

Baptist and Reflector

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News journal of Tennessee Baptist Convention



Earl H. Wilson

Wilson to head TBC Foundation

Earl H. Wilson, pastor of Knoxville's City View Baptist Church for 18 years, was elected president-treasurer of the Tennessee Baptist Foundation at a called meeting of the foundation's trustees on June 21.

Wilson will assume the position, which was formerly called executive secretary-treasurer, on Aug. 15.

A native of Clinton, he is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

In addition to pastoring the City View Church, Wilson has also served as pastor of Pleasant View Baptist Church, Clinton; Black Oak Heights Baptist Church, Knoxville; Marbledale Baptist Church, Knoxville; and Highland Baptist Church, Shelbyville, Ky.

Active in denominational life, Wilson is presently on the Executive Board of the Tennessee Baptist Convention and the Executive Committee of the Southern Baptist Convention.

Earlier, he was president of the TBC Executive Board and vice-president of the Tennessee Baptist Convention.

In Tennessee Baptist life, he has served as a trustee of East Tennessee Baptist Hospital, Knoxville, and Harrison Chilhowee Baptist Academy, Seymour. He has also served on the TBC Audit Committee and the TBC Committee on Boards, and on the SBC Committee on Boards.

Wilson has been moderator of Knox County Association of Baptists and president of the Knoxville Baptist Pastors' Conference.

He has participated in crusades in Michigan and Korea.

He is married to the former Bobbie Britton of Morristown, and the couple has two grown children, David and Kathy.

Wilson succeeds Jonas Stewart, who retired as the foundation's chief administration officer on April 30.

150th anniversary of TBC

Celebration draws 350

By Leisa Hammett

More than 350 Tennessee Baptists gathered in the greater Nashville area June 25 to celebrate the 150th anniversary of the founding of the Tennessee Baptist Convention.

Friends, admirers, and curiosity seekers from east, west, and middle Tennessee gathered in 90-degree weather to tour four former convention sites, the current site, and to celebrate the TBC's sesquicentennial birthday in an afternoon service at Judson Baptist Church.

The participating Tennessee Baptists kicked off their historic route around Nashville with a tour of the TBC's 14-year-old and current office building in Brentwood.

The next stop on the tour included an open field in south Nashville, the former site of Mill Creek Baptist Church where the convention was founded in 1833.

Under the leadership of James Whitt, Mill Creek was influential in the organization of First Baptist Church, Nashville, and helped fight the anti-missionary movement of the 1830s.

Despite its enthusiastic start, a nagging anti-convention spirit, lack of transportation, and regionalism forced the first TBC to dissolve in 1842.

The post Civil War and reconstruction era, however, was conducive to a new, cooperative spirit and the re-establishment of the TBC in 1845.

The first convention office was established in 1913 in the Frost Building, belonging to the Southern Baptist Sunday School Board, Nashville.

Tour participant Beatrice Moore of Springfield, and a TBC employee for over 39 years, remembered the third



MILL CREEK CHURCH SITE — Tour participants during the sesquicentennial anniversary celebration of the Tennessee Baptist Convention visited the site of the original Mill Creek Baptist Church.

floor office space the TBC rented until 1935.

A red brick building which still stands on Sixth Avenue North was the next homesite of the convention.

Following a 16-year stint in its first separate office building until 1951, the convention purchased Ward-Beimont, a finishing school of young women.

According to Belmont College History Professor Albert Wardin, the convention not only gained new offices in the Fidelity Hall building, but an adjacent institution which eventually became the Baptist-operated Belmont College.

A two-and-one-half-hour sesquicentennial celebration service followed lunch in the Judson Baptist gymnasium and a serenade from the homespun instruments of the TNT (Time 'N Talent) Band of First Baptist Church, Hendersonville.

"Come to the Birthday Party," a light-hearted look at TBC history written and directed by Peggy Bible of First Baptist Church, Morristown, began the afternoon festivity.

Interspersed with hymns from the early TBC founding era, directed by Julian Suggs, TBC director of church music, W. Fred Kendall, Ralph Norton, former TBC executive secretary-treasurers, and Carroll Owen, convention ministries division director, addressed the past, present, and future heritage of the convention.

In conjunction with the Southern Baptist Convention Historical Commission's June 1983 Baptist Heritage Month Emphasis, Owen said, "There is a responsibility of every generation to present their heritage for the next generation."

It is very healthy to look back, said Owen. Reflecting on our heritage, he added, gives us reason to celebrate, give thanks, and count our blessings.

"We have a continuing heritage. We look at our present with responsibility."

Owen noted that in recent years those responsibilities have included the TBC's sister-state relationship with Michigan and the Upper Volta hunger relief project.

Other sesquicentennial program participants included Lynn May, Southern Baptist Historical Commission executive (Continued on page 3)

SBC CP giving surges in May

NASHVILLE (BP) — More money, \$9,115,509, was received by the national Cooperative Program of the Southern Baptist Convention in May 1983 than in any May in history.

"This is only the fourth month in the 58-year history of the Cooperative Program (the SBC's unified giving plan) that gifts have exceeded \$9-million," said Harold C. Bennett, executive secretary-director of the SBC Executive Committee. And this is the first time Southern Baptists have given at that level in some month other than January."

The monthly total is 17.17 percent (\$1,335,482) above May 1982 figures. For the first nine months of the SBC fiscal year, CP contributions are 9.4 percent (more than \$5.8-million) ahead of the same period a year ago.

The \$9-million month also pushed the budget back on target to meet both the basic and the challenge budgets of the SBC. If the present level of giving is sustained, national Cooperative Program receipts would total \$102,717,318.

Designated gifts to national programs are up 6.15 percent over a year ago. After nine months designated gifts totaled \$68,172,808 (\$66.2-million to the Foreign Mission Board and the Home Mission Board).

If both CP and designated giving continues at the same rate, the national programs will receive more than \$200-million during the present fiscal year. After nine months the combined CP and designated totals are more than \$10-million ahead of last year.

School prayer amendments to reach Senate committee

WASHINGTON (BP)— Yielding to White House pressure, a Senate Judiciary subcommittee has agreed to send to full committee President Ronald Reagan's proposed Constitutional amendment on school prayer along with a "silent prayer" version favored by a majority of the subcommittee.

The Subcommittee on the Constitution had been set for more than two weeks to scuttle the Reagan proposal in favor of one pushed by Chairman Orrin G. Hatch, allowing "individual or group silent prayer and meditation in public schools" and providing "equal access to the use of public schools by all voluntary (including religious) student groups."

But previous efforts to conclude subcommittee action had stalled in the face of White House insistence on approval of its proposal which would allow state-written oral prayer in public schools. In an effort to resolve the dilemma, Hatch moved to send both proposals to full committee to let that panel "work its will."

Hatch emphasized he would prefer to send only the "silent prayer" amendment to the Judiciary Committee but deferred to White House wishes because of President Reagan's commitment to the issue.

It may prove to be a short-lived victory for the White House. Judiciary Committee Chairman Strom Thurmond said he had "personally conducted a canvass" of

his panel and was convinced the Reagan proposal as introduced "has no chance of being favorably reported."

Nonetheless, Thurmond said "sentiment could change" and supported the Hatch motion to send both versions to full committee.

Thurmond described the Hatch substitute as "the solution most likely to be passed by both Houses" and "a definite step in the right direction" despite the fact it is not strong enough for some supporters of the Reagan measure.

"We must not come away from this battle with no step forward having been taken," he said.

Later, aides announced the full Judiciary Committee was scheduled to hold a hearing June 27 before completing action on the proposals. Several religious, educational, and civil liberties groups, including the Baptist Joint Committee on Public Affairs, had earlier urged Thurmond to hold hearings before full committee action on the Hatch language.

Willis Allen dies at Knoxville home

Willis R. Allen, longtime Tennessee pastor, died June 8 of a sudden heart attack at his home in Knoxville. He was 85 years old.

Allen served many churches in Tennessee during his long ministry, retiring in 1963 as pastor of First Baptist Church, Friendsville. He did extensive interim and supply work during his retirement years.

A funeral service June 10 was officiated by James McCluskey, pastor of Wallace Memorial Baptist Church, Knoxville, and Aubrey Hay, pastor of Oakwood Baptist Church, Knoxville, where Allen was a member.

Allen is survived by his wife, Belle; son, J. D., and several grandchildren and great-grandchildren.

Thompson named to lead Holston

The Executive Board of the Holston Baptist Association named Tal Thompson, director of missions for the association.

Thompson, who assumes leadership of the 103-church association in August, is presently minister of education at Euclid Baptist Church, Bristol. He has served churches in Lake Placid, N.Y., and Washington, Vt., and is a consultant with the Baptist Sunday School Board in work with singles and older adults.

A native of Plant City, Fla., Thompson is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.



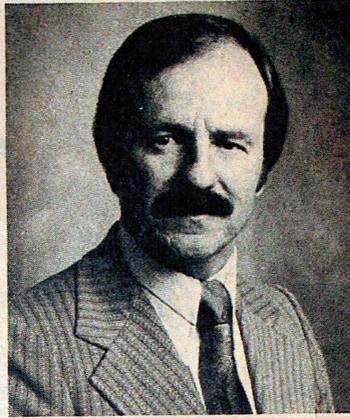
Thompson

Saint Bethlehem calls Swafford as pastor

First Baptist Church, Saint Bethlehem, called James E. Swafford as its pastor, a ministry he began May 8.

Swafford was previously pastor of Rosewood Baptist Church, Paragould, Ark.; Walcott Baptist Church, Walcott, Ark.; Second Baptist Church, Forrest City, Ark.; Immanuel Baptist Church, Doniphan, Mo.; Imboden Baptist Church, Imboden, Ark.; and Corunna Road Baptist Church, Flint, Mich. He has also served as a member of the Executive Board of the Arkansas Baptist State Convention.

Swafford is a graduate of Southern Baptist College, Walnut Ridge, Ark.



Herb Hollinger

Hollinger to edit California paper

FRESNO, Calif. (BP)— Herbert V. Hollinger, editor of the Northwest Baptist Witness, was elected editor of The California Southern Baptist, news journal of the Southern Baptist General Convention of California, in a June meeting of the board operations committee of the Executive Board.

He will assume the office Sept. 1.

Hollinger succeeds Elmer L. Gray, who has been the editor since March of 1974. Gray is retiring but will continue with the paper as a consultant until December.

Hollinger, a graduate of the University of Idaho, Moscow, and Golden Gate Baptist Theological Seminary, Mill Valley, Calif., began his career in journalism with secular newspapers. He worked with the *Reminder* and *Reminder Morning News* of Burley, Idaho, and later was editor and general manager of the *South Idaho Press*, also of Burley.

He was licensed to preach in 1970 by First Baptist Church of Graton, Calif.

Hollinger will be the sixth full-time editor of The California Southern Baptist. The paper was started in December of 1941 and edited by part-time employees. The first full-time editor was Floyd Looney.

Circuit Court hears appeal in sexual harassment suit

CINCINNATI (BP)— An appeal of a lower court decision in a \$3-million sexual harassment lawsuit against the Southern Baptist Brotherhood Commission has been taken under advisement by a three-judge panel of the Sixth U.S. Circuit Court of Appeals.

A decision on the appeal is expected for at least several months.

Barbara Minor, a former secretary at the Memphis-based Brotherhood Commission, appealed a June 18, 1983, decision by Federal District Judge Odell Horton of Memphis that "a complete and binding settlement agreement has been negotiated among the parties in this cause."

The appeal, filed by Mrs. Minor's Memphis attorney, Hite McLean, does not deal with the merits of the case, but only on whether a legitimate settlement was reached.

