

Baptist and Reflector

Vol. 149/No. 29/July 20, 1983

News journal of Tennessee Baptist Convention

Full senate to consider two prayer proposals

By Larry Chesser and Stan Haste
 WASHINGTON (BP) — Without recommending passage of either, the Senate Judiciary Committee has voted to send two proposed Constitutional amendments on school prayer to the floor for consideration by the full Senate.

The 14-3 action avoided endorsing either President Ronald Reagan's proposal to allow vocal prayer in public schools or a silent prayer and meditation version sponsored by Sen. Orrin Hatch. It also left some proponents doubtful either measure can attract the two-thirds approval required for a Constitutional amendment.

As originally proposed, the Reagan amendment would have permitted state-written oral prayer in public schools, but the committee agreed to a White House approved modification designed to deal

with government authorship of school prayers before sending it to the floor.

The one-sentence addition would bar the United States or any state from composing "the words of any prayer to be said in public schools." But Hatch and other panel members, including ranking minority member Joseph R. Biden Jr., charged the modification does not actually solve the problem of school prayer authorship.

The new sentence "does not do anything at all," Biden said. "It still will allow a teacher to pick up a Koran and insist everyone either leave the room or recite the Koran."

In a July 12 meeting at the White House, Reagan told 22 conservative religious leaders he had proposed an additional sentence to the original version of the amendment in an effort to allay fears the proposal would give federal and state governments power to write prayers for use in public school classrooms.

After the meeting with Reagan, spokesmen for the religious leaders differed as to how the new sentence will be interpreted.

Robert Grant, chairman of Christian Voice, said the change means that while Congress and state legislatures would be prohibited from writing the prayers, local school boards would not.

But Jerry Falwell, president of Moral Majority, disagreed, saying the wording should be interpreted to mean no official body could compose the prayers.

The only Southern Baptist attending the meeting was Edward E. McAteer of Memphis, president of The Roundtable.

Speaking to reporters after the closed-door meeting, Pat Robertson, president of Christian Broadcasting Network, read portions of a letter to Reagan from Southern Baptist Convention President James T. Draper Jr., indicating most

(Continued on page 5)



DISCUSSING THE PLAN — Discussing the next stage of the building project are (left to right) Eduardo Lessa, Charles Morris, and Chris Ogle.

Student team in Brazil builds brighter future

By Jimmy Joseph

PARINTINS, Brazil — Sylvano, who recently celebrated his 12th birthday, typifies the youth of Parintins, Brazil, an impoverished city on an island in the Amazon River.

Until recently, Sylvano had little hope of ever escaping the clutches of poverty. If social, cultural, and economic factors remain constant, Sylvano might expect to grow up to be like his father — a poor laborer, living in a two-room house, earning barely enough to keep body and soul together.

A Baptist-sponsored development project, however, offers hope for a brighter future for Sylvano and hundreds like him.

A total ministry
 The Good Samaritan Village, an at-

tempt to provide a total ministry to the moral, physical, and spiritual needs of the people of Parintins, is sponsored by the Igreja Batista de Parintins (Parintins Baptist Church). It is funded by the Good Samaritans, a group of Christian churchmen led by Jim Hatley, pastor of Second Baptist Church, Memphis.

The project is being built by students from Tennessee Baptist Student Unions.

The first phase, completed in 1981 by six Tennessee BSU missionaries, was a chapel, designed to be the center and focal point of the complex. Phase two, completed last summer without additional Tennessee BSUers, was a school for blind children, a real need here where there is little public education and no services for the blind.

The Christian Services Center, a multi-purpose building to serve as a goodwill center, is being built this summer by 16 BSU missionaries and four adult volunteers from Tennessee. Future plans include a home for abandoned elderly persons and additional classroom space for the school.

Began as a dream

The Good Samaritan Village began as the dream of Eduardo Lessa, pastor of the Parintins church for 32 years.

A product of Southern Baptist mission work, Lessa was educated in Baptist schools (Georgetown College and Southern seminary). Resisting the temptation of settling into a comfortable pastorate in one of Brazil's big cities, Lessa felt called to go into a needy area. As he journeyed up the Amazon River and reached the town of Parintins, he knew he was where God wanted him to be.

He began to witness and preach in the town where there was a strong Catholic

(Continued on page 2)

Memorial services held for Thompson

A memorial service was held Friday, July 15, at University Baptist Church in Quito, Ecuador, for Southern Baptist Missionary Roger L. Thompson, who died in a July 11 airliner crash. Thompson and 118 other people perished when the Ecuadorian plane slammed into a mountain as it attempted to land in Cuenca.

Thompson was buried in Cuenca.

Another memorial service was scheduled to be held July 19 at Glen Burnie Baptist Church, Glen Burnie, Md.

Thompson, 35, who taught Old Testament at Baptist Theological Institute in Quito, was enroute to Cuenca to teach an evangelistic witnessing training session at First Baptist Church.

He was a graduate of the University of Maryland and Southeastern Baptist Theological Seminary, Wake Forest, N.C. After serving as pastor in Virginia and Maryland, he was appointed by the Foreign Mission Board in 1980.

Thompson is survived by his wife, the former Susan C. Rich, and three children: Rachel, 8; Derek, 6; and Rebecca, almost 3.

It was reported by news services that government officials were investigating the possibility of sabotage, but no announcements have been made concerning the results of an investigation.

Thompson was the second SBC missionary to die in a commercial airline crash. Julius R. Hicherson Jr. of Tennessee was killed in 1951 on a flight in Colombia, South America. Several missionaries have lost their lives in private plane accidents.



Thompson

Brazilian floods cover Poe home

BLUMENAU, Brazil (BP) — South Brazil's worst floods in a century inundated the home of Southern Baptist Missionaries John and Jean Poe in Blumenau, Brazil. Mrs. Poe is a native of Knoxville.

The Poes were meeting with other missionaries in the state of Sao Paulo when the flooding began July 8.

Blumenau is one of the hardest hit of the nearly 100 cities declared disaster areas in the three southern states of Santa Catarina, Parana, and Rio Grande do Sul. The Brazilian newspaper Jornal do Brasil reported July 10 at least 20 people had been killed and 130,000 left homeless by the rain-swollen flooding.

Southern Baptist Missionary Raymond Kolb reported the number of homeless had climbed above 250,000 by July 12.

A team of three missionaries tried to land a small plane in the Blumenau area to inspect the damage, but turned back after seeing a "wall of water" that reached the rooftops of some buildings. The Poes were trying to get back into the region as soon as possible, Kolb said.

Missionaries in south Brazil were assessing the damage and human needs in all three flood-stricken states, Kolb said, and will likely ask the Foreign Mission Board for relief funds.

Student team in Brazil bonds . . .

church but no evangelical witness. Persecuted by the local priest, often Lessa was stoned as he tried to preach. Soldiers had to guard the small church building to prevent it from being burned.

Now a vital ministry

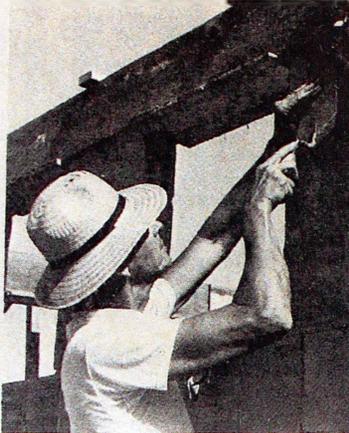
Today, Lessa has earned the respect of Catholics and town leaders alike. The church is strong and has established mission work in eight towns and villages near Parintins. They recently baptized 58 converts in one village. The Parintins church also operates a school with 1,100 students.

In a town where most of the population are uneducated and without trade skills, Lessa and the Good Samaritan Village intend to raise the standard of living as they raise spiritual awareness.

Plans for the project took shape as the Tennessee Baptist Student Union sent Chris Ogle, an architectural student at the University of Tennessee, Knoxville, as a student semester missionary to Brazil in 1980. Ogle drew the plans for the "Village" project as well as helping with other Southern Baptist Foreign Mission Board-related architectural projects in Latin America.

Tennessee BSUsers needed

Ogle returned to Tennessee after six months in Brazil with enthusiasm and a vision of the need for more Tennessee BSUsers to assist the Parintins project. Six students helped in 1981 and the



SMOOTHING MORTAR — Charles Morris of Second Baptist Church, Memphis, smooths the mortar on the new Christian Services Center.

20-member team is now at work on the Christian Services Center.

The center will contain office space, a workroom, four classrooms, two workshops, and a cafeteria. It will be used to teach nutrition and health classes, job skills and crafts, and to provide clinic space for visiting medical, dental, and optometry teams.

Students serving this summer are

Mark Buchanan, UTK; Scott Cagle, Carson-Newman College, Jefferson City; Chip Clary, Memphis State University, Memphis; Lisa Diel, Middle Tennessee State University, Murfreesboro; Cam Elliot, Tennessee Tech University, Cookeville; Sandra Fowler, Union University, Jackson; Paul Gouge, TTU; Lindsey Gunter, MTSU; Alice Higgins, Cleveland State Community College, Cleveland; Luis Lopez, University of Tennessee at Martin; Jill Queener, MTSU; Cindy Reed, UTK; Loretta Strickland, Vanderbilt University, Nashville; Baxter Swift, MSU; Will Tompkins, TTU; and Jamie Work, Belmont College, Nashville.

Other volunteers

Charles and Audry Morris of Second Baptist Church, Memphis, and Jimmy and Anita Joseph of Murfreesboro complete the team. Morris, a building contractor, is construction supervisor, while Mrs. Morris, an accountant, orders supplies and pays the bills. Joseph, Baptist campus minister of MTSU, is team director and Mrs. Joseph is kitchen supervisor.

Ogle, now an architect in Gatlinburg, took his vacation and a leave of absence to accompany the team for four weeks to help them get started.

"I've never seen a team work like this one," said Morris. "If we had a schedule, we'd be ahead of it. When I saw the plans I didn't think we'd make it. Now I am confident we will."

Sharing the gospel

The team is also communicating the gospel to the local people, even though only three members speak Portuguese.

Each member wrote out his or her personal testimony. These were translated into Portuguese along with a printed plan of salvation.

"I have been impressed with how receptive the people have been to the testimonies," said Anita Joseph. "People on the street stop to read them immediately. They seem very interested."

The students also spend time with the Brazilian children, playing with them each afternoon. A Backyard Bible Club is planned for Saturday afternoons. The Portuguese-speaking students will lead with the others assisting with songs and crafts.

Hope for Sylvano

Sylvano now has reason to hope for a brighter future. There is an evangelical church to teach him about Christ, a school where he can get an education, medical help in time of need, training to help him get a good job, and a group of Christians who want to help him grow.

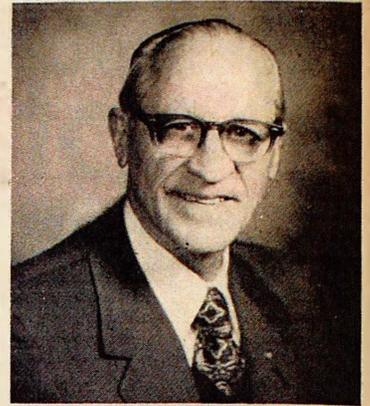
And Sylvano is ambitious. He wants to grow up to be the pastor of the Baptist church in the Good Samaritan Village.

Charles Nail accepts Lawrenceburg pulpit

Charles L. Nail accepted a call to the pastorate of Immanuel Baptist Church, Lawrenceburg, a ministry he began July 10.

Nail was previously pastor of Kelly Baptist Church, Hopkinsville, Ky. He has served as a chaplain for the state legislature of South Dakota and as a moderator for three associations.

A native of Mississippi, Nail is a graduate of Mississippi College, Clinton, Miss., and Southern Baptist Theological Seminary, Louisville, Ky.; and has attended Southeastern Louisiana University, Hammond, La.



GEORGE B. JONES

Memphian leads Union campaign

JACKSON — George B. Jones of Memphis has been named chairman of Union University's upcoming endowment campaign in western Tennessee.

Jones will lead the effort of the college to raise \$5-million for endowment, said Vice-president for Development Larry Stewart. The campaign, which will kick off on Oct. 1, will be the first campaign in the 158-year history of the college aimed at raising endowment or permanent funds for Union. The interest from these funds will be used for scholarships and operating expenses.

Jones is a member of the Board of Trustees at Union and is a native of Missouri. He is president and senior partner of George B. Jones and Company in Memphis, a firm of certified public accountants serving clients in more than 25 states.

At last month's Southern Baptist Convention, Jones was elected to the Committee on Boards, which will bring nominations to the 1984 SBC for trustees of various SBC agencies and institutions.

A veteran of World War II, Jones has been a member of Gideons International for over 14 years and is on the advisory board of Midland Bank and Trust Company.

Jones and his wife, Vivian, are members of Ridgeway Baptist Church of Memphis where he is an ordained deacon. He was awarded the honorary alumnus award from Union University in 1978.

In accepting the campaign leadership, Jones said, "We know that the Lord is in this campaign, and I am honored to serve Him and Union University in this capacity. I know we are fully capable of reaching and exceeding our goal."

