

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Executive Board dismissed from TBCH suit

The Executive Board of the Tennessee Baptist Convention has been dismissed as a plaintiff in the lawsuit it had filed jointly with Tennessee Baptist Children's Homes Inc. against Internal Revenue Service. The suit had been filed Feb. 16 in United States District Court for Middle Tennessee, Cookeville Division, to contest penalties levied by IRS against the Children's Homes for its refusal to file Information Form 990.

At a hearing in Cookeville July 15, Judge L. Clure Morton dismissed the TBC Executive Board since it is not a corporate entity which has been assessed penalties. Morton did advise the attorneys for the Executive Board that if a separate lawsuit was filed by the board, that it might be consolidated with the TBCH suit and heard at the same time.

The suit as filed seeks to recover

\$17,675 paid by TBCH in penalties and interest in what was termed "unlawful assessments." The TBCH and TBC Executive Board contended that the Children's Homes are not required under Internal Revenue Act of 1976 to file Information Form 990 and to file such forms would "result in an excessive entanglement of government in the function of the church which is violative of the United States Constitution, including the Establishment and Free Exercise Clauses of the First Amendment."

The IRS Act of 1976 was interpreted by IRS regulations to mean that certain religious organizations, such as Tennessee Baptist Children's Homes, were not "integrated auxiliaries" of churches and conventions of churches and therefore are subject to government inquiries and possible taxation.

The suit, which was to be heard Aug. 23

in Cookeville, has been postponed to at least November, Morton told the July 15 hearing, because the "discovery process" had not moved as quickly as hoped.

Also at the hearing, Morton ruled that TBCH could include in the suit \$11,990 in penalties and interest paid by TBCH in 1980, 1981, and 1982, in addition to \$17,675 in penalties and interest paid by TBCH in 1977, 1978, and 1979.

Morton also ruled that E. B. Bowen, TBCH executive director, must make a deposition statement related to questions from IRS before IRS submits to the TBCH attorneys its definitions of "inter-church agency, church, and association or convention of churches." However, Morton instructed IRS to provide these definitions "in the main."

On April 9, 1981, TBCH was informed

that it would be assessed penalties and interest for its refusal to file Form 990.

One month later, the TBC Executive Board voted to "reiterate its position on the separation of church and state by taking such actions as is necessary, including retaining legal counsel, to support the refusal of Tennessee Baptist Children's Homes to file Form 990."

After learning that Judge Morton has dismissed the Executive Board as a plaintiff in the suit, TBC Executive Secretary Tom Madden said the board would continue to support the Children's Homes in the matter as the Executive Board had voted. He added that he was not sure what form this support would take until he had received counsel from the convention attorneys, the officers of the Executive Board, and perhaps the administrative committee of the Executive Board.

Sanderson, Arnold to head Pastors' Retreat program

Leonard Sanderson, former Tennessee pastor and director of evangelism for the Tennessee Baptist Convention, will serve as camp pastor for the 27th annual Pastors' Retreat Aug. 22-26 at Camp Carson near Newport.

Named as Bible teacher for the retreat was A. Stuart Arnold, pastor of Citadel Square Baptist Church, Charleston, S.C.

Other speakers for the five-day retreat will be Bob Armour, director of missions for Beulah Baptist Association; Darrell Clarke, pastor for First Baptist Church, Humboldt; Jack Custer, evangelist from Westmoreland; Bennie Creel, director of missions for Sweetwater Baptist Association; Billie Friel, pastor of First Baptist Church, Mt. Juliet; Ed Jenkins, minister of activities of Fountain City's Central Baptist Church, Knoxville; Michael Lee, evangelism intern-elect for the TBC evangelism department; Tom Madden, TBC executive secretary-treasurer; Leonard Markham, pastor of First Baptist Church, Sweetwater; Gene Nabi, Sunday School department of the Baptist Sunday School Board; Carroll Owen, TBC convention ministries director; Woody Watkins, TBC evangelism director; and David Whipple, minister of music for First Baptist Church, Cleveland.

Whipple will also serve as music director of the conference, and the pianist will be Jack Clark of First Baptist Church, Cleveland. Recreation for the afternoon periods will be directed by Jenkins.

Sanderson will be the closing speaker at each of the eight sessions, which begin on Monday night, Aug. 22, and conclude at noon on Friday, Aug. 26.

A native of Tennessee, Sanderson is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville. He was pastor of First Baptist churches in Huntingdon, Lewis-

burg, and Maryville, before being named as TBC director of evangelism.

Sanderson served as evangelism director of the SBC Home Mission Board (1955-1959). After a four-year pastorate at First Baptist Church, Lake Charles, La., he entered full-time evangelism for four years, and then he was named director of evangelism for the Louisiana Baptist Convention. He resigned that post last August after 15 years to re-enter full-time evangelism.

Arnold will teach First Corinthians during eight sessions at the Pastors' Retreat.

A native of England, he was educated and served as pastor in that country. He also served as director of young people's work for the British Baptist Union.

In January 1967 Arnold came to the United States and served for 12 years in the Sunday School department of the Baptist Sunday School Board. During the latter part of this period, he was responsible for January Bible Study promotion and Bible conferences.

Since December 1978, he has been pastor of the Citadel Square Baptist Church in Charleston, S.C.

The annual Pastors' Retreat is sponsored by the TBC evangelism department and is attended by about 300 pastors and church staff workers.



Arnold



Sanderson



UPPER VOLTA REUNION — Volunteers who served in Upper Volta during the September 1982-June 1983 period held a reunion July 23 at Judson Baptist Church, Nashville. Of the 157 who served during the past year, 135 were present. Tennessee Baptists have reached the halfway point in the five-year project in that western African country.

Cooperative Program enjoys fourth straight record month

NASHVILLE (BP)— June was the fourth consecutive record month for gifts to the national Cooperative Program of the Southern Baptist Convention.

The 36,000 local churches contributed \$7,698,787 in undesignated gifts to the worldwide mission and education programs of the SBC. That was more than \$575,000 (and 8.1 percent) above the previous best June (1982).

"The consistency of commitment Southern Baptists continue to show is both an encouragement and a challenge to those involved in the programs supported by the Cooperative Program," said Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee.

June marked the close of the third quarter in the SBC fiscal year. After nine months, total contributions are \$76,176,999 — 9.23 percent ahead of the third quarter totals last year,

Southern Baptist churches have also contributed \$79,543,427 in designated gifts to the 20 national SBC agencies, the vast majority of the money going to the Foreign Mission Board and the Home Mission Board.

"As we enter the final quarter of the SBC fiscal year, we are optimistic," Bennett said. "Several state conventions reported record CP months during June — and when the national portion of those state gifts are received in July we hope to be on target to reach the challenge budget as well as the basic budget, for a total Cooperative Program budget of \$106-million."

If contributions the final quarter continue at the same rate as the first three quarters, the national Cooperative Program will receive almost \$101.6-million. The basic operating and capital needs budget is \$100-million and the challenge budget is \$106-million.

District court rules against church school

By Don McGregor

JACKSON, Miss. (BP) — The United States District Court for the District of Columbia ruled July 8 against Clarksdale Baptist Church School's effort to intervene in the case of William H. Green vs. Donald T. Regan, the U.S. secretary of the treasury.

The case directed the Internal Revenue Service to determine whether or not the school was guilty of racial discrimination by using one or several yardsticks determined by the court.

The summary judgment instructed the Internal Revenue Service to move ahead with its determination and revoke tax exemption for the school — and perhaps the church — if the court's criteria for determining lack of discrimination could not be met.

The order will not take effect until July 28. The school has announced its intention to appeal prior to that date.

Arguments in an appeal would not be heard until in the fall and a judgment

would not be expected until winter or spring. The church is hoping for an additional stay from the court of appeal to stop the IRS from any action in the case until the appeals court has ruled.

If unsuccessful, the church will seek legislation to prevent the IRS from using federal funds for the purpose of revoking the tax-exempt status of church-related schools.

The suit resulted from just such an action. Congress passed legislation restricting the use of federal funds by the IRS in revoking the tax-exempt status of church-related schools, and Green sued the United States secretary of the treasury to have that legislation set aside in Mississippi. District of Columbia District Judge George Hart, ruled for Green on May 5, 1980.

After the IRS had begun its investigation, several churches in Mississippi sought to intervene in the case. The only one granted intervention was Clarksdale Baptist Church, a Southern Baptist congregation.

The Hart ruling restores the investigative activity of the IRS.

The church feels the permanent injunction established on May 5, 1980, infringes on its First Amendment rights.

Hart said "Mississippi private schools or the organizations which operate them" may be denied tax-exempt status if:

"They have been determined in adversary or administrative proceedings to be racially discriminatory; or were established or expanded at or about the time the public school districts in which they are located or which they serve were desegregating, and which cannot demonstrate they do not racially discriminate in admissions, employment, scholarships, loan programs, athletics, and extra-curricular programs."

The church's attorney, William B. Ball of Harrisburg, Pa., noted in his arguments, the school was founded to teach religious values to the children of church members rather than as a means of

achieving a segregated school and because church members had been unhappy about the 1963 Schempp case in the Supreme Court, which ruled out Bible reading and religious programs in the public school.

"Various provisions of the court's injunction orders of 1980, if applied to the church, would violate its religious liberty. The court is obligated to apply the Constitutional principles found in the religious liberty and non-entanglement decisions of the Supreme Court," Ball said.

Don Dunavant, pastor of Clarksdale Baptist Church, told the Mississippi Baptist Record, "We are convinced the Constitutional questions involved are of such enormous importance that they have to be pursued, that the question of free exercise of religion and excessive government entanglement in affairs of family and church relate not only to us but also to the greater issue of church-state relationships and the interpretation of the First Amendment."

Belmont student saves life of drowning man

By Susan Coker

Freshman Todd Burr signed up for a lifesaving course at Belmont College in Nashville last spring in order to get a "dream summer job" as a lifeguard at Miller Lakes in Owensboro, Ky.

He now works six days a week in the hot summer sun, soaking up the rays, watching kids show off, and trying to prevent any mishaps.

Until two weeks ago, Todd's job had been relatively simple, and he had not yet put the lifesaving skills he had learned in the course to work.

But, on a recent Sunday afternoon, 19-year-old Todd, 140 lbs., saved a 250-lb. man, 31-year-old Edward Sullivan of Owensboro, from drowning.

Sullivan had been using a swing on the dock, about 25 yards from the shore, when he let go of the swing too early and fell back against the platform, hitting his head and back before sinking, uncon-

scious, 25 feet down to the bottom of the lake.

Todd was on the other side of the lake, about 100 yards away, when he saw Mike Head, the lifeguard nearest the swings, dive in, and heard Susan Burgess, the lifeguard stationed in the middle of the lake, blow her whistle.

By the time he reached the dock, Todd had run 75 yards and swum 25 more. The victim had been under water for about one minute. Both of the other lifeguards had tried, without luck, to rescue him.