Mrs. Minor, a nine-year employee of the commission, filed suit April 9, 1981, against the commission, three of its executives, and the Southern Baptist Convention, charging sexual harassment

and defamation of reputation.

Named as defendants were James H. Smith, commission executive director; Norman Godfrey, associate executive director; and David Haney, director of the Baptist Men's division who since has left the commission.

In his ruling, Horton ordered that a settlement reached Aug. 4, 1981, be enforced. Mrs. Minor, however, contended that settlement had not been reached, although she admitted she signed a letter setting out terms of a settlement negotiated by her then attorney, Lillian Dykes, and Ernest G. Kelly Jr., the commission's attorney.

Kelly argued the case before the three-judge federal appeals panel on behalf of the defendants. R. Kreis White, a partner in the Nashville firm of Guenther, White, and Jordan, appeared on behalf of the SBC, noting that on the settlement issue, the position of the Brotherhood Commission and the SBC "is the same."

James P. Guenther added the SBC has "from the very first, taken the position it should not be party to this suit."

Kendall to join staff at Belmont

NASHVILLE — Earline Doak Kendall of Nashville has been named chairperson of Belmont College's education department.

Mrs. Kendall currently is assistant professor of education at Peabody College of Vanderbilt University, Nashville. Prior work experiences include the directorship of several child centers and of the David Lipscomb Laboratory Kindergarten, and affiliation with University of Tennessee, Nashville; Tennessee State University; and the Metropolitan Nashville Public School System.

A graduate of David Lipscomb College and George Peabody College for Teachers, both in Nashville, Mrs. Kendall will assume her duties at Belmont in August, at the beginning of the fall term. She replaces J. M. Galloway, chairman for 14 years, who resigned effective Aug. 1 to enter a private business enterprise.

WEE workshops set for August

Two Weekday Early Education (WEE) Workshops sponsored by the Sunday School department of the Tennessee Baptist Convention, will be held this summer at Camp Carson, Aug. 5-6, and at Camp Linden, Aug. 8-9.

The workshops are for all teachers, directors, and workers in weekday programs for preschoolers, including kindergarten, day care, nursery schools, and mother's day out programs.

Both camps will include conferences on art, music, curriculum development, language arts, science and nature, mother's day out, and a directors' workshop.

The faculty includes Mary Lou Davis, Sandria Keck, Maurita Fletcher, and Bobbie Baggett, all special workers for the TBC Sunday School department. Other conference leaders are Theresa Krieger, a special worker with the Missouri Baptist Sunday School department, and Cynthia Curtis, a professor at Belmont College, Nashville.

The Camp Carson workshop will begin at 5 p.m. on Friday and will conclude at 4 p.m. Saturday. The Camp Linden workshop will start at 2 p.m. Monday and will end at 3 p.m. Tuesday.

The workshop cost will be \$50, including a registration fee, a night's lodging, insurance, three meals, and conference materials. A \$15 registration fee should be sent to the Sunday School department, Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027. Deadline for reservations is July 15.

HCBA receives grant for auditory devices

SEYMOUR — Harrison Chilhowee Baptist Academy has received a foundation grant from the Margaret Hall Foundation of Lexington, Ky.

The \$6,025 grant will supply auditory training equipment to be used by hearing-handicapped students in the academy's classrooms. The devices will be worn by students who need sound amplification to hear their teachers clearly. The teacher's unit transmits to the students' units permitting the teacher to speak in a normal voice while effectively teaching those with hearing impairments.

Anniversary 150th Celebration
TENNESSEE BAPTIST CONVENTION
 "A HERITAGE OF GROWTH"



ANNIVERSARY DRAMA — At the sesquicentennial celebration June 25, a drama celebration, "Come to the Birthday Party," was presented. The drama which was written by Peggy Bible was presented by a cast made up primarily of youth from First Baptist Church, Morristown.



TENNESSEE HISTORIAN — W. Fred Kendall, history authority and former TBC executive secretary, spoke on the beginnings of the first Tennessee Baptist Convention at the June 25 anniversary celebration.

TBC celebration draws Baptists

(Continued from page 1)

director-treasurer; Charles Dewese, the commission's editorial services director; Angie Lewis, performing artist; and Fred Rolater, Middle Tennessee State University history professor.

Sandra Box McCulley, a freshman at Belmont College, and Marty G. Bell, pastor of First Baptist Church, Sharon, won the undergraduate and graduate student history paper awards respectively. The awards, named in honor of W. Fred Kendall, were created to emphasize the sesquicentennial celebration.

Tennessee Baptist Historical Society consultant, Eleanor Yarborough, and an 11-member steering committee coordinated the sesquicentennial festivities.

—Leisa Hammett is director of communications for the Southern Baptist Historical Commission.

North Carolina group launches first full-power ACTS station

GREENVILLE, N.C.(BP)— The nation's first full-power television station affiliated with American Christian Television System (ACTS) was launched during an official signing ceremony at Memorial Baptist Church in June.

Ownership of a Federal Communications Commission (FCC) construction permit for a new UHF television station in Greenville was transferred to ACTS of Eastern North Carolina Inc., during an hour-long service of hymn singing, prayers, and speeches at the church where the Baptist State Convention of North Carolina was founded in 1830.

ACTS of Eastern North Carolina is a non-profit organization operated by 14 trustees who will oversee operation of

the station. The station is not related to the state Baptist convention although the trustees are Baptist pastors and laymen.

More than 350 people watched as officials of EL-COM Inc., a Jacksonville, N.C., corporation, signed over the right to build a station in Greenville to the ACTS affiliate.

An FCC construction permit entitles the holder to begin building the physical plant and transmitting tower for a new station.

Tommy J. Payne, trustee chairman of ACTS of Eastern North Carolina, said plans call for the station to begin broadcasting next spring. The construction process will cost \$3.5-million with an annual operating cost of about \$900,000, he said.

Payne, a former trustee chairman of the Radio and Television Commission of the Southern Baptist Convention, said funds for the station's construction and operation will be raised through interested individuals and the 500 Southern Baptist churches in the area served by the station.

Payne said the station will broadcast programming from ACTS along with other programming from local sources and other satellites.

Lakeview congregation calls James Caldwell

Lakeview Baptist Church, Tiptonville, called James Caldwell to come as its pastor.

Caldwell, who assumed the pastorate June 1, is a former minister of outreach at First Baptist Church, Pineville, Ky.

A native of Hickman, Ky., Caldwell attended Clear Creek Baptist School, Pineville, Ky.

Wake Forest trustees elect non-Baptist head

WINSTON-SALEM, N.C. — Thomas K. Hearn Jr. has been named the first non-Baptist president of Wake Forest University, effective Oct. 1. He is senior vice-president for nonmedical programs at the University of Alabama in Birmingham.

The president-elect received unanimous approval by the university's presidential search committee and the Board of Trustees at a called session of the board on June 23.

A Presbyterian with a Southern Baptist background, Hearn will succeed James Ralph Scales who has been president for 16 years.

Hearn is a graduate of the Southern Baptist Theological Seminary, Louisville, Ky., and Birmingham-Southern College, Birmingham, Ala., and holds the doctor of philosophy degree from Vanderbilt University, Nashville. He did additional study at Glasgow University in Scotland.

During a press conference held shortly after Hearn's election, C. C. Hope Jr., chairman of the search committee and the Wake Forest trustees, said Hearn "has made comments about his belief that Wake Forest should remain true to its heritage as a Baptist institution and that he has the background, training, and beliefs that will help him in building upon that relationship."

Hearn told the press conference that he comes to Wake Forest University with no mandate from the trustees. He emphasized he will discuss the university's direction with faculty, administration, trustees, and students before setting the school's future directions.

Hearn was a professor at the College of William and Mary, Williamsburg, Va., before joining the University of Alabama staff in 1974.

Hearn will become the 12th president in the North Carolina Baptist school's 149-year history.

Honeycutt defends handling of Dale Moody controversy

PITTSBURGH — The past year has been "the best of times and the worst of times" at Southern Baptist Theological Seminary, President Roy L. Honeycutt reported during the school's annual alumni and friends luncheon here.

Honeycutt noted enrollment increases, strong financial support, new programs in social work and telecommunications, and initiation of an annual congress on evangelism as support of his "best of times" assertion.

Yet he candidly noted several "shadows" which have fallen over the seminary the past year. Included were the deaths of Marguerite McCall, wife of seminary chancellor Duke K. McCall, and Don Williams, associate professor of Old Testament interpretation, other prolonged illnesses, and the loss of several professors who resigned to teach in other schools.

Most specifically, Honeycutt referred to the theological controversy involving Dale Moody, for 38 years professor of theology at Southern.

Moody had come under condemnation from some Southern Baptists for his views on apostasy or "falling from grace." Trustees voted this spring to approve Moody's request for a leave of absence in the 1983-84 school year, requested by him before the controversy broke out.

They also determined that he would not receive a renewed teaching contract for 1984-85. Southern professors can only teach under board-approved one-year contracts when they are between the ages of 65 and 70. The 1984-85 academic year would have been the last in which Moody could have taught, according to the seminary charter and bylaws.

"Dale Moody's name is written large among the mighty men of Southern seminary," Honeycutt insisted, noting many of his hearers might have disagreed with the way the Moody incident was handled. Yet he defended administrative and trustee actions as being in the best interest of the seminary.

In remarks seemingly addressed to those who felt they won victory with the outcome of the Moody affair, Honeycutt said, "Persons will crucially misjudge if

they confuse patience (in handling the issue) with the kind of passivity which acquiesces in the face of pressure. Southern seminary is not for sale, whoever the bidder, whatever the bid."

Alton H. McEachern, pastor of First Baptist Church, Greensboro, N.C. was selected to lead the alumni association in 1984-85. Peter Rhea Jones, pastor of First Baptist Church, Decatur, Ga., elected last year in New Orleans, assumed the presidency at the close of the luncheon.

Robert B. Wilson (Bachelor of Divinity, 1954), executive secretary of the Baptist State Convention of Michigan, was given the E. Y. Mullins award, named for the former seminary president.

Brazil missionary dies in Illinois

OTTAWA, Ill. — Pioneer Southern Baptist Missionary Sammie Johnson, who taught music to two generations of Brazilian Baptist workers, died June 16 in Ottawa, Ill. She was 94 years old.

Mrs. Johnson and her husband, L. L. Johnson, went to northern Brazil in 1915 and stayed nearly 40 years, teaching and preaching in Recife and other cities and towns. She and her sister, Alynne Muirhead, also a Southern Baptist missionary, helped establish what is now the Seminary for Christian Educators in Recife.

"Dona Sam," as Mrs. Johnson was known to her students and colleagues, taught music at the school, in a multitude of churches, and at home.

The Johnsons retired in 1953 and he died in 1971.

Born near Calvert, Tex., Mrs. Johnson, the former Sammie Guynes, studied music at Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. She did evangelistic work among Mexicans in Waco before marrying Johnson in 1911.

She is survived by six children, 15 grandchildren, and 22 great-grandchildren.

NEWS ANALYSIS

State paper editorials examine 1983 SBC

By Al Shackelford

As soon as the Baptist and Reflector goes to press with our report of the Southern Baptist Convention each year, I begin looking at the mail to see the coverage given by our fellow editors of Baptist state papers.

As these come to my desk, I look to see how these other papers cover the convention activities — the length of articles on certain SBC events, which subjects are given priority in their layouts, and what pictures are used.

The biggest difference in Baptist state papers' reporting of the annual convention can be seen in the editorials. I especially like to read the opinions of my fellow editors as they analyze the meaning of what happened.

Realizing that you also would have an interest in what other editors wrote about the recent Southern Baptist Convention in Pittsburgh, I will use this page to share excerpts from several editorials that appeared last week in other Baptist state papers.

