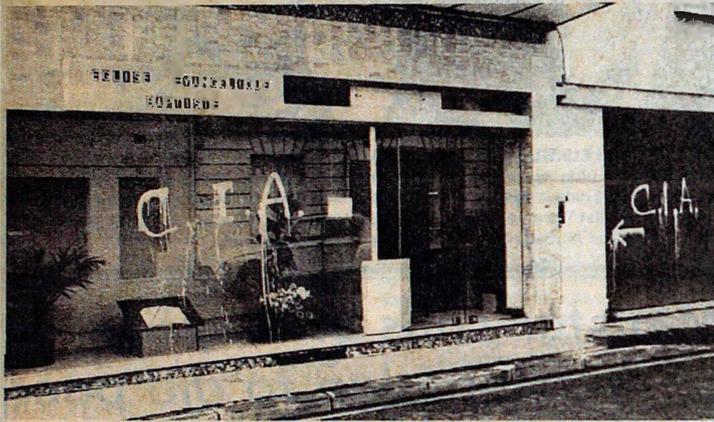


Baptist and Reflector

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Vol. 149/No. 24/June 15, 1983

News journal of Tennessee Baptist Convention



FRENCH GRAFFITI — A French telecast speculating that evangelicals in Central America are used as information sources by the CIA apparently prompted the most recent vandalism at Bordeaux (France) Baptist Church. The vandals were unaware that the Foreign Mission Board has taken strong stands against any attempt to use its missionaries in intelligence gathering.

Vandals damage French church; harass SBC missionary couple

BORDEAUX, France (BP) — Vandals sprayed "C.I.A." on the front window of Bordeaux (France) Baptist Church in early May shortly after a French telecast speculated evangelicals in Central America are used as information sources by the Central Intelligence Agency.

Southern Baptist Missionary Gene Phillips, pastor of the church, said the letters also were sprayed on a garage next door to the church, on two other nearby buildings, and on the pavement, all with arrows pointing toward the church. The following night, someone added (in French) "Down with Yankee Imperialism" to the message on the pavement.

Phillips and his wife, Jackie, have been awakened at all hours of the night by telephone calls during the past few weeks. When they answer, there is only silence.

Through the years, the Foreign Mission Board has taken a strong stand against any attempt to use its missionaries in intelligence gathering. In a meeting a year ago with the board's

president, R. Keith Parks, and executive vice-president, William R. O'Brien, CIA director William Casey affirmed the board's position that to involve missionaries in intelligence activities violates the First Amendment to the Constitution regarding separation of church and state.

Parks maintained in that meeting any CIA use of missionaries "jeopardizes not only the work of missionaries but has the potential of putting them in a dangerous situation and even jeopardizes their lives as well as our being able to stay and work in various countries."

Vandalism and harassment are not new for the little congregation of 40 members. Their large front window has been broken three times during the past year.

The adversity has only strengthened the church members' resolve to witness to their faith, Phillips said.

Baptists in Pittsburgh

Cross-bearing walk opens pastors' meet

By Charlie Warren

PITTSBURGH — After a unique pre-convention march from Pittsburgh's Point Park to the Civic Arena featuring cross-bearing evangelist Arthur Blessitt, the Southern Baptist Pastors' Conference held its opening session Sunday night, June 12.

Pastors, their wives, and other interested Baptists gathered in the arena to hear messages by Blessitt, minister of Sunset Strip; Charles Stanley, pastor of First Baptist Church, Atlanta, Ga.; and Mark Stone, evangelist from Virginia Beach, Va.

Blessitt, who has carried his 80-pound cross through 65 countries during the past 13 years, was detained temporarily by Pittsburgh police who informed him he could not hold a rally in Point Park without a permit.

Pastors' Conference President Fred Wolfe, pastor of Cottage Hill Baptist Church, Mobile, Ala., said they had obtained a permit for a walk from the park to the arena but not through the park itself. Blessitt told police he had freely carried his cross through 65 countries and reminded them, "We have freedom of religion in America."

After a delay, police permitted Blessitt and others with him to mingle with the more than 100,000 people gathered in the park for an art festival.

After the encounter with police, Blessitt appeared to be well received by area residents and visitors.

With the evening session underway, Blessitt stood in the pulpit with his cross at his side and challenged the crowd to "live in the way of the cross."

"People are hungry for Jesus," Blessitt said repeatedly as he told of incidents in which people have responded to the gospel during his worldwide cross-carrying trips.

Making a brief reference to current factions within the Southern Baptist Convention, Blessitt said, "If we look at each other, we will fight and argue, but if we look at Jesus, our convention will present the strongest testimony this world has ever known. If we could all get our eyes on Jesus, we'd find we're all going the same way."

Following the conference theme, Charles Stanley addressed "spirit-anointed preaching."

"God is willing to anoint any man to preach His gospel but there are some requirements," Stanley said. "Just because a man stands behind the pulpit three times a week, Sunday after Sunday, year after year, does not mean he is preaching under the anointing of the Holy Spirit."

Stanley noted some characteristics of spirit-anointed preaching. It is centered in the Scriptures, custom-designed to meet the needs of hearers, constructive in approach, and correct doctrinally, according to Stanley. It is also Christ-centered, clear, convincing, and compelling, he said.

He charged that the primary weakness of sermons today is the absence of Biblical doctrine.

"We are feeding people puffed wheat, Miracle Whip, and cream puffs, and then we don't understand why they do not be-

(Continued on page 3)

Committee upholds Las Vegas site

PITTSBURGH — On Monday afternoon the Executive Committee of the Southern Baptist Convention defeated a motion which would have substituted "Los Angeles" for "Las Vegas" as the committee's recommended site for the 1989 SBC.

In February the Executive Committee had voted 32-20 to recommend that the messengers at this week's convention set the 1989 SBC for Las Vegas, Nev., to provide a Bold Mission evangelistic opportunity and to encourage Nevada Southern Baptists.

At Monday's pre-SBC meeting, William F. Collins Jr., a member of Trinity Baptist Church, Memphis made a motion that "Los Angeles" be substituted for "Las Vegas" in the Executive Committee's recommendation which is to come to the convention for vote this week. Collins' motion received 19 votes for and 36 votes against.

Las Vegas and Los Angeles are the only two cities which meet the guidelines and have asked to host the 1989 convention.



SBC SITE — General sessions of the 1983 Southern Baptist Convention are being held this week in the Civic Arena in downtown Pittsburgh, Pa.

Stanley elected to lead pastors

PITTSBURGH — Charles Stanley, pastor of First Baptist Church, Atlanta, was elected president of the Southern Baptist Pastors' Conference Monday afternoon.

Stanley, chairman of the SBC Committee on Boards, was chosen without opposition.

Fred Lowery, pastor of First Baptist Church, Bossier City, La., was named vice-president and Fred Powell, pastor of Pisgah Baptist Church, Excelsior Springs, Mo., secretary-treasurer.

God's good news includes economics, says Fuller

ATLANTA (BP) — Southern Baptists must be willing to forego new homes and cars if they expect their witness to remain credible in the eyes of the world's poor, charged Millar Fuller, founder of Habitat for Humanity, an ecumenical Christian ministry aimed at building a better "habitat" for the poor.

Fuller told persons attending the Southern Baptist Home Mission Board's Spring Forum on Urban Evangelism that economic sacrifice "is the essence of Biblical evangelism." Citing Jesus' encounter with the Gadarene demoniac — "a man lost in every sense of the word" — Fuller said, "Jesus did not hesitate to make a tremendous economic sacrifice to save one person."

The young Jewish man had no business being around pigs, explained Fuller, so Jesus got rid of the source of his problem — the pigs. After the herd of swine charged down a hill and into the ocean, Fuller noted, the Bible says the man was found to be in his right mind.

"There is no person so insignificant that we should not spend any amount of money to save them in a total way," added Fuller.

He also noted Jesus' encounter with a rich Jewish ruler where Jesus called the young man to give all his money to the poor and become a disciple.

"Jesus didn't say throw it away because it is evil, but to share it with the poor," Fuller said, noting God calls Christians today to give away their wealth to help the poor.

"God is not happy with people living in wealth next door to poverty," asserted Fuller. "We must be concerned about both sides of the fence in our evangelism."

Fuller noted while Habitat for Humanity is located in rural Georgia, he oversees projects in seven countries and in 32 places in the United States — most

in urban areas — where volunteers build no-frills housing financed over a 20- to 30-year period at no interest. "If we are faithful to Christ, we will evangelize in the city no matter where we live," he said.

While Southern Baptists have been strong preachers against sin, social issues still fail to receive their prophetic voice, lamented Fuller, claiming evangelism techniques rarely address economic sins.

Fuller said when John the Baptist was questioned about how to be saved, he answered in "non-religious" terms: giving away one's extra coat and sharing one's food with those who are hungry. Fuller suggested giving away one's extra coat might also include giving away one's extra house to people without homes.

"The gospel does have something to do with houses, cars, and TVs," said Fuller. "But how often do we say, 'This house you have in the suburbs is sinful.' We have to redefine sin. The essence of sin is not loving your neighbor. There's no way you can love your neighbor as yourself when you spend everything on yourself."

Shelter is a part of God's good news to the poor, said Fuller. If it rains, he said, a person can not quote Scripture to stay dry or quote Scripture louder to keep warm when the weather turns cold. "If you don't feel you're living in sin by living in a house," said Fuller, "then you should help your neighbor who has no house to have a house."

Fuller insisted at the heart of Habitat for Humanity's goal is evangelism for Jesus Christ. Building a decent house in a decent community for God's people, said Fuller, "is a way to get close to people. If we can convey to people in our cities that we really care for them, then we'll be in a posture to evangelize."



TENNESSEANS ELECTED AT SBTS — Garland Young (left) of Memphis and Katrina Knox of Columbia were elected recently as vice-president/secretary and vice-president/treasurer, respectively, of the Student Government Association at Southern Baptist Theological Seminary, Louisville, Ky. They were elected with Paul Fruits (right) of Macon, Ga., who will serve as president.

Minister calls on Baptists to develop plan to aid poor

ATLANTA (BP) — Southern Baptists have the resources to meet the needs of the poor but they lack a plan, according to an Episcopalian minister.

Harvey Oostdyk, a former staffer with Young Life and now founder of STEP (Strategies to Elevate People) Foundation, a program concerned with church response to urban problems, told participants in the Home Mission Board's Spring Forum on Urban Evangelism that poverty in America stemmed from churches' lack of a plan to respond to the needs of poor people.

Seminaries do not train pastors to meet inner-city needs and pastors in turn do not marshal their church members to address urban concerns of poverty, unemployment, racism, inadequate housing, and medical care. Yet, said Oostdyk, the Bible lists more than 400 passages regarding the church's care for the poor.

Oostdyk proposed rallying church members around social services workers, offering support and help in meeting needs. In addition, he called on churches to provide funding to staff inner-city churches, providing inner-city residents quality ministerial leadership they otherwise could not afford.

He also challenged church members to pair themselves with inner-city residents and serve as resource persons. Oostdyk predicted church members would use their skills in ministry if churches would offer lay people a plan for action. Instead, he said, pastors preach on what the church should do for the poor but offer little in the way of practical suggestions, creating guilt for church members who do not know of ways they can serve.

"The best way to do evangelism," said Oostdyk, "is through friendship." Church members paired with inner-city residents would tie the vast numbers of poor into an endless resource bank — the church.

He has set up a prototype in Dallas, Tex., using four churches, including two Southern Baptist churches, working in an 18-block section of the city. From the initial work, he hopes to offer churches throughout the nation a model for addressing inner-city needs.