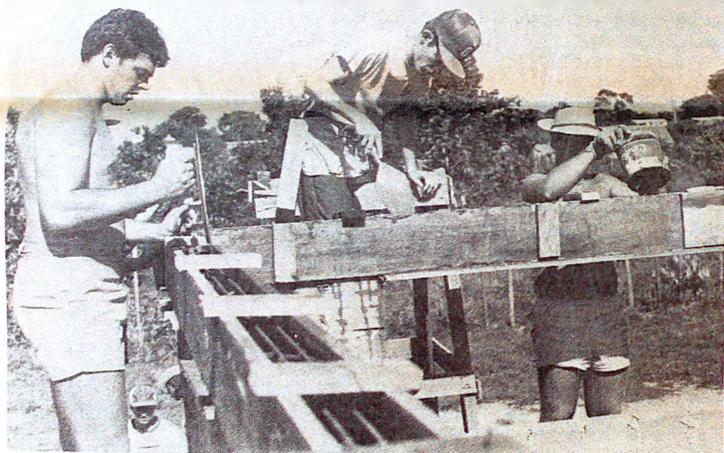
Union joins with the other Tennessee Baptist Convention colleges, Carson-Newman College of Jefferson City and Belmont College in Nashville, in a statewide \$15-million endowment campaign.

Chris Francis called to first pastorate

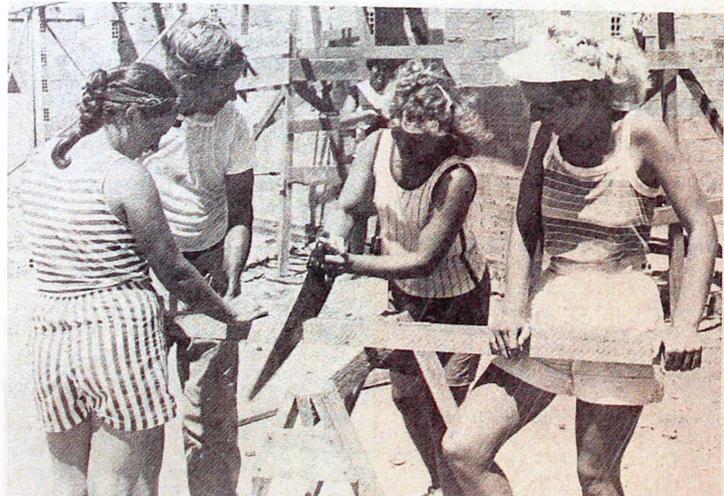
Chris Francis recently accepted the pastorate of Crab Orchard Baptist Church, Oakdale, his first.

At the request of the Crab Orchard church, Francis was ordained to the ministry June 5 by Sharon Baptist Church, Knoxville, where James E. Robertson is the pastor.

Francis is a graduate of Mid-America Baptist Theological Seminary, Memphis.



CONSTRUCTION CREW — Working in the hot Brazilian sun are (left to right) Scott Cagle, Chris Ogle, and Lindsey Gunter.



HANDSAW TEAM — Lisa Diel saws a board for use in the Christian Services Center as other volunteers assist. The others (left to right) are Loretta Strickland, Charles Morris, and Cindy Reed.

SBC building committee begins initial planning

NASHVILLE (BP) — A five-person committee to oversee the construction of a new Southern Baptist Convention building has started work.

Rodney Landes, a layman from El Dorado, Ark., who headed the Executive Committee long range study committee, was named to chair the committee. Landes rotated off the Executive Committee in June.

The other members, all members of the Executive Committee, are William A. Fortune, a Knoxville developer; Conrad Willard, recently retired pastor of Central Baptist Church of Miami; Jimmy Jackson, pastor of Whitesburg Baptist Church in Huntsville, Ala.; and Nelson Duke, pastor of First Baptist Church of Jefferson City, Mo., and vice-chairman of the Executive Committee.

Ex-officio members of the committee are David Maddox, a layman from Fullerton, Calif., and chairman of the Executive Committee's administration and convention arrangements subcommittee, and Dewey Presley, a layman from Dallas and chairman of the Executive Committee.

During the orientation meeting in late June, the committee was briefed on their duties, reviewed the architectural contract, went over needs for the building, and discussed the need to keep Baptists adequately informed about the building.

They authorized Reginald McDonough, associate executive secretary of the Executive Committee and staff coordinator for the building project, to work to develop a guaranteed maximum price for the building, based on competitive bidding, and to negotiate an agreement for a general contractor and construction manager.

During the 1983 annual meeting in Pittsburgh, messengers approved \$8-million in capital needs funds for 1984-88 to construct the seven-story building on a site at Ninth Avenue North and Commerce Street in downtown Nashville, adjacent to the Baptist Sunday School Board. Approval came after long debate over the need to build such a structure.

In reviewing the need, McDonough noted the allocation of the capital needs funds is the first time the SBC has allocated capital needs funds for the eight groups which will occupy the new structure. When the present building at 460 James Robertson Parkway was constructed in 1963, funds were provided by the BSSB.

Seven entities occupying the present building will move to the new structure. The Executive Committee, Stewardship Commission, Christian Life Commission, Education Commission, the SBC Commission on the American Baptist Theological Seminary, Southern Baptist Foundation, and the Seminary External Education Division of the six SBC seminaries.

The SBC Historical Commission, currently housed in the BSSB building, also will be in the new building.

"The increasing inadequacy of space, mechanical systems, and parking led the Executive Committee to appoint a long range study committee in February of 1980," McDonough said. "For three years the committee and the agencies studied needs and alternatives relating to adequate facilities for the present and future."

After the long study, the committee recommended a new building be constructed for the following reasons:

- Present facilities already are inadequate in office space, conference rooms, assembly rooms, and parking;
- Remodeling and adding additional parking space would cost almost as much as a new building;
- The proposed building would provide adequate facilities through the turn of the century;
- The proposed building has the advantages of being located on land provided without cost to the Cooperative Program by the BSSB, as well as offering the convenience of having all Nashville-based SBC agencies located in one strategically-placed Baptist center.

The committee will meet again in Nashville on July 28.



Dobyns



Minshew



Bryan



Drinnen

Four vice-presidents named in major C-N reorganization

JEFFERSON CITY — In a major reorganization, Carson-Newman College President Cordell Maddox has named four current staff members to vice-presidential posts. The appointments were approved by the executive committee of the Baptist college's Board of Trustees.

Assuming new leadership roles and their area of responsibility were: Roy A. Dobyns, vice-president and academic dean; A. P. Minshew, vice-president for advancement; T. Clark Bryan, vice-president for student development; and Robert Drinnen, vice-president for finance.

Dobyns as vice-president and academic dean was designated to act for the president in his absence.

Dobyns will be responsible for the academic program, the Bible School, library, records, admissions, financial aid, and the counseling center.

Minshew will supervise alumni relations, church relations, public relations, development, and planned giving. He will serve as the staff person responsible for institutional planning.

Bryan will be responsible for student life, residence hall living, religious life, social activities, health services, and the Student Government Association activities.

Drinnen will direct the financial af-

fairs of the college, housekeeping, food services, maintenance, and the bookstore and post office.

Dobyns, a native of Bristol, Va., is a graduate of Carson-Newman; Vanderbilt University, Nashville; and Peabody College, Nashville. He has done additional study under a Ford Fellowship and a National Science Foundation Fellowship.

He joined the college faculty in 1975. Minshew is a graduate of Wake Forest University, Winston-Salem, N.C., and Southern Baptist Theological Seminary, Louisville, Ky. Before joining the Carson-Newman staff in 1972, he was pastor in Georgia and Florida and was executive director of Baptist Foundation of Fort Myers, Fla.

Bryan has been on the Carson-Newman staff since 1964. He is a graduate of Carson-Newman and the University of Southern Mississippi, Hattiesburg, Miss.

Drinnen is a native of Knoxville and is a graduate of Carson-Newman. Before joining the college staff in 1972, he was employed by the Park National Bank, Knoxville, and was controller of Eastern State Psychiatric Hospital for nine years.

All four vice-presidents are active members of First Baptist Church, Jefferson City, where Dobyns and Bryan are deacons.

Personal evangelism conference set Oct. 25-27 at Germantown

GERMANTOWN — A Ministers of Evangelism/Pastors Conference will be held Oct. 25-27 at Germantown Baptist Church in metropolitan Memphis.

"The conference is designed to equip and excite ministers of evangelism and pastors who are committed to evangelistic outreach in their ministries in the local church," says Doug Metzger, associate director of personal evangelism for the Home Mission Board, Atlanta, Ga.

Participants will attend seminars on training evangelistic witnesses and preparing for revival. Pastors and ministers of evangelism who have developed successful evangelism programs will share their strategies.

Speakers for the conference include Clark Hutchinson, pastor of Eastside Baptist Church, Marietta, Ga.; Ralph Hunt, minister of evangelism at Eastside Baptist Church; David Burton, minister of evangelism at Germantown Baptist Church; Richard Harris, director of mass evangelism, Home Mission Board; and Metzger.

HMB evangelism leaders and leaders

from model churches will conduct dialogues with conference participants. Experts will be available for individual conferences with pastors and ministers of evangelism.

The conference begins Tuesday evening, Oct. 25, and ends at noon Thursday, Oct. 27. Registration is \$5, payable to the Home Mission Board. Participants are responsible for travel, lodging, and meals.

Interested persons should contact Howard Ramsey, Home Mission Board, 1350 Spring St., Atlanta, GA 30367.

Florida pastor takes Knoxville pastorate

Florida pastor Stanley E. Young Jr. was called as pastor of Arlington Baptist Church, Knoxville, a ministry he began this month.

Young came to the church from the pastorate of Buchanan Baptist Church, Tampa, Fla. He is a graduate of Baylor University, Waco, Tex., and New Orleans (La.) Baptist Theological Seminary.

Sixteen Kansas City hotels freed for individual SBC reservations

NASHVILLE (BP) — Sixteen Kansas City hotels with contracts with the Southern Baptist Convention Housing Bureau were made available to individuals July 15.

The annual meeting of the SBC will be June 12-14, 1984, in Kansas City, Mo.

The SBC retained contracted space in 32 hotels. Those 4,000 rooms will be allocated to people mailing in room requests to the SBC Housing Bureau after Oct. 1, 1983.

"These 16 hotels still have contracts with the SBC, and most are offering special rates to SBC messengers," said Tim Hedquist, director of financial planning for the SBC Executive Committee and director of the SBC Housing Bureau.

The 1983 SBC meeting in Pittsburgh authorized changes in the housing procedure. Under the new policies the number of rooms reserved by the Housing Bureau was reduced.

"There are approximately 13,000 hotel and motel rooms in the greater Kansas City area," Hedquist said. "Obviously the 48 hotels we had contracts with do not account for all 13,000. Obviously those hotels who did not choose to participate with the Housing Bureau will still take reservations from individuals."

The 16 hotels and their phone numbers (all in area code 816 unless noted) are: Alameda Plaza Hotel, 756-1500; Best Western-KCI, 464-2525; Blue Ridge Inn,

763-0600; Blue Valley Manor, 229-6363; Granada Royale Homotel, 756-1720; Heritage Inn, 331-1200; Hilton Airport Plaza Inn, 891-8900; Hilton Plaza Inn, 753-7400; Holiday Inn-KCI, 464-2345; LaQuinta Motor Inn, 913-492-5500; Marriott Hotel-KCI, 464-2200; Raphael Hotel, 756-3800; Regency Park Resort, 913-649-7000; Sheraton-KCI, 741-5900; Skyline Inn, 741-5500, and Summit Inn, 525-1400.

The hotels not released by the Housing Bureau are: Adams Mark, Arrowhead Inn, Ball Park Inn, Best Western Antioch Inn, Best Western Hallmark Inn-Liberty, Best Western Stadium Inn, Capri, Century Inn (formerly the Executive Inn), Dixon Inn, Embassy on the Park-Sheraton, Hallmark Inn-Olathe, Holiday Inn Center (where the WMU will meet), Holiday Inn Fun World, Holiday Inn Sports Complex, Holiday Inn Towers, Howard Johnson's-Central, Howard Johnson's-Downtown, Howard Johnson's-East, Howard Johnson's-North, Howard Johnson's-Southwest, Hyatt Regency, Inn at Executive Park, Mission Inn, Phillips House, Radisson Muehlebach (headquarters hotel), Ramada Inn-Overland Park, Rodeway Inn-Overland Park, Royale Inn, Travelodge-Downtown, Travelodge-Gateway, Travelodge-Midtown, and Westin Crown Center.

Hedquist indicated released rooms are expected to be reserved quickly.

EDITORIAL

People and places for the annual SBC

One of the major critical issues which surfaced at the recent Southern Baptist Convention in Pittsburgh was "Where should the Southern Baptist Convention hold its annual meetings?"

As we ponder that question, it might be well to examine where we have convened during our denomination's history. To date the convention has met 126 times. The SBC was organized in Augusta, Ga., in 1845.

The 1846 gathering was in Richmond, Va. At the 1849 session, the messengers decided to meet biennially — once every two years. This schedule was maintained basically until 1869 when the convention voted to meet annually, a practice which has continued to the present time.

Throughout our history, we have kept the annual schedule, except the 1943 session was cancelled because of World War II travel restrictions and gas rationing.

From time to time, some messengers have brought motions that we meet every two years, or every three or four years. However, such attempts have been defeated.

Into the Very Heart of Scripture



CIRCULATION THIS ISSUE — 76,144

Alvin C. Shackelford, Editor

Charlie Warren
Associate Editor

Baptist and Reflector

Steve Higdon
Assistant Editor

Betty Walker, Production Assistant

Established 1835
Post Office Box 347, Brentwood, TN 37027
Telephone: (615) 373-2255

Baptist and Reflector (USPS 041-780) is published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$5.85 individual; clubs of ten or more, \$5.55; church budget, 9.6¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing offices.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

POSTMASTER: Send address changes to *Baptist and Reflector*, P. O. Box 347, Brentwood, TN 37027.

