding account of ancient seafaring, abounding in nautical terminology and description. However, Luke's primary interest is not in the journey and the shipwreck, but in Paul.

Paul, though a prisoner, is the hero, the dominant personality in the entire journey. He overshadowed both the captain and the centurion. Luke indicated time and again the esteem in which Paul was held and the leniency that was granted to him as a prisoner.

The party was made up of Julius the centurion, other Roman soldiers, Paul, other prisoners, and Luke the author (27:1, "we"). It is not known whether Luke accompanied Paul as a fellow prisoner, companion, or personal physician.

The first part of the journey was by means of a coastal ship that sailed from Caesarea to Myra in Asia Minor, stopping at ports along the way. Paul was given great liberty to visit with friends at Sidon.

The second part of the journey was by means of an Egyptian grain ship bound for Italy. It was a large ship capable of carrying cargo and 276 people. They apparently sailed in September. This was near the time of dangerous sailing on the open seas as indicated by the Jewish Fast (Day of Atonement, v.9). This occurred in late September or early October.

Shipwreck

It became apparent they would have to winter before reaching Rome and they were trying to reach Phoenix, a harbor of Crete. Paul warned against this effort but was ignored.

They were driven by a storm for 14 days. The cargo and tackle were thrown overboard in an effort to improve their situation. All hope was gone. In this moment Paul came forward and told them God had assured him that he would stand before Caesar and that all would be saved.

The ship was finally lost as it broke up when they ran aground on the little island of Malta. On the island of Malta, Paul was once again in the forefront. First he was suspected by the natives of being a murderer and later he was thought to be a god. During the three months spent on the island, Paul was able to have a ministry among the people. For this, they expressed great appreciation.

On to Rome

In the spring, they caught a ship which had wintered on the island and continued their journey to Rome. They stopped at Syracuse and Rhegium and finally landed at Puteoli. There were Christian brethren there with whom they stayed for a time. On the land journey to Rome, Christian brethren from Rome came out to meet Paul at two different places. Finally, he arrived at Rome.

The unhindered gospel

Paul took consolation in the fact that Christians had rejoiced to see him. His first fear had been allayed but there was another — the Jews of Rome. How would they receive him? That was his next concern.

Paul's first meeting with the Jews — Paul was allowed to stay by himself with a soldier guarding him. Because of this freedom, he was able to call together the local Jewish leaders and make his apology to them. His defense was that (1) he had done nothing against the nation nor the customs of the nation, (2) he was forced to appeal to Caesar, and (3) he was bound because of the hope of Israel. Their response was that they had no reports or accusations against Paul but were interested in hearing about the Christian sect.

The second meeting and its issues — On the second meeting, Paul preached from the law and the prophets giving testimony to Jesus. Some were convinced and some were not. They departed after Paul made one statement. That statement was from Isaiah 6:9-10 which indicated a hardness of heart which would result in the people not hearing or understanding. If Jews refuse the gospel, it will be sent to Gentiles who will hear. At this they departed and excluded themselves from the good news.

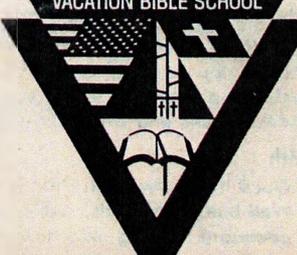
The unhindered gospel — Luke is not interested in what happened to Paul, though that is our great concern. His concern is for the gospel. Paul stayed in Rome for two years preaching and teaching to all who would listen.

The book closes with a significant word, "unhindered." The gospel had been hindered by religious, national, racial, and cultural barriers but had triumphed over them all. As one writer aptly put it, "Nothing can stop the gospel."

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LIFE AND WORK SERIES

Lesson for May 29

Character of God's people

By Fred M. Wood
full-time author, preacher, teacher, Memphis

Basic Passage: Isaiah 56-59
Focal Passages: Isaiah 56:3, 6-8; 58:6-9

Chapter 56 begins a new unit. The exiles are in route to Jerusalem. As in the exodus from Egypt, some non-Israelites wish to become a part of the caravan.

What about them? What moral standards will guide the entire group?