Dale Cross, director of the HMB's metropolitan evangelism department and sponsor of the forum, added that Southern Baptists must decide if "we are

called to servanthood or whether we are to be upwardly mobile, successful management persons in religious institutions."

Oostdyk contended helping the poor and caring for people is a primary task for the church. "The church has to go out and share the incredible message of our Lord," he said. "The church has the capacity and the commission to meet the needs of the poor. But when the people respond, the reinforcements must be there. We're the only people who have the care and the resources to do anything about poverty."

TBC tennis tournament picks winners for '83

NASHVILLE — The annual Tennessee Baptist Convention Tennis Tournament was held May 23-24 at the Centennial Tennis Center, Nashville.

Billie Friel of Mt. Juliet won the Class I (advanced) Division with Bill Selph of Seymour taking second. Leonard Hill of Nashville won the Class II Division and Don McCoy of Dickson placed second.

The doubles competition was won by Billie Friel and John Link, both of Mt. Juliet. Bill Selph of Seymour and Glenn Yarbrough of Brentwood placed second.

Don McCoy, pastor of First Baptist Church, Dickson, will be the tournament director next year.

Hyman Appleman dies, renowned evangelist

KANSAS CITY (BP) — Hyman Appleman, the Russian-born evangelist who conducted crusades around the world, died May 27 in Kansas City. He was 81 years old.

Appleman came to the United States in 1914, earned a law degree from DePaul University, Chicago, Ill., and was converted while stationed in Oklahoma with the U.S. Army. He later was pastor of several Southern Baptist churches in Oklahoma and was state evangelist for the Baptist General Convention of Texas in the 1930s.

A reported one-million people made professions of faith in Christ during his crusades in the United States, Korea, Germany, India, and other parts of the world.



RECREATION — Participants at the retreat for the mentally retarded at Camp Linden enjoy planned sports activities.

May retreats attract 195

Two retreats for the mentally retarded in May attracted 195 people from 20 churches.

Sponsored by the Sunday School department of the Tennessee Baptist Convention, the retreats were held at Camp Carson and Camp Linden.

The programs included four age-level conferences for the mentally retarded and conferences for leaders, sponsors, and parents.

Participants enjoyed classes, worship services, planned recreation, free time, breaks, and fellowship.

Leaders who work with the mentally retarded had an opportunity to observe classes in which Sunday School or Vacation Bible School materials were taught.

Worship times included early morning devotional periods, a Sunday morning worship service, and a campfire service.

Liz Lee, director of children's work for the TBC Sunday School department and coordinator of the retreats, said this was the first time some of the participants had ever been away from their homes or state residences. "Their excitement and delight was a joy to watch," she said.

Tennesseans join crusade to witness to Pittsburgh

PITTSBURGH — Thousands of Pennsylvanians in the greater Pittsburgh area felt the impact of more than 600 Southern Baptist volunteers — some of whom were from Tennessee — who spent last week knocking on doors and sharing the gospel.

The lay people came from churches throughout the South to participate in witnessing to unemployed steel workers and high tech white-collar suburbanites alike to tell them Jesus loves them and to invite them to a local church.

The cooperative witnessing venture was coordinated by Douglas Beggs, Baptist Men's director for the Brotherhood Commission, Memphis; Harold Crain, Pennsylvania-South Jersey Convention's director of missions and Brotherhood; and Jack Smith, director of evangelism.

The volunteer witnessing teams focused on the church fields of 38 Southern Baptist congregations.

Among the volunteers were 80 members of Memphis' Bellevue Baptist Church, who were witnessing in the Pittsburgh area for the third consecutive year.

Typical of the revivals and visitation was a three-day period in Monroeville where 31 volunteers made 2,059 visits which resulted in 33 professions of faith.

Beggs said the religious preference of about half the people his team called on were Catholic. During one day of intense visitation, Beggs said he and his wife, Peggy, knocked on 70 doors, finding only one Baptist family.

Pennsylvania-South Jersey Baptists enthusiastically canvassed their own neighborhoods alongside the guest teams of lay people.

Charles Gilmore, a Pittsburgh-area resident tried to take a week's vacation to witness all day. When his employer turned him down because of lack of notice, his wife, Liz, put aside the housework for a week and took his place in the visitation ranks.

Beggs said positive results are still coming in from the communities where this missions effort was focused.

"Certainly, God was in this plan and the impact of Southern Baptists giving of their time to share Christ prior to the meeting of our great convention in this part of the country will have a lasting effect on hundreds of lives of visitors as well as those visited."

Pittsburgh . . .

(Continued from page 1)

come spiritual giants for Jesus Christ," Stanley said. "Liberal theology cannot grow in soil where there is basic, genuine, true Biblical doctrine. It grows where there is the absence of explanation, the absence of amplification, the absence of applications of the great truths of the Word of God.

"God will not anoint any man who does not believe in the absolute authority of the Word of God."

Stanley urged diligent study, disciplined prayer, and total submission to God.

"God has never anointed laziness," he said. "Study must have the priority time, not the leftover time. Stay in there studying until you know you have the message God wants you to preach."

Stanley further charged that there is no such thing as spirit-anointed preaching coming from a man who does not pray, but that God anoints total submission. He said preachers should tell the congregation what they should do after the message is completed.

"When you're finished preaching, what do the people ask, 'What shall we do?' or 'What shall we eat?'" he asked. Evangelist Mark Stone gave a testimony of how God had been with him throughout an ordeal when 65 percent of his body was burned in an accident.

"There's a lot of bad theology going around these days," Stone said. "One is that God will deliver you from all difficulties and heal you from all pain."

Rather, he told of God-given determination and courage through pain and peace while facing death.

"God may not get you out of your difficulty, but He will get you through it," Stone concluded.

SBC President Jimmy Draper greeted the pastors and commended the officers for setting the tone for a peaceful convention.



TBREA OFFICERS — The Tennessee Baptist Religious Education Association has elected the following ministers of education as officers for 1983-84 (left to right): Marlan Seward, Two Rivers Baptist Church, Nashville, president; Wayne Jones, Crieewood Baptist Church, Nashville, program vice-president; Mike Corbin, First Baptist Church, Gallatin, enlistment vice-president; and Billy Moorefield, First Baptist Church, Hendersonville, president-elect. Larry Williams, minister of education at Central Baptist Church, Chattanooga, was elected secretary-treasurer but was not available for the picture.

Urban evangelism congress to attract world Baptists

RIO DE JANEIRO, Brazil (BP) — Baptist leaders from more than 40 countries are expected for the World Baptist Congress on Urban Evangelism July 26 through July 31 in Rio de Janeiro.

The congress, sponsored by the Brazilian Baptist Convention, will present forums, workshops, and addresses on proven strategies for reaching cities with the gospel.

"We have gathered information from all over the world, especially the Third World, on the most effective ways to reach urban man," said Perry Ellis, a Southern Baptist missionary who is the

congress coordinator and also is urban evangelism director for Brazilian Baptists. "We are particularly interested in having key young people who will share in the formulation of strategy plans for the future."

Ellis hopes the congress sessions — geared for pastors, evangelists, denominational leaders, and educators — will motivate international partnership and long-range planning for urban evangelization, rather than a series of "one-week revivals."

Session leaders and speakers include Baptist leaders from Brazil, Argentina, Nigeria, the Philippines, Sweden, Mexico, Jamaica, South Korea, and the United States.

Among the scheduled American participants are Southern Baptist Brotherhood Commission President James H. Smith; Home Mission Board Evangelism Specialist Howard Ramsey; Foreign Mission Board staffers Ervin Haste, Thurmon Bryant, and Alan Compton; Evangelist Rudy Hernandez; John Bisagno, pastor of First Baptist Church, Houston, Tex., and Jack Stanton, director of Southwest Baptist University's Institute of Evangelism in Bolivar, Mo.

The world congress will also feature a special session for Baptist women, titled "Baptist Women Meeting Urban Social Needs." Congress planners have called for a day of prayer June 12 for the congress and for world evangelization.

Baptists in Russia seek reconciliation

PITTSBURGH — Two major Baptist groups in the Soviet Union have taken an important first step toward reconciliation, the general secretary of the Baptist World Alliance announced here Sunday to a meeting of Woman's Missionary Union.

Gerhard Claas of Washington, D.C., just back from a meeting in Moscow, said 20 representatives of the Autonomous Brethren accepted an invitation to meet with BWA and European Baptist Federation officials and with 10 members of the presidium of the All-Union Council. The council is the government-recognized organization for five evangelical denominations, including Baptists.

The Autonomous Brethren, who also call themselves the Separatist Brethren because they have chosen to leave dissident Baptist ranks and register with the government, knelt together and were reconciled around the communion table, Claas reported.

One representative of the dissidents, whose former chief Georgi Vins now lives in the United States, participated in the meeting as an observer, he said.

Claas announced the breakthrough in his remarks to a special international worship service sponsored by WMU at the Pittsburgh Hilton June 12.



LOVE AND SHELTER — These little guys have food, shelter, love, and a place to learn at one of the Baptist children's homes in Brazil. Brazilian Baptists are working to improve and expand the homes to aid more of Brazil's abandoned street children.

Belmont Preachers' School Set June 27-July 1 in Nashville

NASHVILLE — The Belmont College Summer Preachers' School is scheduled for June 27 through July 1.

According to Clyde Cutrer, coordinator of the program and professor of religion at Belmont, topics to be dealt with include social problems, biomedical ethics, church growth, and protection plans.

Woody Watkins, secretary of evangelism for the Tennessee Baptist Convention, is the preacher of the week.

Other faculty members are: Debbie Hoffman, Belmont assistant professor of social work; Mike Awalt, Belmont associate professor of religion and philosophy; Fred Kendall II, Belmont's vice-president of religious affairs; James Fitch, supervisor in the growth section of the Sunday School department of the Baptist Sunday School Board; and Vern Powers, director of protection plans for the Tennessee Baptist Convention.

Suzanne Matheny, director of Belmont's Baptist Student Union, will lead the wives' sessions, and D. P. Brooks, retired BSSB editor, will teach the 1984 January Bible Study book on 1 Corinthians.

Presiding over the Belmont Summer Preachers' School will be the 1983 officers: G. A. Gregory of Nashville, president; Jack DeWeese of Westmoreland, vice-president; and James Gary of Silver Point, secretary.

The first session begins at 10 a.m., June 27 in Harton Concert Hall. Wives will meet in the Sara Grigsby BSU Building. Housing will be in Wright Hall Dormitory.

For more information write Belmont's department of religion, Belmont College, Nashville, TN 37203.

The Preachers' School is subsidized by the Golden State Missions Offering.

Carson-Newman College to host East Tennessee Preachers' School

JEFFERSON CITY — Carson-Newman College will host the 54th annual East Tennessee Baptist Preachers' School, June 27 through July 1.

The preacher of the week will be James E. Jones, pastor of Campbellsville (Ky.) Baptist Church.

Other program personalities and their assigned topics for the school are: William L. Blevins, "The Epistle of 1 Corinthians;" Carolyn D. Blevins, "Wom-

en in Biblical Tradition;" and Roy Edgemon, "Doctrine of Biblical Authority."

Mr. and Mrs. Blevins are members of the Carson-Newman religion department faculty and Edgemon is director of the church training department of the Baptist Sunday School Board.

J. Donald Mitchell, director of church relations at Carson-Newman, will be director of the Preachers' School.

Sessions for this year's school will be held in the facilities of Henderson Humanities Building. Participants will be housed in Butler Residence Hall and meals will be available in Stokely Memorial Cafeteria.