These come from eight Baptist state papers. There is no special significance in these eight — they just happen to be the only ones I have received at the time this is being written.

These eight Baptist state papers and their editors are:

- Florida Baptist Witness, Edgar Cooper, editor.
- Illinois Baptist, Robert Hasting, editor.
- Indiana Baptist, David Simpson, editor.
- Kentucky's Western Recorder, C. R. Daley, editor.
- Louisiana's Baptist Message, Lynn Clayton, editor.
- Mississippi's Baptist Record, Don McGregor, editor.
- South Carolina's Baptist Courier, John Roberts, editor.
- Texas' Baptist Standard, Presnall Wood, editor.

ATTITUDE OF UNITY

"Moderation was the watchword at the Southern Baptist Convention. Temperance, forbearance, patience, compromise, also are descriptive of the three-day annual meeting. In this respect it was the most peaceful convention in at least the past five years." (South Carolina)

"Perhaps the 'people's convention' in Pittsburgh can become a people's con-

vention beyond the gathered annual meeting. That goal is worth work — and prayer." (Texas)

"The atmosphere was not as charged and tense as in the last several years. Rather, congeniality and communication appeared to dominate the spirit. A willingness to build a level of trust is growing." (Indiana)

"Through good program planning and emphasis on prayer before and during the convention sessions, the convention theme, 'Unity of the Spirit in the Bond of Peace,' came through loud and clear. For some of us old-timers, there were real moments of nostalgia when the body actually enjoyed the business at hand and laughed and cried along with the motion-makers, debaters, and speakers." (Florida)

"Southern Baptists in Pittsburgh enjoyed the first annual meeting characterized by harmony and unity since 1978. As the meeting proceeded from one happy session to another, messengers looked at one another in amazement, hardly believing what they were experiencing." (Kentucky)

PRESIDENT DRAPER

"He (Draper) more than lived up to his promises to be a healing president. His preparation throughout the year for a harmonious meeting was matched by his fair and almost flawless presiding. His handling of discussion of resolutions which dominated two sessions made for the most wholesome exercise of democracy seen on the convention floor in many moons." (Kentucky)

"Draper continued his openness during the convention which characterized the first year of his presidency.

"The key to the congenial spirit in the convention in the Keystone State could well have been Draper's handling of himself and the convention." (Texas)

"The story of the convention has to be told in the framework of the efforts of convention President Jimmy Draper. Evidently, he spent a great deal of energy and time defusing potentially explosive issues before the convention began. Not only was he willing to take the time to defuse the explosives, he also had the ability to do so." (Mississippi)

"Much of the harmony can be attributed directly to James T. Draper Jr. who was unopposed for a second one-year term as president. His fairness in presiding, his openness in revealing appointments, his call for prayer were factors.

"Draper added another unique touch in his presiding. He was patient to a fault in allowing everybody a voice in the business sessions, particularly during debate on resolutions. Many times he would have been justified in hurrying the process. But his forbearance helped goodwill and common sense to prevail in many of the resolutions." (South Carolina)

POLITICAL PARTIES ACTIVITIES

"The groups called moderates and fundamentalists wanted a peaceful convention. Both organized camps announced their intentions of laying back for a year of healing and harmony." (Louisiana)

"Serious problems remain in the Southern Baptist Convention. The relative calm in Pittsburgh does not mean that divisions have healed, not by any means. For many people the divisions remain; for some as serious as ever. For these the meeting provided only a thin veneer over suspicions, labeling, distrust, name calling.

"But it represents an important beginning toward finding common ground." (South Carolina)

"It should be recognized that the moderates, as they are so-called, apparently conceded 1983 to the conservatives. They found themselves losing strength in 1982 and began pulling back.

"The very basic difference still exists, but communication and increased efforts to be understanding is working.

"The moderates... have not been able to gather the strength necessary to withstand the movement of the more conservative majority." (Indiana)

"The calmness in Pittsburgh, however, does not mean the differences between factions in the denomination are settled. There are real differences and problems that will stay around and will have to be dealt with, but the 1983 Pittsburgh experience gave promise they can be handled redemptively by men of good will." (Kentucky)

GEOGRAPHIC SECTIONALISM

"Southern Baptists had a geography lesson in Pittsburgh. The emerging issue of sectionalism came on the scene with a new dimension not seen in recent years. Some Southern Baptists from without the United States, those living in Canada and united with the Northwest Convention, want to not only be seen at but vote at a convention. The Committee on Boards heard challenges to nominations on the basis of fairness in geographical location.

"From New Mexico came a cry for representation of the West on the Public Affairs Committee.

"From eastern Tennessee came a cry for representation on the Southern seminary board as opposed to western Tennessee.

"From the Southeast came a cry for fairness in having a convention in their section of the country. Louisville, with a call to meet in Kentucky.

"And from the West came the strong cry for a convention — come to Las Vegas.

"It may be true some of the geography discussion may well have been surface

appeals when the real issue was theology, but Southern Baptists must be aware of not only secularism but strict sectionalism. And all committees and aspects of the convention need to respect all geographical sections where Southern Baptists live." (Texas)

"The Committee on Boards nominated persons from North Carolina and Alabama to fill two vacancies on the Committee on Public Affairs. Both were elected. However, questions arose as to why the committee did not nominate at least one person from west of the Mississippi. Charles Stanley defended the two nominees from the East, saying that one Chicagoan is already on the committee (but Chicago is not west of the Mississippi). Stanley also said the committee were looking for 'godly men who are qualified to do what we felt need to be done.' Does this mean there are no 'godly men' west of the Mississippi? (Illinois)

RESOLUTIONS PROCESS

"The Resolutions Committee produced strong statements of opinion that represent the broad range of Southern Baptist opinion. They avoided the strictness and narrowness of previous years that became extremely divisive. This committee can be credited with doing an extraordinary job of returning the convention to the purpose of resolutions." (Louisiana)

"Chairman Tal Bonham and his fellow committee members did their work so well that though many attempts were made to attach controversial amendments to the committee's wording, almost none succeeded.

"If Resolutions Committees in coming years follow the example of the 1983 committee, chances for harmonious and unifying convention meetings will be enhanced." (Kentucky)

PLACE, PEOPLE OF PITTSBURGH

"Most Southerners had expected to find a dirty, smoke-covered city populated by cold-natured citizens. Instead they visited a lovely, clean, aggressive city filled with friendly people who went out of their way to be nice and helpful. The expected complaints about housing circumstances never gathered enough steam to surface. (Mississippi)

FUTURE CONVENTIONS

"What happened in Pittsburgh was a truce, not a reconciliation. Some truces lead to reconciliation and peace; others lead to resumption of hostilities. Next year at this time we'll know more about the Pittsburgh truce." (Kentucky)

"Tensions? They were eased. But it could be the Pennsylvania meeting was a rest stop on the way to one of the most debated conventions in many years next year at Kansas City." (Texas)

"The controversy within the convention is not over. But the 1983 convention gives great hope that we can still work together.

"Hopefully we have learned the lessons of this convention and those of the past five years. Now, let's get on with the tasks at hand." (Louisiana)

"President Draper can make his most important contribution during the year ahead if he will seek some middle ground in his appointments, and if he will steer the convention on a course clear of creedalism." (South Carolina)

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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.

Mill Creek's beginning

Dear editor:

Mill Creek Baptist Church was organized on Saturday, April 15, 1797, with James Whitsitt as the first pastor.

The first convention (1833) had chosen Mill Creek's building due to the fact that First Baptist Church of Nashville had just lost its church building and most of the congregation and the few members left were meeting in the courthouse.

The leading persons who established the convention were Whitsitt; Peter S. Gayle, pastor of First Baptist Church; Col. William Martin, deacon of Dixon Creek Baptist Church; Bernard Phillips, pastor of White Creek Baptist Church (now New Bethel); and Jeremiah Burns, a preacher among Chickasaw Indians. R. B. C. Howell did not arrive in Nashville until the following year.

Baptist Historian Joseph H. Borum was baptized by Gayle Aug. 17, 1837. Gayle was one of the originators of the state convention organized at Mill Creek in Davidson County in 1833 and was the first president of West Tennessee Baptist Convention.

E. B. Haynie of Smith County (1805-1885), a Baptist preacher for 53 years, was one of the first missionaries appointed by the state convention to ride over and preach in Jackson and Overton Counties. In the autobiography of his life, he tells of the excitement among the opposition of the Anti-Effort versus Effort Meeting. Haynie was baptized Dec. 20, 1819, by John Wiseman and ordained May 1832 by William C. Bransford, Daniel Smith, and Miles West of Peyton Creek Baptist Church. West later became leader of Primitive Round Lick Baptist Association (1837) because of the convention's organization.

Haynie said he was influenced by Martin to attend the convention in Spring Hill, Gibson County. Here he met Howell, Gayle, and Burns, whose preaching and conversation inspired his heart with missionary zeal.

On one occasion, Martin was asked to sit down during an association meeting because of his being a "convention" man.

R. D. Brooks
P. O. Box 175
Carthage, TN 37030

Salute to Pittsburgh

Dear editor:

What title would you give to a comment written to pay tribute, to honor, to praise? Whatever your best word is, give it to Pittsburgh.

People kept saying to me, "This convention is the best . . ." After that, they were specific about the friendliness of the city, the courteous thoughtfulness expressed everywhere, the local news coverage, the spirit of the convention, and the work of the local committees on arrangements. During the Thursday evening session, the messengers gave this stalwart group a standing ovation.

Thanks Pittsburgh. You gave us your

best, and for some messengers it was their best in several years.

This tribute has a flip side. We did not give without receiving. The meeting of the Southern Baptist Convention in Pittsburgh was good to us.

The messengers and friends who came early and stayed after to work in the witnessing, revival, and church-starting projects brought great encouragement and aid to the 40 churches participating.

The convention messengers brought to Pittsburgh an abundance of goodwill, friendliness, and caring testimony of the love of Christ alive in them.

The convention honored us by electing one of our laymen, Ed Price of Pittsburgh, as second vice-president.

Southern Baptists did a lot more than whistle "Dixie" in Pittsburgh.

Thanks SBC. You gave us your best.

Ellis M. Bush
900 S. Arlington Ave. Suite 121
Harrisburg, PA 17109

Bush is executive secretary of the Baptist Convention of Pennsylvania-South Jersey. (editor)

Ruling against Bob Jones

Dear editor:

In response to the article and news analysis on the Supreme Court ruling against Bob Jones University (June 8, page 2), I feel I must write to correct some error.

First of all, Stan Haste's report was wrong. The case had nothing to do with Bob Jones' discrimination in their admissions policy. All races are welcome at BJU. The policy of controversy was one that prohibited interracial dating.

This means blacks and whites, orientals and blacks, Indians and whites, etc. All must abide by the rules not just blacks although you would never know it from the reports of the media.

The media knows how to stir controversy, just make a black and white issue out of it.

I wonder what is next for the IRS and the wicked majority on the Supreme Court. Perhaps stripping tax exemption from churches who won't hire homosexual pastors and staff. Then let's see the applause of those who applauded this decision.

The government does not practice separation of church and state unless it benefits the state. One by one our religious liberties are being taken by an increasingly atheistic government and Supreme Court. Those who wish to cry out are criticized, not only by the world, but also by worldly church leaders.

Don Wilson
Rt. 4
Sweetwater, TN 37874

The language concerning discrimination in admission policies was the court's terminology. The court had consolidated the case against Bob Jones University with a case against Goldsboro Christian Schools, which does not admit blacks. When IRS initiated this legal action in the early 1970s, BJU did not admit blacks. In the mid-1970s, this was changed to admit married blacks. Later this was changed to the present policy of admitting unmarried blacks who will sign a pledge not to date nor to marry a person from another race. The Supreme Court apparently felt that requiring the pledge before admission was a discriminatory admissions policy. (editor)

Personal Perspective



By Tom Madden
TBC Executive
Secretary-Treasurer

The spacecraft Pioneer 10, launched in 1972, has traveled farther than any other object designed by man. It has traveled 2.8-billion miles and will continue to move outward through the galaxies forever.