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

BOARD OF DIRECTORS: Raymond Boston, chairman; John Laida, vice-chairman; Ansell Baker, Stanley Brumfield, E. E. Carrier, William Coles Jr., Jerry Foust, W. Fred Kendall II, Jack May, Earl McCash, Rudy Newby, Jerry Oakley, Thomas Pope, James Parch, James Sorrell, Fred Steelman, Clarence Stewart, and Earl Wilson.

As the number of messengers who attend these annual sessions have increased, the number of cities which can host the convention has decreased — because of our need for a large meeting facility and a large number of hotel rooms.

For the record, the convention has held its 126 sessions in 46 different cities in 23 states and the District of Columbia. If you separate Miami from Miami Beach, there have been 47 cities.

Now a trivia question: "In what state has the convention met the most times?"

The answer: Tennessee — six times in Memphis (1867, 1889, 1925, 1929, 1935, and 1948); five times in Nashville (1851, 1878, 1893, 1904, and 1914); and four times in Chattanooga (1896, 1906, 1921, and 1928).

In fact, the convention met in the Volunteer State four times during a nine-year period (1921-1929).

The Tennessee record will be tied by Texas in 1985 when the SBC meets in Dallas for our 15th time in the Lone Star State. And this will be tied again by Missouri, which now has hosted 13, when we hold our 1984 session in Kansas City and our 1987 session in St. Louis.

But that three-way tie for the most SBCs hosted by a state will be short-lived. In 1988 we are scheduled to meet in San Antonio — meaning that Texas will then become the lone leader with 16 sites.

Other leading states are Georgia with 12 (with Atlanta slated for 1986); Florida and Kentucky with nine each; and Louisiana with seven.

Of the 126 sessions, more of these have been held in St. Louis, Mo., with eight hostings. In second place with seven, there is a tie between Louisville, Ky., and New Orleans, La.

Four cities have hosted the SBC six times — Atlanta, Ga.; Miami, Fla.; Memphis; and Richmond, Va.

Hosting the SBC five times are Baltimore, Md.; Kansas City, Mo.; and Nashville.

Before the increasing registration, which seems to have mushroomed since 1960, the convention often met in such "relatively small" towns as Russellville, Ky.; Jefferson, Tex.; Columbus, Miss.; and Hot Springs, Ark.

Concerning the registration growth, it is interesting that it was not until 1902 that the number of messengers passed the 1,000 mark. That year, 1,093 gathered in Asheville, N.C. Incidentally, the 2,000 mark was passed for the first time in the same city, when 2,125 registered in 1916.

The largest gathering by far in the SBC's first 100 years came in 1920 when 8,359 attended the convention in Washington, D.C. That record stood for 27 years — being passed in 1947 by the St. Louis SBC.

The 10,000 mark in registration first came in 1952 when we met in Miami. Since that time, we have not reached the 10,000-messenger plateau only three times: Chicago in 1957, San Francisco in 1962, and Portland, Ore., in 1973 — all of which would be considered "fringe cities" in Southern Baptist geography.

The 20,000-mark plateau has been reached only twice: in 1977 when the record 22,872 were registered in Atlanta and in 1982 when 20,437 were registered in New Orleans.

This large attendance and the dwindling list of cities which can host our annual meeting has forced us to set our convention sites further and further in advance, so that adequate facilities can be secured. Therefore, our next seven convention sites have already been determined by votes of past conventions: 1984 in Kansas City; 1985 in Dallas; 1986 in Atlanta; 1987 in St. Louis; 1988 in San Antonio, Tex.; 1989 in Las Vegas, Nev.; and 1990 in New Orleans.

Throughout our history, our convention sessions have been important to us. This will be increasingly true in the future.

Cicero's comment



By the editor

Cicero drove out to the Baseball Baptist Church to find out about the tremendous Sunday School growth that the church is having.

"We are on a winning streak," commented Mann A. Jarr, pastor of the church. "But the credit must go to Batts N. Ball, our Sunday School director."

Jarr opened up and added that Batts' outstanding record in Sunday School work "has really put us in the big leagues!"

So, Cicero struck out to find Batts N. Ball to ask what are the reasons for success in the Sunday School program at Baseball Baptist Church.

"The secret is teamwork," Batts boomed. "We all take our positions on the church field and play our hearts out — just like All-Stars. And, I have applied a little of my background as a baseball player."

Cicero asked about Ball's career.

"I was a utility outfielder and cleanup batter — which meant that I cleaned the utility room out at the baseball field," he stated.

"But how has this helped in your job as a Sunday School director?" Cicero inquired.

"Baseball and Sunday School fit hand in glove — or mitt," Ball shot back.

"For example, I challenged my teachers not to slide — that is, to take their responsibility lightly."

Ball threw in that he emphasized the box scores (the number of boxes the class members check on their weekly record envelopes).

Other items and ideas used are:

—Double Day — high attendance Sunday in honor of baseball's founder, Abner Doubleday.

—Shortstop — fellowship time between Sunday School and the church service.

Home run — a plan to keep members from running home after Sunday School.

—Squeeze play — a stewardship campaign.

—Batter up — getting ready for the Brotherhood pancake supper.

—Relief pitcher — a substitute Sunday School teacher.

—Official scorer — the Sunday School records' keeper.

—Double steal — taking money from the offering plate, rather than putting offerings in.

—Pitchout — the opposite of "pitch-in"; that is, a church dinner on the grounds when no one brings anything to eat.

—Line drive — the route directions for a church bus driver.

—Sacrifice — "If you don't know what that means, you won't be much of a baseball player or a Christian," he noted.

Batts N. Ball really scored other Sunday School directors who are not concerned about the Sunday School's task of reaching prospects for the church and of supporting world missions. "One thing we want to do in our church is to take the World Serious!"

Upper Volta project opens door for missions in Mali

RICHMOND, Va. (BP) — A Southern Baptist layman's friendship with a top government official paved the way for Southern Baptist missionaries to begin work in Mali, west Africa, Sept. 1 — a door opening that was influenced by Tennessee's involvement in Upper Volta.

Oliver Reece, a miner from Albuquerque, N.M., became friends with Maki Tall, Mali's ambassador in Washington, as he made arrangements for his firm to set up mining operations in Mali. About the same time, Southern Baptist missionaries Norman and Beverly Coad were learning a trade language for their work in Bobo-Dioulasso, Upper Volta.

After Reece contacted Tall, the two struck up a friendship which brought them "as close as brothers" and interested Tall in having Southern Baptist missionaries work in Mali, said John Mills, the Foreign Mission Board's director for west Africa.

From his government contacts and Reece, Tall heard what Southern Baptists had done across west Africa to help people — such as Sanwabo project in Upper Volta (which joined Southern Baptist missionaries and Tennessee Baptist volunteers built a dam) — teaching people how to read, farm, and care for their families better. He wanted that kind of mission work in Mali.

The ambassador wrote the Foreign Mission Board asking for missionaries in Mali, but was recalled by his government before Mills could meet with him. Mills could have told him Southern Baptists were already considering sending missionaries there.

The missionaries Mills asked to start work in Mali were the Coads. The language they were learning is spoken by most people in Mali. They had already learned French, official language for both Upper Volta and Mali. And Norman Coad was the man who had dreamed up the Sanwabo project which had impressed Tall.

In May the Coads, Mills, and Billy Bullington, the board's associate director for French-speaking west Africa, met with Tall and Reece in Bamako, Mali's capital. Tall, a grandson of the last king of the ancient Mali empire, had returned to Mali to become director of international cooperation in the ministry of foreign affairs, one of the government's top posts. The group discussed a common vision of helping the people of Mali through one-step-at-a-time projects they could continue themselves.

Tall promised to expedite visas and ask government ministers to cooperate with Southern Baptist missionaries. He assured the group his country practices religious freedom — they can be as evangelistic as they wish.

Huntingdon hospital joins BMH system

HUNTINGDON — The 72-bed Carroll County General Hospital officially became Baptist Memorial Hospital-Huntingdon this month.

A three-year lease agreement between the Carroll County government and Baptist Memorial Health Care System Inc., in Memphis was signed July 1. The lease calls for the health care system to build a new hospital in Huntingdon, about 30 miles northeast of Jackson.

The health care system will lease the 17-year-old hospital for 36 months while the new hospital is being built.

The Coads will transfer Sept. 1 to Bamako, where Coad will work as a general evangelist. They envision a ministry based on Baptist centers where the Mali people, mostly Muslim, can learn new skills, participate in recreation, or discuss religion. They are also considering agricultural and health projects and have requested a center director, field evangelist, agriculturalist, physician's assistant, public health nurse, and dentist be sought for appointment to Mali.

Twelve Tennesseans earn SWBTS degrees

FORT WORTH, Tex. — Twelve persons with Tennessee ties were among the 167 persons who received degrees from Southwestern Baptist Theological Seminary during commencement July 15.

Philip Pinckard of Cleveland received the doctor of philosophy degree.

Receiving master of divinity degrees were Gregory Frizzell of Lexington, John Morris of Memphis, and David Reed of Millington.

Eleanor Hebert of Knoxville and Gerald Maloy of Newport received the master of church music degree.

Earning the master of religious education degree were David Abernathy of Tellico Plains; Phillip Jones, minister of education at Broadway Baptist Church, Maryville; Danny Patterson of Medon; Charles Spindler of Memphis; and Dwayne Tinker of Vilonia.

Gary Thacker of Morristown received the associate of divinity degree.

Sullivan undergoes surgery

James L. Sullivan of Hermitage, former president of the Southern Baptist Convention, underwent corrective surgery on Monday, July 18, at Baptist Hospital in Nashville.

By Monday afternoon it was reported that the surgery had gone well and that he had been returned to his room. The surgery was said to be needed to repair problems from an earlier operation.



RIDGECREST ROMANCE — Harold and Grace Snuggs marked their 60th wedding anniversary June 27 during the foreign missions conference at Ridgecrest (N.C.) Baptist Conference Center. Born in Singapore and reared in China by missionary parents, Snuggs, now 86, and his bride returned to China as missionaries in the early 1920s. They retired in 1961.

Brazilian WMU notes 75th anniversary

RIO DE JANEIRO, Brazil — The Woman's Mission Union of Brazil celebrated 75 years of work in June with a diamond jubilee gathering here.

Some 2,600 people representing all 26 Baptist state conventions of Brazil marked the birthday of the WMU, which has grown to include more than 6,500 local organizations of women and girls. It began in 1908 with 20 women's missionary societies and five "Sunbeam" groups for children. Pioneer Southern Baptist Missionary Grace Entzminger was the first president.

SBC WMU President Dorothy Sample brought congratulations from Southern Baptists and said that Brazilians have developed the strongest WMU she has seen outside the United States.

Personal Perspective



By Tom Madden
TBC Executive
Secretary-Treasurer

All of us followed with great interest and concern the story of Michael Reel of Hickory, N.C., who was lost atop rugged Roan Mountain. Every time I picked up a newspaper or heard a newscast, I eagerly listened hoping that Michael had been found. Humanly speaking, I almost despaired as the days went by and no trace was discovered. I could identify with the mother and the father as well as with those searching.

I was so grateful and happy when Michael was found, apparently unharmed. Unbounded joy was expressed by family and friends when he was found.

I want to share with you a reflection from its story.

All of us were concerned for the recovery of Michael. Our Lord reminds us that people who have not accepted Him as Saviour are spiritually lost.

One of the loveliest pictures of our Christ is that of Him leaving the 99 sheep and going after the one that was lost in the wilderness. The Word of God reminds us that our Lord has come to seek and to save that which was lost.

There are those that are lost out of carelessness, lost out of indifference, and lost in a quagmire of sin, materialism, and secularism. I keep trying to remember that we need to stay alert to the meaning of spiritual loss. Some of our friends are lost, and literally billions throughout the world are lost. There is joy in the very presence of the angels when the lost are found.

My prayer is that we might be concerned with not only those who are physically lost, but also with those who are spiritually lost. I am sure you share in this prayer.

Prayer proposals . . .

(Continued from page 1)

Baptists cannot support an amendment which fails to guarantee that government officials at all levels will not compose prayers to be recited in public schools.

"Anyone who works for the school is the agent of the state," Draper said in a later interview, adding that the only truly voluntary prayer in the classroom would be "student-initiated" prayer.

Draper also said he cannot support the alternative amendment proposed by Hatch calling for silent prayer and equal access to school property for student religious groups.

Hatch contended his proposal would have stood a better chance of passage had the panel sent it to the Senate alone with a favorable recommendation.

But conservative prayer lobby groups and White House officials maintained pressure on the committee to pass the president's proposal to permit vocal organized prayer exercises in public schools.

There is still a chance one or the other will pass the Senate, Hatch added, but called the chances "more remote." He also challenged a contention by John P. East that the Constitution's first amendment bars the national government, but not state governments, from establishing their religion.

Neither amendment is expected to be considered by the Senate before this fall.

Annie shows no partiality

ATLANTA (BP) — A study of the Annie Armstrong Easter Offering for 1982 indicates the Home Mission Board's budget would be reduced by nearly 40 percent if the board relied solely on support from churches with 1,000 or more members.

In a six-page report, Research Director Orrin D. Morris said 26,000 churches contributed \$20.4-million to the offering in 1982 — an average of \$786.56 per church.

Statistics show churches with 2,000 or more members contributed one of every six dollars. These 577 churches represent only 2.2 percent of the reporting churches but their offerings represent 17.4 percent of the total Annie Armstrong Easter Offering receipts. Another 22 percent of receipts came from 1,949 churches with 1,000 to 1,999 members.

