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SBC Canada committee named, to begin study

By Dan Martin

NASHVILLE (BP)— The special committee which will study the relationship of Southern Baptists in the United States and Canada has been named by the three officers of the SBC and the executive secretary-treasurer of the SBC Executive Committee.

Fred Roach, a home builder from Dallas, will chair the 21-member committee mandated by messengers to the 1983 annual meeting of the Southern Baptist Convention in Pittsburgh.

Messengers voted 4,306 to 2,568 to refer the question of accepting Canadian Southern Baptists as members of the 13.9-million-member SBC to the select committee, stipulating the committee be composed of four representatives each from the Home Mission Board, Foreign Mission Board, Executive Committee, and Northwest Baptist Convention, and five at-large members.

SBC President James T. Draper Jr., pastor of First Baptist Church of Euless, Tex., will be an ex-officio member of the committee.

Roach is president of Centennial Homes Inc., a subsidiary of Weyerhaeuser Inc., which is headquartered in Seattle, Wash. He is a member of Richardson Heights Baptist Church of Richardson, Tex., president of Texas Baptist Men, and second vice-president of the Baptist General Convention of Texas.

Other at-large members are James W. Jones, evangelism director for the Michigan Baptist Convention and former pastor of First Baptist Church of Trenton; Raymond Boswell, president of an insurance agency and member of Highland Baptist Church of Shreveport, La.; David A. Nelson, pastor of First Baptist Church of Owensboro, Ky.; and Earl H. Craig, pastor of First Baptist Church of Jackson, Miss.

Foreign Mission Board representatives are Harrell R. Cushing, pastor of First Baptist Church of Gadsden, Ala.; C. Mark Cortis, pastor of Calvary Baptist Church of Winston-Salem, N.C.; Paul Box, pastor of First Baptist Church of Moore, Okla.; and Raymond L. Spence Jr., pastor of Second Baptist Church of Richmond, Va.

Home Mission Board representatives are Nelson L. Price Jr., pastor of Roswell Street Baptist Church of Marietta, Ga.; Ermit O. Ray, pastor of Riverside Baptist Church of Miami, Fla.; Gerald L. Stow, pastor of First Baptist Church of Cookeville; and Wanda Hayworth, a lay person who is a member of Centertown (Mo.) Baptist Church.

Executive Committee members named are J. Thurmond George, pastor of First Southern Baptist Church of Gilroy, Calif.; Kenneth L. Mahanes, pastor of Far Hills Baptist Church of Dayton, Ohio; Ira Craft, a layman who is a member of First Baptist Church of Col-

umbia, S.C.; and Gary F. Young, pastor of First Southern Baptist Church of Phoenix, Ariz.

Northwest Baptist Convention representatives include K. Milton Higgins, pastor of Richland (Wash.) Baptist Church; Clint Ashley, pastor of Emmanuel Baptist Church of Pullman, Wash.; Clifford Vick, pastor of Lincoln Street Baptist Church of Portland, Ore.; and Lu Walker, a lay person who is a member of First Baptist Church of Beaverton, Ore. Mrs. Walker also is a member of the board of directors of the Home Mission Board.

The question of seating messengers from Canadian Southern Baptist churches arose at the 1983 annual meeting of the SBC when C. B. (Bill) Hogue, pastor of Eastwood Baptist Church of Tulsa, Okla., and a former director of the HMB evangelism section, made a motion to amend the SBC Constitution.

Seating of messengers is tantamount to accepting churches as full-fledged affiliates of the convention. Currently, the 60 Southern Baptist churches and missions in the four provinces of western Canada are affiliated with the Northwest Baptist Convention, where they are seated as messengers and have full voting rights.

However, the churches, under present SBC Constitution and Bylaws, cannot send messengers nor vote at the annual SBC session.

Hogue asked the SBC Constitution Article II, on "Purpose" be revised to read, "It is the purpose of the Convention to provide a general organization for Baptists in the United States, its territories,

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TENNESSEE SUMMER MISSIONARIES — Student summer missionaries Pam McGuire (left) of Oak Ridge and Hollie Davis (right) of Bells assist Pastor Terry Clapp of Woodbine Baptist Church, Nashville, in conducting Vacation Bible School. They are two of the six Baptist Student Union-sponsored missionaries working with churches in the Nashville Baptist Association.

Missouri youngster dies while asleep in church van

FERGUSON, Mo. (BP)— A three-year-old Florissant, Mo., boy died while sleeping inside a closed church van.

The youngster, Paul Jason Carter, apparently fell asleep behind the driver's seat of the van and was overlooked when teachers at the day-care center of First Baptist Church, Ferguson, unloaded the vehicle following a field trip.

As late July temperatures soared above 100 degrees, the child was in the closed van for more than three hours. He was found by his father, Saul Carter, and a church custodian. The child was pronounced dead at the scene by a St. Louis

County medical examiner.

The boy's temperature reportedly was 106 degrees 45 minutes after he was found and the temperature inside the van was 110.

Jason, the only son of Saul and Angela Carter, had been among 45 children with six teachers and one volunteer in two vans on a field trip.

After the vans returned to the church at 3:15 p.m., the vans were locked and the windows rolled up. Several teachers left the center immediately after the trip as a second shift of workers took charge of the children.

When Jason's father arrived to pick up his son at 6 p.m., the boy could not be found. Teachers told Carter his wife must have taken Jason home.

After going home and discovering his son was missing, Carter immediately returned to the day-care center. Upon contacting a teacher who had last seen Jason asleep in the van, Carter and church custodian, Jack Atkins, rushed to the van at 6:40 p.m.

They found the boy lying on a towel on the floor behind the driver's seat. After prying open a window, Carter worked to revive his son until an ambulance arrived on the scene.

John Perkins, Ferguson's minister of education, said the tragedy "has had quite an impact on the church as a whole. The church has really expressed a lot of concern for the family and has grieved with them," he added.

The day-care center was closed for a week following the death, Perkins continued. "The entire group of child-care workers was devastated," he explained.

The young victim was among some 40 St. Louis-area residents who suffered heat-related deaths during the week-long heat wave.

Upper Volta government ousted

OUAGADOUGOU, Upper Volta (BP)— Former prime minister Capt. Thomas Sankara overthrew head of state Maj. Jean-Baptiste Ouedraogo in a violent overnight coup Aug. 5 in Upper Volta, where 16 Southern Baptist missionaries and four volunteers are living.

Early news reports said five people — two soldiers and three civilians — were killed and 15 injured. But American Ambassador Julius W. Walker Jr. said no Americans were injured.

Missionaries, who contacted the Southern Baptist Foreign Mission Board offices in Richmond, Va., by telephone, reported all Southern Baptist missionaries and volunteers were safe. The missionaries said they are staying close to home temporarily as a precautionary measure.

The missionaries in Ouagadougou where the coup took place are Jim and Sue Wilkins of Missouri, Bob and Dixie Schrier of Alabama, and Monica Keathley of Missouri. Tennessee volunteers Floyd and Helen Choate of Greenbrier, host and hostess for Tennessee Baptists' development project in the Diabo Circle region, also live in the capital.

Besides the Choates, Tennessee volunteers currently serving in Upper Volta are Guy Causey of Brentwood and John Mullins of Decherd.

The coup took place on the eve of the anniversary of the country's independence from France 23 years ago.

In May, the conservative Ouedraogo ousted Sankara, the junior army officer, from the government, reportedly because of Sankara's ties with Libyan leader Col. Muammar Qaddafi. Ouedraogo came to power Nov. 7, 1982, when he led a successful coup to overthrow the government of Saye Zerbo.

'Equal access' bill meets critics at Senate hearing

WASHINGTON (BP) — A bill to give groups of elementary and secondary school students the right to hold religious meetings in the classroom met stiff resistance at a Senate hearing Aug. 3.

But Sen. Jeremiah Denton strongly suggested he is willing to make changes in the bill to satisfy critics.

Opposition to the "equal access" measure in its current form came from spokesmen for religious and educational groups, including the Washington-based Baptist Joint Committee on Public Affairs.

Speaking for the BJCPA General Counsel, John W. Baker told Denton during a three-hour hearing that his organization supports the concept of equal access, but only for secondary school students. Because of younger children's "lack of maturity," Baker argued, elementary school pupils would be incapable of conducting voluntary, student-initiated religious meetings.

To include them in such a bill, he charged, "is a farce."

Baker told Denton the BJCPA will file a friend-of-the-court brief in a Williamsport, Pa., case on the side of high school students whose request to hold volun-

tary, student initiated religious meetings during an extracurricular school period was denied by school officials. In their initial legal test in a federal district court, the students won. The case has been appealed to the Third Circuit Court.

If Congress is to enact equal access legislation, Baker continued, no government agent, including the classroom teacher, should be given authority to sponsor the religious meetings, nor should public funds be spent beyond the expense of providing the meeting space.

In an introductory statement before Baker and nine other witnesses testified, Denton said he came upon the equal access concept after chairing hearings last year on President Ronald Reagan's proposed Constitutional amendment on school prayer.

He realized then, Denton said, "some students in our schools might be pressured or coerced to violate his or her conscience by a teacher-led prayer." As an example, he explained, "a Jewish student may be offended or confused should only Christian or sectarian prayers be offered."

After pondering that possibility, the first-term senator and former prisoner of war said he "began to think equal access was a fair and reasonable solution. Each student could choose to participate voluntarily in prayer or religious discussion during extracurricular time."

During question-and-answer periods following witnesses' Aug. 3 testimony, Denton repeatedly insisted he wants his bill to be "fair." He asked Baker and other witnesses who expressed reservations about his measure to submit in writing their detailed objections and to propose new language which would suit them. "We are trying to make this bill fair," he declared.

Like Reagan's prayer amendment, Denton's bill faces an uncertain future. A separate bill limited to secondary school students and introduced by Sen. Mark O. Hatfield has yet to be the subject of hearings. In the House of Representatives, no action on the equal access concept has been taken.

Ron Maddox killed in traffic mishap

Ronnie Maddox, pastor of Clover Creek Baptist Church, Medon, was killed July 24 in a traffic accident. He was 32.

Maddox, who had led the Medon church for almost four years, was previously pastor of Mifflin Baptist Church, Beech Bluff, and New Hope Baptist Church, Shiloh.

A native of Bells, Maddox attended Jackson State Community College, Jackson, and seminary extension courses at Union University, also in Jackson.

Funeral services for Maddox were held July 27 at the Clover Creek church, with burial in Bells.