Registration for the school will begin at 1 p.m., June 27, on the ground floor of the Henderson building. The first general session is scheduled that afternoon at 4 p.m. in Gentry Auditorium.

For additional information about the East Tennessee Baptist Preachers' School, contact J. Donald Mitchell at Carson-Newman College, Jefferson City, TN 37760.

The Preachers' School is subsidized by the Golden State Missions Offering.

McKenzie Baptists call Wesley Pitts as pastor

First Baptist Church, McKenzie, called R. Wesley Pitts as pastor, a ministry he began June 5.

Pitts came to the church from the pastorate of First Baptist Church, Collierville, and is a former pastor of West Shiloh Baptist Church, Stantonville, and First Baptist Church, Prairie, Miss. In addition, he has served as a trustee of Union University, Jackson, since 1979.

A native of Pontotoc, Miss., Pitts is a graduate of Clarke College, Newton, Miss., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

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

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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.

Soul winning seminar

Dear editor:

I am a regular radio listener to Jimmy Latimer, Central Church, Memphis. He is one of the great preacher-teacher-prophets of this decade. He is in much demand nationally for teaching seminars. His church growth attests to his popularity.

In a recent sermon he told about the long distances many had traveled to attend one of these seminars. Addressing the group frankly (and tactfully I am sure), he said, "If you had stayed home and attended the Lord's work and purpose for which He called you, I believe more would have been accomplished than your attendance here." He went on to say, "I am thinking about doing a seminar on 'going away with seminars.'"

This was interesting, as many of us know countless people who have made almost an avocation of attending seminars — every kind from 'sin-sickness to soul-saving' and still cannot be conscripted or coerced into visiting or talk-

ing to a person about his soul.

Some of the most effective soul winners that you and I have known are people with no training, little schooling, and without motivation — except by His Spirit.

I do not mean to minimize the value of training.

I would like to attend a field-trip seminar on soul winning — one led by qualified ministers, teachers, officers, and others interested in the souls of men. My prescription — with optional refills: teach and train inside for one-hour periods; follow each inside period with two hours outside where the fields are whitest; refill (repeat) as often as the Spirit prescribes.

I often think about Robert G. Lee. During one 10-year period, he made a minimum of 10 visits a day. During that tenure, he baptized people every Sunday that he was in the pulpit.

W. T. Barner
3655 Rhodes, Apt. 4
Memphis, TN 38111

Behavior toward Moody

Dear editor:

I want to go on record and say that I think the way some Southern Baptists have behaved toward Dale Moody is disgusting, deplorable, and degrading.

Are the Arkansas Baptists — and those who favor Dale Moody's "forced" resignation — really proud of themselves? Is the Foreign Mission Board more concerned about losing a soul or an image?

May God and the Moody family forgive those Southern Baptists who are responsible for this very unChristlike action!

Robert Webster
1016 18th Ave. South
Nashville, TN 37203

Dale Moody was not "forced" to resign. He retired in 1980 at age 65. He was employed by Southern seminary trustees in 1980, 1981, and 1982 — each time for one year. All professors beyond the age of 65 are employed on a year-by-year basis. (editor)

Not government's job

Dear editor:

Referring to the article about Anne Davis (May 25), I would like to say that I feel very strongly that we as Christians should do all we can to help the less fortunate.

But, nowhere in the Constitution does it say that it is the United States government's job to do this.

We are guaranteed the right to pursue happiness. We like to think it says we are guaranteed happiness from the government. Again, we as Baptists should feed His sheep, not the government.

I work for my living as many Americans do. I support my church regularly. But I cannot feel good about homes better than mine that are rent-free or subsidized for people as healthy as I am.

Or to watch the person in front of me in a grocery store checkout lane buy better food than I can afford and pay for it with food stamps — but buy their tobacco and beer with cash.

If we as Christians would get back to the Bible, and we as Americans would get back to giving a real day's work for a day's pay, just maybe we could solve many of today's problems.

Jerry Johnson
Rt. 5, Box 528
Dickson, TN 37055

Personal Perspective



By Tom Madden
TBC Executive
Secretary-Treasurer

Paul wrote to the Galatians, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus" (Galatians 6:17).

The translation of the word, "marks," actually comes from the marks that a slave wore on his body. Apparently Paul was speaking about some of the physical scars he had received while serving Christ. There were scars left by stonings, by the rodgings, by the stripes received from lashings, some from being in prison, and perhaps even some from being shipwrecked.

I remember a meeting in which some Christians were presented from countries where there was little freedom of religion. The one introducing them said, "These people bear physical scars because of their faithfulness to Jesus."

Whether one has physical scars because of his faithfulness to Christ or not, every born-again believer has some marks.

There is the mark of the blood. We are under the blood, for without the shedding of blood there is no remission of sin. We carry the mark of New Testament baptism. We are sealed by the Holy Spirit and thus have the mark of God's Spirit upon us.

A major significance of carrying the marks of our Lord means that we are owned by our Christ. A slave cannot serve two masters. He has an absolute commitment to his master. He is under his master's control 24 hours a day, every day of the year.

This ownership, of course, means total obedience. Along with that, it also means a constant and abiding fellowship.

I know you join with me in being grateful for the marks of Jesus Christ upon us. Grant that those marks will be so plain that no one would ever question our discipleship.

SBC President's Address

Editor's Note: Printed below are excerpts from the President's Address which was to be preached June 14 at the Southern Baptist Convention in Pittsburgh by James T. Draper Jr., pastor of First Baptist Church, Euless, Tex.

A People of Deep Beliefs

By James T. Draper Jr.

Scripture: 1 Timothy 4:16; 2 Timothy 1:12-14; 2:1-2

Early in this year the Southern Baptist Convention passed the 14-million mark in membership. In addition to that, there are over 1.5-million members of churches connected with Southern Baptist foreign missions. We now serve in all 50 states and in 100 countries. Total baptisms last year in the U.S. and on foreign fields were 552,398.

Without doubt, the Southern Baptist Convention has been on the cutting edge of missions and evangelism for the many years of its existence. We have led the battalions of those carrying the light of the gospel and seeing the darkness of unbelief retreat. We have taken seriously the challenge of sacred Scripture to reproduce New Testament Christianity in our age through the power of the Holy Spirit. Wherever we have gone we have been used of the Holy Spirit to change the face of the world for the better.

We have been that special kind of people because we are a people of deep beliefs and convictions. We have made a firm commitment to Biblical principles for which principles our forefathers even dared to die. We carry these beliefs in the spirit of Christ and in obedience to the Word of God.

Only people with such commitment can become God's change agents in a sin-cursed world. Weak convictions and shallow beliefs have never impacted the world.

The basis of these beliefs is the Word of God. From every section of our Southern Baptist Convention this year we have heard affirmations in books, speeches, news releases, etc., of our commitment to the Bible as the final authority for Southern Baptists. To this conviction concerning the Word of God we must stand united. Our only hope for strength and vitality in our denomination is our renewed and continued commitment to this divinely-inspired, uniquely-transmitted, carefully-preserved, and totally-reliable book. These great beliefs that have so characterized Southern Baptists are cherished Biblical truths.

I. THE FULL HUMANITY AND FULL DEITY OF JESUS CHRIST

This is known as the doctrine of the hypostatic union: i.e. the union of the two natures of Christ, deity and humanity. Jesus Christ is undiminished deity and genuine humanity, joined in one person, forever. He is God's perfect man and man's perfect God.

"For in Him dwells all the fullness of the Godhead bodily" (Colossians 2:9, NKJV). Jesus is not "all of God that a human being can contain." He is not "the most God-like man who ever lived." He is not "the best demonstration of God that man has ever seen." He is God almighty in human flesh. He is undiminished deity!

Jesus was (and is) a real, genuine, flesh-and-blood human being.

Concerning salvation: only a man could die for other men — only the God-man's death could have infinite value. Concerning priesthood: only a man could be a priest (Hebrews 5:1) — only the God-man could be an eternal high priest (Hebrews 7:17-28).

The belief in the bodily resurrection of Jesus Christ is vital. We must believe this in order to be saved according to Romans 10:9-10.

The bodily resurrection authenticated Christ's claims, for He was "... declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Romans 1:4, NKJV).

It demonstrates God's acceptance of the atonement, for He "... who was delivered up because of our offenses, and was raised because of our justification" (Romans 4:25, NKJV).

It assures us of our own resurrection, for Jesus declared "... because I live, you shall live also" (John 14:19).

His bodily resurrection assures us of needed power, for the Apostle Paul declared "... that I may know Him and the power of His resurrection ..." (Philippians 3:10, NKJV).

Further, the bodily resurrection assures the world of the certainty of judgment. "Because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all, by raising Him from the dead" (Acts 17:31, NKJV).

Southern Baptists have firmly held to the truth of the full deity and full humanity of Jesus Christ which includes deep belief in His physical, bodily resurrection.

II. THE LOSTNESS OF MANKIND

The Word of God teaches that man is dead in trespasses and sins (Ephesians 2:1) and is totally incapable of doing anything to help himself apart from the convicting ministry of the Holy Spirit (John 16:8-11). This applies to all men (Romans 3:23; 5:12). When Adam sinned, man fell from his state of innocence and fellowship with God. Now sin and misery are the inheritance of all mankind.

Mankind is now alienated from God. We are all strangers from God (Ephesians 2:12). By sin we are enslaved to Satan. He enslaves the understanding and binds us in ignorance. He enslaves the will. Man does not refuse evil — he willingly sins. Every area of man's life is polluted. Sin takes possession of the heart and makes it desperately corrupt (Jeremiah 17:9). Like a cancer, sin permeates the whole being of man and man is lost — destined for misery, emptiness, frustration, and despair.

Mankind is lost regarding the provision of God, every part of his nature is tainted with sin, his spirit is darkened (Ephesians 4:17-18), his body is diseased and death ridden (Romans 7:24), under wrath and judgment (John 5:28-29), under God's condemnation (Galatians 3:10), bound for eternal hell and separation from God (Matthew 25:41).

"Eternal" in Matthew 25:46 applies to the life of the redeemed and to the punishment of the lost. There is no evidence in Scripture that hell is anything less than eternal. Without a hell, evangelism is meaningless, but evangelism is what Christianity is all about. We are constantly admonished throughout the Bible to reach the lost.

III. SUBSTITUTIONARY ATONEMENT

This great truth simply defined is that Jesus Christ died on Calvary as an innocent sacrifice in the place of guilty sinners. His death actually propitiated or satisfied the holiness of God and was necessary that eternal justice might be accomplished. He was not a martyr, an example of God's love, etc., He was our substitute.

"Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us" (1 Corinthians 5:7, NKJV).

"Who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness — by whose stripes you were healed" (1 Peter 2:24, NKJV).

"For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit" (1 Peter 3:18, NKJV).

"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him" (2 Corinthians 5:21, NKJV). (See also Isaiah 53:4-6).

IV. JUSTIFICATION BY GOD'S GRACE THROUGH FAITH

Justification is that act of God whereby He declares a guilty sinner to be righteous, not on the basis of any intrinsic quality in the sinner, nor on the basis of anything which the sinner may produce in the way of conduct, but solely on the basis of the sinner's trust in Jesus Christ. Paul's great statement is, "Therefore we conclude that a man is justified by faith, without (literally: apart from) the deeds of the law" (Romans 3:28).

Grace means unmerited favor. God is obliged to save no one. It is of His grace that He saves anyone. Sinners have no claim on a Holy God, but God has graciously determined to save those who believe on Jesus Christ.