On the other hand, there were 2,912 (11.2 percent) churches with fewer than 100 members contributing \$486,728 (2.4 percent of the receipts).

Another 5,582 churches with members ranging from 100 to 199 persons contributed \$1.4-million. One-third of the contributing churches have less than 200 members, but their contributions totaled nearly \$1.9-million — 9.3 percent of the receipts.

The average Southern Baptist contributed about \$1.60 to the offering in 1982. Per capita giving ranged from a high of \$3.66 per member in churches with fewer than 50 members to a low of \$1.54 for churches with 500 to 749 members. Most churches with memberships ranging from 150 to 1,499 members reported per capita gifts between \$1.54 to \$1.64.

Very large churches (3,000 or more members) reported per capita gifts averaging \$2.05 while churches with 2,000 to 2,999 members reported \$1.82 per member. Churches with 50-99 members averaged \$2.41 and those with 100 to 149 members averaged \$1.76.

Moseley finds unexpected benefits

By Charlie Warren

Missionary Bill Moseley's furlough year spent with the Tennessee Baptist Convention is a story of unexpected benefits.

Moseley, a Southern Baptist missionary to Brazil, served as the missionary in residence for the TBC's Cooperative Program/stewardship department. He returned last month to Rio de Janeiro where he and his wife, Barbara, serve as host and hostess of the Rio missionary station and where he serves as pastor of the International Baptist Church.

One definition of "furlough" is "to lay off from work." While the Moseleys have been missionaries long enough to know that definition does not apply to missionary furloughs, they may not have expected Tennessee Baptists to "work them" as hard as they did.

Moseley averaged almost 3,500 miles each month traveling across Tennessee, speaking in churches, leading conferences, relating missionary experiences, and promoting the Cooperative Program.

The missionary couple also served as missionaries in residence at Belmont College, Nashville, relating to students and faculty alike. Belmont provided housing for the family.

As he recalled events during his year among Tennessee Baptists, Moseley related stories of unexpected benefits that he says made the year rewarding.

He told of a young woman who felt God

might be calling her into foreign mission work. She feared the call and did not want to confront anything about missions.

Returning from a trip late one Sunday afternoon, she was tired and almost did not go to evening worship at her church. But she did go and when she arrived she discovered that a foreign missionary (Moseley) was going to speak.

Reluctantly, she went into the service, bargaining with the Lord that unless the missionary preached on "praise," she would turn him off and not think anymore about missions.

"You got up there and read from Isaiah 6 about the angel saying, 'Holy, holy, holy is the Lord of hosts,'" she told Moseley. "A chill just went through me and I knew I would make a decision."

Following up, Moseley corresponded with her. A junior in college, he said she is secure in her decision to follow the call of missions. She has begun correspondence with the Foreign Mission Board.

Moseley offered several other benefits he experienced during the year.

"I was a pastor before we went overseas and therefore, I was aware of how a state convention operates," he said. "But I never had direct contact with it. I had never known the people on a first name basis."

He said it was enlightening to see how the state convention works and how the various departments function.

"I've seen how they work, how they plan, how they set goals, and I hope to be

able to implement some of what I've learned here on the mission field," he said.

Moseley also commented on the family spirit of the TBC staff.

"I've been impressed with how they care for each other, their interpersonal relationships, the prayer concerns they share with each other," he continued. "These things are identical to the experiences we have on the mission field."

He also told of "warm, open relationships" he experienced with directors of missions, pastors, and Tennessee Baptists in general.

As a missionary who works with volunteers who visit the mission field, Moseley also remarked on the "unexpected impact" of projects such as Tennessee's relationships with Upper Volta and the partnership of Texas Baptists with Brazil.

The unexpected impact, he noted, is on the people who go. Many Texans, he said, had never traveled outside of Texas before visiting Brazil.

"They had very little understanding about the Cooperative Program, foreign missions, the Lottie Moon offering," he said. "To them, Lottie Moon has been a name and a thermometer on the wall at Christmastime."

"But when they came and got bodily involved, they saw the nationals, they saw the missionaries, they saw the opportunities," he said. "It just opened up missions to them in a completely different way. They'd go back to Texas and start giving their testimonies. Some of them surrendered to missions. Churches began increasing their giving to the Cooperative Program and the Lottie Moon Christmas Offering. They come back wanting to be involved in missions in their local church."

Moseley said he was pleased to observe the same thing happening to Tennesseans who had been to Upper Volta.

Another unexpected benefit of Moseley's sojourn among Tennessee Baptists was his assistance in setting up a ham radio operation at the TBC building in Brentwood.

A ham operator for several years,

Covington hospital schedules expansion

COVINGTON — A large-scale renovation and construction project that will add 30 beds to the 70-bed Baptist Memorial Hospital-Tipton is scheduled to begin in two months.

The hospital recently received a certificate of need from the Tennessee Health Facilities Commission in Nashville to undertake the two-year program that also will increase the number of private rooms in the hospital from six to 58.

Bids on the project are expected to be let Aug. 1, and construction should begin in September.

Included in the plans are expansions for a number of areas in the hospital, including labor and delivery; surgery; intensive care; diagnostic cardiology; laboratory; pharmacy; physical and respiratory therapy; and the dining room. The Emergency Department will be enlarged to include three examination rooms and three trauma rooms.

Other features of the project include an enlarged parking lot and addition of more than 9,000 square feet of shell space for future expansion.



HAM OPERATORS — Missionary Bill Moseley (right) tries out a telephone patch system which will allow missionaries to talk with relatives in Tennessee. Jarvis Hearn (left), associate in the TBC missions department, assists.

Moseley was thrilled to learn that Tennessee Baptists had some radio equipment and were interested in setting up a station. He worked with Archie King, TBC Brotherhood director, and Jarvis Hearn, associate in the TBC missions department, in planning, buying more equipment, and setting up the station.

Before his return to Brazil, he was able to use the equipment to talk with some of his fellow Southern Baptist missionaries in various parts of the world.

Moseley said he believes the year in Tennessee was a benefit to him and his family.

State convention employees, directors of missions, pastors, and church members across the state, however, believe the real benefit was theirs. The impact the Moseley family made on Tennessee Baptists will not soon be forgotten.

RTVC programs air in Tennessee

FORT WORTH, Tex. — Tennessee Baptists are getting definite returns on the portion of their Cooperative Program gifts that support the work of the Southern Baptist Radio and Television Commission (RTVC).

Statistics released from the marketing department of the RTVC indicate that 144 stations — 45 percent of Tennessee's 320 broadcast outlets — are airing 218 Baptist-produced programs.

"These figures indicate that some Tennessee stations are airing one or more of our Baptist programs," said Claude Cox, the commission's marketing director.

The most popular commission-produced program in Tennessee is "Country Crossroads," the half-hour country music program starring Comedian Jerry Clower and Country Music Hall of Fame Disc Jockey Bill Mack. "Country Crossroads" is on 64 stations in the state.

The next most widely listened to show in Tennessee is "Powerline," on 49 stations. "MasterControl," on 29 stations, and "The Baptist Hour," on 24 stations, are next in popularity.

Other Baptist-produced shows heard in the state are "On Track," the RTVC's newest radio program featuring contemporary religious music, on 18 stations, and "Streams in the Desert," "At Home With the Bible," and "Black Beat."

Baptists to work with others in '84 fair ministry plans

NEW ORLEANS (BP) — Baptists will set up off-site ministry programs and cooperate with the New Orleans Federation of Churches during the 1984 New Orleans World's Fair which opens May 1.

Jim Knox, recently employed as director of Baptist Exposition Ministries, said church choir groups and other witnessing programs (such as puppets) will function within the general traffic flow of fair visitors in the Vieux Carre (French Quarter) of the city.

At the fair site Baptists will be part of the Federation of Churches program. "The Federation has been given responsibility for coordinating all religious activities on the fair grounds during the six months the fair is operational," Knox said.

The high cost of building and operating a pavilion precluded Baptists from entering the same type of program in New Orleans as the SBC had at the 1982 World's Fair in Knoxville.

Off-site activities will include witnessing programs and community services at recreational vehicle camp sites in and around New Orleans.

In the French Quarter, "We will have street witnessing, musical groups including street musicians who will provide Scripture and witnessing materials, and other related activities," Knox said.

Tours of Baptist mission sites in New Orleans and historical points of interest will be offered to Baptists attending the fair, Knox said. "We are planning to have volunteer guides who will travel with a bus group, for example, to show visitors the areas."

The Baptist Exposition Ministries Executive Committee are seeking a "staging area" in the French Quarter. "Finding a suitable building has been our greatest problem," Knox said.

Property costs have been prohibitive. "We found one building with three floors at a cost of \$4,000 per month but the owner wanted an additional \$300,000 up-front payment in addition to the rental fee. But I believe the Lord will provide space for us," Knox explained.

Knox plans to spend time at student weeks at Southern Baptist conference centers this summer to help enlist workers for the fair ministries. Many churches have already written their desire to participate in ministry programs.

"We will conduct 'popcorn witnessing' — the group will sing a song or two and sit down for awhile," Knox explained. "Fair visitors are on the move, and they will not stand still for a lengthy performance."

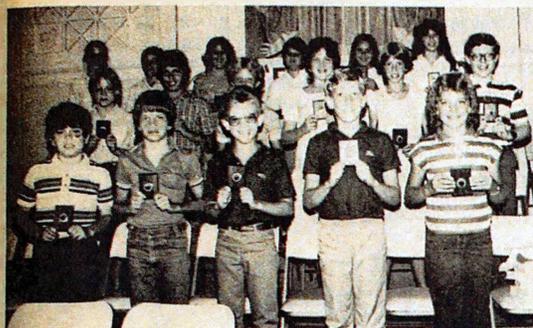
David Peach, who directed Baptist Pavilion ministries at the Knoxville Fair, has been employed to direct the Federation programs. Landrum Leavell, president of the New Orleans Baptist Theological Seminary, is chairman of the New Orleans Baptist Exposition Ministries Executive Committee.

Church groups wishing to perform during the fair should contact Knox at the ministries office, 2222 Lakeshore Drive, New Orleans, LA 70122.

Knox, pastor of First Baptist Church, Norco (a New Orleans suburb) prior to assuming his present position, also worked as director of the Carver Center in New Orleans as an employee of the Southern Baptist Home Mission Board.

The fair ministry program is a cooperative effort of the Southern Baptist Home Mission Board, Louisiana Baptist Convention, New Orleans Baptist Association, and New Orleans Baptist Theological Seminary, Knox said.

1983 Children's Bible Drill sets records

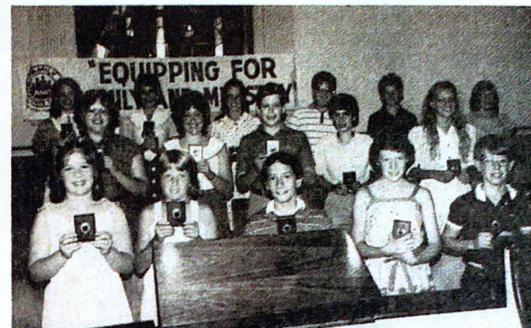


NORTHEASTERN REGION — From left are (row one) Brent Davis, First Baptist Church, Kingsport; Matt Casey, First Baptist Church, Kingsport; Russell Suggs, Northport Baptist Church, Newport; Bart Davis, Litz Manor Baptist Church, Kingsport; Pam Street, Pinecrest Baptist Church, Johnson City; (row two) Sherry Martin, Russellville Baptist Church, Russellville; Shannon Suggs, Northport Baptist Church, Newport; Courtney Campbell, First Baptist Church, Elizabethton; Mussy Barton, Fort Robinson Baptist Church, Kingsport; Jill Martin, Dumplin Baptist Church, New Market; Danny Ray Farmer, Southwestern Baptist Church, Johnson City; (row three) Becky Denton, New Market Baptist Church, New Market; Roger Pugh, Piedmont Baptist Church, Dandridge; Cindy Underwood, Leadvale Baptist Church, White Pine; Trey Harris, First Baptist Church, Elizabethton; Julie Kinder, Litz Manor Baptist Church, Kingsport; Donna Griffith, Litz Manor Baptist Church, Kingsport.

The 18th annual Children's Bible Drill, sponsored by the Tennessee Baptist Convention's church training department, set two new records for participation during last month's competition.

Participants were from 291 churches, 24 more than last year, and 59 associations, four more than last year. Both of these figures are new records. There were 999 fourth- through sixth-graders entered in this year's drills.

The drill was directed by Mrs. Helen Kennedy of the state church training department. Winners are listed on this page under the regions in which they participated.



SOUTHEASTERN REGION — From left are (row one) Amy Thomas, Old Salem Baptist Church, Delano; Lisah Clayton, Chestuee Baptist Church, Calhoun; John Masier, First Baptist Church, Whitwell; Patricia Eaves, Westwood Baptist Church, Cleveland; Ernie Harris, First Baptist Church, Graysville; (row two) Cindy Scissom, First Baptist Church, Whitwell; Suzanne Seay, Hopewell Baptist Church, Cleveland; Jim Swabe, Tevis Springs Baptist Church, Sweetwater; Eric Baumgardner, First Baptist Church, Athens; Wendi Davidson, First Baptist Church, Daisy; (row three) Alice Millsaps, First Baptist Church, Vonore; Betsy Hawke, First Baptist Church, Vonore; Suzy Campbell, Central Baptist Church, Hixson; Brandon Webb Jones, North Etowah Baptist Church, Etowah; Mark Miles, Westwood Baptist Church, Cleveland; Christi Ables, First Baptist Church, Daisy.