Maddox is survived by his widow, Jackie.

Elsie Hall taught Sunday School in same church for 50 years

No one is quite sure if it is a record, but Mrs. Elsie Hall was honored July 31 by Mount View Baptist Church, Antioch, for 50 continuous years of teaching Sunday School in the same church.

During the Sunday morning service, a "Golden Surprise for a Golden Soul" acknowledged the 79-year-old lady's contribution to the church's Sunday School, using a "This Is Your Life" format.

"I have never known of anybody who taught Sunday School that long in one church," said Ralph Duncan, pastor of Mount View Baptist Church. "There are grandmothers and grandfathers in this church who were taught as children in Sunday School by Miss Elsie."

Mrs. Hall was born in Cannon County, and at the age of 13 she became a Christian and joined Sycamore Baptist Church near Woodbury — the only other church of which she has been a member during the past 66 years.

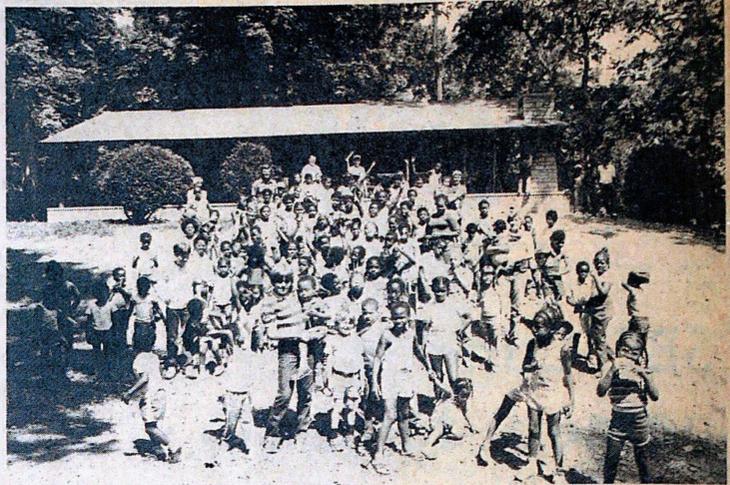
After graduating from Middle Tennessee State Teachers' College, now Middle Tennessee State University in Murfreesboro, Mrs. Hall taught public school for many years.

Participating in the special service were two former pastors, James L. Harney of Goodlettsville and R. M. Coolege of Comptche, Calif.; Mayor A. C. Puckett Jr. of LaVergne; Paul Hall of the Tennessee Baptist Convention's mission department; Earl Hall of Hixson, her oldest son; Jana Hall, a granddaughter; and Mrs. Thomas Scales of Antioch, her sister.

What about Mrs. Hall's plans after reaching this milestone? Well, she began her 51st year of Sunday School teaching Aug. 7.



Mrs. Hall



VBS MISSIONS IN OHIO — Youth and adults from Green Hill Baptist Church, Mount Juliet, recently assisted Dayton, Ohio, churches in conducting Missions Vacation Bible Schools. Above are one of six groups, led by Green Hill Director of Youth and Education David W. Hayes, and the children with whom they worked. Several hundred children and adults were ministered to, and a number of professions of faith were received. James L. Smith is the pastor of the church.

Knoxville festival to feature drama, puppetry, clowning

The third annual drama, puppetry, and clowning festival, sponsored by the church recreation department of the Tennessee Baptist Convention, will be held Aug. 26-27 at Central Baptist Church of Bearden, Knoxville.

The festival will demonstrate and teach the unique ministry capabilities available through drama, puppetry, and clowning, according to Eleanor Yar-

borough, Tennessee Baptist church recreation consultant.

Workshops and classroom training will be available for all persons involved or interested in drama, puppetry, or clowning. In addition, interested individuals or groups will have an opportunity to perform in any of these three areas. Performances will be critiqued by conference leaders.

Faculty will include Joe and Gloria Morrell, minister of music and puppet specialist at Woodmont Baptist Church, Nashville; Tom Rives, minister of recreation at Red Bank Baptist Church, Chattanooga; Everett Robertson, drama specialist at the Baptist Sunday School Board, Nashville; Joy Robertson, puppet specialist at First Baptist Church, Nashville; Susie Toomey, clowning specialist, Blountville; and John Lee Welton, drama professor, Carson-Newman College, Jefferson City.

The festival begins with registration at 6:30 p.m., Aug. 26 and concludes at 3:30 p.m., Aug. 27. The registration fee is \$5 per person or \$30 maximum per church.

For more information, contact Mrs. Yarborough, Tennessee Baptist Convention, P. O. Box 347, Brentwood, TN 37027.

Covingtons retire, move to Tennessee

Mr. and Mrs. Robert Covington, missionary associates with the Southern Baptist Foreign Mission Board since 1977, will retire next month and return to Tennessee.

Before appointment, Covington was pastor of First Baptist Church, Manchester; Calvary Baptist Church, Knoxville; First Baptist Church, Union City; and two churches in Texas.

Under the Foreign Mission Board, he was pastor of Central Baptist Church, Nassau, Bahamas, for four and one-half years; Immanuel Baptist Church, Madrid, Spain; and for the past 11 months has been pastor of a new English-speaking church in Baarn, Holland.

The Covingtons will be returning to the United States on Sept. 5. After that date, he will be available for pulpit supply and interim pastorates. He may be contacted at 222 Skyline Dr., Brentwood, TN 37027; telephone (615) 373-4083.

Hutcherson accepts call to first pulpit

Danny Hutcherson accepted his first pastorate in response to a call from Grace Baptist Church, Ripley.

At the request of the Grace congregation, Hutcherson was recently ordained to the ministry by Macedonia Baptist Church, also of Ripley. Participating in the ordination service were Big Hatchie Baptist Association Director of Missions Ira Perkins, Dyer Baptist Association Director of Missions Joe Naylor, and Macedonia Pastor Jerrell Dawson.



PUPPET POWER — The Puppet Power Company, a husband-wife team, will be featured at the drama, puppetry, clowning festival this month. Joe and Gloria Morrell of Nashville provide the power.

Sri Lanka missionaries live amidst unrest

By Marty Croll

COLOMBO, Sri Lanka (BP)— Missionary Mike Stroope and his family live in the midst of civil unrest which has taken the lives of more than 250 people since July 23.

The neighborhood around Stroope's home has been the scene of tear gas, arrests, burning homes, and streets littered with looted cars since unrest between the minority Tamils and ma-

jority Sinhalese erupted into open fighting in late July.

Stroope, his wife, Kay, and their two children are the only Southern Baptist missionary family living in Sri Lanka — formerly known as Ceylon. The other missionary family, the Art Bunces, left on furlough to Ishpeming, Mich., July 10, before the current fighting began.

The around-the-clock curfew imposed on residents of the capital city has cur-

tailed the activities of the Stroopes, as well as of the churches and businesses.

Although the Stroope family is well supplied with food now, he told his parents in a recent telephone call to Dallas he waited four hours in line to buy it.

Baptist churches, like businesses, have been closed during the curfews. Most Baptist work is in or near Colombo, where about 15 churches are located. About 2,000 of the nation's 14.5-million people are Baptists.

A bitter rivalry has existed for centuries between the Buddhist Sinhalese and the Hindu Tamils, dating to the migration of the Tamils from India and their collision with the island's rulers, the Sinhalese. Currently, some 68 percent of the population is Sinhalese, 22 percent Tamil, and 10 percent other.

The rivalry intensified during colonial days, when the ruling British often placed minority Tamil people in power positions and brought thousands of Tamils from India to work in rubber and tea plantations.

Until two years ago, Stroope and Bunce worked to evangelize those plantations, now virtually self-supporting communities and strong Tamil areas. But Sri Lankan Baptists asked them to stop because white people traveling to those areas were suspected of supporting an emerging terrorist organization called the Tigers.

The Tigers are accused of ambushing government soldiers and Sinhalese in the northern jungles of Sri Lanka, where Tamil population is strongest. The latest fighting was touched off by the ambush of 13 soldiers July 23.

Bunce likened the racial tensions in Sri

Lanka to that experienced between American blacks and whites. "Just before I left, we were talking with national leaders about healing the division between these people, by showing Christian love and ideals."

Two of the 30 to 40 members of the executive committee of the Baptist Union are Tamils. The number varies according to the number of representatives sent from national churches.

Sri Lanka President Junius R. Jayewardene, himself a Sinhalese Buddhist, has repeatedly called for religious tolerance to ease the unrest, according to Bunce.

But Bunce sees no hope in that. "He keeps saying we need religion," Bunce said. "But what we need is a change of people's attitudes. And that will come only through Christ. The only solution to it is Christ and Christianity."

Although only a small percentage of the island's population is Baptist, Bunce sees Baptists making a difference. Most Christians in Sri Lanka were educated in Baptist schools and nationals look up to them as models of success. "Most have nice houses and color television sets and are in positions of key leadership," said Bunce.

He believes the Christian community has the opportunity now to show that love, despite differences, works in the world. In fact, he said, the prejudice between the Tamils and Sinhalese presents a challenge that, overcome by Christ's love, could strengthen the Christian community.

"God often uses the church in times of unrest to make a difference in the situation."



Porch

Stow

Laida

Wilson

Cotey

Belmont names five pastors as area campaign chairmen

NASHVILLE — Five regional chairmen have been named to lead their area churches in the Middle Tennessee Endowment Campaign for Belmont College, according to general campaign chairman E. Courtney Wilson, pastor of First Baptist Church, Hendersonville.

Named were William G. Wilson, Nashville chairman; Gerald L. Stow, north central chairman; John D. Laida, central chairman; and H. Eugene Cotey and James M. Porch, south central co-chairmen.

The chairmen will work with Wilson in leading the 687 middle Tennessee churches to set and reach individual goals for the \$5-million endowment campaign for Belmont. The endowment money will be used to underwrite operating expenses at the college. It will enable Belmont to keep tuition increases to a minimum and help Belmont remain financially accessible to all Tennessee Baptists.

William G. Wilson, pastor of Brentwood Baptist Church, Brentwood, is a Belmont College trustee and moderator of the Nashville Baptist Association.

Stow is pastor of First Baptist Church, Cookeville. Active in Baptist work for many years, Stow has served on the board of directors of the Home Mission Board, the Tennessee Baptist Convention Executive Board, and as a trustee for Nashville's Baptist Hospital.

Laida, pastor of First Baptist Church, Clarksville, serves on the Southern Baptist Sunday School Board and the Executive Board for the Tennessee Baptist Convention. He also has served as president of the Tennessee Baptist Pastors' Conference and president of the Tennessee Baptist Convention.