Faith, which is essentially synonymous with repentance, is the only prerequisite for salvation.

"Faith only" was the great rallying cry of the reformation.

Faith plus anything — baptism, sacraments, good works — is the Galatian heresy and falls under the anathema of Galatians 1:8-9.

Justification is the very foundation of Christianity. An error here destroys the whole structure of our Christian faith. Justification is mercy surging from the heart of free grace. The basis of our justification is Christ's atoning work on the cross. By faith we receive this justification.

V. HOLINESS OF LIFE

God has called the redeemed to holy living (1 Peter 2:9). Paul declares that we are saved by grace, through faith, but unto good works (Ephesians 2:10). "Nevertheless the solid foundation of God stands, having this seal: 'The Lord knows those who are His,' and 'Let everyone who names the name of Christ depart from iniquity.'" (2 Timothy 2:19, NKJV). We are called to holy living, Peter states, "But as He who called you is holy, you also be holy in all your conduct" (1 Peter 1:15-16, NKJV).

It is God's purpose to make us holy. To do that we must see sin as God sees it. He calls sin "an abomination" (Deuteronomy 7:25). God has no mixture of sin in Him. Sin has no mixture of good in it! Sin turns good into evil. It defaces, debases, and destroys all that is good. Sin is called a "cursed thing" (Deuteronomy 7:26). It is against God, unlike God. If sin were to triumph, God would no longer be God. We must see the tragic nature of sin if we are to become holy. Southern Baptists have always held that it is the great design of God in this world for us to become holy people. It is holiness that

sets us apart from the world and allows us to approach God in boldness.

We must be light in the darkness, salt in the earth. We must again become people of prayer and fasting with holy lives. I call upon Southern Baptists today to return to the practice of a regular time of prayer and fasting. Return to confessing sins and beseeching God for real revival.

Our churches must once again become examples of holiness and commitment in our communities. Such a call to prayer and fasting need not be complicated or need it be a media event. I am speaking about simple communication among God's people which will recognize that our only hope in the world is a mighty sweeping revival of God.

VI. THE URGENCY OF MISSION

God has sent us on a mission of great urgency. This world is filled with billions of people who are dying at the rate of 5,000 every hour. The majority of them are dying without Jesus Christ. We have the good news of redemption and we must declare it to every person in this world. That is the goal of Bold Mission Thrust. But Bold Mission is not just a Southern Baptist slogan — it is a divine mandate! We must witness to every individual in this world. (Ezekiel 33:7-8).

"And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come" (Matthew 24:14, NKJV).

Jesus declared, "I must work the works of Him who sent Me while it is day; the night is coming when no one can work" (1 John 9:4, NKJV).

My wife and I awakened a neighbor some years ago and led the family to safety from a burning house. The need was urgent. Death was imminent. We had to act. Such is the case in this world. Lost mankind is dying without the Saviour and we must preach the gospel to every person. "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things" (Luke 24:46-48, NKJV).

Any theology or supposed belief that does not thrust us into all the world to witness and preach is heresy! It is not possible to please God with intellectual assent only.

Conclusion

Let us press on in our task. Satan will oppose. Skeptics will accuse. The apathetic will yawn indifferently. The emotional will express themselves dramatically. The intellectual will lose himself in rhetoric. The activist will grind on relentlessly. The liturgical will carry on precisely. The organizational man will keep oiling the machinery.

But in the midst of it all, committed Southern Baptists will march on — together — hand in hand — heart in heart — to the beat of the heavenly drummer, declaring to this lost world, "that God was in Christ reconciling the world to Himself, not imputing their trespasses to them and has committed to us the word of reconciliation. Therefore we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God" (2 Corinthians 5:19-20, NKJV).

We are on a bold mission for our Lord, and we will succeed for His glory, in His power, by His spirit.

FMB enlists Anglican to study world cities

By Bill Webb

RICHMOND, Va. (BP) — Southern Baptists have teamed up with a prominent Anglican researcher to study the world's 2,200 largest cities, a project that could have far-reaching implications for evangelization in an increasingly urban world.

David B. Barrett, a missionary who serves as research officer for the Anglican Church in Kenya and the Anglican Communion worldwide, has agreed to serve as research director for the two-year Foreign Mission Board project, which also will involve Southern Baptists' Center for Urban Church Studies in Nashville.

Barrett, based in Nairobi, Kenya, is best known as editor of the 1,010-page "World Christian Encyclopedia," published in 1982, a massive survey of world Christianity arranged country by country.

The urban study will focus on the state

of Christianity in the 2,200 cities with populations of at least 100,000, including the 270 cities with more than a million and the 500 with at least a half million. The Center for Urban Church Studies will coordinate studies of United States cities within those classifications.

Research is expected to yield accurate church membership statistics of each Christian group in a city, trends on rural Christians moving to cities, and specifics on church-related institutions and ministries. Barrett says such data have never before been collected and compiled city by city.

Foreign Mission Board strategist Clark Scanlon believes that with increasing urbanization, especially in Third World countries, the cooperative effort will yield fresh, accurate information that will give direction to strategies and plans for evangelizing cities.

"Nobody knows what the results are going to be," Barrett said in his precise

British accent. But he predicted, "There are going to be some very big surprises." The study is expected to be complete by mid-1985 and the results will likely spawn position and strategy papers for a proposed Baptist consultation on world evangelization.

The timing of the study and the consultation is strategic because researchers predict the majority of the world's people will live in cities by 1995.

Up to now, Barrett said, the Christian mission has been largely a rural- or countryside-based mission and the church has mistakenly believed that the urban masses are thoroughly pagan.

However, many cities are swelling with Christians who move in from the

countryside but fail to join churches, he has discovered. "They intend to link up but as the months pass by, the intent withers and finally dies and we hear no more from them again."

A realistic mission strategy for the cities needs to include a ministry to these transplanted Christians as well as a witness to the non-Christians, he maintains.

Both Barrett and Scanlon agree that Southern Baptist missionaries in about 100 overseas countries will be natural allies in completing a 150-question survey form which Barrett describes as similar to a Gallup poll. "Missionaries tend to know more about cities than anyone else," Barrett maintains. "If you are a foreigner, you become a more impartial observer after a time than a national."

In a dialogue session with Foreign Mission Board members at their May meeting, Barrett said he favored overwhelmingly the idea of a consultation on world evangelization, a concept approved at the board's April meeting. He called it unique, timely, and essential. "No one else is able to do what you're proposing," he asserted. "Whether you do it is up to you."

The proposal calls for Southern Baptists to consult with all interested Baptist unions and conventions with which Southern Baptists work overseas to discover better strategies for jointly presenting the gospel to everyone in the world before the end of the century.

Barrett told board members and staffers one concern he had with the plan is that it is called a Baptist proposal and that the proposed participants in the meeting represent just a tenth of one percent of the Christian world.

He cited William Carey's "An Enquiry Into the Obligation of Christians to Use Means for the Conversion of the Heathen" (1792), which does not use the title "Baptist" and speaks of Christians rather than Baptists. "As a result of that, this book has had enormous influence throughout the world and throughout the missionary world the past 200 years," he explained.

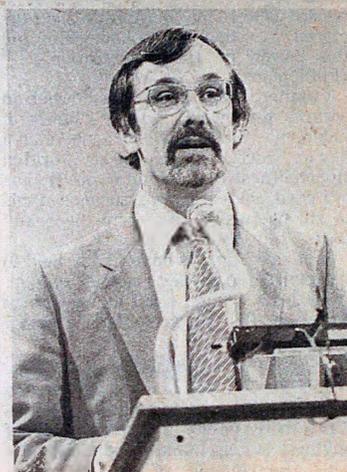
He suggested the consultation would have broader impact by dropping "Baptist" from the title and splitting the consultation into two parts. The first should deal with "the whole world, the whole of Christianity" and the second with Baptist applications and the Baptist community's role in world evangelization.

The Anglican researcher called on the board to consider designating at least a half percent of its budget to Christian research projects, particularly on world evangelization and the church's mission. He admitted he was amazed that within the Southern Baptist Convention there are large numbers of talented secular researchers who would be willing to research "the kingdom of God" but have never been asked.

The Foreign Mission Board is budgeting \$50,000 for the study. Barrett, whose missionary salary is paid by Anglicans, will receive no fee from the board.

Before the consultation a series of research papers should be commissioned on evangelization and related matters such as eschatology (the theology of last things) and a history of past consultations, he suggested.

In addition to a bibliography on evangelization and a carefully-prepared study of semantics to define key terms beforehand, Barrett recommended a paper dealing with the dangers of ministering in the modern world, such as the dangers of relating too closely to governments or of disruption by terrorism.



URBAN RESEARCHER — David Barrett, research officer for the Anglican Church in Kenya, agreed to direct a Southern Baptist study of the world's 2,200 largest cities.

Mysterious visitor leaves \$1,750 gift to small church

By Herb Hollinger

RENTON, Wash. (BP) — She wore white shoes, white stockings, white dress, and had shoulder-length blond hair. She was also tall, slim, and young. Was she an angel?

"To me, she was an angel — or whatever." Vasco Midkiff insists. Whether the young lady was an angel or not, she was certainly sent by God, she added. And she brought a cashier's check for \$1,750!

On Mother's Day Sunday at Coal Creek Baptist Church, Renton, Wash., only seven people showed up for Sunday School. They gathered in one class with discouragement written all over their faces. Without a pastor and with only one deacon left, thoughts of quitting were surely appropriate for the small congregation.

"I just couldn't handle it," Mrs. Midkiff, one of the seven, said. "I left the class and went downstairs to finish running the bulletins. The machine wouldn't run and I could have kicked it. I wanted to cry — just cry. Then Delores Burdick answered a knock at the door and hurriedly brought me what looked like a folded slip of paper. I looked up to see this young lady in the door."

Mrs. Midkiff opened the paper and found a cashier's check for \$1,750 made out to the church. "She just said it was for our general budget, was anonymous, and to put it in the offering plate," Mrs. Burdick excitedly told Mrs. Midkiff.

They looked up and she was gone. They looked everywhere but she just vanished, Mrs. Midkiff said.

The Coal Creek building is in a pasture-type setting not near any other buildings. It had been raining, the grass was wet, it was muddy. The class looked unsuccessfully for a sign as to where she disappeared.

But the surprises were not over.

Then people began arriving for church — 59 people, more visitors than members. A really "excellent" Sunday would have been 25 in worship with 20 in Sunday School and "we have some really good prospects as a result of that service," Mrs. Midkiff explained.

"The young lady, the check, the fantastic group for church — all of it, well, it just has to be from God," Mrs. Midkiff

said. Her husband, chairman of the deacons at Coal Creek, had to be in Tennessee for a couple of months and she was trying to fill in for him.

The check, drawn on a local bank, was good but no one could tell who had purchased it. No one had ever seen the young lady before, no one could explain why she had come, why she did not stay or identify herself.

But what happened to Coal Creek Baptist Church on that Mother's Day Sunday morning brought a new ray of hope and encouragement to this small congregation.

Conference views single adults as churches' untapped resource

GLORIETA, N.M. (BP) — Single adults can make significant leadership and financial contributions to Southern Baptist churches but they remain the greatest untapped resource in the Southern Baptist Convention, according to speakers at a conference for consultants who work with single adults.

John C. Howell, professor of ethics and family life at Midwestern Baptist Theological Seminary, Kansas City, Mo., and Dan Crawford, national evangelism consultant with singles, Home Mission Board, Atlanta, Ga., addressed 65 participants attending the second national conference for single adult special consultants. The conference is a project of the family ministry department of the Southern Baptist Sunday School Board.