"I went straight down, feet first, and my feet landed right on top of him. He was lying down on his face, so I grabbed hold of his trunks. I knew I wouldn't lose him that way," said Todd. "When I got to the surface, I yelled, 'I've got him!'"

By this time, Sullivan was cyanotic — his face, hands, and feet were blue — and he had a large bump protruding out of his head where he hit the platform.

Remembering his Belmont lifesaving

lessons, Todd gave him five or six quick breaths of mouth-to-mouth resuscitation as soon as they reached the surface, but was too out-of-breath to continue. Another lifeguard took over. "Then, he (Sullivan) started spitting out water," said Todd.

Sullivan was strapped to a backboard and pulled out onto the sand. The lifeguards held his head to the side while he threw up, covered him with a sleeping bag, and put ice under his neck and back until the ambulance arrived.

"When the ambulance got there, he regained consciousness, but didn't want to go to the hospital," Todd said, adding that Sullivan's wife and friends finally talked him into it.

Sullivan was listed in critical condition at an Owensboro hospital that night, and the doctors feared that he might not survive.

But, three days later, Sullivan's condition had improved, and he was moved out of the intensive care unit and into a room. Todd visited him the following Monday.

Todd said that the incident really hit

him and the other lifeguards hard when they thought he would not live. "It sure was a relief when he could talk to me," continued Todd. "He thanked me and told me how much he appreciated it."

Todd, who will serve as vice-president of the sophomore class at Belmont College this fall, is the son of Mr. and Mrs. Doug Burr of Owensboro. His father is minister of music at Lewis Lane Baptist Church there.



Bennett

Shurden

Bennett, Shurden accept new posts

LOUISVILLE, Ky. — Missions strategist G. Willis Bennett will succeed Walter B. Shurden as dean of the School of Theology at Southern Baptist Theological Seminary, Louisville, Ky.

Shurden, dean since 1980, has been named chairman of the department of Christianity at Mercer University, Macon, Ga., effective Aug. 15. Shurden's wife, Kay, also will join the Mercer faculty as an associate professor in the medical school.

Before moving to Louisville in 1975, the Shurdens were both professors at Carson-Newman College, Jefferson City. Shurden is a graduate of Mississippi College, Clinton, and New Orleans (La.) Baptist Theological Seminary.

Bennett currently is director of graduate studies and occupies the William Walker Books chair of church and community at Southern. He has been a member of the faculty since 1959.

A graduate of Wake Forest University, Winston-Salem, N.C., the University of Louisville, and Southern seminary, Bennett has served as pastor of churches in North Carolina and Kentucky.

Missionaries aid Brazilians as waters recede after flood

CURITIBA, Brazil (BP) — Southern Baptist missionaries set up relief headquarters in Curitiba as south Brazil's worst flooding in a century began to recede in mid-July.

Two weeks of rain and flooding in three states left more than 100 people dead or missing and some 350,000 temporarily homeless, including Southern Baptist missionaries John and Jean Poe and Sandy Simmons. Mrs. Poe is a native of Knoxville.

The Foreign Mission Board cabled nearly \$146,000 for food, blankets, and other supplies July 19. About 25 missionaries, led by south Brazil relief coordinator Robert Erwin, are working with Brazilian Baptists to distribute food and supplies in the hardest hit areas.

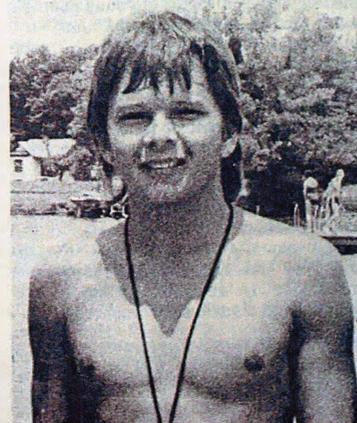
"They're now trying to get in contact with the churches to see what they need," said Missionary Fred Hawkins, national relief coordinator, in a telephone report July 20. "Our aid will come more or less as a second stage after the

people get back in their homes and clean up the mess. . . . That is the best time for us to get in and help a select number of the poorest people who can't make it any other way."

Hawkins said the relief would be distributed through 25 churches to about 1,500 families. Missionary Ned Mann will fly supplies and people to areas still cut off by landslides or washed-out bridges, particularly in Santa Catarina, the state most damaged by flooding.

The Poes and Miss Simmons were in another state when water surged through Blumenau in Santa Catarina, completely submerging the Poes' home. The city was reportedly evacuated and the three missionaries still had not been able to return by July 20.

About two-thirds of Santa Catarina has been declared a disaster area, plus large portions of Parana and Rio Grande do Sul. Huge tracts of farmland drowned in the middle of the planting season and industry virtually stopped. Property damage has been estimated at \$1.6-billion.



SAVED A LIFE — Todd Burr, Belmont College student, helped rescue a drowning man this summer in Owensboro, Ky., where he has a summer job as a lifeguard. Reprinted with permission from the Owensboro Messenger-Inquirer.



NATIONAL ACCLAIM — Dung Nguyen, a Vietnamese refugee and a Southern Baptist Acteen, received national recognition recently when she was graduated as valedictorian of her high school class.

Vietnamese Acteen gains acclaim as valedictorian

By Pat Ford

PENSACOLA, Fla. (BP) — Dung Nguyen, a Southern Baptist Acteen, grabbed national headlines recently when she graduated as valedictorian from Pensacola (Fla.) High School.

When Dung (pronounced Zoom) arrived in America in May 1975 from Vietnam, the only English word she knew was "no." Eight years later, when she graduated at the top of her class, Dung had earned a straight-A average.

President Ronald Reagan, who called Dung on her graduation day, told her, "You're good for the country. The whole country is proud of you."

All three major television networks covered her graduation. She was interviewed on ABC's "Good Morning America" and NBC's "Today Show." National wire services picked up her story, as did nationally known radio commentators Charles Osgood and Paul Harvey.

How did this 17-year-old respond?

For Dung it was not a problem. Her philosophy is, "You accept the good and the unpleasant in your life in the same way — very calmly."

Her life has had a lot of unpleasantness. When she was nine, she and her family left Vietnam by boat and headed to the Philippines. From there they flew to Guam and then on to the United States where they were housed in tents at Eglin Air Force Base until sponsors were found. Three American families co-sponsored the Nguyen family.

Within two months after moving in with her sponsors, Dung was speaking some English. After another few months she was conversing. She had to study extra hard to catch up with fellow students, and she studied even harder to surpass them.

Most evenings found her studying in the public library until 8 p.m. She did not participate in as many extracurricular activities as her fellow students because of the time and money involved.

Today, the family enjoys eating Vietnamese food with chopsticks, but Dung is just as comfortable eating pizzas and hamburgers with her friends.

A week after graduation, the family moved to Garden Grove, Calif., where

Draper favors prayer amendment

By Craig Bird

EULESS, Tex. (BP) — Because "we've got to get some relief on the prayer issue," James T. Draper Jr., president of the Southern Baptist Convention, has endorsed President Ronald Reagan's proposed Constitutional amendment on prayer in public schools, as revised.

"I'm not a Constitutional lawyer, but I am satisfied with the language of it," Draper told Baptist Press July 19. "I don't know if it answers all the questions or not — but for me it is fine and I support it."

Reagan's amendment, which reads, "Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any State to participate in prayer," was revised July 12 to include a final line, "Nor shall the United States or any State compose the words of any prayer to be said in public schools."

Draper, who emphasized his support of the amendment was "personal" since no Southern Baptist, even the elected president of the 13.9-million-member denomination, is empowered to speak for all Southern Baptists, maintained, "I still think the best way would be for the Supreme Court to get honest and say, 'You guys are messing up what we said. In 1962 we said you can't prescribe prayer but we didn't say you can't pray in school' — then it (the battle over prayer in public schools) would be over and we wouldn't have to go through all this."

However, since "they apparently aren't going to do that" Draper is hopeful, "the pressure of the possibility of an amendment could force a judicial clarification" by the Supreme Court. "I hope it (the passing of the amendment) is not necessary, but it is the best tool we have right now and I do support it."

Draper had publicly insisted he could not support any prayer amendment which failed to guarantee no agent of the state would compose the prayers to be recited.

Draper said a July 13 Baptist Press story, which said he "stopped short" of endorsing the revised amendment, misinterpreted his stance. "I do endorse it, because I am satisfied agents of the state would be prohibited from composing and requiring the prayers," he said.

There have been different opinions of how limiting the last sentence of the proposed amendment would be. Draper feels it "stipulates nobody — and my interpretation is no teacher, no school board, no principal, no official of the

state — paid by public money, would be allowed to prescribe or require a certain type of prayer.

"People could pray out loud but no one could force other people to pray out loud."

The interpretation is shared by Jerry Falwell, president of Moral Majority. However, Robert Grant, chairman of Christian Voice, another major Religious Right organization, said he reads the proposal to say Congress and state legislatures would be prohibited from writing the prayers but local school boards would not.

John Baker, general counsel of the Baptist Joint Committee on Public Affairs, an agency partially funded by the SBC, said the "new words contain legal loopholes which could lead to serious inroads into the principle of the separation of church and state."

Sen. Strom Thurmond, who introduced the original version in May 1982, also introduced the revised amendment. The Senate Judiciary Committee voted to send it to the full Senate for a vote, along with another prayer amendment proposed by Sen. Orrin Hatch, without recommending passage of either.

Draper, the pastor of First Baptist Church in Euleus, Tex., said he also supports legislation by Sen. Mark Hatfield, which would provide free access to public school facilities for student religious groups.

"Hatfield's proposal is very good and I have written him to encourage him and assure him of my support," Draper said. "But it deals only with free access and is not adequate for the prayer problem."

Church bus-pulling contest injures two young boys

By Bob Matthews

TULSA, Okla. (BP) — Two young boys were hospitalized with broken bones after being injured in a bus-pulling contest staged by Eastwood Baptist Church, Tulsa, on Sunday afternoon, July 17. Three to four hundred bus ministry children were divided into teams to pull more than 15 church buses with ropes across a 30-yard parking lot.

An Eastwood spokesman said the injured boys, ages 6 and 13, were listed in fair condition at St. John's Hospital and were expected to remain in the hospital 10 days to two weeks.

The spokesman, who declined to be identified, read a prepared statement from Ralph Speas, minister of education. It stated: "Adequate safety precautions were planned and carried out at the contest site. We took what we felt were required steps. Among those were the exclusion of preschool age children and limiting the number of contestants on each rope."

"We did not expect the buses to be pulled as quickly as they were over the 30-yard course. Our people were standing by, but everything happened so quickly. We are very sorry that things happened the way they have, but we took every step we thought necessary to insure the safety for both contestants and those watching."

A newspaper story reported six-year-old Brian Connor suffered a broken arm and shoulder and 13-year-old Christopher Gruhn received a broken leg.

Barry Edwards, Eastwood director of buses, was quoted as saying a driver was

in each bus ready to hit the brakes, an adult was in front of each bus to warn the driver of trouble and all youngsters had to be at least 10 feet from the buses.