Cotey, pastor of First Baptist Church, Murfreesboro, has served as a trustee for Belmont College and Nashville's Baptist Hospital. He also has served as president of the Tennessee Baptist Convention, president of the TBC Executive Committee, and is presently chairman of the Ministerial Aid Fund Committee.

Porch, pastor of First Baptist Church, Tullahoma, was previously president of the Mississippi Baptist Convention and has served as vice-president and president of the Executive Board of the Tennessee Baptist Convention.

Texas River Ministry worker dies in truck-camper accident

LOS FRESNOS, Tex. (BP) — A 17-year-old girl who had been assisting Texas Baptists' River Ministry workers was killed and eight of the workers injured when a pickup truck-camper overturned in July on a highway east of Los Fresnos in south Texas.

Evangelina Trevino, a member of a Baptist church in Hidalgo, Tex., had wanted to be a summer missionary and for about six weeks her dream was realized as she helped the River Ministry workers as a translator. She was killed instantly, according to Robert Smith, director of missions for Rio Grande Valley Baptist Association.

Smith said persons in the accident and their injuries were Jill Feltman of Alabama who suffered a broken collarbone; Mike Haurie of Dallas, a broken wrist; Cindy Goldfarb, River Ministry field nurse from La Feria, Tex., a broken finger; and Kenneth Redding, not a sum-

mer missionary but who was helping the River Ministry, a broken arm.

Suffering minor scrapes and bruises were summer missionaries Kay Burbridge of Dallas; Ethel Rodriguez of El Paso; Robin Chapman, a student at Southwestern Baptist Theological Seminary in Fort Worth; and Becky Hoebel of Henderson, Tex.

In the pickup but not injured were Armando Garcia and Gejardo Martinez. Garcia worked with the ministry but was not a summer missionary. Martinez was working as an intern with the field nurse, Nancy Goldfarb, during a break in his medical schooling in Laredo.

Smith said the group had taken a break from the heavy schedule to celebrate one of the boy's birthday at Padre Island. The accident occurred as they were returning.

A driver who witnessed the accident said the truck was not speeding but flipped over while passing a car.

Canada study committee . . .

(Continued from page 1)

and Canada. . . . Presently, only the United States and its territories — Puerto Rico, the Virgin Islands, and American Samoa — are included.

Hogue's motion, however, was amended by Perry Sanders, pastor of First Baptist Church of Lafayette, La., who proposed the special study committee.

In announcing the committee appointments, Draper said he, the two vice-presidents — John Sullivan, pastor of Broadmoor Baptist Church of Shreveport, La., and C. E. Price, a layman from Pittsburgh — and Harold C. Bennett, executive secretary-treasurer of the Executive Committee, appointed the committee "as directed by the convention . . ."

"Action was taken in accordance with SBC Bylaw 31 which states in part: 'When the cooperating Baptist churches in a state or territory have 25,000 members, they may file application for representation on the Executive Committee, boards, commissions, standing committees, and special committees as provided by the bylaws of the convention,'" Draper said.

He added each of the 21 members of the committee "come from a different state, except for those representing the Northwest Baptist Convention, in which case four members were equally divided between Washington and Oregon."

Draper told Baptist Press "at least a third of the people who wrote to us recommending people to serve on the committee, recommended people who are ineligible because of Bylaw 31."

Of the states which touch Canada, only the Northwest Baptist Convention, the

Michigan Baptist Convention, and the State Convention of Baptists in Ohio are eligible. The other conventions or fellowships — New England, New York, Minnesota-Wisconsin, the Northern Plains (Montana, North and South Dakota, and Wyoming) and Utah-Idaho — do not have sufficient membership to meet the eligibility standards, Draper said.

The statement also noted the four appointees "decided not to put staff members of any agency or convention on the committee" but to appoint elected board members. The staff members of the Northwest convention, Executive Committee, HMB, FMB, Baptist Sunday School Board, and the Baptist World Alliance will be "resource personnel."

"Other resource persons, such as the state executive directors of the state conventions contiguous to Canada may be invited at the discretion of the committee," the statement said.

Roach told Baptist Press he will meet with Draper soon to "go over the charge to the committee. After that, I plan to try to set up a meeting as quickly as feasible so we can start work." He added the committee will study where it will meet, including Canadian cities.

The Dallas home builder, who said he recently returned from a personal trip to Calgary, Canada, said he believes the responsibility of the committee "is to be sensitive in studying the way we relate to Canada. I believe we have been selected to be objective, to be sensitive, and to make a recommendation based on what we find."

"I am hoping no one comes with a preconceived answer. I know I have none," he said.

Martin Luther King holiday easily passes House vote

WASHINGTON (BP)— The U.S. House of Representatives has voted overwhelmingly to make the third Monday in January a national holiday in honor of Martin Luther King Jr., the slain Baptist minister and civil rights leader.

The 338-90 vote came after 15 years of repeated but unsuccessful efforts to create such a holiday to honor King, assassinated in Memphis in 1968. If approved by the Senate and signed by President Ronald Reagan, the legislation establishing a 10th national holiday would take effect two years after enactment. The proposal is designed to coincide with King's birthdate, Jan. 15, 1929.

While some opponents, during a brief 40-minute floor debate, charged that the cost of adding another national holiday would exceed \$200-million, supporters of the measure cited a Congressional Budget Office estimate it would result in a net increase of federal expenditures of only \$18-million.

Others argued cost should not be a factor. Citing the "cost to my race under that system of segregation that was so rigid in this nation," Rep. Parren J. Mitchell said: "Costs become irrelevant in this business and I certainly hope we do not hear any more talk of it."

Majority leader James C. Wright Jr.

told colleagues while the full implication of King's dream of equality for all people "is illusive and may never be wholly fulfilled, it must be pursued and the distance narrowed between the promise of American principles and the reality of American life.

"Passage of this bill today will not fulfill that dream," he added, "but it will fuel it and provide an annual time of renewal."

House Speaker Thomas P. O'Neill Jr. received a standing ovation after concluding the debate by urging members to honor King as a man who changed America "not by a force of arms but by a moral force.

"He asked us to become the country we always claimed to be; a country of equal justice, of equal opportunity, a country where all men — all men — are created equal," O'Neill said.

O'Neill reminded colleagues they were not deciding Martin Luther King Jr.'s place in history. "That place is already secure," he said. "It grows stronger each day. What we must decide is whether to ratify the decision of history or to remain silent."

The measure, opposed by the Reagan administration because of cost factors, faces an uncertain future in the Senate.

Three Cooperative Program banquets scheduled across state next week

Three Cooperative Program Information Banquets will be held in different parts of Tennessee next week, according to Orvind Dangeau, director of the TBC Cooperative Program and stewardship department.

The free banquets will be held Aug. 15 at First Baptist Church, Morristown; Aug. 16 at First Baptist Church, Athens; and Aug. 18 at Two Rivers Baptist Church, Nashville.

Featured speakers for the banquets will be Joe R. Wren, pastor of First Baptist Church, Sevierville, at the Morristown banquet; James McCluskey, pastor of Wallace Memorial Baptist Church, Knoxville, at the Athens banquet; and James Porch, pastor of First Baptist Church, Tullahoma, at the Nashville

banquet.

Special music will be provided at each location by Faye Burgess, a music evangelist from Nashville. Also at each banquet Tom Madden, TBC executive secretary-treasurer, will speak on "Administering the Cooperative Program" and Dangeau will present an audiovisual presentation, "The Cooperative Program at Work Around the World."

The banquets will begin at 6:30 p.m. (local time).

Dangeau said that the Cooperative Program Information Banquets are for each pastor and one or two of his key lay people. Reservations can be made by calling the Cooperative Program and stewardship department in Brentwood at (615) 373-2255.

Draper urges more church training to develop skills, involvement

GLORIETA, N.M. (BP)— A trend toward "proxy missions" is one of several problems that needs to be addressed through an increased emphasis on church training, according to Southern Baptist Convention President James T. Draper Jr.

Draper, pastor of First Baptist Church of Euless, Tex., and worship leader during a church training leadership conference, said he is concerned that Baptists are placing continued emphasis on giving to missions but less emphasis on personal involvement.

"We contribute money to missions so we can let someone else do our witnessing," said Draper. "The Cooperative Program is a good thing, but we cannot use it as a substitute for mission involvement. I don't think we need to stop giving. I think we need to start going."

"Southern Baptists are failing in their mission and evangelism responsibilities," he said. "We in America have traditionally led the rest of the world in

evangelism and missions, but we are moving further and further away from these commitments."

He called for church training programs to equip people in practical skills such as witnessing and parenting, to provide information on current issues, and to offer ongoing studies in Baptist history.

"Because there is a lack of ongoing training in Southern Baptist churches we are seeing a generation of Baptists who are uncertain of their heritage," he said.

Draper concluded by noting Southern Baptists cannot fulfill our responsibility to God by doing the giving and letting someone else do the serving.

HMB names Lewis to division post

ATLANTA — James N. Lewis Jr., assistant to the Southern Baptist Home Mission Board's vice-president of missions, has been named director of the board's associational missions division.

Elected during the August meeting of the Home Mission Board, Lewis replaces James Nelson, who retired earlier this year.

Lewis will oversee the division's relationships with 1,200 Southern Baptist associations and 900 directors of missions. He will coordinate the work of three HMB departments: associational administration, rural-urban missions, and metropolitan missions. He also will establish ties between associations and other HMB and state convention programs.

A graduate of Vanderbilt University, Nashville, and Southern Baptist Theological Seminary, Louisville, Ky., Lewis joined the Home Mission Board as a missionary in 1973, serving as director of international and language ministries for the Baptist Convention of Maryland.

In 1975, he was elected assistant director of the HMB language missions division and was promoted to associate director in 1980. He has held his present position since May 1981.

Leadership meeting set in Germantown

Germantown Baptist Church, Germantown, will host the first of six state Sunday School leadership conventions scheduled for August and September. The meetings are sponsored by the Sunday School department of the Tennessee Baptist Convention.

The Germantown convention is set for 7 p.m. Aug. 22 and 23. Lloyd Elder, president-elect of the Southern Baptist Sunday School Board, will speak to the group on Aug. 23.

Seventeen age-group and special-interest conferences will be featured both nights. State-approved conference leaders include Jareen Bozeman, Lyn Brasfield, Mary Buckner, Jean Burton, Rubynelle Dixon, Wayne Etheridge, Shirley Jackson, Phil Johnsey, Liz Lee, Sammie Meek, Thurman Prewett, Frances Price, Richard Sloan, Rosa Smith, Tom Stevens, and Ted Taylor.