Crawford said 34 percent of the United States adult population are single adults and "while we sit around talking about Bold Mission Thrust and evangelism the world is literally going to hell because we have failed to utilize one-third of our resources." Non-Christian singles are also one of the greatest mission fields available to Southern Baptists, he said.

Howell believes churches are "slowly realizing single adults can make significant contributions through time, money, energy, and talents."

According to Howell, many churches are reluctant to minister to singles

because they hold negative views regarding the single lifestyle.

"Churches are afraid that when they put singles together in the same room they are in some way promoting sexual relationships between them," he explained.

Churches need to realize that single adults can relate to each other as fellow believers and not as objects of lust, Howell said.

The most important thing a church can do for singles is "create a climate of acceptance that includes them in the fellowship of the church," Howell said.

Because a ministry to singles includes never marrieds, widowed, single parents, and single again persons, Howell believes churches are going to have to come to grips with the reality of divorce.

"Divorce is a violation of God's creative purpose for marriage, but it is not the unpardonable sin," he stressed. "I would hope a person's marital failure would not get in the way of his potential for service within a church," he said.

Southern Baptist churches need to take an in-depth look at Jesus' teachings and be more willing to follow his example, noted Howell. "Jesus did not condone past failure, neither did He condemn the person. Jesus accepted people as they were and helped them to grow to what they were capable of becoming," he said.

Reports from Southern Baptist agencies

Annuitant Board

Contrary to the national mood of economic recession and uncertainty, 1982 was one of the finest periods of growth, earnings, and enlistment in the board's history. Records were set in almost every area of the board's work.

Total assets of the board exceeded the billion-dollar mark in October and continued to increase to close the year with \$1.057-billion.

Retirement benefits were paid to 12,075 annuitants at a total of \$30.6-million — an increase of \$6-million over 1981.

Total investment income increased by \$64-million bringing the 1982 total to \$116-million.

Foreign Mission Board

At the end of 1982, there were 3,217 foreign missionaries on active service in 96 countries of the world. Churches and national conventions to which these missionaries relate reported 140,844 baptisms during the year and a 74,500 increase in church membership.

During the past year, 5,749 volunteers traveled overseas to participate in evangelistic and medical work, while sharing their faith and a variety of technical skills.

At the end of last year, 12,640 nationals were enrolled in theological education on these mission fields.

Home Mission Board

The missions personnel force has reached a record 3,430. During the year, 40,226 individuals responded to volunteer mission opportunities.

In 1982, 750 churches in 39 states were involved in Continuing Witness Training seminars. The evangelism section has a goal to equip 1-million persons in witness training by 1995.

Sunday School Board

A new approach to field services has been completed with an adult seminar via satellite. This was the first TelNet program. Training for local leaders has been completed for approximately 100 receiving stations across the nation.

The board experiences a good year financially in spite of the recession. Total combined income was \$121,050,552.

The 1982 SBC statistics show a 2 percent increase in Sunday School enrollment; a 7.5 percent increase in church training enrollment; and a 2.8 percent increase in church music enrollment.

Golden Gate Seminary

Enrollment for the year reached 850, compared with 835 in 1981. A shortage of housing and classrooms makes further growth difficult. Some relief came with the purchase of 32 two-bedroom units near the campus.

During 1982, the seminary awarded 128 degrees.

Midwestern Baptist Seminary

Enrollment for 1982 totaled 728, with 94 graduating at the May 1982 commencement.

One out of every five students is committed to either foreign or home missions.

The seminary is now in its 25th year.

Southern Seminary

Total enrollment in all the seminary's classes last year was 3,210. Degrees were awarded to 474 students.

In addition the Boyce Bible School had an enrollment of 120 and graduated 23.

Roy Honeycutt was inaugurated as the eighth president of the seminary.

Editor's Note: At every Southern Baptist Convention, the agencies are required to give an annual report to the convention. Here are a few highlights from the written reports which are being presented in Pittsburgh this week.

New Orleans Seminary

Enrollment during 1982 grew to a record 1,814 — up 21.2 percent above the 1,490 enrolled the previous year. There were 324 graduates during the year.

Physical accomplishments include the renovation of the music building and the purchase of a 42-unit housing complex near the campus.

The seminary has established a "night-track" program for students who have regular daytime jobs.

Southeastern Seminary

During 1982, more than 1,500 students were enrolled at the seminary, with 286 graduates.

The \$3.5-million goal in the "Equipping for Bold Missions" campaign resulted in gifts and pledges totaling \$4,631,120.

Five flexible classrooms have been completed in the basement of Binkley Chapel.

Southwestern Seminary

Enrollment at the seminary during 1982 was 4,865. Of this number, 1,428 are home and foreign mission volunteers.

Degrees, diplomas, and certificates were granted to 917 students during the 1981-82 academic year.

During the year construction was completed on the new A. Webb Roberts Library. The merger has been completed between the seminary and the Mexican Baptist Seminary in San Antonio, establishing the new Hispanic Baptist Theological Seminary.

Baptist Joint Committee

Through the Baptist Joint Committee on Public Affairs, Southern Baptists cooperate with eight other Baptist bodies in giving a public witness of historic Baptist principles.

Never before have the challenges to our historic positions been so numerous. Never before have we dealt with such a

Franklin Owen accepts Boyce faculty position

LOUISVILLE, Ky. — Franklin Owen, recently retired executive secretary-treasurer of the Kentucky Baptist Convention, has been named to the faculty of Boyce Bible School, effective Aug. 29.

Boyce, a division of Southern Baptist Theological Seminary, is designed to provide ministerial training for persons who have not completed high school and/or college degrees.

Owen will be a field representative for Boyce, visiting in Baptist associations and state conventions and meeting pastors and prospective students on behalf of the school. He will direct Boyce's field education, helping students gain experience in ministry.

Fields accepts call to first pastorate

John Fields recently accepted his first pastorate, in response to a call from the congregation of Aldridge Baptist Church, Obion.

Fields came to the church from the membership of Second Baptist Church, Union City. He was ordained to the ministry by that church May 22, with Noel A. Edwards, pastor of the church, participating in the ordination service.

variety of government intrusions at every level of religious life.

Communication has been provided by the monthly Report from the Capital and by filing 116 different news stories and analyses with various publications.

Southern Baptist Foundation

A modest increase in assets to a new record total of \$29,185,781.39 is one of the significant changes which began to take place in 1982.

Foundation assets produced a new record total income of \$2,762,004.07 during the year, which represents a 9.9 percent increase.

The possibility of charging fees for services rendered was thoroughly studied at the request of the SBC Executive Committee, after which the directors voted unanimously that no fee system be implemented.

American Seminary Commission

During the 1982-83 school year, there were 183 students on campus with over 95 percent of these coming from National Baptist churches. In January 1983, more than 700 students were enrolled in extension courses.

Because all on-campus housing is completely filled, the trustees have authorized a master plan of development.

Brotherhood Commission

This year the commission celebrates the 75th anniversary of Royal Ambassadors. That organization now has 270,400 boys enrolled. During the 1982 summer, 21,359 attended RA camps with 2,098 professions of faith reported.

Total enrollment for all Brotherhood organizations increased to 529,642.

Christian Life Commission

The economic and social crises of today are contributing significantly to family disintegration, the unchecked immorality of television programming, the use of alcohol and other drugs, gambling's malignant growth, and the rearing again of racism's ugly head. All of these concerns, and many others like them, have called for hard work on many fronts by the commission in helping Southern Baptists effectively confront these challenges.

The largest national seminar ever sponsored by the commission drew 1,163 registrants to a "Strengthening Family" seminar in Atlanta in March 1982.

Historical Commission

By producing six videotape programs focusing on key aspects of Baptist heritage, the commission is now providing through the SBC Video Tape Service these new resources entitled "Meet Southern Baptists."

In June 1982, Volume IV of the Encyclopedia of Southern Baptists and an

Index to all four volumes were released.

The commission distributed 128,655 copies of pamphlets to meet history needs of church and denominational leaders and 147,479 copies of informational fliers and brochures.

Education Commission

A two-year emphasis on student recruiting for Baptist colleges continues through 1984. The decline of the number of college-age young people across the nation and the decline of financial aid available for educational purposes have made the recruiting emphasis a necessity.

The number of students preparing for church-related vocations totaled 22,516 during 1982.

Radio-TV Commission

During the year, the commission began production of pilot programs for the proposed ACTS network which will be launched in 1984.

At the end of 1982, 6,081 commission-produced radio and television programs were being sent to 4,125 broadcast stations each week. As the result of these broadcasts, more than 181,000 people wrote in response to program offers, thus giving the commission opportunities to send materials related to salvation and Christian commitment.

Stewardship Commission

For the first time in SBC history, churches received over \$3-billion in tithes and offerings.

Cooperative Program receipts for 1982 were \$254,863,167. The Southern Baptist Convention's portion of these gifts was \$96,730,842 — exceeding the convention-adopted budget goal for the first time in recent years.

Together We Build campaigns assisted 93 churches to raise \$33,260,321.

Seminary External Education

Videotaped portions of the first course were produced in 1982, and the course was first used in Detroit.

During 1981-82 academic year, the Seminary Studies programs had a total non-duplicating enrollment of 176. Correspondence students numbered 1,671 and another 7,378 students were enrolled in classes in Seminary Extension centers.

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LEADERSHIP . . .

Carl Nelson resigned as pastor of Hickory Hill Baptist Church, Lynchburg, to accept the pastorate of Kentucky church. Nelson's last day at Hickory Hill was scheduled to be June 12.

First Baptist Church, Greenfield, called Steven Martin as minister of youth, a position he began June 5. Dan G. Farmer is the pastor of the church.

Roy LaDuke recently submitted his resignation as pastor of Thompson Springs Baptist Church, Cleveland.

First Baptist Church, Columbia, called Dennis Kleppen as summer minister of youth. Kleppen, who began the position June 1, is a student at Southern Baptist Theological Seminary, Louisville, Ky. Harold D. Smith is the pastor of the church.

Tommy Burdett has resigned as pastor of Smyrna Baptist Church, Evansville. David Hudson is serving as the church's interim pastor.

George B. Scott resigned as minister of music and activities at First Baptist Church, Newbern, which was effective May 22. Scott plans to enter Southern Baptist Theological Seminary, Louisville, Ky. Carmen Jones is the church's pastor.

First Baptist Church, Clarksville, accepted the resignation of its minister of youth, Eddie Benton. Benton, who was also minister of recreation at the church, accepted a call from First Baptist Church, Pensacola, Fla., to come as its minister of youth. John David Laida is the pastor of the Clarksville church.

Robert Orr was called as interim pastor of First Baptist Church, Union City. Orr, who began the position June 5, is a former pastor of First Baptist Church, Dyersburg, and First Baptist Church, Brownsville; and a former interim pastor of several Tennessee churches. He has served as a member of the Southern Baptist Convention Executive Board and a trustee of Baptist Memorial Hospital (now Baptist Memorial Health Care System), Memphis. He is a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Oaklawn Baptist Church, Jackson, called Gary W. Burke as interim pastor, a ministry he began May 15. Burke was previously pastor of Fruitland Baptist Church, Fruitland, and minister of music and youth at Walnut Hills Baptist Church, Bells. He has attended Union University, Jackson.

Kenneth Alan Bush accepted a call from First Baptist Church, Covington, a ministry he began June 5. Bush, a native of Nashville, is a graduate of Belmont College in Nashville and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Baylon L. Hilliard is the pastor of the church.