One noted space scientist has said, "When our sun dies in another 5-billion years, Pioneer 10 will only have started its life in interstellar space. It could travel on for 100-billion years."

Several impressions have come to me since I read about the Pioneer 10. One is the vastness of God's universe. The thought of traveling for 100-billion years and not reaching the limit of God's creation almost overwhelms me. John wrote, "All things were made by Him; and without Him was not any thing made that was made" (John 1:3).

Another thought concerns not only the creative power of our God, but His sustaining power. Paul wrote, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him: And He is before all things, and by Him all things consist" (Colossians 1:16-17).

Were it not for the sustaining power of Christ, the universe and the galaxies would disintegrate. They would fly apart like a rapidly-revolving mud wheel.

There is another amazing miracle that I believe, although it is above my ability to comprehend. This same Jesus, who creates, sustains, and occupies all space, became the baby of Bethlehem and lives in the structures of the human heart and life.

While having nothing to do with Pioneer 10, its traveling through space has reminded me of Jude's description of those lost in sin as, "wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 1:13).

Adkins to write lesson comments

Clista Whitehurst Adkins of Nashville has been named to write the Life and Work Series Sunday School lesson comments this quarter for the Baptist and Reflector.

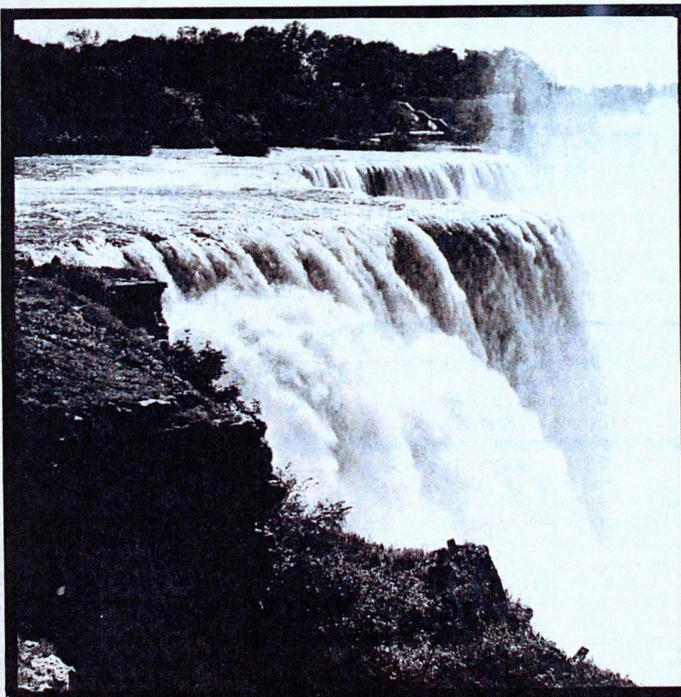


Her lesson comments begin in this issue of the Baptist and Reflector.

A native of Albuquerque, N.M., Mrs. Adkins is a graduate of Louisiana Tech University, Ruston, and Southern Baptist Theological Seminary, Louisville, Ky.

She has served as minister to youth at Litz Manor Baptist Church, Kingsport, and as minister to single adults at a Louisville church. She has also taught English in Louisville.

She is a member of Crieewood Baptist Church, Nashville, where her husband, Glen, is minister of music. They have a daughter, Mary Patricia, born in 1982.



"Let justice roll down like waters."
(Amos 5:24)

Observe Christian Citizenship Sunday
July 3, 1983

Sponsored by the Christian Life Commission of the Southern Baptist Convention

Colson urges Baptists to heal brokenness

By David Wilkinson and Michael Tutterow

PITTSBURGH — The doubters remain 10 years after his celebrated conversion to Christianity, but convicted Watergate conspirator Charles Colson still believes.

Colson, known as the "hatchet man" on the White House staff of former President Richard Nixon, told reporters at a press conference held during the Southern Baptist Convention that he still believes "Jesus Christ is the answer" to the nation's "tragic, scandalous, dehumanizing" prison system.

A Southern Baptist, Colson has been involved in a nationwide ministry to prisoners since serving a prison term for his role in the Watergate scandal. He said he cannot erase the memories of the empty, vacant stares on the faces of inmates he

saw while serving more than seven months in two different penal institutions.

Incarceration "sucked the life" from individuals, leaving them with little joy and even less to look forward to, Colson told messengers to the convention as he addressed the closing session.

"But when men and women in prison come to Christ, there is joy in their faces," Colson said, "for they have been given their dignity and their self-respect and their personhood. I saw men who had been like corpses on their bunks, give their lives to Christ and the next day they would be walking around that compound, their heads up high, transformed by the power of the living God."

He told convention messengers that "doing" the gospel is not only the most powerful witness, it is the hope for bringing back a sense of community which 20th century technology "has all but stripped away from us."

He said God's power rests with the church and church members must exercise that power by forming personal relationships with people — including social outcasts.

"The only way they ever will know what love is if we demonstrate that love by going to them," Colson emphasized. "We go because God commands us to, because we are God's people who care because God cares."



Charles Colson

During the press conference, Colson urged Southern Baptists to become involved in politics without abandoning their commitment to the principle of separation of church and state. He said Baptists should beware "the regal brandishments of Caesar."

"When the government hugs the church, we should be cautious about hug-

ging back," he warned.

Colson admitted one of his assignments as special council to the president was "to woo religious leaders."

"And," he added, "I found them very 'woable.'"

While speaking to the convention, Colson claimed the church has become infected with egocentricity and materialism which has led to a weakening of the gospel message.

Colson drew rounds of applause when he challenged Baptists to stand on the Bible as "the holy, infallible, inerrant Word of God." He also challenged pastors to teach and demand spiritual discipline from their congregations and to spend time equipping laity to "take the gospel out into the world."

He also called for justice.

"We must listen to the prophets when they tell us a nation that would sell the poor for a pair of shoes is under the judgment of God," Colson cautioned. "Biblical justice is caring for those who cannot help themselves."

"And it is having the courage to stand against society," he continued. "We're not to take our places as an institution of society, but we are to disturb society. We are to be a whole new order, God's kingdom being made manifest."

"If we are obedient," Colson concluded, "we'll not only make a difference, but we'll be healing the brokenness of our land."

Southeastern alumni hear update by Lolley

PITTSBURGH — More than 440 alumni and friends of Southeastern Baptist Theological Seminary met here for the annual alumni luncheon, election of officers, and a report by President W. Randall Lolley.

William L. Self, pastor of Wieuca Road Baptist Church, Atlanta, Ga., assumed the presidency of the alumni association, succeeding Calvin Metcalf of Knoxville.

Named president-elect was Marion Lark, pastor of First Baptist Church, Henderson, N.C. Fred Miller, pastor of St. Andrews Baptist Church, Columbia, S.C., was elected secretary, and Ron Higdon, pastor of Broadway Baptist Church, Louisville, Ky., was elected to a three-year term as director.

Completing his ninth year as president of the 1,500-student seminary, Lolley reviewed seminary programs the past year, announced the election of Sam Ballentine as assistant professor of Hebrew and Old Testament, presented plans for a new \$2.5-million student center, and unveiled a new logo for the seminary.

Ballentine, now on the faculty of Midwestern seminary, will assume his teaching duties in the fall.

The new logo, described as a word-picture, incorporates a cross within the word "Southeastern."

MWBTS alumni elect Perry during luncheon

PITTSBURGH — Alumni of Midwestern Baptist Theological Seminary, Kansas City, Mo., installed a Georgian as alumni president, and selected a Missourian as president-elect at their annual meeting during the week of the Southern Baptist Convention.

During the alumni luncheon, alumni installed James Dubose of Avondale Estates, Ga., as president. Dubose is director of associational missions for the Stone Mountain Baptist Association in Conyers, Ga.

Alumni selected Robert L. Perry, pastor of First Baptist Church, Excelsior Springs, Mo., as president-elect of the national organization.

N. Larry Baker, academic dean, announced the election of Vernon Davis as associate professor of theology. Davis, pastor of First Baptist Church, Alexandria, Va., for 12 years, is a graduate of Baylor University, Waco, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Missouri pastor escapes injury as assailant tries to set him afire

UNION, Mo. (BP) — Edward L. Gibson, pastor of First Baptist Church of Union, Mo., was talking on the phone one recent Monday morning when a local resident, Fred Zinsel, barged past secretaries into his office carrying a coffee cup. The pastor hung up the phone and greeted Zinsel, who had visited church services several times.

Setting the cup on the desk, Zinsel declared: "I've got gasoline in this cup, and I'm going to throw it on you if you don't tell me the truth. Who do you think is trying to take over the world?"

Gibson replied, "I guess the devil is trying to take over the world."

An avowed atheist, Zinsel obviously did not like the answer. He leaped from his chair, threw the gasoline on Gibson's

shirt, and tossed a lighted match at him.

But God was looking out for the pastor. The match missed him, landed between his feet, and went out. Either out of matches or initiative, Zinsel did not make a second attempt to set fire to Gibson. He just walked out.

Minutes later Union police arrested Zinsel as he walked along a nearby highway and charged him with first degree assault. He was then taken to the state mental hospital in Fulton for psychiatric examination.

"I really didn't think he would do it," Gibson said. Although he said he was not particularly alarmed at the time, the more he thought about it, the more concerned he became. "It really shook me up to think what could have happened," he said. "All churches need to think more about security."

But amid all the seriousness, Gibson can still laugh about it. "We had just finished a revival the Sunday before. We said the devil would probably try to get us that week, but we sure didn't think he would try like this," he admitted.

Rallies in Singapore bring 60 decisions

SINGAPORE — More than 60 decisions to accept Christ as Saviour came from the 1,700 people who attended three nights of evangelistic rallies in Singapore.

In conjunction with the rallies, 253 Baptist church leaders from all 22 Baptist churches in Singapore registered for a simultaneous urban church growth conference. Baptist church leaders from Malaysia, Taiwan, Bangladesh, and Indonesia also attended.

As a result of the conference, several Baptist churches in Singapore decided to begin extension churches in unreached areas of the city-state.



DISTINGUISHED ALUMNA — Kathryn Bowld of Memphis receives an award naming her a 1983 distinguished alumna of Southwestern seminary, Fort Worth, Tex. Presenting the award is James McKinney, dean of the school of church music.

Southwestern luncheon attracts 900 people

PITTSBURGH — More than 900 former students and friends of Southwestern Baptist Theological Seminary attended the annual alumni luncheon here, which was the culminating event in the seminary's yearlong 75th anniversary celebration.

Southwestern President Russell H. Dillard Jr. reviewed the seminary's relationship with the Southern Baptist Convention, noting that 40 percent of all seminary-trained graduates who have served in the SBC are Southwestern graduates.

Davis L. Cooper, pastor of University Hills Baptist Church, Denver, Colo., was named president of the National Alumni Association for 1984.

Ralph Langley, pastor of the First Baptist Church, Huntsville, Ala., was named president-elect, and John Earle Seelig, vice-president for public affairs at Southwestern was re-elected secretary-treasurer.

Golden Gate alumni meet in Pittsburgh

PITTSBURGH — Helen Nixon of Snyder, Tex., was honored by the Golden Gate Baptist Theological Seminary Alumni Association as "Alumna of the Year 1983."

Miss Nixon, a former Southern Baptist missionary to Argentina, received a plaque at the association's annual luncheon and business meeting.