The convention is designed for all Sunday School workers. A nursery will be provided for babies and small children.



ON TO COLLEGE — The national student ministries department of the Sunday School Board encourages churches to offer students an opportunity for spiritual growth through an On-to-College emphasis such as Forest Hills Baptist Church, Raleigh, N.C., provides.

Southern to offer courses at C-N

JEFFERSON CITY — Southern Baptist Theological Seminary, Louisville, Ky., will offer two courses through its extension program at Carson-Newman College this fall.

The courses, which begin Sept. 12, are open to any person with a college degree. The extension courses provide an opportunity for individuals to begin or to continue studies toward a seminary degree. It is also an avenue for seminary graduates to do additional study.

Available this year will be "Ephesians and Colossians" and "Christian Apologetics in Contemporary Ministry." Both carry three hours credit and will be taught by William L. Blevins, Carson-Newman professor of religion, and Richard B. Cunningham of Southern seminary, respectively.

"Ephesians and Colossians" will meet on Monday at 10 a.m. "Christian Apologetics in Contemporary Ministry" will meet on Mondays at 1:30 p.m. Both classes are in Henderson Hall.

Registration will be on Sept. 12. Tuition will be \$100 per course and credit may be transferred to any SBC seminary.

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Tom Madden, Executive Secretary-Treasurer

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Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



All of us are keenly aware that tragedies and heartbreaks are ever with us. However, it seems to me that lately we are experiencing more trauma than ever before. It has caused me to rethink what life really is.

Life is not just in the length of days. Methuselah lived 969 years and we know very little about what he did. Our Lord lived 33 years on this earth and we are grateful for all that He did in that brief period of time.

Life is not in the carnal things of earth. It is interesting to me that while the prodigal was away from home, he wasted his life in riotous living, and when he returned home his Father said, "For this my son was dead, and is alive again; he was lost, and is found." We know that life consists not in the abundance of things.

The New Testament provides some windows through which we can see life as it is lived in the will and purpose of God.

One of those windows is the 23rd Psalm through which probably more people have looked than any other passage of Scripture. Here death is presented as a passageway, not a stopping place — a passageway that leads to our eternal home.

Another window through which all of us have looked is John 14. "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:1-2). I do not know all about the mansions of heaven, but I do know who the architect and builder is.

First Corinthians 15 is another window. Among the beautiful things we see in this passage is when we put a seed in the ground, we put not one thing, but two. We can see the body of the seed put in the ground; that part dies as it becomes one with the soil. Inside the part we cannot see however, there is the life. A God who can give body to the plant, the flower, and the fruit can surely do for the human life what He does for vegetable life. Our bodies are sown as a natural body and raised as a spiritual body. As we have borne the image of the earthy, we shall also bear the image of the heavenly.

Would you let me open yet another window through which we can look? This is Revelation 21. Of all that is said in this chapter, I especially like, "And there was no more sea" (Revelation 21:1). John was shut off from the rest of the world by surging ocean. Unless he recanted his faith, which he would never do, he felt he would be separated from his loved ones and friends by that barrier for the rest of his life. There was one thing, however, that Rome with all its power could not do. It could not separate him from his loved ones and friends in heaven. There would be no more sea to divide them anymore. Instead of separation there would be reunion in a setting so lovely that it could be compared to a bride dressed in shimmering beauty for her wedding.

I am grateful for these windows. I surely hope I can keep them clean and clear.

Home Mission Board okays plan for pastoral counselors

ATLANTA (BP) — The highest-ranking Southern Baptist chaplain in the U.S. military services says Southern Baptists must "stop jockeying for personal power and prestige and accept the fact that we all have equal rank before God."

Gerald Marsh, a major general in the Air Force reserves and professor of pastoral ministry at Southwestern Baptist Theological Seminary in Fort Worth, Tex., told directors of the Home Mission Board "God's call to service outranks any other human hierarchy."

The two-star general also addressed the issues of church-state separation and world peace. Marsh said Southern Baptist chaplains who serve in the nation's military and public institutions are "thrust into the arena of government service as they serve God," a fact which may concern supporters of church and state separation. But Marsh declared church-state separation "doesn't mean there's to be no religion in government." It means "a free church exists within a free state, neither one dictating the operation of the other."

Marsh also chided those who advocate "easy answers" to peace and warned, "America has not lived through any other time when we were more vulnerable to attack." He questioned, "Do we meet vulnerability with our wishes and wants for peace or with authority and power?"

Marsh's remarks to the HMB directors followed an earlier presentation during their August session of a new plan for endorsing pastoral counselors through the HMB's Chaplaincy Commission. The guidelines, resulting from a yearlong study, are a means of "providing professional credibility for Southern Baptist pastoral counselors who otherwise have no endorsement from their denomina-

Memphis hospital joins TV network

MEMPHIS — Baptist Memorial Hospital is one of the first health care institutions in the country to join a new television network whose programming is aimed at the nation's patients and those who care for them, according to Robert Gordon, assistant vice-president.

Beginning in September, the Milwaukee-based American Network, a division of American Medical Buildings, will broadcast a wide range of medically-oriented programs via the WESTAR V satellite into selected hospitals across the country.

Baptist Memorial will establish a down-link (or earth receiving station) in the medical center area, enabling hospital and medical education, continuing education, and a variety of management and clinical programs.

A second channel will offer patient education and general health information programs to supplement existing patient education material provided by the hospital on closed circuit TV.

A hospital data channel via a micro-computer service will allow Baptist Memorial to send and receive data (such as electronic mail services) instantaneously, Gordon said.

Baptist Memorial will begin offering its own programming via satellite to American Network affiliates throughout the country by the first of the year. Through the use of a local uplink (or transmitting station) facility, Baptist Memorial would broadcast a variety of continuing medical education seminars.

tion," explained James Strickland Jr., chaplaincy commission chairman.

The plan, which directors approved, would require pastoral counselors to be members of the American Association of Pastoral Counselors, to participate in SBC life, to be reviewed annually, to submit regular reports, and to provide information on the organizational structure of their counseling centers.

The plan will now be presented to the SBC Executive Committee for approval. Among other actions, the directors approved 90 persons for missions service, including 12 missionaries, 33 missionary associates, and 45 who will receive pastoral assistance.

William G. Tanner, HMB president, reported an anticipated increase of as much as 11 percent in 1983 Annie Armstrong Easter Offering receipts, but noted the "yo-yo effect of the economy" may prevent Southern Baptists from reaching the \$25-million goal.

Board members approved allocations of \$22-million of 1984 Annie Armstrong Easter Offering funds for support of missionaries, field ministries, and special projects and \$7-million for advance in critical areas. The 1984 goal is \$29-million.

Jerry Graham, associate director of church extension, told directors more than 1,100 churches have now reported starting missions on Pentecost Sunday, the conventionwide commitment day for new work. "We've had a hard time collecting the churches' reports, but we feel we'll reach our goal of 3,000 new works," Graham said.

Citizen's Corner

By Jerry Self
Public Affairs and
Christian Life
Consultant



Raising the drinking age from 19 to 21 is the subject of testimony before a state legislative study committee. The committee has recently heard evidence that raising the drinking age would have a direct effect on the number of alcohol-related traffic deaths of young people.

Among other testimony, the committee learned that the number of 18-year-old drivers who died in drunken driving-related accidents was reduced by one-third after the age for access to alcohol was raised from 18 to 19 in 1979.

In the last few years, 14 different states have raised the legal alcohol access age to 21. Tennessee is one of several states which has raised the age but not completely to the 21 mark.

Opponents to the bill questioned taking away a so-called "right" and argued that it might not make that much difference. They also claimed that a large number of their constituents do not want the age changed.

A compromise measure has been suggested which would raise the age for hard liquors but leave 19 as the legal age for beer and wine. Of course, the alcohol in beer and wine has the same effect on teen drivers that hard liquor would have.

This study committee is one of several which are meeting in the interim between last spring's adjournment and the reconvening of the General Assembly next January.

Godsey chides SBC colleges for ignoring their calling

NASHVILLE (BP) — Baptist colleges have been too timid about moral education, a Southern Baptist college administrator told a workshop for college chaplains and directors of religious activities.

"We have played down our 'calling' and perhaps for good reason — because we are no longer listening to it," said R. Kirby Godsey, president of Mercer University, Macon, Ga. "We have sought to discharge our religious responsibility by tacking on the appendages of religion to education and calling it Christian."

Godsey told the participants in the workshop sponsored by the Southern Baptist Convention Education Commission that while education is a good thing, mere education is not enough. "It will do us little good to help our students become masters of technology if they fail to become sensitive to the human spirit."

Baptist colleges and universities must be faithful to their calling and face up to the fact they are educating with a different reason for being, he said, adding Southern Baptist institutions of higher education must begin to work from a confessed theological base.

"The goal of higher education in general is to know. The goal of Christian higher education is to love. We are not driven by an intellectual imperative, but by a moral imperative," Godsey said. That moral imperative should be the driving force, he added. "It compels us to see there is no learning that does not engage values. Ideas alone are dead."

He noted reality suggests yet another implication of the moral imperative. "It

is not enough to understand the world; rather we must change it. There is no virtue in knowledge unless the power of knowledge is harnessed for the solution of problems."

In a world symbolized by pavement, computers, and shopping centers, he said, Baptist colleges must be the ones that permit the human spirit to breathe.

"It would be convenient if the problems of human experience would come to us in the packages of chemistry, biology, history, or religion," he said. "But the issues of life are not nearly so clear cut. Life often hurts and where learning meets life, religion will come alive in our Baptist colleges. For people need not only knowledge, they need insight and understanding. They need hope and love."

Godsey concluded by stressing Baptist colleges and universities must not ignore their calling.

"It is our task to insure the power and presence of faith and religion becomes felt in the deliberations of curriculum and administration," he said.

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CLC speaker links hunger problem, sin

GLORIETA, N.M. (BP) — As many as 1-billion people in the world are hungry or malnourished continually and Southern Baptists cannot begin to address the problem until they deal with their own affluence, participants at a Christian Life Conference were told.

David Matthews, pastor of First Baptist Church, Greenville, S.C., said: "If we don't come to terms with our own af-

fluence ourselves, history will force us to come to terms with it. The pattern of history is when the goods of creation are not shared, those with whom it is not shared will come and get it."