"The kids started running into each other, and before you knew it the accident happened," Edwards was quoted. Witnesses said one of the boys tripped and fell under the wheels of a moving bus.

The Eastwood spokesman said the winning bus-pullers had been promised ice cream sundaes from a nearby convenience store.

Cleveland Baptists call Eugene Mims

First Baptist Church, Cleveland, called O. Eugene Mims as its pastor, a ministry he began July 10.

Mims came to the church from the pastorate of Jackson Memorial Baptist Church, Chesapeake, Va. He was previously pastor of Bellwood Baptist Church, Richmond, Va., and associate minister of education and outreach at Hunter Street Baptist Church, Birmingham, Ala.

Mims has served as chairman of the Religious Liberty Committee of the General Baptist Association of Virginia and as president of the pastors' conference of Virginia's Portsmouth Baptist Association.

A native of Appomattox, Va., Mims is a graduate of Virginia Polytechnic Institute and State University, Blacksburg, Va., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

—Pat Ford is a free-lance writer in Pensacola, Fla.

EDITORIAL

The opportunity to extend, to enrich life

In his weekly radio address, President Ronald Reagan on Saturday called the nation's attention to the desperate need of an 11-month-old Texas girl for a liver transplant. In so doing, our chief executive has focused our attention on the great need for all of us to seriously consider the possibility of organ donations.

It was in December 1967 that Christiaan Barnard performed the first human heart transplant in South Africa. During the past 15 years, the number of such heart transplants has increased to the point that such transplants are no longer considered experimental. A spokesman for the Stanford University Hospital recently stated that 270 heart transplants had been performed in that facility alone.

Other organs have been transplanted; such as, eye corneas, kidneys, lungs, pancreases, and livers.

We have now advanced in our medical technology to the point that health can be restored and lives extended by the use of organ transplants.

The procedure is expensive — and therefore is beyond the means of some who critically need such transplants — but the cost is not the main deterrent to

many such operations. The crisis comes in the scarcity of donors.

An example close to home: In Oak Ridge there is a beautiful little five-year-old girl who is awaiting a liver transplant. Members of Calvary Baptist Church, where Alicia's parents are active members, and others in the area have contributed sacrificially to help provide financing for the transplant operation. Since the federal government at this time considers liver transplants as "experimental," there are no government funds available, and consequently most insurance companies do not pay benefits toward these transplants.

Everything is ready at the University of Pittsburgh Children's Hospital for Alicia Cotton to receive her new liver — except no donor is available. Doubtless, there are hundreds of others across our state and nation, who like Alicia, are depending on our life-giving decisions.

In order for a transplant to be successful, the donor's organs must be removed within minutes after death and transplanted within hours. Any delay is critical. It is obviously difficult for grief-stricken relatives to make the donation decision at the time of a loved one's death. Therefore, many life-giving opportunities are lost.

Another factor seems to be that some people fail to recognize the need for their organs. These dodge the issue by making such statements as, "No one would want this old heart or these weak eyes." Just remember your functioning organs are far superior to those which will be replaced in the body of another.

Strangely, many Christians seem to be opposed to allowing parts of a deceased loved one's body to be used for transplants, apparently believing that the body is somehow "sacred" and should not be tampered with. Certainly, the body is a creation of God — the temple of the Holy Spirit, the tent in which a soul dwells. But at death, the soul departs for a far more glorious place.

In heaven, we are promised a new body — immortal, incorruptible — a different kind of heavenly body. Heaven would not be as glorious as God has promised if we have to dwell there in handicapped, deteriorated bodies — which could not even sustain life on earth.

May we urge you NOW to face the decision of whether or not you will be an organ donor. Decide that should the opportunity arise, you would offer the organs of your parents, children, and spouse. It is far better to settle this now — rather than to try to grapple with that decision when a terminal accident or illness occurs.

Tell your family members of your decision — positively or negatively — and so relieve them of that burden should some tragedy occur in your life.

There is another way you can prepare to be a donor. On the back of your Tennessee operator (driver's) license is a form you can fill out and sign. You can indicate your desire to donate "any needed organs or parts" or you can specify which organs you would donate.

Certainly, we do not want someone or anyone to die — either the one who can donate OR the one who is waiting for an organ transplant. But it is a fact of life that every day somewhere a tragedy occurs which ends the life of a relatively healthy person.

Many people are opposed to euthanasia, the causing or speeding up of a suffering person's death. But in refusing to consider the donation of organs, that is exactly what you are doing.

Organ transplants mean that a tragic death will not only end one life, but also that another life might be possibly extended or enriched. Perhaps some comfort can come to the grieving family, knowing that an organ donation has given health and hope to another.

And, who can predict what service to God and to others can result from the healthy, extended life of someone like Alicia Cotton.

Cicero's
comment

By the editor

I am always pleased to receive comments and criticism about the Baptist and Reflector. These are appreciated by the staff — although we sincerely try to take the criticism far more seriously than the compliments!

Many of these mention "Cicero's comment," which is a somewhat regular feature of this page. I really writing an "official" editorial column. Sometimes it involves a devotional thought, a personal experience, or even some issue which I feel should be made personally — instead of writing an "official" editorial.

But the columns which use satire seem to draw the most response. I would hope that we as Southern Baptists can always maintain our ability to laugh at ourselves.

Obviously, I could not have such a column were it not for the sense of humor of my readers. I am convinced that Baptist pastors without a doubt have the greatest sense of humor of any group of people — and those with the least (according to my mail) are funeral directors and evangelists.

One question I am often asked is, "Why do you use the name Cicero?"

Well, believe it or not, that is my name. Didn't you ever wonder what the "C" in Alvin C. Shackleford stands for?

I was not named for the ancient Roman orator of the first century B.C. — although he was indeed a writer of note. My name came from my dad, "Nathan Cicero Shackleford."

I must confess that for 42 years of my life, I did not use my middle name, writing in big letters on forms so there would not be room for "Cicero."

But it always came out on the first day of school each year. The teacher would coldheartedly read the enrollment card, "Alvin Cicero Shackleford. Do they call you 'Alvin' or 'Cicero'?" Giggles would erupt from my classmates. After a few fights during recess periods in response to the nickname of "Sissy," my fellow students would forget, until the following year, when a coldhearted teacher . . .

When I was editor of the Indiana Baptist, I followed a consultant's suggestion and started a personal column. In a strange moment of personal revelation, I decided to use my middle name.

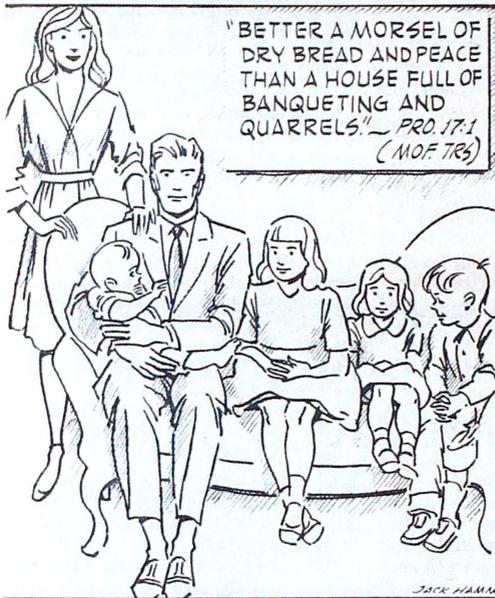
These past nine years have brought out a great truth of human nature. Since I have started using "Cicero," many people do not believe that it is really my middle name! I recall one lady at a church where I was preaching who refused to believe that "Cicero" was my middle name — even when I showed her that it was on several pieces of identification.

Maybe the best way to keep a secret is to put it in print often!

One final word about my dad. On those days when a bruised schoolboy threatened a name change, he would tell me, "A name is just what one is called; what's important is what he is."

And my dad was many things before his death in 1968 at the age of 78 — a Christian, school teacher, car and tractor dealer, deacon, amateur poet, husband, father, proud grandfather, and a bearer of the name "Cicero."

Love Makes The Difference



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Alvin C. Shackleford, 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

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Tax rate change to lower ministers' take-home pay

DALLAS (BP) — Unless churches grant generous increases in salaries for 1984, ministers will have substantially less take-home pay due to a tax rate change in the new social security law.

Annuity Board President Darold H. Morgan said the changes in the social security tax will have a "devastating effect on the minister's annual compensation and churches should consider appropriating a social security allowance for the minister in 1984."

Morgan said the minister is, by law, considered self-employed for social security tax purposes. "Under the social

security amendments of 1983, the tax rate for the self-employed rises to 14 percent in 1984, a 4.6 percent increase over 1983. The tax hike means ministers would pay more than twice as much as that of the employee."

A tax credit of 2.7 percent will be allowed in 1984, but will drop in increments until 1989 when there will be no credit.

"Some of our pastors will pay \$700 per year in additional taxes," Morgan said, suggesting congregations could alleviate some of the added financial burden by establishing a "fair social security allowance which would pay the amount equal to the additional self-employment tax the minister must pay over the employee."

Such allowances would be subject to social security and federal income taxes, so "the church may want to consider paying an allowance that will also compensate the minister for additional tax due on the social security allowance," he noted.

Also included in the new law is the mandatory social security coverage of all employees of churches. Effective January 1, 1984, all churches must withhold 6.7 percent of the employee's income and pay seven percent social security taxes on all the wages paid to all employees other than the ordained minister.

Morgan said many church leaders do not understand churches no longer have the option to participate in social security. "The new law means all churches must withhold and pay on both full-time and part-time employees."



TENNESSEANS VISIT NORTHWEST — Tennesseans on the Home Mission Board recently toured HMB work in the Pacific Northwest. Standing in front of the Protestant Chapel in Fort Lewis, Wash., are (left to right) Mr. and Mrs. Hershel Chevallier of Knoxville, Cecil Sims, executive director of the Northwest Baptist Convention, Mr. and Mrs. Gerald Stow of Cookeville, and Mr. and Mrs. Eugene Cotey of Murfreesboro.

Personal Perspective

By Tom Madden
TBC Executive Secretary-Treasurer



Most of us form a mental picture when we hear or use the word, "addicted." We ordinarily identify with the all too familiar problems of drug addiction, alcohol addiction, and other habit-controlled lifestyles. Would it shock you if I should suggest to you that I would like for all of us to become addicted? By this I mean not addicted to that which would harm or hurt us, but that which would bless us.

Paul writing to the Corinthians (1 Corinthians 16:15) stated, "I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints)." Those who lived in the house of Stephanas were addicts. But they were the right kind of addicts. They were addicted to the ministry.

Let me be bold to suggest several "addictions."

For one, I think it would be well for us to be addicted to witnessing daily to someone about Jesus.

I could wish that all of us were addicted to prayer.

I could pray that the 1,060,000 Southern Baptists in Tennessee were addicted to the services of their churches.

Wouldn't it be marvelous if all of us were addicted to tithing?

Among all of the areas in which I might emphasize, let me mention just one more; that is, the addiction to ministry — our willingness to be sensitive and helpful to those around us who have needs.