The association presented its meritorious service award to E. Glen Paden for "rendering continuous outstanding service over an appreciable span of years." Paden is executive director of the California Baptist Foundation, Fresno.

Wayne Nolan of Lafayette, Calif., was elected president of the association for 1983-84, and Allen Barnes of Concord, Calif. was chosen president-elect.

The association also named Franklin D. Pollard, newly-elected president of the seminary, as an "honorary lifetime alumnus."

Tennessee Scene

LEADERSHIP . . .

David Brown accepted a call from First Baptist Church, Lewisburg, to come as minister of music and youth. Brown, who began the position June 27, is a former minister of music at First Baptist Church, Ashland City, and a former minister of music and youth at Westwood Baptist Church, Nashville. A native of Nashville, he is a graduate of Belmont College in Nashville. The pastor of the Lewisburg church is Paul W. Woodford.

Lincova Hills Baptist Church, Nashville, called Kevin Haas as summer minister of youth and children. Haas, a student at Tennessee Technological University in Cookeville, comes to the church from the membership of Inglewood Baptist Church, Nashville.

Suzanne Belew resigned as minister of youth at Inglewood Baptist Church, Nashville, to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex. Kerney L. Bailey is the pastor of the church.

Powell's Chapel Baptist Church, Murfreesboro, recently called William T. Strickland as minister of music and youth. Strickland is a student at Middle Tennessee State University, Murfreesboro. The church's pastor is Gary L. Rickman.

Clayton Dunsmore resigned as pastor of Island Creek Baptist Church, Madisonville, to accept the pastorate of Harper Creek Baptist Chapel in Battle Creek, Michigan.

Members of Big Springs Baptist Church, Cleveland, called Lyman Welton as their minister of youth, a position he began May 4. Welton is a student at Bryan College, Dayton. Mike James is the church's pastor.

Malcolm Norton submitted his resignation as pastor of Jones Chapel Baptist Church in Paris, to move to Kansas City.

Corryton Baptist Church, Corryton, accepted the recent resignation of its pastor, Damon Patterson, after a 23-year ministry. Patterson resigned to accept the pastorate of a church in Michigan.

Carl Allen accepted a call from First Baptist Church, Spencer, to come as its interim pastor.

First Baptist Church, Dyer, accepted the resignation of Minister of Music and Youth Andy Roby. Roby will be moving to Louisville, Ky., where he will enroll in Southern Baptist Theological Seminary. The pastor of the church is Paul H. Barkley.

Gerome Hilliard, pastor of Pleasant Grove Baptist Church in Fayetteville, resigned recently to enter evangelism.

First Baptist Church, Goodlettsville, called Ray Butrum as its summer minister of youth. The pastor of the church is David L. Moore.

Tommy Clark resigned as pastor of Hanging Limb Baptist Church, Crawford.

Charles Gresham resigned the pastorate of West End Baptist Church, Fayetteville, to move to Central City, Ky.

Eagan Baptist Church, Eagan, accepted the resignation of Pastor Gary Green. Green, a student at Clear Creek Baptist School in Pineville, Ky., has accepted the pastorate of Calvary Baptist Church, Stonega, Va.

Keith Walker was called as minister of education by Central Baptist Church, Hixson. Walker assumed duties at the church June 1. Ron Phillips is the church's pastor.

Ken Jordan resigned as pastor of First Baptist Church in Livingston, to accept an Arkansas pastorate. Jordan's last day at the church was June 5.

Middle Valley Baptist Church, Hixson, called Sam Henderson as associate pastor with responsibilities in youth and education. Henderson came to the church from the pastorate of New Prospect Baptist Church, Lawrenceburg, and is a former pastor of Friendship Baptist Church, Lincoln Park, Mich., and Hites Run Baptist Church, Hardinsburg, Ky. He was also minister of youth at Lookout Mountain Baptist Church, Lookout Mountain, and assistant director of missions work grants at Southern Baptist Theological Seminary, Louisville, Ky. He attended Carson-Newman College, Jefferson City, and is a graduate of the University of Tennessee at Chattanooga and Southern seminary. The pastor at Middle Valley is Robert L. Mounts.

Parkway Baptist Church, Goodlettsville, called Timmy Glover as children's worship director. Glover's ministries with the church will also include some youth work. The pastor at Parkway is James R. Moore.

CHURCHES . . .

Macedonia Baptist Church, Ardmore, held a dedication service June 5 for its new steeple. The pastor of the church is John F. Webster.

Members of Persia Baptist Church, Rogersville, observed the church's 100th anniversary during the month of May. The celebration included a revival and a May 29 centennial service, with former pastors participating. Billy Ray Courney is the pastor of the church.

Special services and an open house on June 5 marked the opening of a new building for First Baptist Church, Dandridge. Participants in the day's festivities included Pastor Robert D. McCray; former pastors E. C. Masden, Jack Lowndes, and John Lucas; Carl Ogle, Jefferson County Baptist Association director of missions; Glen Toomey, Nolachucky Baptist Association director of missions; Marshall Hargrave, moderator of Jefferson County association; former Dandridge minister of music Darrell Alsip; and retired minister Earl Northern.

Grace Baptist Church, McKenzie, which recently moved into a new auditorium, is in the process of converting its old building into educational and office space. Fred Morris is the pastor of the church.

Lincoln Park Baptist Church, Knoxville, held a note-burning service June 5, symbolizing the payment of the debt incurred in renovating its auditorium. The church's pastor is Ted J. Ingram.

Work is nearing completion on a second-story addition to the educational building of Bear Cove Baptist Church, Sparta. James E. Lee is the church's pastor.

Members of Immanuel Baptist Church, Nashville, celebrated the retirement of the church's building debt during a June 5 service of thanksgiving and dedication. Payment of the debt on its sanctuary and a two-story building containing a fellowship hall and classroom was completed June 1. The pastor of the church is David C. George.

PEOPLE . . .

First Baptist Church, Trezevant, ordained Neal Chatham to the ministry recently. J. G. Wise is pastor of the church.

W. C. Flowers, Kelly Rose, and Mark Thompson were ordained as deacons of Fairview Baptist Church, Paris, on May 29. The pastor of the church is Keith Grace.

Westwood Baptist Church, Nashville, recently honored Pastor James M. Gregg on the occasion of his 50th anniversary as a minister. Gregg received an Open Bible, certificates from local and state government, and was feted with an afternoon reception. He is a former executive director-treasurer of the Tennessee Baptist Children's Homes, and a former pastor of Calvary Baptist Church, Bristol, and Lockeland Baptist Church, Nashville. He has served as a vice-president of the Tennessee Baptist Convention; as moderator of the Nashville Baptist Association; and as a trustee of Belmont College, Nashville, and TBCH; and presently is serving on the TBC Committee on Committees.

Eddie Needham was recently ordained as a deacon by Davis Memorial Baptist Church, Dresden. The church's pastor is Phil Mitchell.

Georgian Hills Baptist Church, Memphis, licensed Chuck Lindsey and Mike Stimpson to the ministry May 29. Lindsey will enter Southern Baptist Theological Seminary, Louisville, Ky., while Stimpson will enter Blue Mountain College, Blue Mountain, Miss. Paul H. Shell is the pastor of the church.

A June 5 open house honored Mr. and Mrs. B. W. Williams on the occasion of their 50th wedding anniversary. The celebration was held at Park Avenue Baptist Church, Memphis, where the couple are members. The pastor of the church is Bill Belva.

Joe Freeman and Billy Sanders were ordained into the deacon ministry of Beech Grove Baptist Church, Dyer, during May. Joe Clendenin is the church's pastor.

First Baptist Church, Crossville, ordained its minister of education and youth, Clyde Schulz, into the ministry May 29. The church's pastor is Carl F. Yarnell Jr.

An ordination service was held May 11 at Park Avenue Baptist Church, Nashville, for seven new members of the church's deacon ministry. Ordained were Lin Acuff, Gregg Bettis, Gary Flamberg, Gary Lambert, Mike Potts, Carter Smith, and Jim Wycoff. Bob Mowrey is the pastor of the church.

Irvin Hays was honored June 19 by members of Bartlett Baptist Church, Bartlett, on the occasion of his 30th anniversary as pastor of the church. Hays serves as first vice-president of the Tennessee Baptist Convention; a trustee of Baptist Memorial Health Care Systems Inc.; and as a member of the Tennessee Baptist Children's Home, the stewardship, budget, and finance committees of the Shelby Co. Baptist Association. He is also a former moderator of the Shelby association.

A June 5 reception at First Baptist Church, Old Hickory, celebrated the 50th wedding anniversary of Mr. and Mrs. Fred C. Woosley. The couple are members of the church where Norris G. Hite is the pastor.

Prospect Baptist Church, Fayetteville, ordained Arthur Ross as a deacon May 29. The pastor of the church is Edward Johnson.

William N. Robinson was honored by the members of First Baptist Church, Kingsport, to mark his 20th anniversary as the church's minister of music. Robinson was given a plaque and a number of gifts, including an all-expense-paid ministerial sabbatical leave to a Southern Baptist seminary. The church's pastor is Frank Hawkins.

REVIVALS . . .

Finley Baptist Church, Finley, was led in revival May 13-15 by a team of students from Union University, Jackson. Donald Scott, pastor of the church, reported one profession of faith and two rededications as a result of the services.

James Kinsey of Union City led Hillcrest Avenue Baptist Church, Dyersburg, in revival May 1-6. Pastor Joe Trybone reported six professions of faith, one new member by letter, and a number of rededications during the services.

Hilldale Baptist Church, Clarksville, held its spring revival May 22-27. Clyde Chiles was the evangelist and Randy Stone led the revival music. The church recorded 14 professions of faith and numerous other decisions. Verlon W. Moore is the pastor of the church.

A May 22-25 revival at East Lake Baptist Church, Chattanooga, resulted in 45 professions of faith, 28 other additions to the church, and several rededications and commitments to Christian vocations. Rick Stanley was the evangelist, and R. O. and Angie Stone led the music during the services. The pastor of the church is John O. Yarbrough.

Toonie Cash led Gravely Baptist Church, Kingsport, in a May revival. Ralph E. Crawford, the church's pastor, reported seven professions of faith, eight persons coming for baptism, four new members by letter, and several other decisions.

Powell's Chapel Baptist Church, Murfreesboro, was led in revival recently by Evangelist Benny Jackson of Memphis. The church recorded five professions of faith, one new member by statement, and a number of other decisions. Gary L. Rickman is the pastor of the church.

TENNESSEE BAPTIST CONVENTION

November 15-17, 1983

HOTEL/MOTEL LOCATIONS AND RATES

Hotel	Single	Double	Hotel	Single	Double
Chattanooga Holiday Inns 1-124 (401 W. 9th St.) 615-265-8571	32.00	40.00	Ramada Inn East Ridge (I-75 & Hwy 41) 615-894-6110	24.00	28.00
Econo Lodge of Chattanooga 6650 Ringgold Road 615-894-1860	20.95	26.95	Rodeway Inn 1-75 & Ringgold (Hwy 41) 615-894-6720	24.00	29.00
Holiday Inn Lookout Mountain 2100 S. Market St. at I-24 615-265-0551	31.00	Triple 46.00 Quad. 51.00	Sheraton-Downtown 407 Chestnut Street 615-756-5150	38.00	48.00
Holiday Inn-Southeast 1-75 at Hwy 41 615-892-8100	33.00	43.00	Sheraton South 6710 Ringgold Road 1-75 & Hwy 41 615-894-6820	35.00	35.00
Quality Inn Interstate 75 & Hwy 41 615-894-0440	35.00	40.00	The Read House Ninth & Broad 615-266-4121	38.00	48.00

NOTES: The Pastors' Conference and Convention will meet at Brainerd Baptist Church. The WMU will hold its meeting at First Baptist Church.