Matthews said Christians must view the problem of world hunger against the backdrop of great Biblical themes such as creation, sin, redemption, and hope. "You would literally have to butcher the

New Testament to believe Christians don't have a responsibility for the hungry," he said.

"The happy gospel of success, prosperity, and peace of mind which is prevalent in the land is very difficult to square with the New Testament. To dismiss the hungry of the world by saying they somehow brought it on themselves or we have earned our prosperity is naive in the extreme," he said. "That kind of thinking may find great surprise at Judgment Day."

Matthews said the answer to the question "Why does God allow there to be hungry people in the world?" is because God's creation has been messed with.

There was no hunger problem in the garden of Eden, he said, "but the fall changed that."

Problems in the world have to do with sin. "Sin, which is a misuse of human freedom, affects more than the person who sins," he said. "Sin, like smoke from a fire, touches everything around it. We, like Adam and Eve, were expelled from the garden and now live east of Eden. We are in need of redemption. We now have two alternatives. We can exploit creation or tend and care for it for the purposes of God."

He added: "We pay the consequence for our use of creation in terms of hunger, pollution of air and water, economic problems, and the foolhardy proliferation of nuclear arms. The problem of world hunger and the problem of the nuclear arms race are inextricably bound together and we would not begin to

get the solution to one worked out until we have worked out the solution to the other."

Matthews warned, "Americans are on a hedonic treadmill. We are ever seeking a sense of satisfaction which evades. Our material goods are a narcotic. More and more is needed to have the same sense of satisfaction."

The pastor said in spite of the fact that the buying power of Americans has risen about 50 percent in the last 25 to 30 years we do not perceive ourselves as being more affluent. Statistics show most Americans — except for the very rich — want 25 percent more income than they now have. "Material things give us pleasure only initially. If we could see ourselves in contrast to hungry people, we might feel satisfied," he said.

Southern Baptists must deal with the question of what is enough, he said, adding: "We want security for our families but the problem is in knowing when we have enough security to meet our needs. Anxiety about the kind of security that food and other material possessions represent can be a lack of faith in God."

The problem of world hunger is not one that can easily be fixed, he said. "Americans are a fix it or forget it people. We are a 'can do' people but we must realize there are some problems we cannot fix and should not forget. Hunger is one of those problems."

"The problem of world hunger is so much bigger than we supposed in the beginning that it would be easy to get discouraged when we do not see any progress. We need to guard against the feeling that because we can't do everything to solve the problems of world hunger we don't do anything."

Matthews said the basic problems related to world hunger are poverty and distribution of food and wealth. "These are problems we can do something about. At the beginning of the present administration, 47 cents of every tax dollar was spent on the military. Projections for the end of this administration are that 77 cents of every dollar will be spent on the military. We can do something about that," he said.

The problem of hunger is often one of the "out of sight and out of mind" variety, he said. The hungry are not often in our vision," he added. "The problem is not that church people do not care about the hungry; it's that they get extremely frustrated at knowing what they can do."

Matthews pointed out half the people of the world live on less than \$100 a year and said: "Consider how many church members could give the equivalent of one year's salary or more for these people and not miss it. We must come to the point where we say, 'I'm not responsible for solving the whole problem of hunger, but I am responsible for me and what I do.'"

"Southern Baptists can begin to address the problems of world hunger by doing three important things. Money alone won't solve the problem but we can give money to the Home Mission Board and the Foreign Mission Board to help feed the hungry. We can learn the facts about world hunger and begin to respond where we can. We can pray for eyes to see the hungry... that we see Jesus in the hungry of the world."

"We can all do something about world hunger," Matthews said. "Everybody has some way of picking a piece of trash out of the river of life. Everybody can be a steward of whatever half acre they have been apportioned in life."

Relief needs outstrip SBC hunger giving

RICHMOND, Va. (BP) — Southern Baptist relief planners are applying brakes to spending as demand for hunger and relief ministries overseas outstrips SBC giving to those causes.

Showered by a sudden outpouring of Southern Baptist hunger and relief gifts in the late 1970's, the Southern Baptist Foreign Mission Board expanded its relief work rapidly, but by midsummer 1981 still had accumulated \$4.5-million in unallocated funds. However, by late July this year, the balance had dropped to \$693,755.

The board's human needs consultants feel requests should be weighed very carefully when the balance drops below \$1-million in hunger relief and \$100,000 in general relief.

A single life-threatening crisis may call for immediate release of large sums of money, said Timothy Brendle, community development consultant. When Nigeria expelled 2-million aliens earlier this year, the board responded immediately with \$327,000 for bread, water, and medicine for the refugees.

The low balance is forcing the board to draw up a priority system to deal with requests and is also forcing a temporary shift from development ministries.

"For the past two years, we've been training missionaries to use relief gifts effectively and with integrity and it has greatly increased the demand for relief funds," Brendle said. "Before, Southern Baptists began giving money with no plan for its use. Now we have a plan which has increased the demand faster than Southern Baptists have increased their giving."

Southern Baptists have increased their giving, he pointed out, but not as fast as when an interest in world hunger first swept the convention. Giving so far in 1983 is more than \$2-million, one tenth of one percent ahead of the same period in 1982. But releases are 43.4 percent ahead of last year's record pace.

Top priority will be given to life-threatening crises such as those pending because of flooding in South America and drought in eastern and southern Africa. But Brendle said the board will also try to preserve spending for long-term projects already committed, such as a development project just begun by Louisiana Baptists in the Gokwe region of Zimbabwe.

Zimbabwe is in the heart of the African drought, and the project has literally kept people alive with feeding programs, he said. But it also offers long-term solutions to the area's hunger problems. Well-drilling, for instance, has already begun.

To avoid a complete shift from ministries which deal with the causes of hunger, the Foreign Mission Board will

emphasize low-cost developmental approaches which affect community nutrition and health, said Brendle. Such programs include child growth monitoring to detect malnutrition, oral treatment for dehydration from diarrhea (the top killer of children under six), encouraging breast feeding, and child immunization.

The Foreign Mission Board will continue to respond to emergencies as they arise, said Brendle, but missionaries will be asked to submit requests for long-term projects once a year so they can be weighed against available funds.

"We're not happy with the shift from planned development to a crisis response," he said, "but you can't afford to put yourself into a position where you can't respond to a crisis."

Shortage of FMB relief fund limits response in Ghana

RICHMOND, Va. (BP) — For the first time in a decade, the Southern Baptist Foreign Mission Board is unable to respond fully to an emergency hunger relief request because of a shortage of funds.

Ghana faces what may be the worst famine in its history, and missionaries there have requested \$574,000 for food and fertilizer, says John Mills, the board's director for west Africa. But the board's balance of \$580,197.62 in hunger relief funds prohibits it from responding fully to the missionaries' request without jeopardizing its ability to respond to other crises, according to Tim Brendle, the board's community development consultant.

The board also has in hand requests for another \$3-million for hunger relief, mostly for development projects, to which it has not responded, Brendle added.

The Foreign Mission Board expects to provide rice and a volunteer, L. W. Jenkins of Greenville, Tex., who will drive a truck provided earlier by hunger and relief funds to deliver the rice and food sent by other countries.

The missionaries requested more than 400 tons of rice and more than 600 tons of fertilizer. The board provided 400 tons of fertilizer plus cutlasses and hoes earlier this year when a million refugees returned to Ghana after being expelled from Nigeria.

Mills, who just returned from Ghana, said the country has just experienced a devastating "harmattan," a dry dust-laden wind off the Sahara, and is still experiencing the worst drought in his memory. In the week he was there,

which should have been the height of the rainy season, he saw no rain. Corn which should have been head-high at this time was only ankle-high, he said.

He told of a young man who lives in a missionary family's storeroom behind their house in Accra. The man, a member of Accra's largest Baptist church, had a good job in a factory until two years ago when the factory closed. He has been unable to find another job. Today, he saves the missionary family's tea bags and puts four or five together to make himself a cup of tea.

His plight is not unusual, says Mills. Brush fires have destroyed many crops and a recent currency adjustment made the dollar worth 10 times as many cedis overnight. Prices skyrocketed.

The government intends to implement a new wage scale to bring wages in line with the new prices, but until then an urban laborer seldom earns enough in a day to buy food for himself, much less buy food for his family or provide any other needs. Many urban laborers have begun eating only one meal a day, sometimes shared with their children, he says.

Many goods are unavailable on the open market, he adds. In the last year, missionaries have been able to buy bread, previously a staple in Ghana, only once. The currency adjustment has made some items available again, but at very high prices.

Missionaries Gerald and Mary Mounce of Texas, report that some prices went up 800 percent after the adjustment, bringing the price of gas to \$7 a gallon, an egg to \$4, and a 100-lb. bag of cornmeal to \$2,000.

Tennessee Scene

CHURCHES . . .

Members of First Baptist Church, Lawrenceburg, recently help groundbreaking services for their new building. Charles Owen Dinkins is the pastor of the church.

Work recently began on a new fellowship hall for Bonnettown Baptist Church, Five Points, which will be located behind the church's present facility.

PEOPLE . . .

Barry Purser, minister of music and youth at First Baptist Church in Spring City, was ordained by the church July 24. Participants in the ordination service included the church's pastor, James H. Walker, and other pastors and ordained men from the Tennessee Valley Baptist Association.

Former Tennessee pastor T. W. Carl died recently in Duncan, Okla., at the age of 71. Carl was a pastor of Model and Nevil's Creek Baptist church, both of Model; the Carlisle, Dover, and Tip Top Baptist churches, all of Dover; New Salem Baptist Church, Kenton; Prospect Baptist Church, Hollow Rock; Friendship Baptist Church, Buchanan; and the Mansfield, New Boston, and West Paris Baptist churches, all of Paris. Retired pastor W. A. Farmer and Ron Harber, pastor of Point Pleasant Baptist Church in Buchanan, officiated at the Paris funeral service; burial was in Tuttle, Okla. Carl is survived by his widow, Clara, and three sons, Jimmy of Jackson; Buddy of Duncan, Okla.; and Dick of Houston, Tex.

LEADERSHIP . . .

James Green has resigned as pastor of Macks Grove Baptist Church, Dresden, to accept the pastorate of East Baptist Church, Paducah, Ky.

Willingham Memorial Baptist Church, Ridgley, accepted the recent resignation of Pastor Paul Crocker, which was effective June 26.

Ted J. Witchen was called as interim pastor of Raleigh Baptist Church, Memphis, a ministry he began July 24. Witchen is staff evangelist at Trinity Baptist Church, Memphis.