NORTHWESTERN REGION — From left are (row one) Regina May, Mt. Tirzah Baptist Church, Newbern; Timmy Philor, Big Sandy Baptist Church, Big Sandy; Alison Lee, Big Sandy Baptist Church, Big Sandy; (row two) Marjorie Gorman, First Baptist Church, Martin; Melinda Harris, Woodland Mills Baptist Church, Woodland Mills; Mitchell Merrell, Big Sandy Baptist Church, Big Sandy; Stacey Hutchison, Woodland Mills Baptist Church, Woodland Mills.



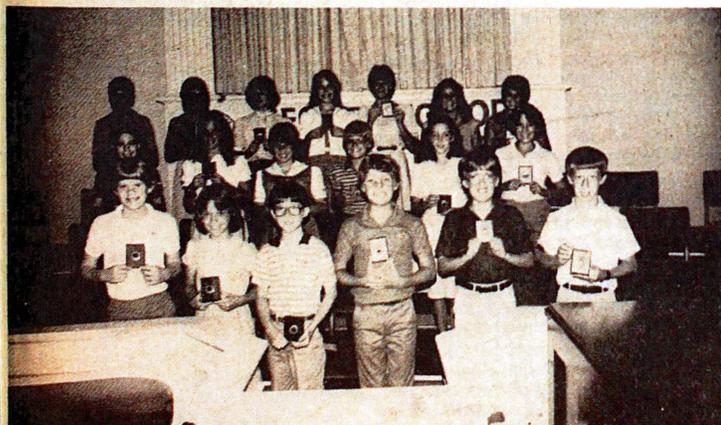
EASTERN REGION — From left are (row one) Holly Whitson, First Baptist Church, Seymour; Kristi Burgess, First Baptist Church, Seymour; Cindy Johnson, Piney Baptist Church, Oakdale; Matt Houser, City View Baptist Church, Knoxville; (row two) Sarah Garland, First Baptist Church, Alcoa; David Carroll, Central Baptist Church, Bearden; David Simpson, Central Baptist Church, Bearden; Kendall Brown Graham, Sharon Baptist Church, Knoxville; Leigh Ann Shoemaker, City View Baptist Church, Knoxville; (row three) David Schwall, First Baptist Church, Alcoa; Jennifer Bohannon, Wallace Memorial Baptist Church, Knoxville; Melanie Brown, First Baptist Church, Alcoa; Tim Harselton, First Baptist Church, Lenoir City; Martha Hunt, First Baptist Church, Benton. Not pictured: Lori Thomas, Grace Baptist Church, Knoxville; Eric Gutridge, Madison Avenue Baptist Church, Maryville; Stacie Givens, Everett Hills Baptist Church, Maryville; Vance Thompson, Everett Hills Baptist Church, Maryville; Cindy Coker, West Lonsdale Baptist Church, Knoxville.



SOUTH CENTRAL REGION — From left are (row one) Kristie Slater, Faith Baptist Church, Loretto; Ballard Searce, Brainerd Baptist Church, Chattanooga; Cynthia Reese, Oak Hill Baptist Church, Fayetteville; Clara Mullins, Oak Hill Baptist Church, Fayetteville; Tommy Hasting, Parkview Baptist Church, Lewisburg; (row two) Lynn Inman, Mars Hill Baptist Church, Lawrenceburg; Jamie Wade, Faith Baptist Church, Loretto; Terry Storey, Elkton Baptist Church, Elkton; Kenneth Durham, First Baptist Church, Lawrenceburg; Rhonda Thompson, Parkview Baptist Church, Lewisburg.



NORTH CENTRAL REGION — From left are (row one) Diane Nash, Nash Grove Baptist Church, Baxter; Crystal Couch, Memorial Baptist Church, Crossville; Debbie Hatfield, Memorial Baptist Church, Crossville; Jamie Smith, Northside Baptist Church, McMinnville; Cynthia Smith, Memorial Baptist Church, Crossville; Debbie Vossell, First Baptist Church Cookeville; Scott Johnson, Memorial Baptist Church, Livingston; Kennette Stewart, Shellsford Baptist Church, McMinn Nashville; (row two) Kim da Jones, Elizabeth CF Memorial Baptist Church, Crossville; Britt Blanken Chilton, Fellowship Baptist Church, McMinnville.



CENTRAL REGION — From left are (row one) Wendy O'Barr, Inglewood Baptist Church, Nashville; Angel Stonecypher, Salem Baptist Church, Liberty; Mark Stonecypher, Salem Baptist Church, Liberty; Leo Burnett, Immanuel Baptist Church, Lebanon; Matthew Davis, First Baptist Church, Mt. Juliet; Bryan Guy, First Baptist Church, Mr. Juliet; (row two) Marla Ewell, Hillview Baptist Church, Murfreesboro; Stacy Holman, Barren Plains Baptist Church, Springfield; Shannon Holman, Barren Plains Baptist Church, Springfield; Kyle Clemmer, First Baptist Church, Old Hickory; Christy Chambers, Immanuel Baptist Church, Lebanon; Canyn Russell, Woodmont Baptist Church, Nashville; (row three) Jim Smith, Barren Plains Baptist Church, Springfield; Erin Martin, First Baptist Church, Old Hickory; Leigh Ann Ramsay, First Baptist Church, Murfreesboro; Shelly Johnson, First Baptist Church, LaVergne; Kathryn Edwards, New Providence Baptist Church, Clarksville; Krisa Leo Owens, Immanuel Baptist Church, Lebanon; Melissa Young, First Baptist Church, Mt. Juliet.



SOUTHWESTERN REGION — From left are (row one) K Herron, Frayser Baptist Church, Memphis; Amy Sande Fargason, Bellevue Baptist Church, Memphis; Sally Byler, Woodland Baptist Church, Jackson; Kevin Guth Letitia Gwen Gossett, Highland Park Baptist Church, Memphis; Danny Davis, Bellevue Baptist Church, Memphis; Leigh Cantrell, Cross Roads Baptist Church, Bell Angie Parrish, First Baptist Church, Hickory Withe; Eli phis; Kate McMillin, North Jackson Baptist Church, Jac Scott Jones, Bartlett Baptist Church, Memphis; (row 2) Tarsha Summers, Ramer Baptist Church, Ramer; Jays Babb, Bellevue Baptist Church, Memphis; Stacy Barr Gunn, Bellevue Baptist Church, Memphis; Keith Co Gissendanner, Southland Baptist Church, Memphis; H Lari Johnson, Bellevue Baptist Church, Memphis; Jenc (row four) Kathy Addison, Bellevue Baptist Church, A Memphis; Rachel Harriss, Bellevue Baptist Church, A Church, Jackson; Dan Shows, Bellevue Baptist Church, Memphis; Mike Mollatt, Bellevue Baptist Church, Me Friendship; Courtney Murray, First Baptist Church, Church, Saulsbury; Shannon Hammons, Saulsbury Bap

Clyde Thompson begins Dyersburg pastorate

Clyde Thompson Jr. recently began his first pastorate, in response to a call from Parish Chapel Baptist Church, Dyersburg.

Thompson came to the church from the membership of Calvary Hill Baptist Church in Dyersburg, where he served in a number of capacities. He was ordained this month by Calvary Hill at the request of Parish Chapel.

Thompson is a native of Dyer County.

Church Pews, Inc.
 2250 Hwy 43 N
 Grove Hill, Ala. 36451
 205-275-3101
 Complete Line • Solid Wood

CHURCH STEEPLES

- BAPTISTRIES
- WALL CROSSES
- BAPTISTRY WATER HEATERS

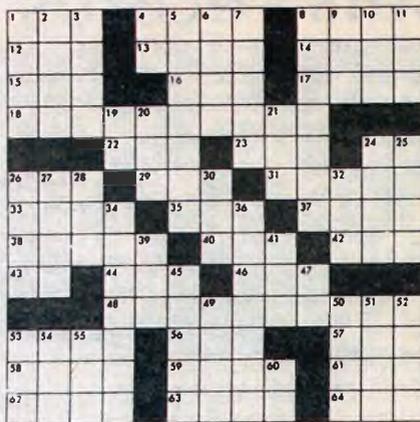
COLONIAL, CONTEMPORARY, AND MODERN DESIGNS. SELECTION WITH COMPANY CHANGES AND CREWS AVAILABLE. WRITE OR CALL FOR COLOR LITERATURE AND PROPOSALS.

TOLL FREE
800-241-3152
 IN GEORGIA CALL
 COLLECT: 404-983-9900

BLASSTECH PLASTICS, INC.
 P.O. BOX 818
 ROSWELL GA 30077

Bible Puzzle

Answers on page 11



- ACROSS**
- 1 "a shepherd's —" (1 Sa. 17:40)
 - 4 "let — deliver you" (Judg. 10:14)
 - 8 "the — gate" (Jer. 19:2)
 - 12 Oil-yielding tree
 - 13 Hawaiian grass
 - 14 "— your beasts" (Gen. 45:17)
 - 15 Commotion
 - 16 "the name of his —" (Gen. 4:17)
 - 17 Enoch's son (Gen. 4:18)
 - 18 "Vex the —" (Num. 25:17)
 - 22 Meadow barley
 - 23 Exclamation
 - 24 N.Z. native fort
 - 26 "apothecaries' —" (2 Ch. 16:14)
 - 29 "Jesus — them" (Matt. 28:9)
 - 31 A mountain (Jer. 46:18)
 - 33 Lure
 - 35 Bumblebee
 - 37 Drag along (Luke 12:58)
 - 38 Pork
 - 40 Jephthah dwelt in — (Judg. 11:3)
 - 42 Goddess: Latin
 - 43 Airborne: abbr.
 - 44 "— flesh" (Lev. 13:10)
 - 46 "— me go" (Gen. 32:26)
 - 48 Instead of the brier the — (Isa. 55:13)
 - 53 "with what measure ye —" (Matt. 7:2)
 - 56 "— it was chewed" (Num. 11:33)
 - 57 Altitude: abbr.
 - 58 Ezer's son (Gen. 36:27)
 - 59 "— thou hast not hated blood" (Ezek. 35:6)
 - 61 Roland's destroyer
 - 62 Depression
 - 63 "the son of —" (1 Sa. 1:1)
 - 64 Wild sheep, Tibet

DOWN

- 1 "a weaver's bean" (1 Sa. 17:7)
- 2 Kish's father (2 Ch. 29:12)
- 3 "— deeds" (Neh. 13:14)
- 4 Thursday: abbr.
- 5 "for —" (Deut. 15:8)
- 6 My God (Mark 15:34)
- 7 "the eighth —" (1 Ki. 12:33)
- 8 Son of Javan (Gen. 10:4)
- 9 Against all risks: abbr.
- 10 Specific dynamic action: abbr.
- 11 A Kennedy
- 19 "the children of —" (1 Ch. 7:12)
- 20 Goat
- 21 "— all things" (Rom. 14:2)
- 24 "put it upon a —" (Num. 21:9)
- 25 Zone
- 26 "—, Father" (Rom. 8:15)
- 27 Coarse sugar, E. Ind.
- 28 Muscular spasm
- 30 Youngster
- 32 "the — city" (Ezra 4:12)
- 34 "— me not" (Luke 8:28)
- 36 "— a stone" (Prov. 26:27)
- 39 No (Gen. 18:15)
- 41 Makes honey (Isa. 7:18)
- 45 "they — my words" (Psa. 56:5)
- 47 Tuberculin tested: abbr.
- 49 Three
- 50 "filthy —" (Isa. 64:6)
- 51 "the valley of —" (1 Sa. 17:2)
- 52 Spirit lamp
- 53 "— against me" (Psa. 102:8)
- 54 Augment
- 55 Brown
- 60 Mongol

Y B R C J D C S C A B S C H G V J C H L D
H U U G H J M B G Q

Today's Cryptoverse clue: J equals T

cooperate with the New Orleans Federation of Churches during the 1984 New Orleans World's Fair which opens May 1. Jim Knox, recently employed as director of Baptist Exposition Ministries, said church choir groups and other witnessing programs (such as puppets) will function within the general traffic flow of fair visitors in the Vieux Carre (French Quarter) of the city.

At the fair site Baptists will be part of the Federation of Churches program. "The Federation has been given responsibility for coordinating all religious activities on the fair grounds during the six months the fair is operational," Knox said.

The high cost of building and operating a pavilion precluded Baptists from entering the same type of program in New Orleans as the SBC had at the 1982 World's Fair in Knoxville.

Off-site activities will include witnessing programs and community services at recreational vehicle camp sites in and around New Orleans.

In the French Quarter, "We will have street witnessing, musical groups including street musicians who will provide Scripture and witnessing materials, and other related activities," Knox said.

Tours of Baptist mission sites in New Orleans and historical points of interest will be offered to Baptists attending the fair, Knox said. "We are planning to have volunteer guides who will travel with a bus group, for example, to show visitors the areas."

The Baptist Exposition Ministries Executive Committee are seeking a "staging area" in the French Quarter. "Finding a suitable building has been our greatest problem," Knox said.

at a c owner front f fee. B space. B Kno: weeks enter worke church desire progr: "We — the sit do "Fair will no mance Dav Pavili: Fair, Feder. presid Theolc the Ne istries Chu ing th minist New C Kno: Noreo assum worke in Nev Southe The erativ Home Conve ation, cal Se

Smothers accepts call to Parkview pastorate

Jerry L. Smothers accepted a recent call from Parkview Baptist Church, Jackson, to come as its pastor. A native of Carroll County, Smothers is a former pastor of First Baptist Church, Gallatin, Mo. Smothers is a graduate of Union University, Jackson, and Midwestern Baptist Theological Seminary, Kansas City, Mo.