Deadline for making reservations is October 30. Reservations made after that date cannot be guaranteed.

Please make your reservation directly with the hotel. It is very important that you state that you are attending the TENNESSEE BAPTIST CONVENTION.

Accommodations are not located near the church. Allow up to 15 minutes driving from hotel to convention site.

Early Pentecost Sunday reports indicate encouraging response

ATLANTA (BP)— Early reports indicate Pentecost Sunday — the new work commitment day for Southern Baptists — will exceed 2,000 churches committed to starting missions in the next 12 months.

William G. Tanner, board president, said "I've talked with pastors on the field and missionaries and church extension

workers. I've come to believe we have set a new standard for Southern Baptist mission commitments."

Gathering information and collating results from numerous churches, associations, and state conventions has been a difficult task. As of the first week in June, three weeks after the May 22 emphasis, 1,076 new work commitments had been reported to the HMB church extension division.

The goal of Pentecost Sunday was 3,000 new-church commitments.

"Getting reports has been difficult," Tanner said, "but that's the nature of Southern Baptist life. We are trying to get the data we need to give an accurate count of the commitments, but it may take some time."

Jack Redford, church extension director, sees the present figure as a positive sign. "That's more churches than Southern Baptists start in a year and more figures are coming in daily," he said, adding that Southern Baptists in recent years have averaged about 435 new churches annually.

The Southern Baptist Convention has set a goal of 50,000 churches by A.D. 2000, an addition of 14,000 churches. At present growth rates, reaching that figure would be impossible.

To encourage SBC churches to begin missions, the church extension division set a goal of 3,000 commitments. The figure is less than 10 percent of the total number of SBC churches.

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Romo compares ethnic evangelism to ice cream parlor philosophy

ATLANTA (BP)— Participants in a two-day Congress on Ethnic Evangelism, heard Home Mission Board Language Mission director Oscar Romo warn them to "know your clientele," if you want to increase ethnic church growth.

Representatives from 18 ethnic groups listened as Romo compared ethnic church growth to the 31 flavors of a popular ice cream company.

There were also lectures on evangelizing singles, families, youth, and urban America.

When marketing "a product known as the gospel," Southern Baptists should look in ice cream stores for some guidance, he said. "Different ice cream flavors are kept in different containers in the same cooler — together but not mixed up," he said.

Like the ice cream, religious heritage is different for each ethnic group. Their history, process of life, location, environment, texture of life, and value systems are different, he said. "We may preach all week long and never reach them for Jesus Christ. It is not the message we are changing but the context in which we do it," Romo said.

"Our greatest means of multiplying is through our own natural cultural systems," he said. Church growth is based on leadership, language usage, and cultural uniqueness of the group. The program must be people-oriented.

"And what blows the mind of the typical bureaucrat is he has already programmed that everybody is going to like vanilla ice cream."

Romo said the tool for reaching ethnic groups is language and the leaders must come from the people. "We must affirm the legitimacy of the ethnic church . . ." he stressed. "The motivation for what we do is the Spirit of God, the cohesive channels through which the gospel is sold to these people is language."

Ministers' wives meet during SBC

PITTSBURGH — Missionary Robbie Ellis challenged the Southern Baptist Ministers' Wives Conference to touch their families, their communities, their nation, and their world on behalf of Jesus Christ.

Mrs. Ellis is a Southern Baptist missionary in Brazil, where her husband directs evangelism. She spoke to the ministers' wives during their annual meeting held during the week of the Southern Baptist Convention.

The conference elected the following officers for 1985: Marjorie (Mrs. Earl) Kelly, Jackson, Miss., president; Robin (Mrs. Billy) Weber, Dallas, Tex., vice-president; Betty (Mrs. Bill) Camp, Columbia, Mo., secretary-treasurer; and Martha (Mrs. Gene) Garrison, Oklahoma City, corresponding secretary.

The 1984 officers are Mrs. Raymond Dunkin, Waco, Tex., president; Mrs. Bob Johnson, Kansas City, Mo., vice-president; Mrs. Charles Crim, Green River, Wyo., secretary-treasurer; and Mrs. Glenn Paden, Fresno, Calif., corresponding secretary.

The 1983 conference, attended by 330 persons, was led by Mrs. Frank Pollard, San Antonio, Tex., president.

Citizen's Corner

By Jerry Self

Public Affairs and
Christian Life
Consultant



Religious liberty in the United States is in part a result of the struggle of early colonialists over whether or not to have established religions.

In New England the states established congregational Christianity as the state religion. In Virginia the church of England became the state church. In Maryland it was Catholicism.

Those who argue that the United States is and was a Christian nation and that the early fathers intended it to be that way, neglect the fact that the strength of the religious development in America grew out of a struggle against defining the United States or a particular state as specifically Christian.

Christianity as an experiential and experimental religion has flourished in the United States precisely because the governmental structures have not been defined as specifically Christian.

Early citizens such as Roger Williams objected to being required to follow prescribed religious ritual or being required to pay taxes that would pay the salaries of state-approved clergy.

Those who believe in authentic, born-again religion have usually seen the wisdom of religious liberty.

The same reasoning that says state-approved religion and government-paid clergy work against vital religion would call attention to the danger of tuition tax credits.

Both in the United States Congress and in the Tennessee General Assembly there are bills to take money from public funds and pay them to parents of students in private institutions. Such a high percentage of those private institutions are religious schools, public tax money would be going to support the private religious beliefs of a portion of our population.

Two centuries later it is still not a good idea.

McGee to manage Memphis bookstore

NASHVILLE — David McGee, manager of the Columbus, Ohio, Baptist Book Store since 1980, has been named manager of the Memphis-East bookstore, effective July 1.

McGee moved to the position in Columbus from the Memphis store, where he had been a manager trainee. Earlier, he had been stockroom supervisor in the Memphis mail order center. He came to the bookstore chain in 1977 as a receiving clerk in the Little Rock, Ark., store, where he served briefly before moving to the mail order center.

A native of Fort Smith, Ark., he is a graduate of Ouachita Baptist University, Arkadelphia. He has done additional study at Southwestern Baptist Theological Seminary, Fort Worth, Tex.



McGee

TENNESSEE BAPTIST

Children's Homes

P. O. Box 347
BRENTWOOD
37027

EXECUTIVE DIRECTOR/TREASURER
EVANS B. BOWEN

Tennessee Baptist Children's Homes is scheduled to go to trial August 23, 1983, U.S. Federal District Court, Cookeville, Tennessee. Our complaint is far greater than the filing of Form 990. The information that is given on Form 990 is public information. It is contained in the annual audit and published in the Annual of the Tennessee Baptist Convention. The real issue is the separation of the church and state. We believe that the requirement to file Form 990 is "unnecessary entanglement."



EVANS B. BOWEN public information. It is contained in the annual audit and published in the Annual of the Tennessee Baptist Convention. The real issue is the separation of the church and state. We believe that the requirement to file Form 990 is "unnecessary entanglement."

We need your prayers! The religious liberty that was given us by our forefathers can be easily lost. We must not sacrifice these freedoms without a fight. Our concern goes beyond the Tennessee Baptist Children's Homes. Eventually, every facet of Baptist life will be vitally affected by the outcome of this battle.

We are pleased to be represented by some very fine attorneys. They will go to trial well prepared. We have complete confidence in their ability. However, we earnestly encourage you to plead our case before a much higher court and Judge.

FRANKLIN CAMPUS HONORS GRADUATES

On Friday, May 20, an "After School Banquet" was held for the graduating seniors. There were two, Janice Terry and Rick McCarter, both graduating from Brentwood High School. The local principals and teachers were invited along with the entire campus.

This was the first such occasion at the Franklin Campus, honoring not only the seniors but also all the children who had won awards or recognition during the school year.

The following were recognized for their accomplishments:

For Perfect Attendance: Aaron Brown, Kenny Brown, Donna Holliday
"Look It Up" Award: Aaron Brown, Darrell Brown

Heavy Weight Division Wrestling: Tim Harper

Most Valuable Player in Field Events: Gary Rackley

Letter in Track: Patrick Villaverde
Fitness Award: Cathy Driver

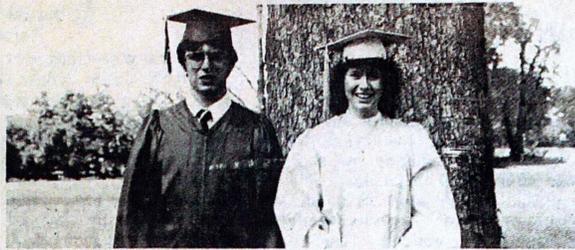
Letter in Basketball: Jerry Jernigan
Certificate in Carpentry: James Nelson
Certificate in Wrestling: James Nelson

Many were recognized for just having a "pretty smile" at school and on the campus!

We feel that the children deserve such credit and recognition for their efforts. Perhaps events like the banquet will be an incentive for others to seek to attain special goals in school as they press toward graduation.

CONGRATULATIONS GRADUATES - 1983

Franklin Campus



Rick McCarter — Janice Terry

Rick McCarter and Janice Terry are just two more good reasons for Tennessee Baptists ministering to children.

Rick and Janice have grown from children to youth and young adults as they achieved the milestone of High School Graduation. They are graduates of Brentwood High School where they attended while living at the Franklin Campus. Both look forward to continuing their formal education. Let's continue to minister to them especially with our prayer support.

Memphis Campus



Mary Lewelling

Mary Lewelling has lived at the Memphis Home since 1975. After graduating from High School she wanted to continue her education by attending college. Tennessee Baptists made it possible through the ministry of TBCH and the cooperation of one of our Baptist schools.

Mary attended Union University in Jackson and received her degree in Elementary Education in May. She was very active in campus activities and served on several of the revival teams while attending Union.

Mary is a dedicated Christian and plans to teach in kindergarten or on the elementary level.

MOTHER'S DAY OFFERING CONTINUES TO CLIMB

Tennessee Baptists continue to prove their love for children as they act upon their conviction that children are important in the Kingdom of God. Your Cooperative Program gifts are a constant reminder of the greatest mission program on earth. Your Annual Mother's Day Offering is a direct gift from you to the Children's Home Ministry without which we could not exist.

We have received \$488,654.00 for 1983. It is not too late to give since our books are open until July 31.

Thank you for your prayers and your financial support.



DO YOU HAVE WHAT IT TAKES?

... to be a Houseparent at Tennessee Baptist Children's Homes? What does it take?

Many have said, and rightfully so, that it takes a lot of love. Certainly, one of the greatest attributes of Christianity is the love which flows from Christ Himself. However, to be a houseparent there are many qualities in addition to love which one must demonstrate.

The following questions might help someone decide whether or not he or she might have "what it takes" to be a good Christian Houseparent.

1. Are you sincerely interested in children?
2. Are you willing to accept the responsibility of houseparent as a directive from our Lord?
3. Are you aware of the traumatic experiences from which children come into our care?
4. Can you display compassion more readily than judgment?
5. Are you willing to spend months and even years to see what often appears to be little or no progress?
6. Are you patient or willing to be made into a patient person?
7. Does it take a lot of personal praise for you to perform?
8. Are you willing to settle for God's "well done" because you are willing to do His Will?
9. Do you believe children are a good investment for a better tomorrow?
10. Are you willing to work long hours because of a commitment that involves your ministry to children for Jesus sake?
11. Do you smoke?
12. Are you active as a Baptist in your local church?

Answering these questions may help you decide if your calling may be in the ministry of Child Care at TBCH. If you decide that you have what it takes — we need you. You may call for information or contact any of the campus offices. For information call: 615-373-5707.