Would to God that it could be said of our Tennessee Baptist Convention family that we are addicted to the "ministry of the saints."

Philippine seminary draws internationals

BAGUIO CITY, Philippines — Seven non-Filipine nationalities are represented among 102 students attending the Philippine Baptist Theological Seminary and Asia Baptist Graduate Theological Seminary in Baguio City, Philippines.

Three couples are from Bangladesh and there is one couple from Taiwan, one from India, and one from Sri Lanka. Also there is a student from Thailand, one from Malaysia, and one from the United States.

Daley sets retirement date

LOUISVILLE, Ky. (BP) — C. R. Daley, the dean of Southern Baptist state paper editors, has announced his retirement from the Kentucky's Western Recorder.

Daley, who will turn 65 on Oct. 1, suggested the retirement take effect Dec. 31, 1983. At the request of the board, however, he agreed to remain until June 30, 1984, at which time he will complete 27 years as editor to the 157-year-old state Baptist journal.

Concerning his own ministry, Daley said he has had "more than ample time to make a contribution" and the time "is right now; for someone else to have that opportunity."

He added he is "not tired" and feels "no ministerial burnout" but believes a change would be "good for the paper as well as myself." Western Recorder's Board of Directors has provided the kind of support "to let me minister with utmost freedom," he said, adding such freedom is one of the "absolute necessities" of an editorial ministry.

Daley was born Oct. 1, 1918, in Newington, Ga. He graduated from Mercer University, Macon, Ga., and from Southern Baptist Theological Seminary, Louisville, Ky.

He was awarded an honorary doctorate from Mercer University; is an honorary alumnus of Cumberland College, Williamsburg, Ky.; and was named an alumnus of the year in 1980 by Southern seminary.

His experience includes being principal and coach at Hiltonia (Ga.) High School, 1939-43, and professor of Greek,

Christian High Adventure campers injured in Ga. traffic accident

DAWSONVILLE, Ga. (BP) — Two members of a group of Christian High Adventure campers were hospitalized, one in extremely critical condition, after their van was demolished in a traffic accident July 19.

Ronald Thrumman of Elgin, Ill., a Christian Service Corps volunteer serving on the staff of Christian High Adventure, and Tray Tanner, a camper from Tuscaloosa, Ala., were injured when the driver of a truck ran a stop sign and struck the van. Tanner and at least one other pas-

senger were thrown out of the van as it overturned four times.

All seven campers were taken to Northeast Georgia Medical Center in Gainesville. Tanner was admitted with massive head injuries and Thrumman was hospitalized for abrasions and bruised lungs. Thrumman was expected to be released July 24.

Christopher Baskin of Rome, Ga., a Home Mission Board summer missionary serving with Christian High Adventure, and the remaining four teen-age boys were treated and released.

Baskin, who was driving the van, is a senior at Carson-Newman College in Jefferson City and was serving his third year as a HMB summer missionary.

The group originated from Baxley, Ga., where Thrumman and Baskin were working with CHA's Challenge program — a branch of Christian High Adventure which provides spiritually-oriented wilderness experiences for residents of children's homes, juvenile offenders, and inner-city youth. The program is associated with the Georgia Baptist Children's Home in Baxley, which owned the van.

However, the campers were not residents of the Baxley children's home but had been referred to the program by Tuscaloosa's juvenile court, according to Bill Lee, assistant director of the HMB's special mission ministries department.

Phillip Jett accepts Englewood pastorate

Englewood Baptist Church, Jackson, called Phillip Jett as its pastor, a ministry he began June 15.

Jett came to the church from Second Baptist Church, College Park, Ga., where he previously served as associate pastor. He is a former pastor of Gates Baptist Church, Gates; First Baptist Church, Kearney, Mo.; and Vista Baptist Chapel, Olatha, Kan.; and a former associate pastor of Susquehanna Baptist Church, Independence, Mo.

Jett has served as a member of the Executive Board of the Georgia Baptist Convention; an assistant to the chaplain at South Fulton Hospital in East Point, Ga.; an Old Testament teacher for Georgia's Fairburn Baptist Association; and as a member of various associational committees.

A native of Jackson, Mich., Jett is a graduate of Union University, Jackson; Midwestern Baptist Theological Seminary, Kansas City, Mo.; and New Orleans (La.) Baptist Theological Seminary.



BREAKING GROUND — Community Baptist Church, Flintville, held a ground-breaking ceremony to begin its first building program. On each side of the church members are Pastor Tommy Franklin and William Carey Baptist Association Director of Missions Joe Mayberry.

Tennessean's mission work called 'child's play'

By Bill Webb

SANTIAGO, Chile (BP)— Starting churches is child's play for Tennessean Carol Henson.

Entering a Santiago neighborhood, the Southern Baptist missionary arms herself with games, not tracts. Instead of knocking on doors to invite adults to Bible study or worship, she cruises parks and playgrounds in her mission station wagon, on the lookout for children.

Her strategy is to observe long enough to identify the "meanest boy" in the group, the one causing all the problems. "Everyone knows him, and he knows everybody," she explains. "You make a friend of him and get him to go visiting with you. Once that child is with you, you've got an open door to invite other children."

Miss Henson is confident beginning with children is the most effective way to start a church from scratch. Adult work is phase two.

For six weeks, the Ooltewah native gathers the children for games and creative Bible classes — enough time for the group to stabilize. Then she contacts their parents; by this time she knows the children come to her classes with their parents' approval.

She knocks at each door and introduces herself as the children's Bible teacher — simple introduction, no invitation. The second time she knocks, she usually is asked inside. Then she invites parents to an adult Bible study.

"If you are a friend of the child, you've got a wide open door to any home," she maintains. "I would say 90 percent of the time the adults you reach are the parents of children who are coming."

The Carson-Newman College graduate does not view the children as pawns to reach adults. When a nucleus of adults is identified, other missionaries or members of another church usually help with them. She continues with the children. "My teaching is basically to see the children saved," she explained. "But I do not give invitations to children in groups as a general rule.

"For example, I've had these children about a year and a half now and Sunday we had gone through a unit where I had explained salvation. I felt some might really be interested. I invited those who had questions about it to come talk with me in the room afterwards. Out of 50

children — ages 11 through 14 — seven came.

"They were all interested but none really made a profession of faith. I want them to do it when they're ready, but I want it to be genuine. I'm not one who comes out and says, 'Well, I had 50 children and 49 professions of faith today.'"

Currently she works with missionaries Jim and Fern Bitner at Santa Carolina Baptist Mission. In this case they began with an adult Bible study and later invited Miss Henson to join them to help with children's work, Sunday School and WMU.

On a warm afternoon at the house where the mission meets, she unloads her portable playground and classroom from her car — boxes of toys and teaching materials and a set of colorful, stacked chairs she built herself. The children take turns playing games. She greets them, then takes her turn at table-top tennis. Everyone gathers around. She plays to win but loses this time.

Miss Henson does not underestimate the value of playing time. "It ties the group together," she explains, "and it gives them a chance to put into practice Christian principles we're teaching in the class."

The shift to Bible class is subtle as youngsters take their seats in a semicircle. Instead of a Bible, Miss Henson uses Bible games, most of them created in her spare time. The children, bright-eyed, sit at the edge of their seats, anxious to toss a bean bag on a playing board and answer the Bible questions there. A few games later, everyone gets a candy reward from the teacher.

When everything is neatly packed in the car, she admits what has been obvious: She had as much fun as the children, even though she has repeated this routine hundreds of times with thousands of children during the past 15 years. Starting work this way is her first love.

Her primary role in Chile now is national Vacation Bible School director. She coordinates training for workers and produces materials for 25,000 participants a year. For her first 10 years in Chile, she was dean of women and Christian education instructor at Baptist Theological Seminary in Santiago. Before assuming her current role, she worked a



BIBLE GAME — Chilean youngsters lean forward for a better look at one of Carol Henson's Bible questions. The Tennessean, a missionary to Chile, has devised dozens of games to help her teach the Bible.

four-year missionary term doing nothing but starting work.

That experience taught her something. She and a Chilean girl worked with 25 groups of children in 11 areas each week. Unfortunately, not all those groups had sponsoring churches or individuals committed to establishing churches.

The effort is never wasted, she says,

"because you've invested in the lives of these children." But she tries to begin work where a church will take responsibility for follow-up.

As a mission nears organization into a church, Miss Henson begins to pray for a new neighborhood and a new group of kids with a "mean little boy" who can help her do it again.

Kung: Baptists must provide Chinese-American studies

By Jim Lowry

NASHVILLE (BP)— Southern Baptists must provide culturally relevant Bible study materials if Chinese-American churches are going to minister effectively to an expected influx of Chinese people, according to Peter Kung.

Chinese Bible study materials presently are available only from Hong Kong publishers, Kung said, but the Baptist Sunday School Board has made a commitment to begin providing Bible study

materials in Chinese, possibly beginning next year on a very limited basis.

Kung, consultant in the language missions unit at the Southern Baptist Sunday School Board, said Chinese Southern Baptist churches need materials to successfully share the gospel with Chinese people and then train them to witness.

In the next few years, particularly toward the end of the century, the Chinese population in the U.S. is expected to jump from one-million to more than five-million. One of the principle factors in the higher immigration is what is referred to by the Chinese as the "1997 Phobia." That is the year mainland China will reclaim Hong Kong.

Pastors of Chinese Southern Baptist churches met at the Sunday School Board recently to offer advice as the process begins to provide material in Chinese. They presented examples of successful ministry efforts in their churches and provided insights into the social and cultural background of American-born Chinese and overseas-born Chinese living in the U.S.

Chinese will be the third foreign language in which the Sunday School Board has made a commitment to provide materials because of special needs. Materials already are published in Spanish and Korean. There are 140 Chinese Southern Baptist churches.

The possibility for growth in church affiliation of Chinese-Americans is tremendous, according to Kung and pastors attending the meeting. They say literature is the missing link to establish churches which are cooperating Southern Baptist churches and not just Baptist in name alone.

Pollard accepts call to first pastorate

Charles Meek Pollard recently began his first pastorate, in response to a call from Cane Creek Baptist Church, Cookeville.

At the request of the church, Pollard was ordained June 19 by First Baptist Church, Sparta, of which he is a former member. Participants in the ordination service included Sparta Pastor Stephen L. Play; Stone Association of Baptists Director of Missions Michael Prowse; Union Baptist Association Director of Missions Johnnie E. Lee; Alton Gerrard, pastor of Boiling Springs Baptist Church in Baxter and father-in-law of the candidate; and former Sparta pastor Oscar Nelson.

Pollard is a student at Tennessee Technological University, Cookeville.



Pollard



COMPETITION — Missionary Carol Henson, a native of Ooltewah, plays to win a table-top game at Santa Carolina Baptist Mission in Santiago, Chile.

Tennessee

CHURCHES . . .

Members of First Baptist Church, New Hazewell, celebrated the end of their debt on the church property with a July 10 note-burning service. Participating in the service were Pastor James R. Loy and church members Gloria Cox, Bill Gibson, and Roy Norris.