Marion C. Barnett submitted his resignation as pastor of Broadway Baptist Church, Knoxville, to accept the pastorate of Temple Baptist Church, Champaign, Ill. Barnett's resignation was effective Aug. 7.

First Baptist Church, Livingston, called James L. Ryan as its interim pastor.

James B. Arms resigned July 17 as pastor of Holly Grove Baptist Church, Lascassas, to enter Southern Baptist Theological Seminary, Louisville, Ky.

Fairfield Glade Baptist Church, Crossville, called Brenda Wilson as minister of youth. Fred H. Oglevie is the pastor of the church.

Terry Fulbright accepted a call from Hillcrest Baptist Church, Clarksville, to come as minister of music and education. Fulbright, who will begin the position Sept. 1, previously served Madera

Drive Baptist Church, Orange Park, Fla. A native of Hickory, N.C., he is a graduate of Austin Peay State University, Clarksville, and the University of North Florida, Jacksonville, Fla. The pastor of the church is Marvin E. Hines.

Fort Hudson Baptist Church, Dyersburg, accepted the resignation of Pastor Tony Coosnoc, which was effective July 17.

Bobby Hayes submitted his resignation as pastor of Westside Baptist Church, Halls, which was effective July 17.

Glenwood Baptist Church, Clinton, recently called Paul Brewer, professor of philosophy and religion and chairman of the humanities division of Carson-Newman College in Jefferson City, as interim pastor.

Barry Littlefield resigned as pastor of Stanton Baptist Church, Stanton, to enter New Orleans (La.) Baptist Theological Seminary. Littlefield's last day at the church was Aug. 7.

REVIVALS . . .

Pleasant Grove Baptist Church, Covington, recently completed a week of revival services with Kenneth Story, Germantown Baptist Church, as evangelist. Lowell Meade, pastor of the church, reported three professions of faith, one new member by letter, and four rededications.

Harvey Tingle of Memphis led Fairview Baptist Church, Newbern, in a revival July 17-23. Pastor Tommy Stevens reported 11 rededications as a result of the services.

A July 24-31 revival at Hopewell Baptist Church, Springfield, was led by James M. Gregg, pastor of Westwood Baptist Church in Nashville. The church recorded 10 professions of faith, two new members by letter, and three rededications during the week.

Stephen K. Hoskins is the pastor of the Hopewell congregation.

A recent revival at Compromise Baptist Church, Erie, resulted in three professions of faith and many rededications. Earl Taylor was the evangelist for the services; John Tillery is the pastor of the church.

Marble City Baptist Church, Knoxville, held revival services July 24-27. Jess Jackson, pastor of the church reported 21 professions of faith, one new member by statement, and 16 other decisions. B. Gray Allison, Mid-America Baptist Theological Seminary in Memphis, was the evangelist for the services.

MISSIONS PROJECTS . . .

Mike Bernard, pastor of Central Baptist Church, Athens; Tony Rutherford, pastor of Oak Grove Baptist Church in Athens; Louise Brown, a member of Mount Pisgah Baptist Church in Niota; and a group from Central church participated in a recent missions trip to Three Rivers, Mich. The group conducted Vacation Bible Schools, backyard Bible clubs, and a community survey.

Sixteen member of Edgefield Baptist Church, Nashville, were involved in a Table Rock, Mo., resort ministry July 24-30. The Nashvillians provided Christian day camps, variety shows, and services for those vacationing there. James H. Powers is the pastor at Edgefield.

Seventeen youth and 10 adults from Pleasant View Baptist Church in Clarksville recently completed a week-long missions trip to Cherokee, N.C. The mission work centered around backyard Bible clubs and included Bible study, a puppet ministry, and a music ministry. Decisions were made for salvation and follow-up to the church's work is being done in the area. The pastor of the church is Randall Rogers.



I took a piece of living clay....

I took a piece of living clay, and gently formed it day by day, and moulded it with my skill and art, a young boy's soft and yielding heart.

I came again when days were past. It was a man I gazed upon, the form I gave him still it bore, but I could change him nevermore.

—Author Unknown

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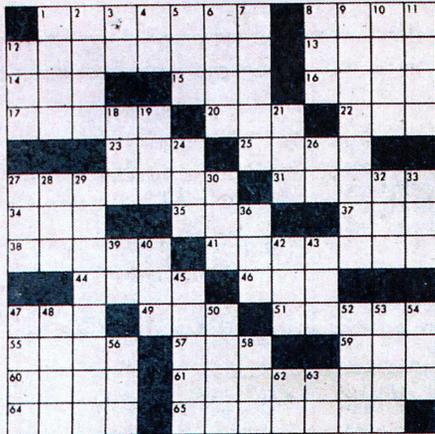
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AD-23

Bible Puzzle

Answers on page 11



- 2 Jotham fled to — (Judg. 9:21)
- 3 Anno Domini: abbr.
- 4 Down: abbr.
- 5 "— of lions" (Dan. 6:7)
- 6 Leer
- 7 Musical —
- 8 Uncooked (Lev. 13:14)
- 9 "— by mercy" (Prov. 20:28)
- 10 "a continual —" (Jer. 52:34)
- 11 This: Sp.
- 12 "— to me" (Gen. 30:24)
- 18 "in — season" (Lev. 26:4)
- 19 "thirty — colts" (Judg. 10:4)
- 21 — Grande
- 24 "without the —" (Job 30:28)
- 26 American Legion: abbr.
- 27 Knead
- 28 Edgar Allan —
- 29 "Sarah's —" (Gen. 25:12)
- 30 "— all this" (Isa. 48:6)
- 32 Prince of Midian (Josh. 13:21)
- 33 Had two horns (Dan. 8:6)
- 36 Route: abbr.
- 39 Trailing edge: abbr.
- 40 City (Gen. 13:3)
- 42 Noah's son (Gen. 5:32)
- 43 Used up
- 45 Play
- 47 Sufficient (Lev. 12:8)
- 48 Metal (Luk. 26:19)
- 50 Hit
- 52 Platform
- 53 "Dies —," "Day of Wrath"
- 54 Spirit of man: Egypt
- 56 Being
- 58 Peak
- 62 Civil engineer: abbr.
- 63 Laugh (Job 39:25)

ACROSS

- 1 Angel's name (Rev. 9:11)
- 8 Rough
- 12 Azariah (Dan. 1:7)
- 13 Bull, sacred Egypt.
- 14 "lest ye —" (Gen. 3:3)
- 15 Night letter: abbr.
- 16 Sharpen (Deut. 32:41)
- 17 Son of Mahol (1 Ki. 4:31)
- 20 Always
- 22 Suffix: origin, denoting
- 23 United States Ship: abbr.
- 25 Outer portion of earth
- 27 "Tychicus have I sent to —" (2 Ti. 4:12)
- 31 Elder
- 34 Mauna —
- 35 Kish's father (1 Ch. 8:33)
- 37 "Stowe" character

DOWN

- 38 "In the — day" (Ex. 12:3)
- 41 Seventh month (1 Ki. 8:2)
- 44 "My son was —" (Luke 15:24)
- 46 "to — and drink" (Luke 12:45)
- 47 Purpose
- 49 Tax agency: abbr.
- 51 "Persia and —" (Esth. 1:3)
- 55 Slope, Scot.
- 57 Southern state: abbr.
- 59 Noah's —
- 60 Cut of meat
- 61 Repaired gate (Neh. 3:14)
- 64 "two —" (Ex. 25:18)
- 65 "I will — him" (Ger. 32:20)

CRYPTOVERSE

WGL LFG UGXGGYGX DC LFG
WDUX KJT KD

Today's Cryptoverse clue: G equals E

Interpretations

The frustrated foe

By Herschel H. Hobbs

"Doth our law judge any man, before it hear him, and know what he doeth?" (John 7:51).

These are the words of Nicodemus who came to Jesus by night (v.50; John 3).

Not only was there a division among the people about Jesus (John 7:40-43), it reached into the Sanhedrin itself. They had sent Temple police to arrest Jesus (v.32). But they returned empty-handed. Their reason was, "Never man spake like this man" (vv.45-46). Jesus' teaching probed their hearts also. The Pharisees charged them with being deceived (v.47).

Then in frustration they asked if any of the Sadducees or Pharisees had believed on Jesus (v.48). It was understandable how the common people might. Not knowing the law, they were accursed anyway (v.49). If they were ignorant of the law, it was the Pharisees' fault. They were supposed to teach them (Matthew 23:2-3). But surely none of the intelligentsia had received Jesus!

Had any of the Pharisees believed in

Jesus? Nicodemus was a Pharisee. At this time he did not say so. But he did raise a point of law on Jesus' behalf. His question invited a negative answer.

The Pharisees were sticklers for the law. But rather than admit they were trying Jesus in absentia and without full evidence, they turned on Nicodemus for raising the question.

"Art thou also of Galilee?" (v.52). The Sanhedrin had the Jerusalemites under control. But the Galileans were another matter. And most of Jesus' followers were from Galilee. So they accused Nicodemus of talking like one of those country bumpkins from Galilee.

Then they challenged Nicodemus. "Search, and look: for out of Galilee ariseth no prophet" (v.52). Actually many prophets were from outside Judea: Elijah, Elisha, Hosea, Jonah. They were like the bigot who said, "Don't confuse me with the facts!"

Nicodemus reaped only scorn for his effort. He had not yet gained courage to declare openly for Jesus. But he was on his way.

Seminary graduate, wife pursue simplicity on Appalachian Trail

FORT WORTH, Tex. (BP) — Bob Landham, a May master of religious education graduate from Southwestern Baptist Theological Seminary in Fort Worth, Tex., has decided now is the best time to put feet to a 10-year dream and walk the Appalachian Trail from Maine to Amicalola Falls State Park in Georgia.

Landham said now that he has graduated and has the fewest obligations he is likely to ever have, he can test his theories on simple living with a practical trail experience. His father walked the trail several years after it was first built.

"Most people have so much going on in their lives like jobs, children, and mortgages, that they often don't think beyond the afternoon," said Landham. "There is a good deal to be learned from living with less than what we have. An uncluttered lifestyle like backpacking is a good way to learn it."

Landham, who has been camping and hiking all his life, said the necessary ingredients of the adventure — time, money, opportunity, and "somebody I wanted to walk 2,000 miles with" — finally have fallen together. His wife, Cindy, is trekking with him on the five-month trip which began July 15.