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Perhaps you are a regular reader of the TBCH page in the Baptist and Reflector and have observed the honor memorial form like the one shown on the page. This has become a popular reminder for many who have chosen to pay tribute to a friend or family member by helping a needy child.

To all who have made contributions in this way, we say, "Thank You." Others may want to consider a gift to honor someone you love in the future. If so, just clip the form, fill it out and return with your gift.

BIBLE BOOK SERIES
Lesson for July 3

Source, worth of wisdom

By Fred M. Wood
author, preacher, teacher, Memphis

Basic Passage: Proverbs 1:1 to 9:18
Focal Passages: Proverbs 1:7; 3:1-17; 8:35-36

Three classes of teachers existed in ancient Israel.

Jeremiah spoke of them when he said, "Instruction shall not perish from the priest, nor counsel from the wise, nor the word from the prophet."

Ezekiel confirmed this when he declared, "They shall seek a vision of the prophet, and instruction shall perish from the priest and counsel from the elders." The priest provided the community with instruction in the Torah, which the Jews accepted as directly from the mouth of God, while the prophets interpreted the precepts as they received their message from the Lord, often in visions.

The "wise" or "elders" imparted counsel or guidance in the secular affairs of life. The latter were seekers after the good life and taught their followers concerning it. The proverbs fit into this category.



Wood

The beginning of wisdom (1:1-7)

Since God is the creator of the universe, one cannot obtain a true understanding of his place in the design and purpose of life without a humble approach to reality.

Proverbs 1:7 has been called "the watchword of a true ethical education" and is recognized as the "fundamental enunciation of the Hebrew viewpoint for true fulfillment." One scholar expressed it, "No wisdom, no fear of God. No fear of God, no wisdom."

We need to seek seriously the true meaning of fear since it stands at the outset of a treatise which sets forth the great principles and practices of a religious system that possesses validity and integrity.

Fear is not a neurotic cringing before a capricious deity who delights in "clobbering" someone who, through ignorance, carelessness, or weakness, violates some moral law. One who fears God properly does not dread Him but rather reverences Him and therefore delights to do His will.

The "fear of the Lord" in the Old Testament corresponds to the revelation of God as the Holy One of Israel. The Old Testament presents God as the great "Other than" and separate from man, but the New Testament reveals Him as united to man in Jesus Christ.

Fear is more than the "beginning" of wisdom. The Hebrew word means "the larger part." Through successive stages and by life's disciplines, as we meet Jesus in later revelation, love blends with fear and makes it perfect.

The "foolish" who reject this philosophy are not those who are defective intellectually but rather the ones who lack moral and spiritual insight. The literal meaning of the word is "fat" and from this comes the idea of "stupidity." Another word for "fool" suggests sluggishness.

To put it affirmatively, to fear God means complete devotion to Him, an unconditional subjection of one's individuality to God's will as we understand it. The New Testament corollary would be to recognize "the Lordship of Christ" in all areas of life.

Wisdom's blessings (3:1-17)

These proverbs extol the virtue of obedience to divine instruction but also utter an emphatic warning against shortcomings often found in young people. The trait that perhaps most often characterizes immaturity is excessive confidence in one's ability, producing a sense of self-sufficiency which then leads to cocksureness. Such a person feels he needs no divine guidance and, unless rescued from his impetuosity, soon will not only go astray but perhaps do almost irreparable damage to both his character and his destiny.

The blessings promised in this section have only a little to do with material prosperity. A truly wise person soon discovers that contentment of mind, an assurance of God's guidance, and an overall sense of well-being constitute the true happinesses of life.

The first ten verses of this section stress an underlying axiom — the world is ruled by a good God, and, since this is true, righteousness brings its own reward. Since exceptions do occur and good men do sometimes encounter evil times, the writer explains that afflictions to the righteous are often results and tokens of the Heavenly Father's love.

The concept begins to gain momentum with verse 13. The various proverbs laud wisdom and detail its effects. Although those who honor the Lord are promised barns filled with plenty and vats that overflow with new wine, the reminder comes quickly that the one who has a proper understanding of God's standards of evaluation possesses that which is greater than silver, gold, or rubies.

The characteristic word "peace," which dominates Hebrew thinking even today, means more than absence of war or conflict. Rather, shalom is that which fills and calms a person because it brings a wholeness to life. One who knows peace has settled the "war within." The things that rage without do not affect him.

Wisdom's message (8:35-36)

When one passes from chapter seven, concerning the "strange women" and her wiles, to chapter eight, which personifies and glorifies wisdom, he feels he has gone from a valley of poisonous vapor to the brilliant and sunny uplands of the mountains.

Scholars are divided as to whether a Messianic thrust is found in this chapter, but if one appropriates to himself the rich spiritual teachings of the passage, he certainly will not be far from the One who is both the power of God and the wisdom of God (1 Corinthians 1:24).

The conclusion of the passage makes it unmistakably clear that one who surrenders to sympathetic cooperation with the eternal principles of God's wisdom finds not only divine acceptance but attains the life that is possible only through an experience with Him. Those, however, who hate wisdom and willfully turn from the precepts by which God runs the universe not only miss life but suffer the blight of death.

We today are not limited to the partial understanding of ultimate truth revealed in the Old Testament picture of God's revelation. In Jesus, we are made strong and wise for He was crucified for our follies and through Him the ancient promise of wisdom is fulfilled. Those who find this wisdom attain life's true meaning and the blessings God desires for all His creation.

UNIFORM LESSON SERIES
Lesson for July 3

Jephthah: foolish zeal

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

Basic Passage: Judges 11:1 to 12:7
Focal Passages: Judges 11:7-10, 29-35

We all must make choices. Life revolves around choices.

Most choices are not nice, neat, or clear-cut. Often we must choose not between good and evil but between good and better.

Do I spend the whole weekend relaxing on the lake or will I be back for church on Sunday? Do we buy that home computer we have talked about or will we consider giving the extra cash for world hunger relief efforts? Will I agree to teach a Sunday School class this coming church year or will I allow the nominating committee to list my name only as a substitute teacher?

Choices we make from such options as these reflect our values and priorities. The things we choose are the things that are really most important to us.

This month's lessons focus upon five persons from the Old Testament who made choices and whose life stories can be for us "... profitable for teaching, for reproof, for correction, and for training in righteousness ..." (2 Timothy 3:16, RSV).

Jephthah was a judge over Israel who acted rashly and chose to make an ill-conceived and unfortunate vow to God. His choice had a serious impact upon himself and others. Many details from his experience could teach us valuable insights into our own choices.

Outcast and leader

It is noteworthy that Jephthah began as a repudiated misfit but eventually was sought out as an accepted leader (Judges 11:1-6). He was a man who honored and respected God (Judges 11:9), but in the people's eyes, Jephthah had the audacity to choose the wrong mother! The very idea! What gall he had to get himself born of a harlot!

Ostracism forced Jephthah into leadership of a rag-tag band of renegade warriors. But then the situation changed. Caught in a crisis without a leader, the Gileadites modified their strict "purity" position and gave way to practical reality. The clean lines they had drawn around their strict stereotypes and neat categories ("Illegitimate always means no good") had to be shifted to allow for the imprecision of human situations ("Well, he did have the same daddy, and he sure is a good leader").

Human opinion and its attendant popularity can vascillate wildly depending upon the prevailing situation. Remember that some people thought Jesus was illegitimate. Later they disparaged Him as a virtual nobody ("He's only Joseph's son, isn't He?"). But then many began to hail Him as a miracle worker. Eventually they called upon Him to be their messianic deliverer from oppression ("Hosanna to the Son of David!").

But ultimately that same public screamed for Pilate to "Crucify Him!" Be careful about going along with the crowd too easily. You may be a party to ruining some good men. By God's power, Jephthah and Jesus each survived public repudiation.

Factual history versus false traditions

The Ammonites had a carefully-preserved tradition concerning the

nature of the Israelite conquest of their land (Judges 11:13). But the historical facts did not parallel the tradition held to be true among the Ammonites. So Jephthah gave them a "history lesson" (Judges 11:14-23) in order to return the entire conversation with the Ammonites to a basis in fact and not fiction. Jephthah went to a great length of explanation in order to try to settle a difference of opinion and to avoid a destructive fight.

We need very badly to study at some length our "history lessons" as Southern Baptists! A phrase often employed among us in recent months, "the historic Baptist position," too often has been used to bolster traditional points of view which have little or no basis in the facts of Baptist history themselves.

We must study our history in order to insure a fair and complete rendering of our heritage and to avoid selective, inaccurate distortions that seek to re-write history as some of us wish it had been. To avert a destructive denominational squabble, let us stop and talk seriously about the real facts of our Baptist history and heritage.

Zeal and substance

There is an old joke told among preachers about the fellow who wrote in the margin of his notes for a particular sermon: "Point weak here — yell louder!" Sometimes we are guilty (preachers and congregations alike) of confusing the zealous fervor and increased volume of delivery with the substance and truth of content.

The next time you encounter the term "evangelistic preaching," take note whether the term is used to describe a particular style of fervent delivery or to describe a message which challenges persons to accept God's love in Christ and then to give Christ first place in every area of life.

It is easy to get confused and to substitute "hyped up" feelings in place of solid facts. Bogus religious movements and cults thrive by means of this divorce of warm feelings from cold facts. As Southern Baptists, we do not want to duplicate the erroneous methods of such groups.

The experience of Jephthah in making a rash vow apart from restraint by the facts should serve as a warning to us (see Judges 11:29-40). In the midst of his misguided zeal, Jephthah was willing even to go so far as to engage in the pagan practice of human sacrifice! But what perverted and sinful practices do we pursue when we get caught up in our own misguided "religious" zeal?

In order to carefully safeguard from error our zealous convictions about our God and our faith, we constantly must check those convictions against the Scriptures to see "whether these things be so."

It is absolutely frightening that so many Southern Baptists know so little about the Bible and what it says. Too much of what we "know" about the Bible is what we have been told by someone else that it says. Too few of us even open its pages and read them seriously for ourselves.

In this "year of the Bible," we who claim to be "people of the Book" ought to get serious about really reading it.

Make your choice to start right now. Turn to Judges 11-12 and read carefully for yourself the story of Jephthah.



Garner

LIFE AND WORK SERIES
Lesson for July 3

Who am I?

By Clista Whitehurst Adkins
curriculum writer, Nashville

Basic Passages: Genesis 1:1, 26; 27:7; Psalms 8:1-9; 19:1-4b; 91:4-16
Focal Passages: Genesis 1:26-28; Psalm 8:3-8

"Who am I?" People have been searching for the answer to this question for centuries, but seldom with the intensity with which they have pursued the answer during the last two decades.

One generation spent a decade finding itself, while the next focused such attention upon itself that it was called the "me-generation." These two decades illustrate the inherent need in all people for self-identity, fulfillment, and meaning in their lives.

The verses in Genesis give us one answer to the question, "Who am I?" We discover that God created each of us, uniquely, in His image. He created us as individuals with different and wonderful characteristics. Therefore, we must rejoice in our individuality and accept responsibility for ourselves. Each of us must become the person God made us to be.



Mrs. Adkins

Accepting ourselves

We must accept ourselves physically, mentally, and emotionally. We need not waste energy wishing we had the bodies, minds, or personalities of others. Instead, we can channel our energies in positive directions by developing those traits and characteristics that are unique to us. Instead of attempting to force talents we do not have, we can explore and expand the gifts God has given us.

Finding God's purpose

If we are becoming whole persons in God's image, then we do not allow ourselves to become fragmented. We cannot spend our lives trying to please spouses, children, parents, friends, ministers, and/or employers at random. If we do,

we are avoiding God's purpose for us even as the Pharisees did when they sought the approval of each other rather than the approval of God.