Burt Baptist Church, Woodbury, celebrated its 175th anniversary on July 10. The day's festivities included special services and dinner at the church. Leonard is interim pastor of the church.

Members of New Canaan Baptist Church, Palmyra, recently accepted the designation of Pastor Lee Sykes and decided to close the church.

First Baptist Church, Lawrenceburg, launched its new building program July 10 with a ground-breaking ceremony. The pastor of the church is Charles O. Jinkins.

PEOPLE . . .

Mr. and Mrs. Griff Schmittou were honored during a July 17 reception at First Baptist Church, Clarksville, on the occasion of their 50th wedding anniversary. The Schmittous are members of the church, where John David Laida is the pastor.

A July 10 reception honored Mr. and Mrs. C. H. Leach on the occasion of their 40th wedding anniversary. The couple are members of First Baptist Church, Bradford, where William F. Northcott is the pastor.

Park Avenue Baptist Church, Memphis, ordained Larry Benson to the ministry July 17. The pastor of the church is Bill Belva.

Mr. and Mrs. Clyde Sprouse celebrated their 50th wedding anniversary July 26. The Sprouses attend Grace Baptist Church, Nashville, where Fred Johnson is the pastor.

LEADERSHIP . . .

Donelson View Baptist Church, Nashville, called Paul Fuqua as minister of youth. Fuqua, who began the position July 11, is a student at Belmont College in Nashville. Randy Bradley is the pastor of the church.

Mark Caruth was called as minister of music by Radnor Baptist Church, Nashville. Caruth came to the church July 10 from First Baptist Church, Gordonsville. A native of Lebanon, Caruth is a graduate of Middle Tennessee State University, Murfreesboro. The pastor of the Radnor church is Paul Durham.

Fellowship Baptist Church, Milan, recently called Keith Pollard as minister of youth. Emmett McCoy is the church's pastor.

James Barber accepted a call from Laneview Baptist Church, Kenton, to come as its associate pastor. The church's pastor is Garry Burkacki.

Northside Baptist Church, Milan, called Kester Cotton as its interim pastor.

John Howard Hutcherson was called as interim pastor of Old Friendship Baptist Church, Finger, a ministry he began July 17.

Sidonia Baptist Church, Sidonia, called Mike Abney to come as minister of music. Abney, who began the position June 26, came to the church from First Baptist Church, Martin. Martin Lunsford is the pastor of the Sidonia church.

Joseph M. Young accepted a call as associate pastor of Frawley Baptist Church, Chattanooga. Young, a graduate of the University of Tennessee at Chattanooga, is scheduled to be ordained by the church Aug. 7. The pastor of the church is Bob Cochran.

Andy Dodson was called as minister of youth by Macedonia Baptist Church, Cleveland. The church's pastor is Reed Wright.

Ridgeway Baptist Church, Memphis, recently called Joe Northcut as an associate pastor, with responsibilities in single adult work and single adult and youth music. Northcut comes to the church from First Baptist Church, Corbin, Ky., where he was minister of music and youth. He was previously minister of music at First Baptist Church, Smithville; Central Emmanuel Baptist Church, Cookeville; Homestead Baptist Church, Crossville; and Epworth United Methodist Church and Eastern Parkway Baptist Church, both of Louisville, Ky. A native of Pontotoc, Miss., he is a

Lawrenceburg church calls Buie as pastor

Highland Park Baptist Church, Lawrenceburg, called Glen Buie as its pastor, a ministry he began June 12.

Buie came to the church from the pastorate of Mineral Baptist Church, Mineral, Va., and is a former pastor of Ridgcrest Baptist Church, Lovingson, Va. He has also served in various associational leadership positions.

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

graduate of Tennessee Technological University, Cookeville; Morehead State University, Morehead, Ky.; and Southern Baptist Theological Seminary, Louisville, Ky. Livy L. Cope is the pastor of the Ridgeway church.

REVIVAL PRAYER REQUESTS . . .

Antioch Baptist Church, Humboldt, will be in revival July 31 through August 5. Michael Lee Adams, pastor of First Baptist Church in Fulton, Ky., will be the evangelist, and Don C. Holland, minister of music at Antioch, will lead the music for the services. John D. Adams, vice-president for religious affairs at Union University in Jackson, is the interim pastor of the Humboldt church.

A one-day revival will be held Aug. 7 at Oakland Baptist Church, Springfield. Sid Maddox, pastor of Lockeland Baptist Church in Nashville, will be the speaker, while Ronald Poole, pastor of Everett Street Baptist Church, Kennett, Mo., will lead the revival music. The pastor of the Oakland congregation is Charles Galaher.

Springhill Baptist Church, Trenton, will hold revival services Aug. 7-12. The evangelist for the services will be Michael Lee Adams, pastor of First Baptist Church, Fulton, Ky.; Danny Moss, former minister of music at Trenton's First Baptist Church, will direct the week's music. Frank Mansfield is the pastor of the church.

Holton Meyers begins ministry at Victory

Holton Meyers recently began duties as pastor of Victory Baptist Church, Murfreesboro.

Meyers was previously pastor of Rucker Baptist Church, Murfreesboro, and churches in Louisiana.

A native of Oakdale, La., Meyers has attended Louisiana State College, Pineville, La.



FIRST TURN — Robert Stoner, pastor of Unity Baptist Church in Allardt, turns the first shovelful of dirt during the church's June 12 ground-breaking service. Participating in the service were members of the congregation.

Filipino churches report 125 starts

MINDANAO, Philippines — The Mindanao Convention of Southern Baptist Churches in the Philippines established 125 new churches last year, representing about 18 percent of churches set up worldwide through Foreign Mission Board work in 1982.

Services are conducted weekly now at 880 churches related to Southern Baptist mission efforts in the Philippines. Two hundred of those belong to a sister convention on the northern island of Luzon.

Philippine Baptists are projecting 4,751 congregations by the year A.D. 2000. The Mindanao convention needs 415 more churches to reach its goal of 1,085 churches by the middle of this decade. Records indicate that last year five church members were used to win one baptized convert.

The Mindanao convention's growth last year exceeded its goal by 51 new churches, bringing the total number of churches to 670. To be considered a church by Philippine Baptists, 25 to 30 members must have held an official organizational service and must elect officers with a designated leader.

The Luzon convention has set a goal of 50 new churches for 1983.

Bill Mason called to first pastorate

Bill Mason began his first pastorate May 29, in response to a call from Meadow View Baptist Church, Georgetown.

Mason, who has previously led revivals and served as a supply pastor, was ordained recently by Bayside Baptist Church, Harrison. Participants in the ordination service included Bayside Pastor Bob Stitts and James Walker, pastor of First Baptist Church in Spring City, who delivered the ordination sermon.

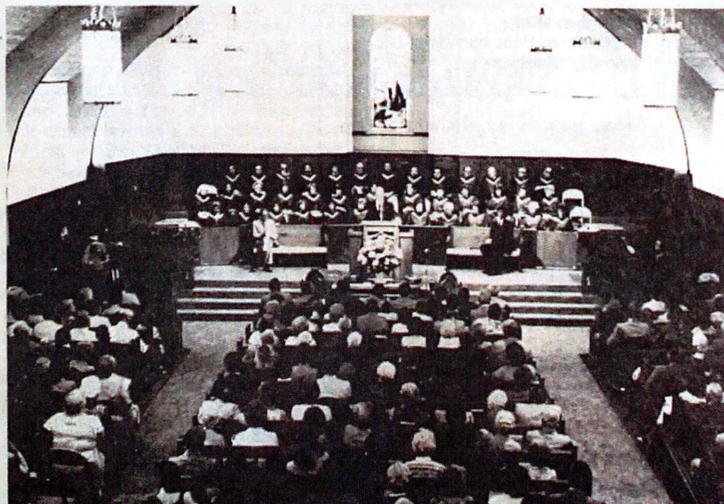
A native of Chattanooga, Mason is a graduate of the University of Tennessee at Chattanooga.

John Bolin accepts Main Street pulpit

John Bolin accepted a call to the pastorate of Main Street Baptist Church, Lake City, a ministry he began May 29.

Bolin was previously pastor of Low Gap Baptist Church, Helenwood. He has served as moderator, vice-moderator, and evangelism chairman of New River Baptist Association.

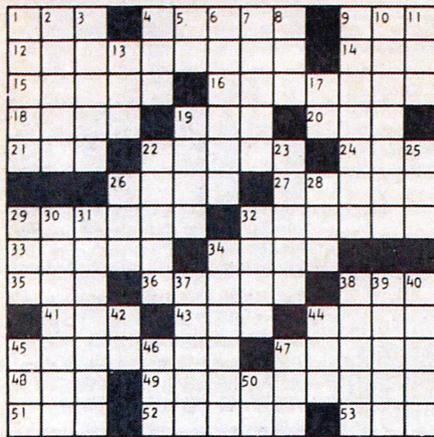
A native of Owensboro, Ky., Bolin is a graduate of Clear Creek Baptist School, Pineville, Ky.



DEDICATION DAY — Dedication services were held July 3 at Calvary Baptist Church, Jackson, for the church's new facilities. The 23,000-square-foot building is comprised of a sanctuary, educational space, fellowship hall, kitchen facilities, choir room, and nursery. Former Calvary Pastor John Gilbert delivered the dedicatory sermon; Paul B. Clark is the church's present pastor.

Bible Puzzle

Answers on page 11



- ACROSS**
- 1 "the former —" (Job 8:8)
 - 4 Commonplace
 - 9 Representative: abbr.
 - 12 "a great —" (2 Ch. 28:5)
 - 14 "the very —" (John 8:4)
 - 15 Assistants
 - 16 "coasts of —" (Matt. 15:39)
 - 18 Kill (Jer. 40:14)
 - 19 Military weapon: abbr.
 - 20 Last name in verse (Ezra 2:57)
 - 21 Veil, chalice
 - 22 Ringlet
 - 24 Inches per second: abbr.
 - 26 Burn
 - 27 Remove
 - 29 O.T. book
 - 32 Sound of a snicker
 - 33 Microbes
 - 34 Tennis —
 - 35 Swedish coin
 - 36 Caleb's concubine (1 Ch. 2:46)
 - 38 Cycles per second: abbr.
 - 41 Virginia Military Inst.: abbr.
 - 43 Rhine tributary
 - 44 Calf's city
 - 45 A city (1 Ch. 18:8)
 - 47 "The grinder's —" (Eccl. 12:3)
 - 48 Sick
 - 49 "Sbitrai the —" (1 Ch. 27:29)
 - 51 Tree, India
 - 52 "Phares begat —" (Matt. 1:3)
 - 53 Medicine: abbr.
- DOWN**
- 1 Captain — (2 Sam. 17:25)
 - 2 "in whom is no —" (John 1:47)
 - 3 "her — son" (Gen. 27:42)
 - 4 it is
 - 5 And: Latin
 - 6 "men without —" (Job 34:24)
 - 7 God took — rib (Gen. 2:21)
 - 8 "bare the —" (Isa. 47:2)
 - 9 "Azariah, —" (Neh. 7:7)
 - 10 Shade
 - 11 School organization
 - 13 To work leather
 - 17 District attorney: abbr.
 - 19 Sandarac tree
 - 22 "all — countries" (Gen 26:4)
 - 23 "he that — me" (John 12:45)
 - 25 "But now we —" (Heb. 2:8)
 - 26 Chairman: abbr.
 - 28 Resolution: abbr.
 - 29 1
 - 30 Mean
 - 31 "men — and fear" (Dan. 6:26)
 - 32 "and — their claws" (Zech. 11:16)
 - 34 Aijeleth — (Psa. 22-title)
 - 37 "marketh all my —" (Job 33:11)
 - 38 Mine
 - 39 Adhesive
 - 40 Horse
 - 42 International Harvester: abbr.
 - 44 —hadad (1 Ki. 15:18)
 - 45 Tiny —
 - 46 Ashes, Scot.
 - 47 Committee: abbr.
 - 50 Language, synthetic

CRYPTOVERSE
 FZY QXOR ZEFZ RXCX DOYEF
 FZKCDM W X O T M
 Today's Cryptoverse clue: Z equals H

Interpretations

A confused people

By Herschel H. Hobbs

"Now about the midst of the feast Jesus went up into the temple, and taught" (John 7:14).