A series of oracles reveals God's provisions and requirements. After making it clear that both eunuchs and proselytes will not be excluded from the new religious community (56:1-8), Isaiah sends forth a strong tirade against Israel's unworthy religious leaders, pointing out that the country's defenseless condition is due to their incompetence (56:9-57:2). This is followed by a bitter tirade against an insolent and aggressive paganizing party that possesses a contemptuous hostility toward spiritual religion (57:3-13). The oracles conclude with a striking contrast in which Isaiah speaks forcefully as he assures the righteous people, and those who will repent, that God will be gracious to them in spite of their errors and shortcomings (57:14-21).



Wood

The prophetic symphony continues as the prophet delivers a caustic message concerning fasting and the Sabbath observance (58:1-14). He explains God's failure to intervene on behalf of His people (59:1-8).

Then, the people recognize their own sins (59:9-15a) and there is a sudden change of tone as the prophet's condemnation gives way to anticipation of the Lord's redemptive activity on behalf of His people (59:15b-21).

God's kingdom excludes nobody (56:3)
The returning exiles often showed a narrow spirit toward all non-Israelites, being determined to preserve both racial and religious purity. The prophet made it clear, however, that God's new kingdom was for all people with no "second class" citizens regardless of what shortcomings may be present in their background.

The "son of the stranger" (KJV), in the literal Hebrew text, is not the offspring of a "resident alien" who has more privileges but rather the son of the "foreigner" who joined the people for business reasons only. In pre-exilic Israel the latter was more circumscribed as to what he could and could not do in sharp contrast to the former.

The prophetic message assured even this group that they would not be forbidden to enter the new nation's constituency if they wished membership.

God's grace is never limited in its outreach! These who had external disqualifications would no longer be unwelcome. Even the "dry tree" eunuch would be given an identification as his civil and religious disabilities were removed. God's kingdom is for everyone!

Of course, these requirements were not done away with in the post-exilic community's worship. In fact, they were heightened at certain points. But the prophet's point in this context was the inclusion of all people, whether originally Jewish or proselyte, into the services.

In fact, the new "house of prayer" will be for "all people," a truth Jesus picked up and emphasized in one of His last official religious acts before His crucifixion (Mark 11:17).

What is true fasting? (58:6-7)
The eminent theologian John R. "Tiglath" Sampey caught the spirit of the prophet's words and expressed them eloquently when he said, "Fasting from sin is the best Lent ever known to man."

Social injustices must have developed quickly among the returning exiles and the prophet immediately stated God's case. Those who emphasize the importance of fasting today should pay careful attention to God's Word on the subject. Personal piety is important and should never be minimized, but social awareness which includes compassion toward those who are locked in by a difficult economic condition must accompany it.

Divine favor follows man's obedience (58:8-9)
Although the New Testament cautions

us about expecting our rewards too quickly, the Old Testament often pictures prosperity as following almost immediately when good deeds come from God's people.

The "instant sunrise" in certain parts of Israel may have served as the inspiration for the prophet's figure of speech. A surprising flash of heavenly brilliance as though God had turned on the switch would come when the people took seriously God's commandments to act with tenderness toward those who were in need.

God's healing presence would deliver them from their calamities, and their conformity to His will would result in their petitions finding immediate answers.

The restored Israel must be a community of people who reflect God's ethical righteousness, both to alleviate human suffering and serve as a witness to the world of God's holiness. Israel has been chosen as the agent of God's redemptive work. She must fulfill her role by measuring up to God's standards so she can be used to accomplish His purpose for all nations.

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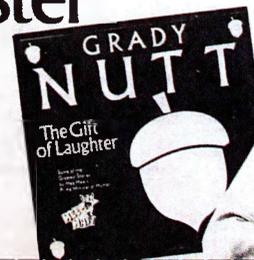
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'The Prices were right' for Pittsburgh Baptists

By Michael Tutterow

PITTSBURGH (BP)— Ed and Mary Price answered their own prayers.

In 1961, the Prices heard Joe Waltz, then pastor of Pittsburgh Baptist Church, plead for Baptist lay people "to come and plant their lives in Pittsburgh." They put Waltz's request on their prayer list, but neither felt "inclined" to leave Atlanta. In fact, Ed had transferred from the Pittsburgh office to Atlanta 20 years earlier. When in 1943, he asked Mary to become his wife, she thought, "I'll go anywhere except Pittsburgh."

But three weeks after Waltz's visit, Ed was asked to fill a new position in the Pittsburgh office of Westinghouse Corporation. And after a family conference, the decision was made to move. They also decided that while in the North, they were "going to rest" from church duties.