We are not responsible to become anything other than the persons God created us to be. Rabbi Zusya said, "In the world to come I will not be asked, 'Why were you not Moses?' I will be asked, 'Why were you not Zusya?'"

Gifts and responsibilities

In order to become our God-created selves, we must accept the fact that along with gifts, God gave us responsibilities. The passages in Psalms reveal the nature of those responsibilities.

God created us in His image and gave us dominion over the earth. In order to become whole persons, living fulfilled lives, we must live in active, creative relationship with God, with each other, and with the world around us. In other words, we must live intentionally according to God's purpose.

We live intentionally when we take responsibility for our relationships and the direction of our lives.

Relating to God

We must take responsibility for our relationships with God. We should be sure that those relationships are growing and deepening with time. Our maturing faith should affect our lifestyles more profoundly every year.

Relating to each other

We must take responsibility for our relationships with each other. We are

commanded to love one another as Jesus loved us. Therefore, our lives should be characterized by compassionate, mature love.

Relating to the world

We must take responsibility for our relationship to the world around us. This relationship is not limited to a decision not to litter. Rather, this relationship also involves a growing awareness and appreciation of ecology, literature, politics, science, etc. Although we are not of the world, we are still in it, and because we have dominion over it, we are responsible to know about it and to have an influence upon it.

As we take responsibility for these relationships, we develop direction in our lives. The direction and purpose give our lives intent. When we live intentionally, as God wants us to live, we find meaning and fulfillment.

Ultimately, we know who we are: we are His people.

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President
Foreign Mission Board,
S.B.C.

—Dr. R. Keith Parks



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July 3 — 2:00 P.M.
Dr. John Gilbert, Former Pastor
As Special Speaker

Aaron Wells called to first pastorate

Aaron Wells recently began his first pastorate in response to a call from Fairview Baptist Church, Cleveland.

Wells, a native of Birmingham, Ala., came to the church from the membership of Germantown Baptist Church.

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ANNOUNCING: SUPER SUMMER '83 — Good Things Come in 2's

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Camp Linden — August 12-13
Church Accompanists — Dan Lawhon/Joyce Byrd
Children's Choir Leaders — Mrs. Sherrie Lawhon (Friday Night)
Preschool Choir Leaders — Mrs. Linda Grammer (Saturday)
Younger Children's Choir Leaders — Mrs. Peggy Williams (Sat.)
Older Children's Choir Leaders — Mrs. Sherrie Lawhon (Sat.)
Youth Choir Leaders — George Webb
Adult Choir Leaders — Jim Pulliam and Bill Anderson

Camp Carson — August 26-27
Church Accompanists — Louis Ball/Mary Charlotte Ball
Children's Choir Leaders — Mrs. Madeline Bridges (Fri. night)
Preschool Choir Leaders — Mrs. Linda Fowler (Saturday)
Younger Children's Choir Leaders — Mrs. Anita Renfro (Sat.)
Older Children's Choir Leaders — Mrs. Charlene Boles (Sat.)
Youth Choir Leaders — Mike Morgan
Adult Choir Leaders — Randy Smith and Bill Anderson

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Summer Date
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Tenacity pays off for Bengali convert

By Anita Bowden

MAGURA, Bangladesh (BP)— After four years of waiting, James Sircar was fed up.

When the worship service was over that Sunday, he waded into the nearby pond and announced to astonished church leaders he was not getting out until they baptized him.

In emergency session, the church council agreed they could not wait any longer. In four years Sircar had not reverted to his former faith. Though they had wanted to test him further, they decided they would have to baptize him.

It was the right decision. Today Sircar baptizes new Christians himself. As a village evangelist in Bangladesh, he works with 14 churches within a 30-mile radius from his home in Magura. All of the village Christians are Muchis, low-caste Hindus, a very responsive group, Sircar has found. And there are 45,000 of them in that district.

Baptisms totaled 315 during 1981 and 1982. Sircar figures he must be doing something right: as the work grows so does the pressure he gets from local religious leaders to renounce his faith. "I believe they think if they stop me, the church growth that's taking place here will stop," he said.

But they do not know him very well.

Sircar did not step from the baptismal waters into full-time evangelism. In the 11 years intervening, his faith was tested many times. But a combination of patience and tenacity — the same qualities that led to his baptism — helped him in his journey to becoming an evangelist.

The journey began when he was a young postal worker and happened upon a Bible school correspondence course

Curtis begins ministry in Broadway pastorate

Harold Curtis recently assumed duties as pastor of Broadway Baptist Church, Maryville, in response to a call from the congregation.

Curtis came to the church from North Etowah Baptist Church, Etowah, where he was associate pastor. He is a former pastor of Oak Grove Baptist Church, Benton; Manning's Chapel Baptist Church, Newport; and First Baptist Church, Prosper, Tex.

A native of McMinn County, Curtis is a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary in Fort Worth, Tex.

Interpretations

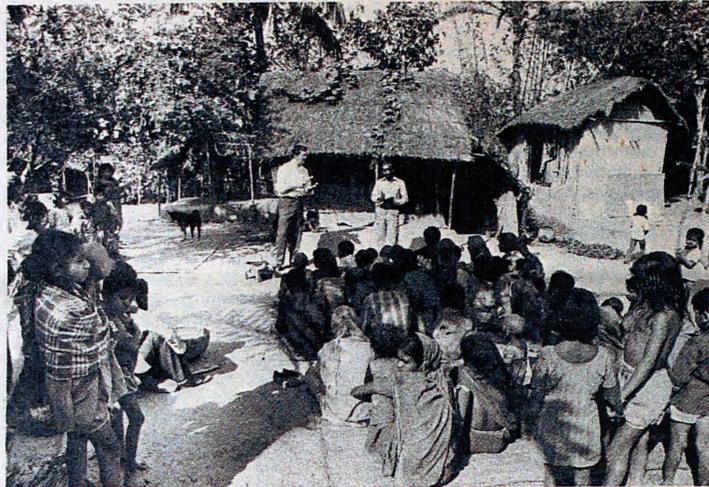
The great defection

By Herschel H. Hobbs

"From that time many of His disciples went back, and walked no more with Him" (John 6:66).

With these words, John records the collapse of Jesus' Galilean ministry. Later, crowds will follow Him in Judea. But no more in Galilee.

"From that time" means "out of this," the circumstance in Capernaum. The previous day they tried to make Jesus a king or a political-military messiah, a role He refused. In Capernaum they wanted Him to be a bread messiah. But again He refused. When He refused to be the kind of messiah they wanted, they rejected



VILLAGE CHURCH — Missionary James Young and Baptist Evangelist James Sircar lead singing for a worship service at Aurapara Baptist Church outside of Magura, Bangladesh.

letter. When he saw it was Christian material, he stuck it away. But it kept reappearing. Finally he read the material, finished the lesson, and mailed it. Another lesson arrived by return mail. Before long he had finished the course.

Still full of questions about the Bible, Sircar traveled to the Baptist mission in Faridpur. He walked onto the compound looking for white people, since only whites were Christians in his mind. But the only Christian available was a Bengali pastor who came from the same religious background as Sircar.

They liked each other immediately. Sircar began a weekly routine of pedaling 22 miles into Faridpur on his broken-down bicycle after work Saturday. He would spend the night with the pastor's family or at the Baptist-run Christian Industrial Center and attend church and Sunday School the next day before returning home.

"My desire was to become a Christian very quickly," Sircar remembers. He realized he needed to spend more time in Faridpur to learn about Christianity and the Christian lifestyle. When his request for a transfer was rejected, he quit his job and enrolled as a student at the industrial center. While he was there a welding accident blinded him.

His father heard about the accident and came to visit him. He had thrown Sircar out of the house while he was taking the correspondence course and his attitude had not changed. "My father

came and said, 'Yeah, you've converted to Christianity and you've become blind. Well, that's good. That's good enough for you.'"

Sircar remembered asking the Lord what His plan was for him in the accident. In time he had his answer. After a local doctor said he would never see again, Sircar went to an eye specialist in Dhaka. On his second visit the doctor discovered he was a Christian convert. Angriily, he confronted Sircar.

"He said to me, 'Aren't you ashamed? Converted to Christianity. Go. Your eyes will never be any better,'" Sircar said. "And he wrote on his prescription pad I would never see. I told the doctor, 'The Lord I serve is a living Lord. He is my Lord and you will see that in one week my eyes will be better.'"

Sircar did not sleep that night. "I prayed and cried all night long," he remembered. "The next morning I thought my eyes were a little better. Three days and three nights I prayed. Then I realized my eyes were better — I could see everything."

He returned to the doctor, who admitted what Sircar had believed was correct and fitted him with glasses. "I was a believer before then, but after this happened my faith really was strength-

ened," Sircar admitted.

He completed his training at the industrial school and worked in the automatic transmission section of a motor company until former missionary Carl Ryther offered him an instructor's job at his alma mater. That is when he began spending his weekends preaching in the villages, with Missionary Tom Thurman as teacher.

Still, he did not feel he was where the Lord wanted him. He began having differences of opinion with the director of training at the industrial center. After a particular disagreement over a welding job, Sircar quit. While he was looking for other work, Thurman approached him about full-time evangelism. Sircar felt it was right.

He and Missionary James Young worked hard witnessing, teaching, and preaching. The schedule was rugged: 14 villages in seven days. After about a year and a half, one group said they wanted to become Christians.

But religious pressure in the village took its toll. Of the 52 who had said they wanted to become Christians, only seven showed up for baptism. Only six were baptized; the seventh, a young man, was dragged off by his mother.

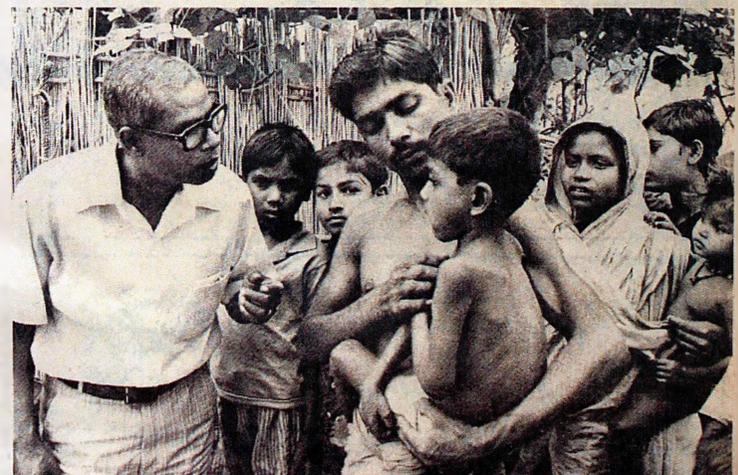
Then 32 in another village were baptized. Sircar was encouraged. The patience and tenacity seemed to be paying off. But another test was coming.

In less than a year, four of the six in the first village and all 32 in the second village had returned to Hinduism. But many of them said they would come back to Christianity when their village leader, who was responsible for most of the pressure, died.

Sircar saw an important principle of village evangelism in action: you must baptize a leader for a church to continue. No leaders were baptized in either of the first two villages.

He learned the lesson well. In the third village — Hajrapur — Sircar baptized half of the people, including a village leader. This group has remained one of the strongest churches in the area and has been the hub church from which most of the other groups have come.

The journey has not been easy or short. But Sircar's faith, patience, and tenacity have kept him on the track. "I firmly believe the Lord has called me to do village evangelism, to do preaching work," he explained. "And that is what I will do."



FRIENDLY CONCERN — James Sircar expresses concern to the father of a boy who has not been feeling well. Sircar, a Baptist evangelist, works with 14 Baptist churches in Bangladesh, including Barbari Baptist Church, where the boy's father is a member.