The people expected Jesus to attend the feast of tabernacles. Even then they were divided about Him. Some called Him a "good man"; others called Him a deceiver (v.12). The latter had been listening to their religious leaders whom John customarily called "the Jews."

"The Jews marveled" (wondered without understanding) at Jesus' teachings (v.15). "Having never learned" means He was not a product of their rabbinical schools. In reply, He said His Teacher was "the One sending Me" (God the Father, v.16).

Jesus asked the rulers why they sought to kill Him (see John 5:18). "The people," probably pilgrims from outside Judea, unaware of such a plot, said Jesus "hath a devil" (literally, "a demon You have" or "You are crazy"). But "some of them of Jerusalem" said, "Is not this He, whom they seek to kill?" (v.25).

They knew of the plot. But noting that the rulers did nothing, they asked if it were possible that they knew that He was the Christ (v.26). But turning to a popular theology, not the Bible, they said that no one knows whence Christ is; and they knew whence Jesus was (v.27).

They knew He was from Galilee. But they did not know of His virgin birth as the eternal Christ become flesh (John 1:1, 14). They thought they knew so much, but they knew so little. They had been misled by their religious leaders. Shallow theology and false leadership had led them astray. One cannot help but feel that had the people been left to themselves they would have received Jesus as the Christ.

But "many of the people believed on Him" (v.31). These were probably pilgrims from outside Judea and Palestine. They had not been subjected to the false teachings of the Jewish religious leaders and did not stand in awe before them. Amid the theological confusion of the Jewish leaders, the light of truth got through to open hearts.

Committee chairman urges diplomatic tie to Vatican

WASHINGTON (BP) — Legislation to establish U.S. diplomatic relations with the Vatican has been introduced by the chairman of the House Foreign Affairs Committee along with 25 co-sponsors.

H.J. Res. 316, introduced by Clement J. Zablocki, would repeal part of an 1867 statute barring funds for a diplomatic representative to the pope. The Reagan administration has indicated its support for the bill, which would open the way for the president to establish formal ties at his discretion.

A committee aide told Baptist Press action on the bill is "very unlikely" before the August Congressional recess. So far no hearings have been scheduled.

In support of the legislation, Zablocki cited the Vatican as a valuable source of "vital information and diplomatic contact."

Since its inception in the 1930s, the Baptist Joint Committee on Public Affairs has opposed both the appointment of an ambassador to the Vatican and the practice by six relatively recent presidents of sending "personal representatives" to the pope.

President Ronald Reagan's special envoy to the Vatican is former business executive and real estate developer William A. Wilson. A longtime friend of the president, Wilson was formerly head of Reagan's personnel advisory committee.

Five presidents prior to Reagan (Roosevelt, Truman, Nixon, Ford, and

Carter) have named personal representatives to the Vatican. In 1951 the BJCPA protested the practice as a "repudiation of the historic American principle of separation of church and state."

The American Baptist Bill of Rights, one of the founding documents of the BJCPA, opposes the "establishment of diplomatic relations with any ecclesiastical body" and deplores "the extension of special courtesies by our government to any ecclesiastical official." Three Baptist conventions adopted the Bill of Rights in 1939 — the Southern Baptist Convention, the Northern Baptist Convention (now American Baptist Churches in the U.S.A.), and the National Baptist Convention.

According to BJCPA Executive Director James M. Dunn, formal U.S.-Vatican relations are opposed by the agency as an unconstitutional violation of the Constitution's ban on an establishment of religion and an indication of preferential treatment not accorded any other church or religious body. In addition, the BJCPA feels the Roman Catholic Church itself would be damaged by diplomatic ties to the U.S.

Sanford Hill calls Poor to pastorate

Members of Sanford Hill Baptist Church, Henderson, have called John Poor to come as their pastor.

Poor, who assumed the pastorate June 19, is a former pastor of Emmaus Baptist Church, Newbern, and Providence Baptist Church, Crockett Mills. He has served as a president of the West Tennessee Preachers' School and as a director of evangelism for the Crockett County Baptist Association.

A native of Newbern, Poor has attended Union University, Jackson.

*Pews, pulpits, baptistries
steeple, chairs,
tables, lighting,
stained glass,
folding doors,
carpet*

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Stan Cotten accepts C-N media position

Stan Cotten, former sports director for WIVK, AM/FM, Knoxville, has been named media specialist at Carson-Newman College, Jefferson City.

Cotten, who was with WIVK from 1980-83, earned the bachelor's degree from the University of Tennessee, Knoxville.

In 1981 and 1983 he received the Tennessee Associated Press Sports Reporting Award, and in 1982 he was named the Outstanding Broadcasting Junior at UT.

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Our Mother's Day offering on July 8 reached \$545,000. The remainder of the month of July would easily put us over the goal of 600,000.00. We are grateful to you, Tennessee Baptists, for a tremendous support that you give to our Child Care Ministry. Much of our thought and concern at this particular time centers around Form 90 and the I.R.S. We are now scheduled to go to trial in November. It would be difficult to over emphasize the importance of this matter. The historic Baptist position of the separation of church and state is involved in this battle. Some churches have written to tell us that they are praying for TBCH relative to this matter. We need your prayers. We would welcome a card or letter from you assuring us that you will be praying for us. Remember the trial date and ask your church to have special prayer for us. May God receive glory through our efforts to maintain our freedom of worship and ministry!



EVANS B. BOWEN
Executive Director/Treasurer
Child Care Ministry

The children are really enjoying the good times afforded them on all the campuses. Swimming is a fun time for all the boys and girls. Most of them will know how to swim when the pools close on Labor Day. We are always pleased to see the children enjoy the varied activities of the Summer.

Be sure to visit the Campuses as you travel through Tennessee during vacation season.

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MOTHER'S DAY OFFERING CLIMBS TOWARD THE \$600,000.00 GOAL

We have only a few days until we will close our books on the Annual Mother's Day Offering for 1983. (This doesn't mean we won't accept your gift at any time, it simply means your gift must be received by July 31, 1983, to be counted toward our 1983 goal of \$600,000.00.) We appreciate every gift regardless of when we receive it.

Thank you for your support. Please pray that we can go over the top by July 31 to the glory of our Lord Jesus in whose name we serve the children.

HONOR GIVEN TO CHATTANOOGA YOUTH



Karen Martin, in the center of the picture, is shown with some of her friends from Tyner Junior High School. Karen received honors for having the highest average in Math and Algebra. She is an outstanding student and has been since coming to the Chattanooga Campus in January 1980. Congratulations to Karen and the Chattanooga staff for your hard work and success.

WHAT CAN I DO TO HELP THE CHILDREN

This is a question that is so often asked by folks across the state. There are many opportunities in which you can render a ministry to the children at TBCH.

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2. Give to the special Annual Mother's Day Offering.
3. Send Memorial or Honor gifts.
4. Include the Children's Homes in your WILL.
5. Give gifts to the children on special occasions such as Christmas and birthdays, etc.
6. Promote the TBCH ministry in your church and association.
7. Encourage businesses and manufacturers of food and clothing to make donations sharing excess goods with the Children's Homes.
8. Encourage the staff who serve at TBCH upon every opportunity.
9. Pray for the ministry to the children and for the staff as they serve.
10. Visit the campuses as a group or individually when you have opportunity. (Just call the campus and make your appointment.)

You may have a special interest in Child Care which would cause you to be interested in working with the children. We often have a need for houseparents. If you are interested in such a ministry, please contact the Superintendent of any campus or call 615-373-5707 for more information.

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- I Can't Afford It!
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(Consider ... your spouse predeceasing you ... common disaster.)
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- I Hear Wills Are Easily Broken!
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Perhaps you have written your Will and because times have changed your circumstances, changes are necessary.

Whether you need to write a Will or update your Will, we would be glad to assist you. Just call 615-373-5707 if we can advise you in any way.

LETTERS OF PRAYER SUPPORT OF TBCH NOVEMBER COURT CASE

Every Baptist is aware of the importance and power of prayer. The following letters are just recently received examples of many churches that are praying for the stand TBCH has taken over the filing of Form 990.

Please send me a letter explaining the importance of the court battle our Children's Homes are in with IRS. I feel this is probably the number one test case in America. The reason I want a letter from you is to read it to our people and use it in challenging them to be praying about the hearing in November.

Rev. Pat Kough, Pastor
First Baptist, Bemis, Tennessee

I read your article in the June 29, 1983, issue of the Baptist and Reflector. Be sure that we will be praying for our ministry with the Children's Homes as you and our attorneys prepare for our day in court.

John N. Vaughn, Min. of Education
Briarcrest Baptist, Memphis, Tenn.

We express thanks to all who pray for the ministry we render and earnestly solicit the prayers of every Tennessee Baptist church.

TWO CHATTANOOGA YOUTH SAVED ... BAPTIZED

The children who come into the care of TBCH are needy in many ways. They are neglected physically and often abused. They need food, shelter and someone who really loves them.

Usually survival in a distorted family setting has been the life of our children.

TBCH provide for all of the material needs of the children and because we care in this way, we are able to provide the SPIRITUAL GUIDANCE so desperately needed by the children. Not all of the children respond as we would desire but often the results are wonderful as we observed when two young men received Christ as they attended the services at Concord Baptist Church.

The picture below shows Keith Guthrie and Lynn Blackburn receiving final instructions from Pastor Bob Segrest before they are baptized. Dr. Segrest is one of the twenty-seven members of the TBCH Board of Trustees.

Every long hour spent, every effort made and every dollar given by every Tennessee Baptist and TBCH staff member is worthwhile when we consider the final results — A CHILD SAVED FOR GOD'S KINGDOM.