No rest in Pittsburgh

Waltz had other plans. By the time the Prices arrived in Pittsburgh, he had already been by their house and left a note inviting them to Pittsburgh Baptist Church. "We joined," Mary said, "and I haven't spent an unhappy day in Pittsburgh since." Neither have they rested.

They became the nucleus for new church starts throughout western Pennsylvania. In 1963, they helped organize the Greater Pittsburgh Baptist Association, which stretched from inside the Ohio border in the west to Altoona, Pa., in the east and from Lake Erie in the north to Parkersburg, W.Va., in the

south. The Pittsburgh association has since divided to form two more associations in western Pennsylvania.

Mary served as Woman's Missionary Union president for the Ohio Baptist Convention (Pennsylvania Baptists originally were part of the Ohio Convention) and, after Pennsylvania Baptists organized their own convention in 1970, was elected Pennsylvania WMU president.

Ed was equally involved in Baptist work throughout the state. When the newly-elected executive-secretary of the Pennsylvania-South Jersey Baptist Convention died suddenly, he served as interim executive-secretary, often spending three days a week in his Westinghouse office, then packing up work and heading for Harrisburg to mind state Baptist affairs.

Southerners needed

The Prices' commitment to and knowledge of Southern Baptists proved invaluable to the growth of the new convention. But getting Southern Baptists who move from the South to affiliate with Southern Baptist churches in the North is difficult, Price said. Many transferred Baptists choose to join larger, more established churches of other denominations rather than strengthen existing Southern Baptist churches. Though Pittsburgh Baptists do not want to build "Southern clubs" for transplanted Southerners, he said, Southern Baptists are needed as the nucleus for starting churches.

Mary pointed out, "Southern Baptists need to be here because one-half of the people 13 years or older claim no church membership. We don't need to proselyte. We don't want other churches to think we have a monopoly on salvation. We're here to win the lost to Christ and lead them to an active participation in a New Testament church. Anything else is not enough."

However, convincing Pittsburgh residents Southern Baptists are legitimate has been tough. "In the beginning churches were primarily made up of Southerners," Price explained. "When residents would finally visit churches, it was difficult to get them to return. With no permanent meeting facilities and an interim pastor, we presented a 'fly-by-night' image."

Pastors wanted

Meeting in storefronts or school buildings made it difficult for churches to attract "competent, mature ministers at the prime of their careers," added Price. "Church pastoral assistance

funds are not enough for a pastor to go on. Most successful pastors in the South can't afford to come."

Those who do often have little experience. The strain of birthing and growing a congregation from scratch proves taxing. When offered the chance, many return to the South. But needs continue to mount. More than 400,000 people live in the three-county area south of Pittsburgh. Yet a recent U.S. News and World Report article listed it as one of the most unchurched areas in the country.

Largely ethnic, the area "has not always been on the front burner of acceptance among White Anglo-Saxon Protestants," said Price. "But that's the kind of people here. They're just as much prospects as the new couple from Dallas."

Now retired, Price worked for Westinghouse Corporation for more than 40 years. He still receives letters from executives, recalling the influence of his faith on their lives. "If I had continued in Atlanta I probably would never have been concerned about the image I projected," he confessed.

Valuable lessons

After more than two decades in a highly unchurched area, he has learned valuable lessons about sharing his faith. "You don't have to preach to everybody you work with or advertise your faith. If it's not vital enough for people to sense it, it's not worth much anyway."

He is reluctant, however, to accept credit for Southern Baptist expansion in the North. At least 30 Southern Baptist families have "made their second activity church" throughout Southern Baptists' history in Pittsburgh, he said. "They did the same thing we did. We just stayed here longer. There are many willing to give over and above to support this work," he added. Some of them joined the Prices in organizing the Southwestern Pennsylvania Baptist Ministries Foundation, an independent lay persons' fund to help new churches.

Foundation monies have purchased several mobile chapels for church starting, helped struggling missions pay bills, and purchased educational materials. But money is not enough. "The need for qualified lay people is paramount in this type of work," he explained. "If people could learn how to raise money to support themselves, think of the influx of retired pastors and education leaders."