Members of Balmoral Baptist Church, Memphis, called Roy Vickery as its minister of music and education. Vickery came to the church from Towering Oaks Baptist Church in Memphis, where he was minister of music. He is a graduate of Mississippi College, Clinton, Miss., and Delta State College, Cleveland, Miss. The pastor of Balmoral is Arlis Grice.

James L. Baumgartner, professor of history at Carson-Newman College in Jefferson City, accepted a call from Bethel Baptist Church, Clinton, to come as its interim pastor.

Members of Center Point Baptist Church, Charleston, accepted the resignation of Pastor Steve Davis.

Elkmont Baptist Church, Cleveland, accepted the resignation of its pastor, Gerald Fulbright.

Mike McCloud accepted a call from Piney Flats Baptist Church, Piney Flats, to come as its interim pastor. McCloud assumed the position April 11.

Ted Pobst accepted a call from Shallow Ford Baptist Church, Erwin, to come as minister of music. Pobst is a student at East Tennessee State University, Johnson City. The pastor of the church is Michael Aiken.

F. Leon Barrett recently resigned as pastor of Solomon's Temple Baptist Church, Kingsport.

REVIVALS . . .

Hickory Hill Baptist Church, Lynchburg, was led in a recent revival by Dean Northcutt as the evangelist. Carl Nelson, pastor of the church, reported a number of commitments as a result of the services.

Evangelist Lee Castro led First Baptist Church, LaVergne, in revival services during May. Pastor Nathan Hale recorded 17 professions of faith and 17 rededications during the week.

An April 24-29 revival was held at Riverview Baptist Church, Elizabethton, with Bill Brown as the evangelist. Darrell Holly, pastor of the church, reported several rededications as a result of the services.

Revival services held April 25-29 at Rittertown Baptist Church, Hampton, resulted in five professions of faith. Richard Jones was the evangelist; Roy Barbee is the pastor of the church.

E. E. Carrier, pastor of First Baptist Church in Mountain City, led Union Baptist Church of Hampton in revival May 8-13. The church recorded 18 professions of faith, six others presenting themselves for baptism, and two new members to the church by letter. James Strickland is the church's pastor.

The evangelistic team of Henry Linginfelter and Dick Barrett led Concord Baptist Church, Chattanooga, in revival last month. Bob Segrest, pastor of the church, reported 24 professions of faith, four new members by letter, one commitment to Christian service, and 72 rededications.

Wade Kelley, pastor of Lenox Baptist Church in Lenox, led an April 11-16 revival at New Freedom Baptist Church, Dyersburg. The church recorded one profession of faith and a number of rededications.

Cambria Baptist Church, Etowah, was led in a recent revival by Kenneth Watson as the evangelist. The pastor of the church, Larry Coleman, reported two professions of faith and two rededications.

Gerald Stowe, pastor of First Baptist Church in Cookeville, led First Southern Baptist Church of Pikeville in revival April 10-17. The church recorded four professions of faith, four new members by letter, and numerous rededications. Bill Eugene Roberts is the pastor of the church.

CHURCHES . . .

Munford Baptist Church, Munford, celebrated the payment of debts on its new educational building with a noteworthy service May 1. The 4,200-square-foot building was debt-free only nine months after its completion. Mike Owens is the pastor of the church.

Members of Southside Baptist Church, Johnson City, voted to purchase property adjacent to the church for use as a hospitality apartment and youth center. The pastor of the church is Tommy Futrell.

PEOPLE . . .

A May 22 reception at First Baptist Church, Nashville, honored Leonard and Nita Wedel on the occasion of their 50th wedding anniversary. The Wedels are members of the church, where H. Franklin Paschall is the pastor.

Ray Rutledge and Jack Womac were ordained as deacons of Yellow Creek Baptist Church, Spring City, on May 22. Participating in the ordination sermon were Pastor Roger Rothwell, Felix Harris, Billy Jones, and Ben Walker.

Mr. and Mrs. Oren D. Carr were honored during a June 5 reception at Meridian Baptist Church, Knoxville, on the occasion of their 50th wedding anniversary. The Carrs are members of the church, at which James Hutson is the pastor.

Jim Gibson, minister of youth at First Baptist Church in Cleveland, was ordained to the ministry by the church May 22. James F. Eaves, the church's interim pastor, led the ordination service.

Westview Baptist Church, Kingston Springs, ordained E. W. Todd as a deacon May 22. Participants in the ordination service included Loyd Smith, father-in-law of the candidate and pastor of Elkins Avenue Baptist Church in Nashville, and Clifford Horne, director of mission ministries for the Nashville Baptist Association. The pastor of the Westview church is Mike Kendrick.

Buzz Brown was ordained to the ministry May 11 by Bellevue Baptist Church, Memphis. Brown has been called as a pastor of Berendo Street Baptist Church, Los Angeles, Calif., where he will minister to the English-speaking members of the Korean church. Adrian Rogers is the pastor of Bellevue.

Island Home Baptist Church, Andersonville, ordained Roy Beaty and Mark Shipley as deacons May 15. Calvin Braden is the church's interim pastor.

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Sequatchie Baptists call Stone to pulpit

Members of First Baptist Church, Sequatchie, recently called Donald Ray Stone as their pastor.

A native of Norton, Va., Stone is a former pastor of Flat Mountain Baptist Church, Dunlap.

Stone is a graduate of Lee College, Cleveland, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

SBC Convention Sermon

Editor's Note: Printed here are excerpts from the Convention Sermon which was scheduled to be preached June 15 at the Southern Baptist Convention in Pittsburgh by James Pleitz, pastor of Park Cities Baptist Church, Dallas, Tex.

A New Commandment

By James L. Pleitz

Scripture: John 13:31b-35

There are more than 10 commandments in the Bible. Not all of the commandments are found in Exodus 20.

The most important commandment is not found in the Old Testament, but in the New Testament. It was given by Jesus Christ to His disciples just prior to His death on the cross. Jesus did not write His new commandment on a table of stone, but on the hearts of men. Christ said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."

The call to love God was not new. Twice daily the pious Jews recited the Shema (Deuteronomy 6:4-5), "Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength."

The call to love others was not new. The Lord instructed Moses regarding how the people were to relate to each other - "Love your neighbour as yourself" (Leviticus 19:18).

When a lawyer asked Jesus the question, "What is the great commandment in the law?" (Matthew 22:36), he expected Christ to answer by quoting one of the 10. Instead, Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself" (Matthew 22:37-39).

It is clear that the call to love was not new, nor was the call to love others, but rather there was a new demonstration and a new quality of love to which Christ called them and a new resource available to them for loving one another.

Jesus said, "Love one another as I have loved you!" This is the strongest statement in the entire Bible about love. It was the way Jesus had loved those disciples that demonstrated most clearly how they were to love one another. And it was His love for them that would be the enabling source for their love. Jesus said, "I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" (John 15:5). Jesus furnishes His disciples both the model and the power for loving one another.

Jesus went on to say that the most convincing evidence that we are indeed His disciples is that we love one another. "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35). There is no greater proof of our discipleship - not the performance of miracles or the speaking with gifted tongues or moving mountains, but love.

Many of us have been blessed by the books of Creath Davis. He writes, "The greatest proof of the presence of the living Christ within us is not that we think alike but that we love one another like Christ loved us. Love reflects the reality of the life of God in us more clearly than any other single factor."

The apostle John says it in this way, "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love... beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another God dwelleth in us, and His love

is perfected in us... if a man say, I love God, and hateth his brother, he is a liar: For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also" (1 John 4:7-8, 11-12, 20-21).

This means that true orthodoxy, from a Biblical perspective, must first have an orthodoxy of spirit - which is love - before it can truly have an orthodoxy of belief. The first test of our orthodoxy is in reality the test of love!

The Bible makes it clear in 1 Corinthians 13 that there is nothing we can do, however good in itself, and however good in its consequences, which cannot be perverted if it is not done in love.

In his play, "Murder in the Cathedral," T. S. Eliot has as his hero Thomas Becket. Becket dies as a martyr for his faith but not before he is sorely tempted to die for a number of selfish motives. However, in the end he dies for the right motive - the love of God. Perhaps you read the play and perhaps you remember this line:

"This then is the greatest treason
"To do the right deed for the wrong reason."

That line has haunted me - "The right deed for the wrong reason."

The people who heard Jesus tell the parable of the good Samaritan would, in all likelihood, never have questioned the orthodoxy of the priest or the Levite, but they would have felt strongly that the Samaritan was a heretic. But the whole point of Jesus' story was that the Samaritan had something all-important that both the priest and the Levite missed - love.

Thirty-eight years ago God called me into the ministry. I was educated at a Baptist college, Ouachita Baptist University in Arkadelphia, Ark. I did my seminary work at Southern Baptist Theological Seminary in Louisville, Ky.

For 38 years I have pastored churches up and down the land. I know hundreds of Baptist preachers, and I can honestly say that I do not know one who does not believe the Bible - all of it - to be the Word of God. I do not know one who does not believe in the inspiration of the Scriptures. I do not know a preacher who does not believe in the virgin birth, the vicarious death, the resurrection, or the second coming of our Lord and Saviour Jesus Christ.

In a word we are orthodox. But I fear that many of us have forgotten the spiritual necessity of loving one another. We must remember that love is not an option but rather an imperative - a command of our Lord!

There is still a lot of talk about the animosity within the convention. When people find out that I am a Southern Baptist, they frequently ask, "Which side are you on?" The very question must be offensive to our Lord.

The early church was far from perfect, but there was enough love among those Christians that a pagan world took note of the way they loved each other. Unfortunately, there is not a lot of talk today about how Southern Baptists love each other.

Christ said, "Love one another - as I have loved you..."

How has Christ loved us?
What does the New Testament say about how He loves us?

Starting with our initial experience of God's grace we would have to say that the love of Christ is a forgiving love. When we know that we are truly forgiven, truly accepted, truly loved, then we have the freedom to be the people God has called us to be. And to respond to the forgiving love of Christ is to experience the power to forgive one another.

The love of Christ is an affirming love. Jesus always looked for the best in people. He saw people not on the basis of simply what they were, but what they could become by the grace of God.

The very first time Jesus met Simon Peter, he said to him, "Thou art Simon (which means 'shifting sand') the son of Jona: Thou shalt be called Cephas, which is by interpretation, 'a stone'" (John 1:42). Christ saw in Peter what Peter could not see in himself - the capacity to become a man of great strength and stability. No wonder Peter followed him. He had never had anyone affirm him so strongly.

All of us have weaknesses as human beings, but wouldn't it be marvelous if we cultivated the gift of affirmation - of looking for the best in one another?

The love of Jesus Christ is a longsuffering, patient love. What patience He had with His disciples! They misunderstood Him again and again, but Christ kept on with them until they learned the truth which He was and which He taught.

In John 14 we have two such examples which occurred near the time of His death. Jesus had spent His entire ministry teaching those disciples the truth about Himself being the way to God. He said to them on this occasion: "Whither I go ye know, and the way ye know." Thomas saith unto him, "Lord, we know not whither Thou goest; and how can we know the way?"

Jesus again patiently responded, "I am the way, the truth and the life: No man cometh unto the Father but by Me."

Philip still had not gotten the picture and he said, "Lord, show us the Father..."

Once more Jesus responded, "Have I been so long with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father..." Obvious-

ly, one characteristic of God being reflected in this very dialogue was patience.

Wouldn't it be fantastic if we learned under the tutelage of Christ how to be patient with one another?