KEITH GUTHERIE, LYNN BLACKBURN,
AND PASTOR BOB SEGREST

BIBLE BOOK SERIES

Lesson for July 31

Persons and things

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

Basic Passage: Proverbs 25:1 to 29:27

Focal Passages: Proverbs 25:6-7, 17, 21-22, 28; 26:17, 21; 27:1-2; 28:6, 8, 19, 22, 27; 29:22-23

By whatever standards we measure kings, Hezekiah was one of Judah's greatest.

During his reign, Shebna the scribe occupied a prominent position. The message Hezekiah sent to Isaiah (2 Kings 19:3) is distinguished for its fine literary style. The king also composed a poem (Isaiah 38:10-20) on his recovery from illness.

All of these facts emphasize Hezekiah's interest in literary matters. Thus we are not surprised to find a section of proverbs (25:1 to 29:27) with the title "proverbs of Solomon, which the men of Hezekiah king of Judah copied out."

While they deal with a number of matters, this collection is concerned mainly with instructions concerning how to get along with people.

Relationships with various types of people (25:6-7, 17, 21-22; 28:27)

Don't be pushy! The scene is a royal feast where guests are seated according to certain rules of precedence. Do not presumptuously go to a more honored place! You may be embarrassed when you are asked to take a lower seat.

Jesus drew on this proverb for His famous words of advice concerning the higher place at a wedding banquet (Luke 14:8-10). If you have a doubt as to whether you are to sit at the speaker's table, do not! Let them come get you! That is much better than being told you are to sit in the "general" section!

Someone has said wisely, "Familiarity may not always breed contempt, but it often breeds a woeful lack of appreciation." It is true with friends and neighbors! Too much togetherness can be unhealthy for a growing relationship! A wise person will be careful about excessively "hanging around" the home or business place of a friend.

The statement "Let thy foot be seldom in thy neighbor's house; Lest he be weary of thee, and hate thee" (25:17) is preceded by a statement concerning the advisability of not eating too much honey lest you be filled with it and vomit. The two warnings are parallel. We often make the mistake of thinking that if a little of a thing is good, more of it is better. That is not necessarily so!

The Hebrew text says literally "Make thy foot rare in thy neighbor's house." Benjamin Franklin once said that "company is like dead fish. After three days they both stink!"

New Testament writers often quoted the Old Testament. Paul's famous injunction to feed one's enemies and give

them drink if they are thirsty comes directly from the Book of Proverbs. So does the figure of "heap coals of fire on his head."

Even our enemy should receive the benefit of our well-done duty. Though we consider him a foe, he is still our fellowman, a human being. A friendly action toward an enemy, unexpected and unmerited, may have a painful effect upon him and arouse in him remorse for his enmity. Such pains inflicted may become a source of healing because they bring repentance. The Lord will reward such action.

Proper treatment of the underprivileged occurs often in the Hebrew Scriptures as a cosmic demand. The wise man who penned this maxim (28:27) believed in a personal reward for one's attitude and also contended just as strongly that one who ignores the need will have many curses hurled at him by those toward whom he displays a callous feeling.

The "bottom line" of all the Scriptures is to show an interest in others! Get your mind off yourself! Only in this way can you really get along with people!

Factors which hinder good relationships (25:28; 26:17, 21; 27:1-2; 28:6, 8, 19, 22-23)

The focal passage proverbs illustrate those things which keep us from "getting along with others." Many may be "negatives," but sometimes we need to stress the things that hurt in order to avoid them.

We should learn to "rule over our spirit" (25:28) because one who cannot do this resembles a city exposed to the attack of a ruthless enemy. Such a figure of speech was strikingly meaningful for the people of that day since they were faced constantly with the need for protection from invading foes. The word translated "spirit" has several possible renderings. Here, it should be understood as referring to one's emotions or set attitude.

Self-control is one of the noblest virtues and lack of it is one of the worst shortcomings! Stay out of other people's quarrels, especially family ones!

The picture of "taking a dog by the ears" (26:17) was especially meaningful to the people of that day because the dog was not a domestic. Rather it ran wild in the streets and to touch it was dangerous. So is trying to settle other people's problems when they do not ask your advice!

Other factors interfere with "smooth sailing" in getting along with people. Being contentious (26:21), praising oneself instead of letting the other person do it for you (27:2), being "perverse in one's ways" (28:6), and being overbearing in financial matters to those who need our help (28:8) — all of these help us "lose friends and alienate people."

Another proverb, not included in this lesson says it best, "A man that hath friends must shew himself friendly" (18:24).

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UNIFORM LESSON SERIES

Lesson for July 31

Joash: a king led astray

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

Basic Passage: 2 Chronicles 24

Focal Passages: 2 Chronicles 24:1-7, 17-22a

From a promising start, the life and reign of King Joash of Judah eventually came to a tragic end. How could such a thing have happened?

Birth — special preservation

Joash began life surrounded by evil and bloody intrigue. His grandmother, Athaliah, sought to seize the throne of Judah securely for herself by slaughtering "all the royal family of the house of Judah." But before he could be killed, the infant Joash was hidden by his aunt, Jehoshabeath, and her husband, Jehoiada, who was the high priest. This couple protected their secret during the reign of Queen Athaliah and raised Joash to the age of seven when he was made king (2 Chronicles 22:10-23:10).

Jehoiada made an important impact upon the personhood and life of Joash. Raising the boy as his own, the priest was the main source of early positive direction and Godly influence. Then when Joash was seven years old, Jehoiada "took course" (2 Chronicles 23:1) and led the way in giving the boy his rightful kingship.

Jehoiada knew the risks of righteousness. The priest did not "play it safe" because of the hostile queen, but instead did what was right in God's eyes. Until his death, Jehoiada had a strong hand in the life and reign of Joash.

Youth — promising zeal

At some point during his kingship, Joash decided to restore the Temple, which had fallen into disrepair and been desecrated by Athaliah's sons. Joash involved Jehoiada in a significant role in the project.

One possible explanation for the intense interest of Joash in the Temple is his own strong commitment to the things of God. But was a strong personal faith and deep trust in God a part of the makeup of Joash's character? Is it not just as likely that Joash was prompted to do these things for God merely out of respect for Jehoiada, or to please the good priest and make him proud of his adopted son? After all, Jehoiada earlier had begun to reform the faith of Judah and remove Baal worship (2 Chronicles 23:16-17). Maybe Joash merely continued the restoration of proper worship that was begun by Jehoiada in order to get his approval, not God's. This is a possible explanation in light of 2 Chronicles 24:17.

"Inherited" religion — one borrowed from a close loved one — is not the same as genuine Biblical faith in God. As someone put it, "God has no grandsons, only sons." The best thing we can do spiritually for the children and young people under our influence is to challenge them to come to their own personal commitment of faith, rather than allow

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them to copy the religious activity of others.

Later life — changed direction

Jehoiada died, and in his absence Joash's life priorities shifted from the pious priest to pagan politicians (2 Chronicles 24:17-18). In fact, during this time Joash permitted the nation to return to the practices of Baalism (v.18)!

How could a king who previously had brought religious reforms allow such a reversal of national direction? The only possible answer is that Joash's Temple project was very different from the return efforts of Hezekiah or Josiah who came later to the throne of Judah. Joash's personal commitment to the Lord God was at best superficial and transitory. Joash, unlike the two later kings, apparently was not a true lover of the Lord with a passionate commitment to do His will.

King Josiah later would recommit himself in humble confession when confronted with God's Word (see 2 Chronicles 34-35); but Joash led his subjects to ignore the prophets sent from God (2 Chronicles 24:19). The prophets sent to Joash could not rekindle in the heart of the king a blaze which never truly had turned with commitment but merely had been warmed by the reflected glow of Jehoiada's intensely dedicated life.

Unlike Jehoiada who earlier had risked himself for the cause of righteousness, Joash "played it safe" and followed the political influence of the princes. Ironically, while Jehoiada risked death was preserved to lead a long and meaningful natural life, the efforts of Joash to find security by following the princes resulted in the king's violent and untimely death! One cannot help but recall Jesus' words: "Whoever would save his life will lose it; and whoever loses his life for My sake and the gospel's will save it" (Mark 8:35).

Responding so appropriately to Jehoiada's influence to restore the Temple and yet responding so thoroughly to the influence of the princes to worship Baal Joash gives evidence that he was a thoroughly "other-directed" person. What others thought and believed, what they advised or instructed him to do, was always a stronger factor than his own personal beliefs or commitments. Jehoiada's early influence may have been so complete that Joash never was permitted to develop his own individual capacity to stand firmly against the influence of evil in his life.

Death — without dignity

Joash is brought to an end by essentially the same influence that saved his life — Jehoiada. The shadow of Jehoiada and his strong stand for righteousness reached beyond his own death into the final days of Joash in the person of Zechariah, Jehoiada's son (2 Chronicle 24:20-27). Like his father, Zechariah took a courageous stand for right.

Rejecting the warning words of Zechariah, Joash directs his execution and again irony enters the story. While Jehoiada's "foster" son ordered the stoning of his natural son, Zechariah's death ultimately led to the assassination of Joash. And, while Jehoiada the high priest had been buried in honor "among the kings" (v.16), Joash the king was buried without honors (v.25).

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LIFE AND WORK SERIES
Lesson for July 31

Finishing a lifework

By Clista Whitehurst Adkins
curriculum writer, Nashville

Basic Passages: Exodus 2-3; 19:1-9; Deuteronomy 34:1-8
Focal Passages: Exodus 2:11-12; 3:10-12a; 19:7-8b; Deuteronomy 34:1, 5

In the past weeks the lessons have focused upon the importance of finding fulfillment and meaning in our lives. This week begins a series of case studies in men who lived fulfilled lives as they followed the guidance of God.

The first study focuses on Moses, regarded as a Father of the Faith by Jews, Christians, and Moslems. Despite his many years of preparation and delay, hardship and frustration, Moses lived in the presence of God and was able to find fulfillment in finishing the task given him by God.



Mrs. Adkins

The guidance of God

Looking at Moses' life, we see that God was guiding him from the beginning. As an infant he was saved from death by an Egyptian princess, who reared and educated him as her adopted son. In spite of this royal rearing, he remained close to his Hebrew heritage. The focal passages tell us that Moses was deeply concerned about the plight of the Hebrew slaves. Evidently he felt some responsibility for alleviating their suffering, for he killed an Egyptian taskmaster who was beating a Hebrew slave, and Moses later had to flee for his life.

Although Moses had the education and the background which prepared him to be a leader, and although he had a sense of his purpose to be a deliverer of the Hebrew people, he did not wait for the guidance of God in beginning his task. Instead, he made a brave but foolhardy effort to rescue one slave from persecution and was forced to leave the people he wanted to save. Moses attempted to provide an instant solution to a very large problem.