Every detail has been meticulously

planned for the 151-day trip. The Landhams bought and prepackaged all their food for the entire trip and mailed it to themselves at 22 rural post offices along the way. Plotting their progress against the advance of winter, they will pick up their parkas in Afton, Va., Oct. 16.

They hope to prepare a slide presentation for churches when they are finished, sharing with them the spiritual insights they learned on survival and simplicity.

Five Tennesseans attend workshop

Five Tennesseans were among the 73 participants in the Literacy Missions Leadership Workshop, July 25 through Aug. 2 at Samford University, Birmingham, Ala.

The annual workshop, co-sponsored by Samford and the Southern Baptist Home Mission Board, includes 45 hours of training to prepare individuals as resource persons to lead literacy workshops in their own areas. The Samford workshop focused on teaching adults to read and write, teaching English as a second language, and tutoring youth.

Mary Allred of Nashville, representing the American Bible Society, was one of the workshop leaders.

Other Tennesseans attending the workshop were Lee Davis of Nashville, Nell Hancock of Liberty, Frances Morgan of Clarksville, and Helen Jones of Woodbury, an SBC missionary on furlough from Taiwan.

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1983 Annual Associational Meetings

(Associations are listed alphabetically)

ASSOCIATION	DATES	PLACE	ASSOCIATION	DATES	PLACE
Alpha	Oct. 31 (Aft,N)	First, Hohenwald	Holston Valley	Sept. 22 (N) Sept. 23 (M,Aft)	Westview, Rogersville Oak Grove, Mount Carmel
Beech River	Oct. 17 (N) Oct. 18 (M,Aft,N)	Judson, Lexington Judson, Lexington	Indian Creek	Oct. 17 (N) Oct. 18 (Aft,N)	Cedar Grove, Iron City Zion, Waynesboro
Beulah	Oct. 17 (Aft,N) Oct. 18 (Aft,N)	Second, Union City First, Ridgely	Jefferson County	Oct. 20 (M,Aft,N) Oct. 21 (M,Aft)	First Dandridge Talbott, Talbott
Big Emory	Oct. 13 (M) Oct. 13 (N)	First, Rockwood Liberty, Wartburg	Judson	Sept. 30 (M,Aft,N) Oct. 1 (M,Aft,N)	Mt. Zion, Fairview Mt. Zion, Fairview
Big Hatchie	Oct. 17 (N) Oct. 18 (Aft,N)	First, Ripley Fellowship, Millington	Knox County	Oct. 17 (M,N) Oct. 18 (M,N)	Sevier Heights, Knoxville Fifth Avenue, Knoxville
Bledsoe	Oct. 20 (Aft,N)	Indian Hills, Gallatin	Lawrence County	Oct. 14 (N) Oct. 15 (M,Aft)	Summertown, Summertown O.K., Lawrenceburg
Bradley County	Oct. 17 (N) Oct. 18 (M) Oct. 18 (N)	Stuart Park, Cleveland Maple St., Cleveland Tasso, Cleveland	Loudon County	Oct. 20 (N) Oct. 21 (M) Oct. 21 (N)	Pleasant Hill, Lenoir City First, Philadelphia Everett Road, Lenoir City
Campbell County	Oct. 17 (N) Oct. 18 (M,Aft) Oct. 18 (N)	Demory, LaFollette East, LaFollette Indian Creek, Jacksboro	McMinn-Meigs	Oct. 20 (M,Aft) Oct. 20 (N)	First, Etowah Wildwood, Englewood
Carroll-Benton	Oct. 17 (N) Oct. 18 (Aft,N)	First, Camden New Hope, McKenzie	Madison-Chester	Oct. 24 (N) Oct. 25 (Aft,N)	First, Henderson Calvary, Jackson
Central	Oct. 17 (N) Oct. 18 (M,N)	First, Campaign Providence, McMinnville	Maury	Oct. 13 (M,N)	Rock Springs, Columbia
Chilhowee	Oct. 20 (M,Aft) Oct. 20 (N) Oct. 21 (M)	Dotson Memorial, Maryville Piney Grove, Maryville Calvary, Alcoa	Midland	Sept. 19 (N) Sept. 20 (M,N)	Pleasant Hill, Knoxville Pleasant Hill, Knoxville
Clinton	Oct. 20 (N) Oct. 21 (M) Oct. 21 (N)	First, Lake City Royce, Oak Ridge Moran, Oliver Springs	Mulberry-Gap	Aug. 17 (M,Aft) Aug. 18 (M,Aft)	Livesay's Chapel, Kyles Ford Livesay's Chapel, Kyles Ford
Concord	Oct. 20 (N) Oct. 21 (N)	First, LaVergne Mount Hermon, Murfreesboro	Nashville	Oct. 17 (N) Oct. 18 (N)	Woodmont, Nashville First, Donelson
Copper Basin	Oct. 13 (M,Aft) Oct. 13 (N)	Mount Vernon, Turtletown Pleasant Hill, Copperhill	New Duck River	Oct. 17 (N) Oct. 18 (N)	Parkview, Lewisburg New Bethel, Shelbyville
Crockett County	Oct. 10 (N) Oct. 11 (Aft,N)	Providence, Crockett Mills Providence, Crockett Mills	New River	Oct. 17 (N) Oct. 18 (M) Oct. 18 (N)	Norma, Huntsville First, Huntsville Low Gap, New River
Cumberland	Oct. 31 (N)	Pleasant View, Clarksville	New Salem	Oct. 23 (Aft,N)	Peyton's Creek, Monoville
Cumberland Gap	Oct. 10 (N) Oct. 11 (M,Aft,N)	Cedar Grove, Tazewell Cedar Grove, Tazewell	Nolachucky	Oct. 18 (M,Aft) Oct. 18 (N) Oct. 19 (M)	Alpha, Morristown Enterprise, Morristown Fairview, Mohawk
Cumberland Plateau	Oct. 24 (N) Oct. 25 (M) Oct. 25 (N)	Emmanuel, Crossville Ozone, Ozone Emmanuel, Crossville	Northern	Sept. 30 (M,Aft) Sept. 30 (N) Oct. 1 (M,Aft)	Nave Hill, Maynardville Lone Mountain, Tazewell Nave Hill, Maynardville
Duck River	Oct. 17 (N) Oct. 18 (Aft,N)	Trinity, Manchester Rutledge Falls, Tullahoma	Polk	Oct. 17 (N) Oct. 18 (M,Aft,N)	Smyrna, Ocoee Smyrna, Ocoee
Dyer	Oct. 17 (N) Oct. 18 (N)	Macedonia, Ripley Fairview, Newbern	Riverside	Oct. 20 (N) Oct. 21 (N)	Fellowship, Livingston Round Mountain, Jamestown
East Tennessee	Oct. 20 (N) Oct. 21 (M,Aft)	Pigeon Valley, Hartford Dutch Bottoms, Newport	Robertson County	Oct. 17 (N) Oct. 18 (M,N)	North Springfield, Springfield Lights Chapel, Greenbrier
Fayette	Oct. 20 (N) Oct. 21 (N)	Kirk, Collierville First, Oakland	Salem	Oct. 18 (N) Oct. 19 (M,Aft)	Burt, Burt Covenant, Smithville
Gibson County	Oct. 18 (Aft,N) Oct. 19 (M,Aft)	First, Bradford Bethpage, Kenton	Sequatchie Valley	Oct. 20 (N) Oct. 21 (M,Aft)	Lee's Station, Pikeville South, Whitwell
Giles County	Oct. 21 (N) Oct. 22 (M,Aft)	Elkton, Elkton Elkton, Elkton	Sevier County	Oct. 17 (N) Oct. 18 (M,Aft) Oct. 18 (N) Oct. 19 (M)	First, Sevierville Zion Grove, Camp Smoky, Sevierville Millican Grove, Sevierville Beech Springs, Kodak
Grainger County	Oct. 20 (N) Oct. 21 (M,Aft)	Mouth of Richland, Blaine Blue Springs, Rutledge	Shelby County	Oct. 17 Oct. 18	Northview, Memphis Towering Oaks, Memphis
Hamilton County	Oct. 20 (M) Oct. 20 (N) Oct. 21 (M)	Lookout Valley, Chattanooga South Seminole, Chattanooga Ridgedale, Chattanooga	Shiloh	Oct. 20 (N) Oct. 21 (Aft,N)	Southside, Savannah Morris Chapel, Morris Chapel
Hardeman	Oct. 17 (N) Oct. 18 (Aft,N)	Hickory Valley, Hickory Valley Toone, Toone	Stewart County	Oct. 27 (N) Oct. 28 (N)	Pleasant Grove, Indian Mound Fairview, Dover
Haywood	Oct. 18 (Aft,N)	Poplar Corner, Brownsville	Stone	Oct. 13 (M,Aft,N)	First, Cookeville
Hiwassee	Sept. 23 (N) Sept. 24 (M)	Paint Rock, Kingston Paint Rock, Kingston	Sullivan	Oct. 18 (M,Aft,N)	Reservoir Road, Kingsport
Holston	Oct. 18 (N) Oct. 19 (M,Aft)	Skyline Heights, Johnson City First, Erwin	Sweetwater	Oct. 13 (N) Oct. 14 (M,Aft)	Fairview Tabernacle, Sweetwater Unicoi, Tellico Plains

(Continued on page 11)

BIBLE BOOK SERIES

Lesson for Aug. 14

Wisdom and pleasure

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

Basic Passage: Ecclesiastes 1:1 to 2:26

Focal Passages: Ecclesiastes 1:2-4, 17; 2:1, 3, 10-11, 13-15, 18, 24

No other book in the Bible is quite like Ecclesiastes. The writer tells of his quest as he explores the various aspects of life, seeking to find happiness and fulfillment.

Many expressions do not represent ultimate truth but the cynical conclusion of the writer as he evaluated each avenue he traveled as he sought his goal.

This book is a part of the Wisdom Literature but in a different way from Proverbs, which presents the inspired insights of those who, through experience, learned the true values of life.

Ecclesiastes presents the "gloomy gropings" of one who sought to find an answer to the riddle that confronted him as he faced the issues of life.

We study Proverbs to find out how to face life while we study Ecclesiastes to find out how not to face life. You might call this book the "positive power of negative thinking."

The vanity of human effort (1:2-4)

The writer sets forth the theme at the outset. Life lacks substance. Human effort can never discover its meaning. The word "vanity" means "breath" and from this comes the idea of air or perhaps even our colloquial "hot air."