Pennsylvania Southern Baptists continue to struggle with an overload of denominational programs. "We started

the convention with a minimum number of churches and members," explained Ed, "but we're acting like we're 100 years old, trying to have all the programs — WMU, RAS, GAs, Brotherhood. You have to invest your money where it will bring the best return. We should pour effort into growing churches so they can become self-supporting."

Gear to local needs

Variety in denominational programs is a Southern Baptist strength, Price feels, but churches should be free to choose programs geared to local needs rather than programs stemming from the traditional Southern Baptist approach to growth.

Price, 65, was recently diagnosed as having cancer but he remains active. He is the co-general chairman for the 1983 Southern Baptist Convention which will meet in Pittsburgh; Mary is registration chairman. Together, they will continue to tell Pittsburgh residents the "good news." He said, "God cares and through His Son has offered us salvation. There's no greater news. It doesn't mean freedom from problems." But, insisted Mary, "It has made for a more tranquil life."

"We've been involved more deeply than we could have been anywhere else," Price admitted. "There's been a tie that's given us a common goal to work toward. It's hard not to be involved, and once you're involved, it becomes personal."

"I didn't realize it at the time," he concludes, "but lay people can be called to move just as surely as a pastor can."

Mary added, "We should be careful how we pray. It's a calculated risk. Often we're not willing to be the answer to prayer."

Romanians' faith impresses Parks

RICHMOND, Va. (BP)— Baptists in Romania face a leadership crisis but still express their faith with vibrancy and vitality. Keith Parks said after visiting churches in the eastern European nation.

The Southern Baptist Convention Foreign Mission Board president estimated within five years Romanian Baptists could lose 60 of their 200 pastors to retirement. Some pastors already lead five or more — one as many as 13 — of Romania's 600 Baptist churches.

Because of government restrictions, only 5 of 100 applicants to the Baptist Seminary in Bucharest were allowed to enroll last year.

Public religious expression is limited almost entirely to worship services, Park said. He and his wife, Helen Jean, attended five services in just three days and came away impressed by what they experienced. During one congregation's Sunday morning service, more than 1,000 people crowded into a meeting place with a seating capacity of 650. That sort of response was typical, they were told.

A Sunday evening service lasted three and a half hours, including an hour of intense prayer and sharing prior to the formal service. Morning services include choir music and evening worship, orchestra music — "some of the finest music I've heard anywhere," Park said.

"When the service is over, virtually every person in the house speaks to you," he said. "Often they will kiss you on either cheek and say, 'Peace' or 'The peace of the Lord.'"

"You're not a church member there just for fun," he said. "It's a reflection of a deep commitment."

Extension leaders to receive awards

NASHVILLE (BP)— Each fall and spring for at least ten years, V. E. Temple and Alton B. Greene have directed — and often taught — Seminary Extension classes in their areas. Both have been named to receive a 1983 national Extension Center Director Award from the Southern Baptist Seminary Extension Department.

"Hundreds of persons have been exposed to theological education through the work of these two men," said Paul E. Robertson, director of extension center education for the Seminary Extension Department.

Temple is a retired minister in Texarkana, Tex., while Greene is director of missions for Central Baptist Association, Albuquerque, N.M.

Both men can point to several local pastors who received almost all of their formal training through Seminary Extension. In some cases, ministers who began studying in the local extension center later went on to earn college or seminary degrees.

Formal recognition of the two is scheduled June 13, during the director of missions conference prior to the Southern Baptist Convention meeting in Pittsburgh.

The Texarkana and Albuquerque centers were among 391 affiliated with the Seminary Extension Department last year. A large majority of these centers were operated through local Baptist associations.

Silkworms fail to stop church

BULAVANAHALLI, India (BP)— It looked like silkworms were going to keep C. Gowda from starting a church.

Gowda, an Indian farmer, wanted to start a church in his home, but the silkworms he cultivated there were in the way.

Before he became a Christian, Gowda had spent years and all his money searching for a religion that would bring him peace and happiness. Not until a Baptist evangelist witnessed to him did he find what he had been looking for.

Convinced Jesus was the only way to God, Gowda wanted to spread the news. He arranged with a friend to keep the silkworms, explaining why he needed the space and what Jesus meant to him. Because of his witness, the friend and his family became the first members of the new house church.

Soon several outcaste families became interested. Cultural rules prohibited their worshipping with the others. They stood outside the door to hear about Jesus. Now this group is starting another church in the village.

Gowda hopes soon the village leaders will allow the two groups to meet together.