How often do we act rashly in the same way? How often do we want instant solutions to large, complex problems. It seems that we constantly pressure ourselves and our leaders to correct mistakes and problems immediately. We see a problem and plunge right into it without waiting for the guidance of God. It is easy for us to react instantly; it is easy for us not to take the time we need to pray, to plan, to prepare for solutions to our problems. The outcome is the same for us as it was for Moses: our solution backfires and we are in a worse situation than we were before we reacted.

Taking time to mature

Moses fled to Midian as a fugitive, yet God continued to guide him. In Midian,

Moses matured, learning about God from his father-in-law, Jethro. Although Moses may have felt that his life was wasting away, he was really being prepared for his ultimate task. Moses simply needed time to mature, to calm down, to lose his arrogance, and to see his need for God. Even as Jesus later spent years preparing for his ministry, so Moses needed preparation for his.

Finally God called Moses, but Moses was reluctant to accept his task. What a change from the rash young man who killed the Egyptian taskmaster! He felt inadequate for a confrontation with the Pharaoh, but God assured Moses that He would equip him for the work. Most importantly, God assured Moses, "I will be with you" (Exodus 3:12). Moses was not to be alone, representing God afar. He could depend upon God to equip him, to empower him, and to be actively present with him.

So, Moses led the Hebrews out of Egypt and up to Mount Sinai. There, Moses met God face to face and received the Ten Commandments, enabling the Israelites to enter into a covenant relationship with God. Moses then led them through the wilderness to the edge of the Promised Land.

Fulfillment from the task

Deuteronomy 34 tells us that God led Moses up to the top of Pisgah and let him see the Promised Land before he died. He had completed the task that God set before him, and he was allowed to see the end destination although he was not allowed to enter it. He must have been

satisfied to know that he had followed God's guidance and had brought the people of God to their home. The Scripture tells us that he died on Mount Nebo, and no one knew where he was buried.

Although Moses began by attempting instant solutions, he lived the greater part of his life being guided by God. He seemed to have found his gratification and fulfillment in doing the task given to him by God. We know that his gratification did not come in entering the Promised Land. Perhaps Moses discovered the truth that fulfillment comes not only in the finished product, but also in everything that has gone into that product. Meaning and fulfillment for Moses were inherent in his accomplishing the work that God set before him.

This same fulfillment is available for us as Christians. We do not have to wait for Heaven to be fulfilled. We may find fulfillment and meaning in our pilgrim-

ages to be more Christlike. Our gratification and satisfaction come in our efforts to be what God has created us to be. As we attempt to find God's purpose for our lives and to live according to that purpose, we experience satisfaction and fulfillment, even as Moses did. He seems to have died satisfied that he finished his lifework. Surely he set the example for us.

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BSU director 'makes disciples' on campus

By Gail Rothwell

NORMAN, Okla. (BP) — Max Barnett believes disciples are made, not born.

Barnett, who has been the Baptist Student Union director at the University of Oklahoma at Norman since 1967, says of about 375 students involved in BSU ministry activities each week, more than 130 participate in MasterLife, an in-depth discipleship course developed by the



STUDENT LEADER — Amy Trimble, a student at Oklahoma State University, leads one of the 13 student MasterLife groups. Student leaders spend at least 10 hours a week in study and preparation.

Baptist Sunday School Board's church training department.

The 26-week program helps Christians develop the disciplines of devotional life, prayer, fellowship, ministry, and witnessing.

Led by staff members Linda Cole and John Harrington, 112 Oklahoma students meet in 11 MasterLife II groups and 24 students meet in two MasterLife I groups. During the week, Barnett leads the staff through the program. Miss Cole and Harrington then meet with student leaders for an hour and a half on Wednesday mornings.

All MasterLife groups meet Monday evening for two hours. Students must spend an additional eight to 10 hours each week in individual preparation and ministry activities.

Harrington said the devotion and commitment of students has been overwhelming and the dropout rate very low. "We started with about 145 students in September and most of those who dropped out did so in the first few weeks," he said.

Barnett and his staff spend time discipling students because, "people must have help in their walk with God." Jesus did not have just a ministry of healing and preaching, he pointed out, but spent time with His disciples teaching them how to live.

Barnett chose to use MasterLife because "it ties in with what the denomination is doing in discipleship. It also provides a concise package of materials that helps students add quality and depth to their spiritual lives."

MasterLife, according to Barnett, will give students a common bond with a

local church. "When a student who has gone through MasterLife leaves here and goes to a staff position in a church, he and the pastor will have a common tool for training leaders."

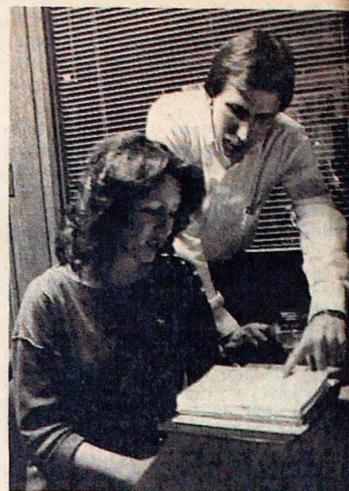
Sophomores are encouraged to participate in MasterLife so they will be equipped to lead a Bible study or MasterLife group during their remaining years on campus.

"I have seen a lot of changes take place in the lives of these students," Harrington said. "For some it has helped to define their ministry, others have been assured of their salvation, and many have been able to establish a discipline of prayer and devotion."

Since this is only the first year MasterLife has been used on the Oklahoma campus, BSU leaders are excited about the potential for growth.

"I can see MasterLife producing more disciples, increasing campus evangelism, and equipping students to be better campus leaders and later better church leaders," Barnett said.

MasterLife has been taught in 80 countries to more than 35,000 persons since its introduction in the fall of 1980.



PLANNING MASTERLIFE — Staff members Linda Cole and John Harrington have primary responsibility for leading 13 student MasterLife groups on the University of Oklahoma campus.

FMB seeks ways to witness where missionaries barred

By Bill Webb

RICHMOND, Va. (BP) — Southern Baptists probably will never have missionaries in all the world's countries, but they do have a plan to reach them for Christ.

It is called the Ministry Development Plan, and it reflects the increased initiative the Foreign Mission Board has taken to minister in countries where missionaries do not or cannot live and work.

Many of the guidelines in the plan emerged as board staffers considered how Southern Baptists could give spiritual encouragement to Christians in China, said Charles Bryan, head of the Foreign Mission Board's overseas operations. China is closed to missionaries but open to tourists and visits from professionals in medical and other fields.

"We've got to keep an eye on the whole world, our vision on the total task," he said. "We can't go into all countries, but we can be in contact with them."

A board-sponsored study of the 2,200 largest cities in the world, to be completed in 1985, will challenge Southern Baptists to develop effective strategies for winning cities already open to missionaries as well as the hundreds more in closed countries, he believes.

But evangelizing countries where missionaries do not live means trying different approaches.

For instance, Southern Baptists maintain contact and fellowship with eastern European Baptists primarily through John David Hopper. The fraternal representative and his family live in Vienna, Austria, and he travels in and out of eastern Europe.

Baptists in some western European countries do not feel they need American missionaries but welcome partnership crusades involving Southern Baptist ministers and laymen.

Baptist laymen may be the only evangelical links to people in some countries. The board, through its Laity Abroad program, briefs Baptists who are employed in secular jobs overseas and want to witness in their international settings.

The best hope for continuing Christian

witness in China and other countries may be Baptists who can provide services and consultations in their professional fields and share a witness along the way. In countries closed to any form of evangelistic effort, Baptist tourists can share a personal witness.

Non-missionary clergy often work as chaplains in English-speaking expatriate communities, such as in some Middle East countries that welcome American companies but adamantly refuse to allow Christian missionaries.

The Ministry Development Plan makes each of the board's eight directors of mission work responsible for developing goals to provide contact with countries in his area which do not have missionaries.

Ministries may range from literature distribution and leadership training to medical care, education, and food production programs. In addition, the board will notify Southern Baptists of Christian opportunities in such countries through the prayer network, Bryan said.

"Our overarching goal is for everyone to hear the gospel," he added.

Calvary Chapel calls interim as pastor

Fred Vantrease Jr. accepted a recent call to the pastorate of Calvary Chapel Baptist Church, Ridgely, after serving the church as interim pastor for four months.

Vantrease was previously pastor of Harmony Baptist Church, Newbern, Parrish Chapel Baptist Church, Friend ship; and Normandy Road Baptist Church, Royal Oak, Mich. He has served as a moderator of Michigan's Oakland County Baptist Association and as a church training growth consultant for the Baptist Sunday School Board, Nashville.

A native of Lebanon, Vantrease is a graduate of Belmont College, Nashville and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Techniques for singles evangelism studied at national 'think tank'

ATLANTA (BP) — Charlie Zerbinopolous of Atlanta wakes each morning, gets dressed, and goes downstairs to fix breakfast — alone. He remembers how he enjoyed fixing breakfast for his son, Andy, while his wife slept. But that was before the divorce.

Meg Mosteller, a 25-year-old research assistant in Birmingham, drives to work planning her day — jogging, meeting a friend for supper, and shopping afterwards. She relishes her independence.

Although the lifestyles are different, both represent the fastest growing segment in society — single America. Census figures indicate 74.5-million Americans 18 years and older, or one-third of the nation's population, are single — never married, divorced or widowed.

At a recent National Think Tank on Evangelism with Singles, Larry Rose of the Center for Urban Church Studies said, historically, Southern Baptists have been suspicious of singles. "The person who is single does not fit in our mold. If they are 24 and not married, we ask 'why?' If they are divorced or separated, we are even more uncomfortable."

The rising single population can be attributed to the trend of marrying later in life. In 1970, the median age of men marrying for the first time was 22; now it is almost 25. The median age of women marrying for the first time was 21 in 1970; now it is 23.

The number of divorces has more than doubled in the past decade, according to the census bureau, another contribution in the upsurge of singles in our nation.

The upsurge in the number of singles has the Home Mission Board gearing up

to reach them for Christ. Dan Crawford, national evangelism consultant for singles, has been given the task.

One of the first actions taken by Crawford was to sponsor a National Think Tank on Evangelism with Singles.

Crawford said, "Southern Baptists have always believed the church is to take the God-ordained initiative in reaching people. Therefore, the role of the church is indispensable to the evangelizing of single groups. God has commanded us to reach. The number (of singles) simply intensifies our challenge."

The unique needs of singles encourage a specialized approach, Crawford said. "The key in reaching singles is to motivate other singles to witness."

He has developed a seminar to equip and motivate single adults. "EvangeLife: A Seminar in Lifestyle Evangelism" has been used with numerous groups. Videotapes of the seminar are available from the Baptist Video Tape Service.

Due to the heavy demand, Crawford has already begun training others to lead such seminars around the nation. One person from South Dakota, recently trained by Crawford, scheduled four EvangeLife seminars with churches in the Northern Plains Baptist Convention within two weeks.

"Singles respond to challenge instead of guilt," Crawford said. "Lifestyle evangelism is a challenge."

"Churches must consider alternative lifestyles, divorce, singleness, and God's redemptive love before they can accept singles. They must find if they really want to have a singles program, or if it is merely a fad," he said.