BAPTIST AND REFLECTOR
brings you news first

HEAVEN—By Dr. Don Womack, Evangelist. This book has 5 chapters: (1) Revelation, Recognition, Reservation; (2) Place, Plans, Promises; (3) Habitation, Hope, Happiness; (4) Prepared, Permanent, Perfect; (5) Rest, Restoration, Rejoicing. Price: \$3.00 (includes shipping). Order from:
Evangelist Don Womack
19 Pinehurst - Memphis, TN 38117

CHURCH FURNITURE
by LINDSEY
DIRECT FROM THE FACTORY—PEWS, PULPIT TABLES, CHAIRS, FIBRE-GLASS BAPTISTRIES AND CLASSROOM EQUIPMENT
PHONE 615-762-2249
Lindsey's BOX 429
LAWRENCEBURG, TENN. 38444.

Interpretations

Man's time versus God's time

By Herschel H. Hobbs
"Then Jesus said unto them, My time is not yet come: but your time is always ready" (John 7:6).

John's gospel records only the first of Jesus' four withdrawals, the others being recorded by the other three gospel writers. He recorded the first only to show the reason for the collapse of Jesus' Galilean ministry.

In chapter 7 we are at a point in late September AD 29, shortly before the feast of tabernacles (v.2). Jesus' half brothers were going to Jerusalem for the feast. They did not yet believe in Jesus as the Christ (v.5). But they proposed to tell Him how to do His work.

Their advice was given in irony, not faith. If He wanted to be taken seriously about His role, He should leave Galilee and go to Jerusalem, the center of Jewish religious activity and power. In short, go where the action is. The words of our text are Jesus' reply to them.

The word for "time" (kairos) means opportune time, not chronological time (see also v.8). Jesus often referred to His "hour" as not being come, referring to the cross and all it involved (2:4; 12:23). Actually Jesus did go to the feast (v.10). But at least six months remained before His "time" when He would fulfill His role as the Suffering Servant.

Then He referred to His half brothers' "time." Any time was fitting for them, but not for Jesus. They were but sinners needing a Saviour. He was/is the Saviour. They were in no position to tell Him how and when to accomplish His mis-

sion. He was moving according to His Father's will, not theirs.

An unbelieving world is always ready to tell the Lord's people how to do His work, when they have no comprehension as to what that work is. We are to adhere to the will and way of God, not be swayed or coerced by popular opinion. The world is always ready to accuse us of being out of step with the times. But we march to the beat of a different Drummer.

Citizen's Corner



By Jerry Self
Public Affairs and Christian Life Consultant

It is time for creative thinking about the issue of war and peace. This year some churches will observe a day of prayer for world peace anticipating the action of the Southern Baptist Convention which has added this emphasis to the 1984 calendar.

The earliest Christian posture concerning war was the pacifism of the church for 300 years following the life of Jesus. Pacifism also characterized many of the early Anabaptists during the time of the Reformation.

Pacifists assume their position follows the logical conclusion of a gospel of love which seeks to evangelize all humanity. The Biblical theme of reconciliation would seem to support a pacifist position.

Being a peacemaker is not necessarily the same thing as being a complete pacifist, however. Peace may be as slippery a concept as "love." Brutal conquerors, gallant heroes, quivering cowards, and people of restraint all can produce some sort of peace.

When Constantine joined Christianity with government a new attitude toward war captured the church. Eventually this led to the crusade mentality. The "Holy War" thinking of the crusades lives still. For crusaders, war becomes a conquest of good over evil. The enemy must be tagged with epithets that declare his less-than-human status. Since the enemy is so wicked, any means of defeating him will do.

Unfortunately, most wars deteriorate to this level. Maybe it would be psychologically impossible to pull a trigger unless a soldier thought in crusade terms.

Because of the uneasiness early church fathers felt about the "Holy War" concept, they developed a "Just War" theory. A "Just War" is one which was started by a proper authority, for a just cause, with a just purpose in mind, using appropriate weapons, and employing and attacking only soldiers. This attempt to control the boundaries of warfare has had some limited success in harnessing the uncontrollable destructive drives of humanity. But is it a valid theory in an age of nuclear war?

Would nuclear war allow time for proper authority to declare war?

Are causes, purposes, and non-combatants useful terms in a discussion of nuclear war?

It is time for creative thinking about the issue of war and peace. And for starters: If any of you lacks wisdom, he should pray to God, who will give it to him ... (James 1:5).

I. N. Patterson dies; led Nigerian Baptists

GRAY COURT, S.C. — I. N. Patterson, long-time leader of Nigerian Baptists died July 10 in Woodruff, S.C. He was 85 years old.

Patterson held the top Baptist administrative positions in Nigeria for most of the second half of his 41-year missionary career, serving simultaneously as general secretary of the Nigerian Baptist Convention and secretary-treasurer of the Nigeria Baptist Mission (organization of Southern Baptist missionaries).



Succeeded as convention secretary by a Nigerian in 1964, Patterson continued to be mission secretary-treasurer until he left Nigeria for retirement in 1966.

Before assuming administrative responsibilities in Ibadan in 1944, Patterson was principal of Baptist Boys' High School, Abeokuta, for 19 years. In addition, he served as superintendent of Baptist churches and primary schools in the Abeokuta area and, for seven years, edited the Nigerian Baptist magazine.

Although Nigeria was the only African country where Southern Baptist missionaries worked when Patterson arrived, he helped develop work in Ghana and participated in the initial survey which led to the opening of Southern Baptist mission work in eastern Africa in 1956.

A native of Alabama, he graduated from Howard College (now Samford University), Birmingham, Ala., and from Southern Baptist Theological Seminary, Louisville, Ky.

TenneScene

PEOPLE . . .

Dewey Thomas Brooks and Rodney Lynn Wyatt were ordained as deacons July 10 by Northside Baptist Church, Chattanooga. The pastor of the church is Arthur C. Bruner Jr.

First Baptist Church, Fayetteville, recently ordained Mike Sorrells as a deacon. Mike Davis is the pastor of the church.

Bobby Barnett and Don Houston were licensed to the ministry May 29 by Blessed Hope Baptist Church, Troy. The church's pastor is T. C. Thurman.

A July 3 open house at Highland Heights Baptist Church, Memphis, honored Mr. and Mrs. Robert D. Armstrong on the occasion of their 50th wedding anniversary. The Armstrongs are members of the church, where Ray Fowler is pastor.

Madison Heights Baptist Church, Madison, licensed John Raynor to the ministry June 19. Raynor is a graduate of Union University, Jackson, and plans to attend Golden Gate Baptist Theological Seminary, Mill Valley, Calif., this fall. John Humphrey is the church's pastor.

Jeff Gossage was ordained as a deacon of First Baptist Church, Lebanon, during a June 26 service. The pastor of the church is Ray F. Cleek.

A May 29 ordination service was held at Rock Hill Baptist Church, Lexington, for three new members of its deacon ministry. Ordained were Jim Davis, Danny Garner, and Clois Gilbert. Anthony Bishop is the pastor of the church.

Hilltop Baptist Church, Ooltewah, ordained Terry Thomas as a deacon July 10. The church's pastor is John Underwood.

Eddie Steelman was ordained to the ministry June 26 by Belmont Heights Baptist Church, Nashville. Steelman, a recent graduate of New Orleans (La.) Baptist Theological Seminary, has been called as pastor of an Alabama church. Participating in the ordination service were the candidate's brother, Fred Steelman, pastor of Red Bank Baptist Church in Chattanooga and president of the Tennessee Baptist Convention; Belmont Heights Pastor Perry A. Michel; Hollis E. Johnson III, executive secretary-treasurer of the Southern Baptist Foundation; Milton Hughes, Bible study and discipleship consultant for National Student Ministries; and Belmont Heights members Pat Still and Osta Underwood.

Beech Springs Baptist Church, Old Fort, ordained Donald Haney and Sonny Price as deacons June 5. John Payne is the church's pastor.

Clifford and Nannie King celebrated their 70th wedding anniversary July 7. The Kings are members of First Baptist Church, Waynesboro, where Norman O. Baker is pastor.

First Baptist Church, Old Hickory, ordained Addison Mabuwa to the ministry June 26. Mabuwa, from Malawi, is a re-

cent graduate of the American Baptist Theological Seminary in Nashville. He will soon be returning to his country to serve as a minister there. Norris G. Hite is the pastor of the church.

Alan Brewer was ordained to the ministry May 29 by South Seminole Baptist Church, Chattanooga. Brewer, a student at Southern Baptist Theological Seminary in Louisville, Ky., has been called as pastor of Turner Station Baptist Church, Turner Station, Ky. The pastor of the Chattanooga church is Bill Delaney.

Westover Baptist Church, Jackson, ordained Alfred Caudle and Jimmy Perry as deacons recently. Dwight Mercer is the church's pastor.

Mr. and Mrs. Phil Colley celebrated their 50th wedding anniversary recently. The couple are members of First Baptist Church, Old Hickory. Norris G. Hite is the church's pastor.

CHURCHES . . .

First Baptist Church, Walter Hill, is building a new educational unit and a fellowship hall. Roy Bunch is the pastor of the church.

Members of Eastview Baptist Church, Shelbyville, voted to sponsor a new mission in Singleton, on Old Tullahoma Highway. Bruce Smith is the pastor of the Eastview congregation.

An addition for Longview Baptist Church, Bell Buckle, was recently completed. The addition includes a fellowship hall and kitchen facilities. The pastor of the church is Wayne Cable.

First Baptist Church, McKenzie, received an estate gift from the will of Ophelia Stuart, which it will use to purchase satellite receiving equipment from Broadman Products. The equipment, which will receive programming originating from the Southern Baptist Radio and Television Commission in Fort Worth, Tex., and the Baptist Sunday School Board in Nashville when they begin broadcasting in 1984, will be named the Ophelia Stuart Satellite Educational System. Wesley Pitts is the church's pastor.

Members of Poplar Corner Baptist Church, Haywood, recently elected to build a 9,200-square-foot Christian activities center. The church's pastor is Earl Wells.

REVIVALS . . .

A youth revival was held recently at O. K. Baptist Church, Lawrenceburg. Pastor W. F. Cox Jr. reported two professions of faith and several rededications as a result of the services.

Five Point Baptist Church, Decatur, was led in revival May 23-28 by Lewis Brown of Robbinsville, N.C. The church recorded one profession of faith and several rededications during the week.

Jonas L. Stewart, pastor of First Baptist Church in Somerville, led his church in revival June 19-26. Music for the ser-

vices was led by Carlton Morris. Stewart reported six persons coming for baptism, one new member by letter, and many rededications as a result of the week's effort.

A recent revival at First Baptist Church in Hartsville resulted in four professions of faith, two new members by letter, and a number of rededications. Jere Plunk, pastor of First Baptist Church in Carthage, was the evangelist, and Terry Mims, interim minister of music at the Hartsville church, led the revival music. Jim Growden is the pastor at First, Hartsville.

Calvary Hill Baptist Church, Dyersburg, was led in revival June 12-17 by Tommy Stutts of Jackson. The church recorded one profession of faith and numerous rededications during the week.

Evangelist Henry H. Linginfelter of Alcoa led First Baptist Church, Livingston, in revival June 19-26. The church reported 13 professions of faith and 33 rededications as a result of the services.

A May 15-20 revival at Shallow Ford Baptist Church, Erwin, resulted in one profession of faith and seven rededications. Jere Plunk, pastor of First Baptist Church in Carthage, was the evangelist; Michael Aiken is the pastor at Shallow Ford.

REVIVAL PRAYER REQUESTS . . .

First Baptist Church, Waynesboro, will hold revival services July 31 through August 5. Frank Profitt, director of missions for the Lawrence County Baptist Association, will be the evangelist; John Steven Coke of Jackson will direct the music. The pastor of the church is Norman O. Baker.

LEADERSHIP . . .

First Baptist Church, Halls, recently called Jim Pinkston as minister of music. Pinkston is a student at Union University, Jackson. The church's pastor is Truman Spurgin.

Steve Tudor submitted his resignation as pastor of Kirkland Baptist Church, Taft, which was effective June 26.

Pleasant View Baptist Church, Clarks-ville, called Larry Davis to come as its minister of music and youth. Active in associational committee work, Davis formerly served Hillcrest Baptist Church, also of Clarksville. Randall Rogers is the pastor of the church.

Gary Powell is serving as summer minister of youth and activities at First Baptist Church, Chattanooga. Powell, who came to the church from the membership of Red Bank Baptist Church in Chattanooga, recently served as a volun-

teer to the Tennessee Baptist Convention's Upper Volta Hunger and Relief Project. A graduate of the University of Tennessee at Chattanooga, he will resume his studies at New Orleans (La.) Baptist Theological Seminary this fall.

Mercer Baptist Church, Mercer, accepted the recent resignation of its pastor, Jack Sinclair.

Paul Williams was called as minister of education by Bellevue Baptist Church, Memphis. Williams, a member of the church for over 10 years, previously served as minister of its college and career department and as developer and initiator of its neighborhood fellowship ministry. The pastor of the church is Adrian Rogers.