The love of our Lord is sacrificial. It was because of His great love for us that He endured the cross on our behalf. Those outstretched arms nailed to that cross reveals the most dramatic statement of love that the world has ever witnessed. In His submission to that ghastly deed Jesus was shouting down through the ages to all men everywhere, "I love you this much!"

To be caught up in His great love will eventually make us willing to lay down our lives, in whatever fashion necessary, for one another. The Christian faith has many martyrs. We may not in our country ever have to face physical death for our faith, but we will and we do face the need to die to self and to give ourselves sacrificially, if need be, to enable our brothers in Christ to be all they can be.

Sacrificial love serves! Christ had set the stage for giving His disciples this new commandment by washing the disciples' feet. John writes, "Having loved His own who were in the world, He now showed them the full extent of His love... Jesus knew that the Father had put all things under His power, and that He had come from God and was returning to God... He wrapped a towel around His waist... and began to wash His disciples' feet..." (John 13:1b-5).

The situation which prompted the Lord to wash His disciples' feet was the power struggle in which they were engaged. They had been jockeying for position, arguing about who would be number one in the kingdom. They had their eyes on the places of prominence and pre-eminence. They were on some ego trip when their Lord and Master did for them the thing they could not do for themselves - stoop and serve.

As Baptists, we do not believe in foot-washing as such; but if it would help us love each other and teach us the great lesson of servanthood, it would not be a bad idea for us to have such a service in this convention hall.

Christ said, "Love one another as I have loved you."

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BIBLE BOOK SERIES

Lesson for June 19

Elijah's encounter

By Jack Parker, pastor
Forest Hill Baptist Church, Parrottsville

Basic Passage: 1 Kings 19:1-21

Focal Passages: 1 Kings 19:2-4, 9-12, 15-16, 18

This background passage is a practical one. It reminds God's people that spiritual and emotional valleys can follow mountaintop experiences.

The contest with the 450 prophets of Baal was a critical battle and outstanding victory for Elijah, but it was not a final victory. Baalism was not exterminated until Jehu ruthlessly led Baal worshippers into a trap, made them easy targets, and then slaughtered them (2 Kings 10:18-28).

Elijah's victory was now history. He realized conflict faced him when he received a death threat from Queen Jezebel. He fled the scene for his physical safety.



Parker

During his flight, as he rested, he found the shade of the juniper tree inadequate. Yet it was all that was available. Physically, emotionally, and spiritually, the prophet faced a low ebb.

Rather than strongly rebuking him for lack of faith, God ministered to him. He restored his strength and recommissioned him to the task.

Jezebel's threat; Elijah's reaction (19:2-4)

When Ahab told his wife how the prophets of Baal were slaughtered, Jezebel undoubtedly realized the future of Baalism in the land was threatened. She swore an oath (invoking the false gods she worshipped) to kill Elijah within a day.

During the flight for his life, while resting under the juniper tree, Elijah prayed to die. This occasion was such a vivid picture of defeat and discouragement that "under the juniper tree" became a phrase to describe defeat and despair.

Elijah's prayer, "take away my life," was prayed largely because of his attitude toward himself. His statement, "I am no better than my fathers," was that he had already reached the age where his fathers died. He had accomplished enough. In modern language he was praying, "I've had enough."

Elijah and God communicate (19:9-12)

When Elijah reached Horab, he hid in a cave. Probably he thought he arrived there because he was running from

Jezebel but God turned the trip into a pilgrimage.

Mount Horab, sometimes called Sinai, was a holy place of blessing for Israel. God entered into covenant with Israel and the Law was given there (Exodus 19-20).

God's gentle rebuke, "What doest thou here," caused Elijah to admit his real feelings.

He said, "I have been very jealous for the Lord, but Israel turned her back on you, Lord, and killed your prophets. And I, even I only, am left." He was saying, "I worked hard for You; now I am alone. What has it accomplished?"

God revealed to him the power of nature, but after demonstrations of wind, earthquake, and fire, God chose to communicate through a still small voice.

Elijah's renewed commission (19:15-16)

God gave Elijah three charges. He was to go to Damascus to anoint Hazael king over Syria. He was to anoint Jehu king of Israel and he was to anoint Elisha to take his place.

The recommission was God's gentle but firm way of saying this is not where you belong - I have a job for you.

The appointment of these kings was assurance that God would execute His judgment. The appointment of the prophet assured that God would continue to have His spokesperson.

God's reassurance (19:18)

Elijah was not alone. He was not the only faithful one. God told him there were 7,000 left who had neither surrendered to Baal nor worshipped him.

Elijah was not alone as he thought. God revealed this truth to him at a time when he needed it most.

Conclusion

The "mountaintop experience" is an ultimate desire for every child of God in this life. But reality witnesses that this is not the average lifestyle.

Shortly after Peter, James, and John experienced the transfiguration in Matthew 17, they returned to the valley to witness the powerlessness of some of the disciples.

Many times victory is followed by feelings of low ebb. There are steps believers can take to combat such defeat. We can know that God is with us (Matthew 28:20). We can also be assured that our temptation and testing is not unique (1 Corinthians 10:13).

Whatever our testing, someone else has or is experiencing similar testing. God's servant is never alone.

UNIFORM LESSON SERIES

Lesson for June 19

Caleb: loyal and patient

By Donald W. Garner, assistant professor of religion
Carson-Newman College, Jefferson City

Basic Passages: Numbers 13-14; Joshua 14:6-15

Focal Passages: Numbers 13:30-33; 14:24; Joshua 14:8-12

Joshua and Caleb were two of the 12 spies who investigated the land of Canaan while Moses and Aaron and all of Israel awaited their report (Numbers 13).

Most of us remember well the name of Joshua, but Caleb's role in these events is not as well known. However, Caleb should serve as an admirable model of faith and courage for our day.

Common sense and faith

I do not remember where I got it, but some time ago I wrote in the margin of my Bible at Numbers 13:25-29 the following statement: "The worst enemy of faith is good common sense." The experience of Caleb (and Joshua) with the other 10 spies shows that this marginal proverb certainly was true in their case.



Garner

The 10 spies were good men, each a leader in his respective tribe. They were obedient; they carried out Moses' assignment to the letter. They were perceptive men who returned with a detailed report of what they had seen.

But they were men who placed their ultimate security in decisions made only with their reasoned, common sense. They depended upon human reason, not upon the promises of God.

Common sense by itself is not adequate because it is so often selfish. Our common sense tends to revolve around our own interests and viewpoints. That kind of human rational self-centeredness is not completely compatible with the life of faith. Faith is always organized ultimately around God's agenda, not man's.

Caleb went with the 10 spies on the same reconnaissance mission, but he saw the situation in Canaan through the eyes of faith.

He saw the same giants and the same large and strongly fortified cities the others saw. But he refused to be intimidated. He did not confine his analysis of Israel's prospects in Canaan to human common sense. Caleb remembered to add to the equation the factor of divine promise and presence.

Faith may (and often does) include common sense, but it is more than mere common sense. Caleb's faith was sensible. He recognized the obstacles in Canaan which Israel would encounter, but his faith in God took precedence over his faith in human strength. The person of faith does not reject common sense, but takes a believing step beyond it.

With the eyes of faith, Caleb saw victory for the children of God.

The crowd and the individual

Caleb is a prime example of a godly individual standing apart from the crowd. It is abundantly clear from the text that the people were convinced by the 10 spies. Yet twice in Numbers 13-14 Caleb is pictured as one who stood in virtual isolation to make his own convictions known.

In Numbers 13:30 (RSV), we read "But Caleb quieted the people . . ." The text also describes Caleb as one different from the crowd. God's words in Numbers 14:24 (RSV) are: "But my servant Caleb, because he has a different spirit and has followed Me fully, I will bring into the land . . ."

Almost single-handedly Caleb "quieted" (RSV) or "stilled" (KJV) the people. Apparently what Caleb said and the way he said it calmed and comforted the crowd after the disturbing initial report of the 10 spies (Numbers 13:28-29).

What a fantastic accomplishment! Even after hearing about giants and strong cities, the people gave quiet and serious consideration to Caleb's challenge to enter the land (v.30). Caleb's lone voice was about to turn the entire congregation of Israel to embrace the plan of God!

A quiet, confident Caleb almost succeeded. But the rabble-rousing 10 spies mounted a vocal and vehement insistence that victory was impossible (vv.31-33). Mob mentality was unleashed; mass hysteria broke out. Read in Numbers 14:1-10 about the possibility of mutiny against Moses and Aaron (v.4) and the attempt to stone Caleb and Joshua (v.10).

God described Caleb as possessing a "different spirit." Caleb was not like the others. He was unique.

The majority of God's people rarely, if ever, come to the point of total commitment to Him. Sadly enough, only a rare individual now and then stands out from the crowd. When they do, we too frequently ignore them (Caleb), reject them (Jeremiah), browbeat them (Job), crucify them (Jesus).

The majority and the minority

Is the majority always right? Under a democratic form of government (be it the United States or the SBC), the majority always wins. But the experience of Caleb forces one to ask whether the majority position is always the correct one.

The story of Caleb challenges us not to confuse the most votes with the truth. Might may not always be right. The majority may not always be moral. Truth derives from God, not from a majority vote among fallible human beings.

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LIFE AND WORK SERIES
Lesson for June 19

A man obeying God

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

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

Thank God for those who give us an opportunity to correct our mistakes.

A student nurse panicked when a complication set in with one of her patients. Rather than following the physician's orders, she rushed to find him. The patient died and the doctor railed at her, "You'll never work in a hospital again."

Later, as he prepared to write the letter condemning her, he, being a Christian, suddenly realized how Christ had interceded for him. He changed his mind! Years later, she became head nurse at one of the largest hospitals in the land.



Wood

God is like that! He is rich in grace and always ready to forgive. Nowhere do we find this demonstrated more than in the life of Jonah.

A prophet changes his attitude (3:1-4)
When the big fish swallowed Jonah, it was not a punishment but an act of salvation. Otherwise, he would have drowned!

After the experience, Jonah was "ready to go, ready to stay, ready to do His will." He quickly discovered God still wanted him for the same task. Unfortunately, we often forfeit our opportunity for service when we fail to obey the first time.

Jonah's absolute submission, in contrast with his earlier willfulness, reveals a changed attitude, always essential in order for God to use us. His refractory spirit having been subdued, Jonah obeyed without delay and started immediately for the great capital of Nineveh.

Nineveh may have consisted of four towns - Nineveh, Rehoboth-ir, Calah, and Resen - which had growth together to form one great metropolitan area (Genesis 10:11). The "three days journey" probably refers to how long it would take one to walk through the city, street by street, though there have been other opinions as to the phrase's meaning.

As he entered the thickly-populated area, he shouted, "Forty days and Nineveh overthrown!" The text does not even indicate an invitation was given but Hebrew prophecy always has a conditional element whether or not directly stated.

A nation changes also (3:5-9)
When one reads of the ferocious practices of the Assyrians, it becomes difficult to conceive of such wholesale repentance as is pictured in the Book of Jonah. Yet, the century preceding Tiglath Pileser's reign (745-727 B.C.) provides the ideal political climate for such an event.

The strange silence in Assyrian annals tends to confirm this possibility. This would place Jonah a few years before Jereboam II, whose victories he predicted. Everything fits into place to confirm the historicity of the entire account! How many people actually heard Jonah, we cannot be certain, but news reached the king and he acted.

The sudden and complete repentance of the people in Nineveh stands in sharp contrast with the unbelief and indifference of Israel when the prophets

spoke to them. Perhaps this is why the writer elaborated the details of the people's response.