Woodland Park Baptist Church, Chattanooga, called Rick Shepherd as associate pastor, a ministry he began this month. Shepherd, a graduate of Southwestern Baptist Theological Seminary in Fort Worth, came to the church from Southcliff Baptist Church of Fort Worth, where he was associate pastor in charge of intercessory prayer. Wayne A. Barber is the pastor of Woodland Park.

Jim Manis resigned as pastor of Beech Creek Baptist Church, Rogersville, during May.

Tar Pine Valley Baptist Church, Rogersville, accepted the resignation of Pastor Raymond Hicks. Hicks plans to become involved in revivals and supply work.

Tommy Pressly resigned as pastor of Mount Union Baptist Church, Clarkrange. Pressly, a native of Lebanon, will be returning to the campus of Clear Creek Baptist School, Pineville, Ky., where he is a student.

Calvary Hill Baptist Church, Dyersburg, accepted the resignation of Pastor Paul Hogue, which was effective June 19.

Clyde Thompson begins Dyersburg pastorate

Clyde Thompson Jr. recently began his first pastorate, in response to a call from Parish Chapel Baptist Church, Dyersburg.

Thompson came to the church from the membership of Calvary Hill Baptist Church in Dyersburg, where he served in a number of capacities. He was ordained this month by Calvary Hill at the request of Parish Chapel.

Thompson is a native of Dyer County.

Church Pews, Inc.

2250 Hwy 43 N
Grove Hill, Ala. 36451
205-275-3101

Complete Line • Solid Wood

CHURCH STEPLES

- BAPTISTRIES
- WALL CROSSES
- BAPTISTRY WATER HEATERS

COLONIAL, CONTEMPORARY, AND MODERN DESIGNS.
ERECTION WITH COMPANY
CRANES AND CREWS AVAILABLE.
WRITE OR CALL FOR COLOR
LITERATURE AND PROPOSALS:

TOLL FREE

800-241-3152

IN GEORGIA CALL

404-983-9900

P.O. BOX 910

ROSWELL, GA 30077

CHURCH FURNITURE

From Factory to Church
RAINSVILLE CHURCH PEW COMPANY
220 Rainbow Ave.,
Rainsville, Ala. 35986
Phone (205) 638-2467 or 638-3882
We upholster existing pews

BIBLE BOOK SERIES

Lesson for July 24

The words of the wise

By Fred M. Wood
author, preacher, teacher
726 Forest Lake Drive, Memphis, TN 38117

Basic Passage: Proverbs 22:17 to 24:34

Focal Passages: Proverbs 22:17, 20-21, 24-25; 23:17, 20-21, 29-35; 24:17-18, 29

Most scholars agree that this passage in Proverbs consists of two distinct sections. The phrases "Incline thine ear, and hear the words of the wise" (22:17) and "These also are sayings of the wise" (24:23) seem to be title verses for the two sections.

Appeal from the wise man (22:17, 20-21)

Though Solomon wrote most of the proverbs himself, he also gathered some from other wise men and placed them in his royal collection.

There seems to have been a "school of wise men," comparable to the "school of the prophets" in Israel throughout most of her history but especially during the period of the United Kingdom. Just as most entertainers enjoy performing for one another, the wise men also seem to have enjoyed quoting each other and sharing their collected wisdom.

Laws of copyright probably did not exist and plagiarism was not an issue. The prophets often borrowed from each other without giving credit. The wisdom literature contains many overlappings and quoted material without any reference to the original author.

Avoid companionship with the violent (22:24-25)

Most translations do not say we are to avoid completely any association with the "angry man" but rather that we are to make no friendships with him.

Many suggest, however, that it is wise to avoid this kind of person altogether. Why? Because even a casual acquaintance can lead to a deeper relationship. Such a person is dangerous. In a fit of temper, a "man of wrath," which is the literal translation, readily loses his temper and could injure us. This type of person has a sickness which can become contagious and infect us.

Avoid envy of sinners (23:17)

How prone we are to make the mistake against which this proverb warns us. We look over and see the greener pastures next door. Because we think the other fellow is prospering more than we are, we envy him.

How foolish! In the first place, we do not know all the facts. Many large, impressive homes contain some of the most unhappy families.

COUPON

Present this coupon and save \$4.00 on a room with double occupancy while attending the Smoky Mountain Passion Play at Townsend, TN near CADES COVE and the Smoky Mountains (25 miles)



HOLIDAY INN
ALCOA-MARYVILLE
Knoxville Airport
P. O. Box 120
Alcoa, TN 37701



Wood

The best approach is to be certain we are in a proper relationship to the Lord. The joy that comes in such knowledge will more than offset any lack of material possessions that may "cramp" our style or cause us to feel inferior to our peer group. If you knew the truth, that person is probably envying you and your stable spiritual life!

Avoid drunkards and gluttons (23:20-21)

A point we often overlook in our lessons in "temperance" is that Old Testament writers group drunkenness and gluttony as "twin vices." In other words, while drinking intoxicating beverages is bad, eating food in large unreasonable portions is also forbidden by God. One commentator says, "It is to be observed that gluttony is regarded as equally vicious as drunkenness, a point of view not always held in modern days."

We will be better off if we will be "total abstainers from alcoholic beverages and moderate in the consumption of food." Most of us eat too much!

Avoid fermented wine (23:29-35)

A seminary professor suggested to his class that this section contains a conversation between a drunkard and the wise man. The former, in a stupor, asks the questions, "Who has woe? Who has sorrow? Who has contentions? Who has complaining? Who has wounds without cause? Who has redness of eyes?" The latter replies that it is those who tarry long at the wine.

He then gives his advice — to beware of wine because of its deadly effect.

The final verse, however, is the reply of the drunkard, "They have stricken me and I was not hurt . . . beaten me and I felt it not. When I shall awake, I will seek it again."

Whether or not this is a correct interpretation, the basic thought is certainly present. Alcoholic beverage is a curse to mankind and has never done anyone any good. Stay away from it!

Avoid seeking revenge (24:17-18, 29)

Two striking statements from modern writers on revenge supplement what the Scriptures say on the subject. One says, "Revenge is the most delicious morsel ever cooked up in the oven of hell." Another adds, "A man that studieth revenge keeps his own wounds green, which otherwise would heal and do well."

We are not even to gloat when retribution overtakes one who has done us a wrong.

The New Testament gives us the best answer, "Vengeance is mine; I will repay, saith the Lord" (Romans 12:19). Jesus agreed. In fact, He went further. On the cross He prayed for those who crucified Him. That is the ultimate in forgiveness!

ADD-A-PAD

PEW UPHOLSTERING & REVERSIBLE CUSHIONS

Our installers have upholstered over 125,000 inset feet of pews. 15 year wear warranty. We can upholster your pews on site for less than large cushions! Call us for a FREE estimate.

TOLL FREE 800-334-8130.

Church Interiors Inc.

2029 N. Centennial Street
P. O. Box 5346 • High Point, NC 27282-5346

UNIFORM LESSON SERIES

Lesson for July 24

Naaman: reluctant follower

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

Basic Passage: 2 Kings 5

Focal Passages: 2 Kings 5:1-5, 9-14

As I write these words, a little girl from the U.S. has traveled to the Soviet Union because, in childlike simplicity, she wrote to the Soviet leader about her concern over worldwide war.

Aside from the issue of her visit being used for manipulative political purposes by world governments, the fact remains that a child has focused international attention squarely upon the issue of war and peace, death and life. Cutting through the complex trappings of international politics, she has succeeded in raising a most important question.

Naaman, an international leader of high standing in ancient Syria, also was confronted with the simple but forceful insight of a little girl. To follow her advice, this great commander had to humble himself as a little child. His story in 2 Kings 5 is a study in contrasts in several ways. Repeatedly, the proud was confronted by the simple.



Garner

High station and humble slave

As introduced to the reader in verse 1, Naaman stands in stark contrast to the anonymous little girl mentioned in verse 2. He was a military commander of great prowess; she was the unfortunate captive of a military raiding party. He was a Syrian; she was an Israelite. He was a man of great repute who was held in high regard by both king and commoner; she was an unknown, a virtual nobody. He was in power and in charge; she was enslaved.

But at that point the contrast reverses itself. At the one point where he was weak and vulnerable, she knew strength. He was a leper; she knew about the prophet of God and the power of God. With all he had going for him, Naaman could not find relief from his dreaded skin disease (read Leviticus 13-14). With all she had going against her, the little girl did not forget the power and presence of God among His people.

Pomp and simplicity

Naaman's diligent search for a cure took him to the door of Elisha the prophet (v.9). His extensive entourage of horses, chariots, and servants must have constituted quite a caravan. No doubt the Israelite king sent military escorts to accompany the enemy commander safely to his destination.

In the ancient version of limousines loaded with VIP's and motorcycle escorts with sirens blaring, they arrived at Elisha's house. And Elisha did not even come outside. He simply sent a messenger.

Unimpressed by the power and position of the visiting dignitary, Elisha did not fall all over himself getting out the door to give fawning respect to this famous politico. Instead, Elisha's concern may have been to simply and directly display that God often prefers the unceremonious and the unimpressive to the pompous in doing His work. Even the messenger's instructions for Naaman's healing were simple, direct, and rather humbling (v.10).

Naaman's pompous self-image could not accept easily the words of Elisha. Insulted and enraged, the commander's at-

titude must have been: "You mean I have come all this way to be told by some backwoods holy man who will not even show his face to go wash in a dirty river? I could have bathed in clean river water at home! From what I had heard, I expected him to come out here with some respect for me and at least do an impressive action of some kind" (see v.11).

Like Elisha, Jesus later had difficulty when, in seeking to share the powerful simplicity of God's grace, He was expected by some to give them a sign from heaven (Mark 8:11-13). Ostentatious displays are not always necessary for God to make Himself known.

Rage and reason

His oversized ego badly bruised, Naaman flew into a rage. Twice the text mentions his anger over these events (vv. 11, 12). Essentially out of control emotionally, Naaman apparently was on the verge of returning home without even considering the prophet's words. Angry, disappointed, and humiliated, he packed his chariot for the return trip (see v.12).

But cooler heads prevailed. With the force of practical and logical reason, Naaman's servants approached him and coaxed him to consider trying Elisha's plan. "Look, boss, you've got nothing to lose and everything to gain. You have already come all this distance prepared to do something difficult. Why not try it? It is easy and it just might work" (see v.13). As good political advisors often are, these servants were pragmatic rather than emotional about the whole incident.

Sacrifice and self-service

The final contrast in the story is to be found when, healed of his disease, Naaman sought to lavish rich gifts upon Elisha (vv.15-19). Elisha refused payment even when Naaman insisted that he take it.

Elisha did not want to leave even the slightest hint in the Syrian leader's mind that Naaman had bought his own healing. Elisha knew that God's graceful action is a free gift and cannot be bought. One can only respond to it by means of the total commitment of himself to God. Sacrificially refusing personal enrichment, Elisha desired merely to witness Naaman's full commitment to the service of God.

It appeared that Naaman had come to such a total commitment when he spoke about worshipping the God of Israel (v.17). But sadly, he then revealed that serving the king and securing his own status position in the kingdom of Syria were really more important to him than complete dedication to God (v.18). Naaman wanted to hold on to the God that restored him while at the same time holding to the prominence, power, and prosperity that were his in the Syrian court.

Knowing that such compromise was impossible, with a pathetic finality Elisha simply closed the conversation by saying "Shalom," the Hebrew word used both as a greeting and to say goodbye (v.19). It is as if the sacrificial servant of God was saying to the selfish servant of the Syrian king, "You go on back home then, Naaman, if that is what you are going to do. Goodbye."

Elisha anticipated Jesus' teaching about the impossibility of serving God and selfish interests at the same time (Matthew 6:24).

LIFE AND WORK SERIES

Lesson for July 24

Relationships that nourish

By Clista Whitehurst Adkins
curriculum writer, Nashville

Basic Passages: John 6:27-40; Acts 2:44-47

Focal Passages: John 6:27-35; Acts 2:42, 46-47

People search for fulfillment and satisfaction in their lives in many different ways. As we search for good lives, we may find ourselves futilely trying to add meaning to our lives through inadequate sources.

This week's lesson focuses on some of our misconceptions about what makes our lives meaningful. It also illuminates the relationship that offers lives of fulfillment.

In John 6:27, Jesus tells the people not to work for perishable food but for meat which brings everlasting life. This comment is addressed to the crowds on the day following the feeding of the 5,000, according to the Gospel of John.



Mrs. Adkins

On this day the people were following Jesus for physical benefits. They were trying to get Jesus to meet their physical needs. He had shown His concern the day before and they returned to be fed again. They knew they were hungry but they were seeking satisfaction from inadequate means.

Seeking fulfillment

Often we do the same thing. We seek fulfillment through material possessions, physical nourishment, or sexual satisfaction. We allow these things to take a place in our lives that they were never meant to have. We try to feed spiritual hunger and thirst with physical things, therefore, we are continually frustrated.

Inappropriate feelings for possessions are a good sign that we are attempting to fill our need for God with physical things. Possessions are obviously an inadequate source for fulfillment, for when we become overly concerned with material things, we are never satisfied. We may find ourselves becoming grasping,

greedy creatures who never have enough of whatever it is that we love: money, cars, furniture, traveling, houses, etc. Enough becomes just a bit more than we ever have.

Selfish behavior

We may also behave selfishly when we begin placing too much value on material possessions. We are so afraid that we will lose what we do have that we cannot enjoy what we own.

We may not even use our most prized possessions. Instead, we put them away to be admired and worshiped when we need a boost. This happens often with silver, china, books, clothes, and even with our homes. In this situation, our behavior communicates, "I cannot let you see/use/touch this. You might break and hurt it. It is mine and I love it, perhaps more than I do you."

This is not to say that Christians should not care for their property, but the Scripture does seem to indicate that unhealthy attitudes towards possessions lead to unsatisfactory lives.

Possessed by possessions

One other element involved in an inappropriate love for material things is the fact that we work constantly to add to

our collections and to improve and enhance our possessions. Because we are never satisfied and because we are afraid we might lose what we do have, we commit ourselves to a lifetime of work directed towards those possessions. What an empty way to spend a life!

That is why Jesus tells His listeners in verses 28-34 to accept the gift of the Bread of Life, the "true bread from heaven," rather than to work for things that do not satisfy and do not last. These verses indicate that we are to direct our energies toward belief in Jesus Christ, and the New Testament message teaches that belief in Jesus demands commitment of our whole lives.

Relationship with Jesus

Therefore, our spiritual needs can be fully met through a relationship with Jesus Christ.

Jesus adds, in verse 35, that our spiritual needs will be met permanently as we are in relationship with Him. We will not continue to feel spiritually empty; rather, we will be satisfied.

As we become spiritually satisfied and as our lives take on new meaning, we

should also experience healthier relationships with our possessions. When we are living in right relationships with God, we realize that all things belong to God; we are merely stewards of those material things we possess.

We also acknowledge that people are more important than possessions. We love people and we use things, and we never confuse the two. We become responsible to God for how we feel about our material possessions and for how we use them. We no longer need to give them exalted places in our lives because we believe that Jesus Christ fills our deepest needs.

In our relationships with Him, He provides for us so that we indeed live full, meaningful, satisfied lives.



Smoky Mountain Passion Play

AND

Damascus Road

Outdoor Dramas of Jesus and Paul

June 10-August 27, 1983

• Townsend, Tennessee •

Near Knoxville and Gatlinburg

Church Group Discount

\$1.00 off each ticket for groups of 15 or more

BIBLE PUZZLE ANSWERS

B	A	G	T	H	E	M	E	A	S	T
E	B	O	H	I	L	O	L	A	D	E
A	D	O	S	O	N	I	R	A	D	
M	I	D	I	A	N	I	T	E	S	
R	I	E	H	A	H	P	A			
A	R	T	M	E	T	T	A	B	O	R
B	A	I	T	D	O	R	H	A	L	E
B	A	C	O	N	T	O	B	D	E	A
A	B	R	A	W	L	E	T			
M	E	T	E	R	E			A	L	T
A	K	A	N	S	I	T	H	G	A	N
D	E	N	T	T	O	H	U	S	H	A

"Go ye therefore, and teach all nations" (Matt. 28:19).

CHURCH FURNITURE

At a price
Any Church Can Afford
Write or call

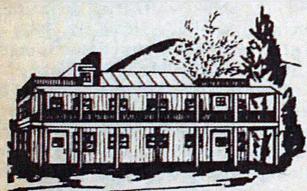
WAGONER BROS.
MFG. CO.
Tel. (501) 675-2468
Booneville, Arkansas
72927



“During most of my two decades in the pastorate — we felt that Royal Ambassadors could appeal to boys, reaching some who could not be reached in any other way.”

Former President
Baptist Sunday School
Board, S.B.C.

—James L. Sullivan



Just what you've been looking for!

"A RENTAL LODGE AND CAMPGROUND IN TENNESSEE'S GREAT SMOKY MOUNTAINS"

A three-story guest lodge in the Smokies with all the flavor and character of a fine country inn. Ideal for small conferences, church trips, Christian workshops. Lovely setting; fireplace, piano, fully equipped kitchen and dining room. Private rooms, linens provided • Capacity 27 • 18-site campground, bathhouse, private lake • 40 miles south of Knoxville. Write today!



WEARS VALLEY RETREAT
Rt. 7 Sevierville, TN 37862
(615) 453-2382
Dan DeGroat - Director

Baptist and Reflector

60 DAYS FREE TRIAL

1. Under this plan, a FREE subscription to the *Baptist and Reflector* will be sent to the home of each resident family in your church for 60 days.
2. During that time your church is requested to vote in business meeting whether or not to continue the *Every Family Plan* at the cost of 9.6 cents per family per week.
3. If your church decides to continue the subscriptions, the *Baptist and Reflector* will bill the church on a monthly basis.
4. Unless our office is notified to stop the *Baptist and Reflector* subscriptions at the end of the trial period, your church will be billed at the end of the next month.

INTERESTED?

For more information, phone us or fill out the form below and mail it to-day. This offer is available to ALL Tennessee Baptist churches, regardless of the number of members.

CHURCH _____ ASSOC. _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Pastor's Name _____

Mail to: Baptist and Reflector, P.O. Box 347, Brentwood, TN 37027

Church gives \$160,000 to Canadian church

By Michael Tutterow

ATLANTA (BP) — "God has stepped in in a marvelous way and has answered our prayers," said Bo Brantley, pastor of Victoria Baptist Church in Vancouver, British Columbia, Canada.

Brantley had reason to celebrate. Eastside Baptist Church in Marietta, Ga., recently notified him his church would receive a \$160,000 gift.

Eastside pastor Clark Hutchinson said his church voted to draw the money from their current building fund and donate it to the Victoria congregation to help the church purchase a third acre of land and establish a permanent home.

Hutchinson learned of Brantley and the Victoria church while on a recent Home Mission Board director's tour to the Northwest and Canada. Brantley shared his church's goal and the struggles he has faced as its pastor for the past seven and a half years.

"As we had talked about Bold Mission Thrust," said Hutchinson, "I felt responsible to step out and help the Victoria church."

Hutchinson returned to Georgia and told the Eastside congregation of the Victoria church's efforts to reach Vancouver's 500,000 residents, only six percent of which are affiliated with an evangelical church. Hutchinson also said the Victoria congregation needed an additional acre of land in order to have enough to build a permanent home while allowing room for expansion.

But property runs \$160,000 (\$200,000 in Canadian dollars) an acre. A recent deci-

sion by the Victoria church to build with cash rather than to secure additional loans prohibited the idea of another mortgage and increased debt, said Brantley.

The Eastside church had made a similar decision and was engaged in building an educational unit. "God had led Bo to the point of building debt-free," says Hutchinson. "We needed to encourage that."

After Hutchinson told Eastside members about Brantley's work, a deacon suggested the church "step out on faith" and donate \$100,000 to the Victoria congregation.

After several weeks of prayer and discussion, Hutchinson met with the deacons. In a secret ballot on June 5, the group unanimously voted to send the total amount to buy the third acre and planned to take the idea before the church for a vote sometime this summer.

But following the evening worship service choral presentation of "Call to My People," the story of Baptist missions pioneer Luther Rice, Hutchinson felt the time was right. He called the church into business and the congregation "voted overwhelmingly" to take the money from the church's building fund and donate it to the Victoria church.

A spirit of giving continued. An Eastside businessman, working on a project in Canada, pledged his commission to the Victoria church, an amount totaling more than \$1,500.

The timing was perfect, claimed

Brantley. The Victoria church had planned to pay off the mortgage on the first two acres of land and then purchase the third within the next five years. Brantley recently learned the third acre was slated for development before the church would have had the money to buy it.

The gift frees the Victoria congregation to do more in missions, Brantley said. He explained the church intends to be a mission planter, starting congregations throughout Vancouver and British Columbia, using money that would have been tied up in loan payments.

"British Columbia is the most unchurched Canadian province," Brantley said. "We see the need for beginning many new churches."

Now with the money from the Eastside church, Brantley said the congregation

can work on paying off the remainder of the debt and move way ahead of schedule on building a permanent home for the congregation, which draws 170 people for Sunday services.

The church set aside June 12 as a day of praise and thanksgiving to celebrate the Eastside gift. Brantley will visit Eastside Baptist Church in July but details of how the money will be presented have not been completed.

"This is something the Lord has done," Brantley exclaimed. "It reminds us of the faithfulness of our heavenly Father toward His children and that God blesses His people when they are obedient. It gives our people a real affirmation and confirmation of the direction of the church to take the good news of Jesus Christ to lost people."

Weber emphasizes priority to reach unchurched people

By Linda Lawson

GLORIETA, N.M. (BP) — "The hope of Southern Baptists must be to identify, to understand, to relate to, and to reach unchurched people," said Bill Weber.

He is practicing that conviction in Dallas, at Prestonwood Baptist Church which was begun in 1977 as a satellite of Northway Baptist Church and now has a membership of 3,600. Weber was the preacher during the last three Sunday School Leadership Conferences at Glorieta Baptist Conference Center.

"One of our common limitations as Southern Baptists is we build churches with programs to reach our kind of people" — white, middle class, conservative — Weber said in an interview. "The problem is our kind represent less than three percent of the world's population," he emphasized.

Also, he contended, unchurched people represent an untapped resource of abilities, and new Christians can more effectively reach other unchurched persons. "Most of us conservative Baptists have isolated ourselves around other conservative friends like ourselves."

At the same time, Weber said, "I am not saying we do not want to reach healthy, mature Christians. We need them — especially in roles such as teaching the Bible. But my goal is not to see how many Baptists I can shake out of other churches."

Weber defines unchurched persons as those who have not attended any church in at least six months. He said the most common reasons people do not attend church are they have experienced failure and felt isolated at church, were involved in a church conflict, or doubt the church can meet their needs.

At Prestonwood Baptist Church, located in an upper middle-class suburban area of north Dallas, Weber said the Sunday morning services, publicity about church activities, and the architecture of the building are geared to appeal to persons unfamiliar with traditional Baptist ways.

"I see Sunday morning as the time when you reach unchurched people," said Weber, who has preached on topics such as overcoming defeat and failure. "That's where the people are. If I preached to myself I would preach expository messages because that is what I like."

Architecturally, Weber favors warmth, dignity, and spontaneity through the use of colors, glass, greenery, and open space. He favors the circular style of seating for worship. "When you're looking at the back of someone's head, you don't have the same reaction as when you see others' faces," he said.

Publicity about the church is focused on the needs of the target group instead of the church. "If we were trying to reach church people, we would show a picture of me holding a Bible. That is not what we are trying to do." Instead, printed pieces talk about ministries to help parents with their children, how to enrich your personality, or how to have a fulfilling life.

"I acknowledge these are lesser motivations, but first you have got to get tuned into their channel — start where the people are," Weber said.

In addition to Sunday morning Bible study at the church, classes have been held in schools, recreation centers, hotels, theaters, a country club, and other available places in the community. "I have tried to identify people in the community and develop strategies that reach them," Weber said. The country club class attempts to involve persons who regularly play tennis or golf on Sunday mornings.

"Our goal is not to get people to join our church. Our goal is to help people. If you are meeting needs, God will take care of the church," he emphasized.

Another of Weber's goals is to establish a personality enrichment institute of week-time seminars on subjects such as divorce, alcoholism, communication in marriage, drugs, unemployment, loneliness, and anxiety. "These subjects are not threatening to unchurched persons, and they represent an opportunity to make a witness for Christ," Weber said.

He also emphasizes the importance of Sunday School Bible study at the church. "We're convinced God's Word has the answer to everybody's needs," he said. "We encourage everyone to get into a Bible study class and will continue to make that a priority."

To be effective, Weber said, Bible study must include both historical Bible truth and practical application. "When you're properly communicating Bible truths, it comes with application. Truth isn't truth without application."

Conference on urban evangelism produces strategies for cities

NITEROI, Brazil (BP) — Some 440 Baptist leaders from 20 countries compared notes on urban evangelism June 26-July 3 in Niteroi, Brazil, and went home with a bundle of practical ideas.

The World Baptist Congress on Urban Evangelism, sponsored by Brazilian Baptists, produced a thick sheaf of strategies for evangelizing cities. Participants joined several thousand Brazilians each evening for inspirational messages, but afternoon sessions focused on intensive discussion of 12 models for action.

Recorded on paper and videocassette for distribution to Baptist conventions worldwide, the models outline proven evangelistic methods in philosophy and practice. They include tactics for reaching the nominally religious, confronting secular ideologies, church planting, student evangelism, social ministry, and motivating laymen.

"For the first time in any conference I have attended, we came out with programs that can be shared with people around the world," said Ervin Hastey, Southern Baptist Foreign Mission Board evangelism and church growth strategist. "We're going to try to see every country gets this."

The growing vitality and effectiveness of urban home Bible studies, for example, drew attention from Irland Azevedo, pastor of First Baptist Church in Sao Paulo, Brazil, the largest city on the continent.

The family atmosphere of a home, and its appeal to city people repelled by church buildings, opens unlimited possibilities, Azevedo said. Space for city churches is rapidly disappearing, and home groups may be the key to evangelizing urban apartment blocks, where half the world's population will live at the end of this century.

Denton Lotz, Baptist World Alliance evangelism and education director, introduced a series of approaches for reaching target groups — secularized people such as professionals and intellectuals, the poor, believers in other religions, ethnic subcultures, students.

But specialized approaches can only succeed through or in cooperation with the local church, the leaders agreed. "We are convinced... the local congregation of believers committed to Christ and his mission is God's concrete alternative for this urban generation," said "A Challenge to Baptists" adopted by the congress.

The evangelism congress made an immediate impact on two urban areas — Niteroi and nearby Rio de Janeiro. Federal employees were allowed leave time to attend the sessions through the efforts of a Baptist congressman. The meeting drew considerable attention from Brazil's largest newspapers and a session on urban social needs reportedly sparked an hour-long discussion in the federal congress in Brasilia.

Send a
Baptist and Reflector
subscription
to a friend