The king's decree gave royal authority to the changed attitude of the Assyrians. The practice of including animals in the mourning for sin was not unusual. An apocryphal work (Judith 4:10) and the Greek historian, Herodotus, both report such an occurrence among the Persians. It was not that the animals needed to be forgiven, but to withhold food from beasts was an added grief and penance for their owners who might lose their valuable property and thus be punished

for their sins. The "let them turn ... from the violence that is in their hands" indicates that Jonah's message had social implications and stirred up the Assyrian conscience concerning their abuses and injustices, probably, both toward their own underprivileged as well as the neighbors whom they had exploited.

We should notice also that the Assyrians were not absolutely certain God would be merciful. Perhaps Jonah said little, if anything, about the possibility of forgiveness if the people repented. Perhaps the Assyrians believed more in God's grace than Jonah. More likely, Jonah was not too thrilled at the thought of Israel's enemy sharing in the blessings the nation received from her God.

God changes his mind (3:10)
Can God change? Of course He can, when people do!

God's nature never changes. He is

holiness, truth, and love. But His methods change and His intentions change when man shows a disposition to alter his course.

The writer does not mean that God showed any sorrow, far less any remorse, for His previous decrees. The word translated "repent" has the root meaning of "to grieve or feel compassion for." From this comes the derived meaning of repent.

The term has no moral connotation as might be associated with a man's change of conduct. God knew the people's repentance was sincere because He saw their outward actions. Perhaps John the Baptist had these words in mind when he told his generation to bring forth fruits that show the genuineness of their repentance.

The obedience of Jonah had resulted in salvation coming to the people of Nineveh. How wonderful to be "running with God" instead of "from Him!"

Annuity Board Ministries

Serving those who serve the Lord.

The graphic features a large, dark silhouette of the United States map. Four vertical lines extend upwards from the map to four small inset photographs. Each photograph is labeled with a service area: RETIREMENT (top left), PROTECTION BENEFITS (top center), INSURANCE (top right), and SUPPLEMENTAL ASSISTANCE (far right). Below the map, the text "ANNUITY BOARD MINISTRIES" is printed.

The Annuity Board is in its 66th year of ministry to Southern Baptists. As an integral part of the Southern Baptist Convention, the Board administers protection and security to Southern Baptist church and denominational employees through retirement and insurance programs.

June is the time designated by the Convention to emphasize our ministries. Make this your opportunity to see that your church is taking full advantage of all of the protection and

security benefits offered in the Southern Baptist retirement and insurance programs.

For complete information on these programs, write the Annuity Board Marketing Division, or call our toll free InfoDial service at 1-800-527-9010 or 1-800-527-9003. Texas residents may call 1-800-442-7053.

Our motto is the same today as it was 66 years ago - *Serving Those Who Serve the Lord.*

Subscription rates set for Baptist TelNet

By Linda Lawson

NASHVILLE (BP)— Baptist TelNet church subscription rates — ranging from a minimum monthly fee of \$33 to a maximum of \$175, based on resident church membership — have been announced by Grady Cothen, president of the Baptist Sunday School Board.

The satellite telecommunications network to churches will become operational in the spring of 1984. While the actual start-up date has not been set, Cothen said it would be no later than June 11-13, the date of the 1984 Southern Baptist Convention in Kansas City.

Earlier, prices for Broadman receiving earth stations were announced. A 10-dish, which will receive the BTN signal in most locations, costs \$2,795 installed or \$2,295 not installed.

A 500-member church can buy necessary equipment — an earth station, video cassette player/recorder, television set, and a one-year subscription to Baptist TelNet for less than \$5,000. Costs for succeeding years would be limited to the subscription fee and video supplies.

"By careful management, many thou-

sands of churches can afford to purchase the equipment and receive the top-quality programs on Baptist TelNet," said Cothen. "The prices are much less than we originally thought they would be."

Church subscription rates include a monthly base rate of \$33 plus a fee of 8 cents per resident member per month for each member above 149. Payments can be made monthly, quarterly or yearly, with a five percent discount given for an annual payment in advance.

For example, a church of 300 resident members would pay a monthly subscription rate of \$45.08 (\$33 base fee plus \$12.08 for 151 members above 149). The quarterly charge would be \$135.24 or annual, \$540.96.

All churches with more than 1,920 resident members would pay the maximum monthly rate of \$175 — \$524 quarterly or \$2,906, annually.

With a BTN subscription, a church will receive more than 400 hours of new programs to be broadcast the first year, program schedules, user's guides for each program, and a board-owned decoder to

unscramble the signal.

Cothen said the seven to eight hours of new programs to be broadcast each week will be the heart of Baptist TelNet. "The variety of programs designed to help various facets of church life will be endless," he noted.

Plans call for programs to be broadcast at least twice to accommodate time zone differences and to allow churches more than one opportunity to tape a program for later use.

For 1984, weekly programs in the planning or production stages include preparation helps for Sunday School workers, a training magazine, a conference for pastors, and a series on ministering to families.

Limited-duration series will address topics such as Biblical discipleship, choral concepts for the minister of music, and church drama. Church growth, reaching and baptizing college students, the small church, and witnessing will also be the subjects of BTN programs.

"We expect the best training activities

in Baptist life will be available through Baptist TelNet," said Cothen. He added programs regularly will be videotaped from Ridgecrest and Glorieta conference centers, meetings of the Southern Baptist Convention and Baptist World Alliance, and from foreign and home mission fields.

He said response from other SBC agencies desiring to broadcast programs via Baptist TelNet has been excellent. "We anticipate most agencies will use the network and it will have widespread use among state conventions," said Cothen.

"Missions Update," a quarterly news program produced since 1980 by the Foreign Mission Board and distributed through the SBC Video Tape Service and directors of missions will be broadcast over BTN.

The Video Tape Service, a cooperative venture of state conventions and Southern Baptist agencies to provide educational and informational videotapes to churches is expected to be gradually incorporated into Baptist TelNet.

Cothen said one important decision yet to be made is the subscription rate for associations, which will be able to make tapes of programs available to churches not subscribing to Baptist TelNet.

Should any problems develop with the launch of Spacenet 1 satellite in early 1984, Cothen said transponder time will be leased on another satellite to enable BTN broadcasts to begin on schedule. A book to assist church leaders, *Making Baptist TelNet Work in Your Church*, is being written by Morton Rose and Lue Bishop and will be released June 1, 1984.

Internally, Cothen said as the network has moved from planning to implementation stages, responsibility has been transferred from the office of planning to executive vice-president James Clark, who has been named chairman of the Teleteam which coordinates BTN.

Programs are being developed within departments, according to their program assignments. Program production has been assigned to the Broadman division.

Cothen said he envisions many additional uses for Baptist TelNet "as we become fully aware of its potential." These include two-way communication, data communication, electronic mail, remote printing, and computer conferencing.

Fisher outlines crisis of religion in schools

BUIES CREEK, N.C. (BP) — The transmission of religious values is in jeopardy warns Ben C. Fisher, former head of the Education Commission of the Southern Baptist Convention.

Speaking at Campbell University on "Crisis In Canaan," Fisher, who called himself a strong supporter of public education, said religion (as an integral part of human experience and knowledge) is in danger of being lost in a quest for perfect separation of church and state.

He expressed concern over the recent National Committee on Excellence in Education report which, in part, concluded the American system of education is suffering from mediocrity of purpose and direction. Fisher fears the committee's solution will be more money, better organization, and revised subject matter, rather than addressing the central problem — the development of character, responsible citizenship, and self-discipline among young people.

The early settlers symbolized America as a new Canaan, literally flowing with milk and honey in the form of natural resources, Fisher said. He pointed out influences of religion, especially the Bible and its authority, were treated as divine guidelines of everyday life; the promise of eternal life through Jesus Christ was accepted without question.

"These men and women, driven by deep religious convictions, built a nation such as the world had not seen, excelling in every field of human endeavor: agriculture, industry, science, technology, art, literature, and, above all, education," Fisher said. He maintained America lost that sense of purpose and its values, religious and cultural, eroded.

While Baptists will certainly find a place in history because of their consistent cry for religious liberty, Fisher said, he questioned whether Baptists today have not confused essential religious liberty with the separation of church and state.

"Our somewhat negative and defensive preoccupation with the separation of

church and state — a legitimate issue — has blinded us to the fact that when God is excluded completely from public policy, the very liberty which we so ardently seek has been abridged," he said.

Until the 20th century, Fisher said, the First Amendment was interpreted to mean all religions were to be included, treated equally, and guaranteed full protection under the law. Now, the First Amendment is interpreted as being exclusive, not inclusive.

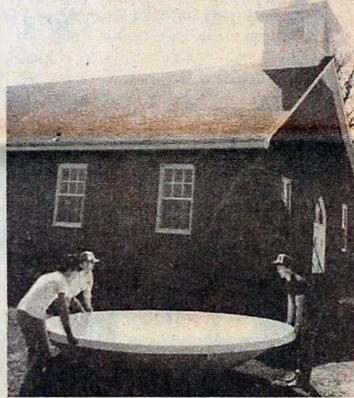
Under the extreme interpretations, public buildings cannot be used for religious purposes, and yet, any person or group representing a secular view has right of access, he said.

Another issue of concern is the problem of prayer in public schools. Fisher claimed we have become too preoccupied with the prayer issue and have not faced up to the new secular spirit which dominates our age.

"The real and critical issue is that the public school and public university student is receiving only a secular view of man and his destiny," he said. "Even more critical is the value neutrality which is successfully diluting both religious and cultural values."

The Christian's dilemma has been sharpened by internal controversy, which at times has diverted Christians from common problems and forced them to present an "un-united front" against the secular world.

For instance, on the subject of the inspiration of the Scripture, Fisher said Southern Baptists need to come to terms with the negotiable and the non-negotiable; "What is non-negotiable is that the Bible is God's inspired Word. What is negotiable is that there are several theories of inspiration. The verbal, plenary inspiration of the Bible was a matter for vigorous debate for such theological giants as Luther, Calvin, Melancthon, Knox, Zwingli, but at least Luther and Calvin made it clear the disagreement over the manner of inspiration was no ground for schism."



CHURCH DISHES — Satellite receiving earth stations or "dishes" will become an increasingly common sight near Baptist churches as Baptist TelNet and ACTS become operational in 1984.

Ministers' children sweep top Belmont scholarships

NASHVILLE — Belmont College has awarded presidential scholarships to three academically-gifted high school seniors — all three, children of Baptist ministers.

"At a time when we are making every effort to provide the sons and daughters of Baptist ministers with the most financial assistance possible, it is most pleasing to see children of Baptist ministers win our three top academic scholarships," said William E. Troutt, president.

Scholarships, providing full tuition for four years at Belmont (amounting to about \$12,000), were awarded to Jon Clendenen of Taipei, Taiwan; Laurie May of Chattanooga; and Suzanne Smith of Nashville.

Clendenen, an honor graduate of Taipei American School, is the son of Michael and Annette Smith Clendenen,

Southern Baptist missionaries in Taiwan.

Miss May, an honors graduate from Tyner High School, is the daughter of Herman and Grace Dodson May. May is minister of music at Brainerd Baptist Church, Chattanooga.

Miss Smith, an honor graduate of Hillsboro High School, is the daughter of Richard and Joy Hulette Smith. Her father is pastor of Glendale Baptist Church.

Criteria for presidential scholarships is an ACT score above 30 or SAT score above 1,350; grade point average of 3.5; active involvement in school, community, and church; and a letter of recommendation from a high school principal or faculty member.

These three recipients were chosen from a wide field of candidates.