The ancient rabbis, who were fond of unique interpretations, saw seven "vanities" in the verse since two of the five were plurals. They compared this to the seven days of creation and the seven "stages" of man they had set forth long before Shakespeare's picture. The phrase suggests the superlative degree like "holy of holies." The word "profit" is from the commercial world comparable to an accounting term today such as surplus or even our popular "bottom line." The writer asked what was the real value of laboring at all since no gain really came.

In verse four, the verbs are participles, laying stress on the continuance of the change as well as the constancy of the earth remaining in its place. People are always passing through, but the earth is always staying the same. The stable and abiding earth serves as a background for the varying pageantry of human life which changes with "kaleidoscopic rapidity."

The failure of human wisdom (1:17)

In Proverbs, the writer refers to wisdom or understanding which comes from God. The writer of Ecclesiastes speaks of wisdom which comes from men. One satisfies but the other disappoints. One remains but the other is only transitory.

The writer observed the search for the

meaning of life by foolish men. The conclusion that such activity is "striving after wind" meant that it produces a frustration of the spirit as one seeks in vain for true meaning.

The failure of pleasure (2:1,3,10-11)

Discontented, the "preacher" turned from knowledge to pleasure. The particular emphasis is upon that which appeals to the physical senses. The Jewish commentaries interpret the reference to "mirth" as indulgence in wine. The idea is that of our modern expression "having a good time."

The writer wanted to explore merriment and frivolity in contrast to the serious mood of a thinker or a sage.

One scholar renders the opening part of verse three as "I searched in my heart to pamper my flesh." Verse 10 is a "catchall" expression meaning that if he had left out or failed to mention any pleasure, he included it when he said he withheld his heart from any pleasure. He "ran the gamut" of indulgence but once more was disappointed and bitter. He was left with nothing but emptiness and disappointment.

The failure of success (2:13-15,18)

Since the writer was already "king," he did not need to seek success. He had already, in a sense, achieved it. From that lofty position, he was able to see life differently from the masses. His evaluation was that wisdom was as different from foolishness as day from night.

The expression "wise man's eyes are in his head" means he foresees the end of his action before he begins it. If he realizes the deed will cause injury, he refrains from engaging in it. He refuses to grope in the darkness but keeps his eyes open and seeks to reach his desired goal by the most direct route.

The "preacher" realized the same end comes to all. Death and the grave await everyone. His throne, therefore, did not mean all that much! Success and power were like everything else — only a whiff of air preceding his entering place that is the "great leveler." He became bitter as he realized that he must leave all his accomplishments to someone else. Why work so hard? Cynicism set in and left him miserable.

An unsatisfying solution (2:24)

Verse 24 continues the "negative attitude" of the one who was searching for life's meaning. In light of all he had discovered, he decided the best thing he could do was merely enjoy what he had. In a sense, this is indeed good. To accept God's will and our lot in life is wise. We should not fight for things that God seemingly does not want us to have. We call this "living one day at a time."

Probably, however, the "preacher" had not yet arrived at a serene acceptance of God's will. He was still somewhat in rebellion.

We, however, can see God's plan more clearly because we know of His love through Jesus. Therefore, with faith we can say with Paul, "I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11).



Wood



Garner

UNIFORM LESSON SERIES

Lesson for Aug. 14

Hophni and Phinehas

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

Basic Passages: 1 Samuel 1:3; 2:12-17, 22-25; 4

Focal Passages: 1 Samuel 1:3; 2:12-17, 22-25; 4:11

The tragic lives of Hophni and Phinehas, sons of the devout priest Eli, serve to warn us about the potential for corruption that resides in us all.

Worthy beginning

The Biblical text provides very little background information about the two men (1 Samuel 1:3). Interwoven into the story of Samuel's early days, the account of their sinful lives as priests serves to highlight more strongly the devout commitment with which Samuel later served the Lord in his leadership over Israel.

But it is clear that as Eli's sons, these two boys grew up under the guidance of a godly father. The text reports that the father and his two sons served as priests at the worship center at Shiloh. The sons were priests because their father was high priest and they were a part of an hereditary priesthood.

Obviously, these two young men began life in the best possible environment — sons in the home of a devout father, heirs to the important and challenging role of priest, residents at the focal point of Israel's religious life. Yet, they went sour and became corrupt. What happened to cause such a complete change in direction in their lives?

Worthless character

1 Samuel 2:12 reports that Hophni and Phinehas were "worthless men" and "had no regard for the Lord" (RSV). Such a general description of their character indicates they had given themselves to baseness and had refused to actively maintain a dynamic personal relationship with God. What Jeremiah said of the sinners of his own day centuries later serves as an appropriate commentary on the lives of Eli's sons: "...they went after worthlessness and became worthless" (Jeremiah 2:5b).

A specific example of their base character is given in 1 Samuel 2:13-16. Not satisfied with customary provision for the support of priests from the meat of the sacrifices, Hophni and Phinehas demanded more. Since the beginning of the priesthood and sacrificial system, some portion of the sacrifice was used by the priest for his own survival needs and support (read Deuteronomy 18:3; Leviticus 7:31-36).

But in greedy and selfish manipulation of sacred things, these two corrupt priests literally demanded to take their "cut" first. They chose the fattest and choicest portions of the animal for themselves even before the blood and fat were removed and used in the worship of God!

Wicked conduct

Out of base character grew sinful behavior (1 Samuel 2:22-25). Having chosen to travel the road away from a righteous God, Hophni and Phinehas arrived at the destination of debauchery. Though the text is not full in its detail, there is the possibility that these young men mixed elements of pagan Baal worship with the worship of the Lord at Shiloh. The practices of Canaanite Baalism included sacred prostitution as a part of the rites of that fertility cult (consult a good commentary on the Book of Hosea). But such conduct was a clear

violation of the Sinai Covenant. Hophni and Phinehas probably tried to rationalize their syncretism. But their father properly condemned their actions as serious and blatant idolatry (turning from God to another deity), not merely permissive sensuality.

Worried father

Eli was clearly concerned and deeply disturbed by the direction his sons had chosen. Having raised them with an understanding of the things of God, Eli warned his offspring about the severity of their sin (1 Samuel 2:23-25a). They knew better; and Eli called upon them to act better. But they chose to refuse to heed their father's words. Having freely opted to repudiate God, they placed themselves under the awesome consequences of His judgment (1 Samuel 2:25b).

Eli's own death was prompted by the news concerning the death of his sons, the slaughter of thousands of Israelites, and the capture of the ark of the covenant (1 Samuel 4:12-18).

Who was responsible?

The corruption of Hophni and Phinehas has prompted many interpreters to shake the finger of accusation into the face of Eli. These interpreters suggest the godly high priest was so busy with holy things at Shiloh that he neglected his own sons. This is a possible explanation of the events. After all, the children of some ministers are rebellious, the offspring of some attorneys do break the law, the families of some physicians do fall prey to drug abuse, etc.

But is that interpretation really fair to Eli? He was not a bad father. Look at how well his "adopted" son, Samuel, turned out. And remember our lesson of July 31 involving the high priest, Jehoiada. His natural son (Zechariah) turned out well though his "adopted" son (Joash) went astray.

All parents of more than one child will testify that every child is different — in personality and in choices of life direction — though they all grow up in the same family with the same parents.

Who is to "blame"? Perhaps Eli made some mistakes, even serious ones. But he also invested much good in the lives of Hophni and Phinehas.

We are not told of the hours of early nurture (or the early neglect, if any) which Eli may have given his sons in the ways of God. As the boys grew older, how many sleepless nights he must have paced in agonizing, heartrending prayer for their conversion from wickedness! How often the salty tears of self-accusing pain must have coursed their way into his beard!

Do not blame Eli too quickly and thoroughly for the sinfulness of his sons. Read Ezekiel 18 and reflect upon the responsibility of each generation in its relationship to the things of God. Be careful about quoting too glibly the words of Proverbs 22:6 concerning any situation, including that of Eli. Many sincerely dedicated Christian parents have suffered too much already over the insensitive application of that proverb!

Many godly parents — Eli included — can tell you that good backgrounds notwithstanding, some children use their freedom to go their own way. This is the pain of it all for Eli and others like him. Do not compound their grief with the proverb; share their pain with "There, but for the grace of God, go I."

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LIFE AND WORK SERIES

Lesson for Aug. 14

Creative coping with change

By Clista Whitehurst Adkins
curriculum writer, Nashville

Basic Passages: 1 Samuel 3:18-19; 7:3-4, 13; 8:4-7a; 10:25
Focal Passages: 1 Samuel 3:18-19; 7:3-4, 13; 8:4-7a; 10:25

The automobile — the airplane — the telegraph — the telephone — the television — the atomic bomb — the computer — the roaring '20s — the revolutionary '60s — the people of the 20th century have experienced larger and more complex changes than in any period in history.

Because of the great technological advances of the age, lifestyles have changed radically. In the change, values have been upset and old rules have been broken and discarded. Sometimes they have been replaced with little or nothing at all.



Mrs. Adkins

This atmosphere of crisis and change is the one in which Christianity must speak a creative and redemptive message for all who will hear. However, many times Christians are so confused by the changes ourselves that we are ineffective as messengers of hope in the Good News.

A man who coped with change

This week's lesson is about a man who coped with change. Throughout his life he was effective in leading his people through great crises. Israel was going through times of great change, and the people were not coping very well. Out of this situation stepped a very young man named Samuel.

Samuel began coping with change at a very young age. He experienced a personal crisis as a child, when God called him to be a prophet. He was being tutored by Eli, the priest, at Shiloh, when he heard the call.

This word from God not only changed his future, but also changed his relationship with Eli whom he loved and respected. He was reluctant to tell Eli the whole message, but he accepted the change and followed God's instruction. He was willing to hear God and to face the change squarely, even though it affected his relationship with his teacher.

A stern prophetic message

As the years progressed, Samuel was required to speak a stern prophetic message to the Hebrew people. He had to confront the change that had corrupted their religious practices, for the people had allowed Baalism to flourish in their land. They were participating in immoral acts connected with fertility cults. They were allowing themselves to be swept along in a tide of corruption.

To them, Samuel declared the Word of God. He challenged them, convicted them, and motivated them to react. He encouraged them to take a stand against the evil ways of Baal worship, and the people responded. Again, Samuel faced the crisis, followed God's instruction, and coped creatively.

In his old age, Samuel was required to face another unpleasant change. Although Moses and Samuel had both tried to shape the people into a theocracy, the people decided they wanted a king like the other nations. Samuel felt personally challenged by this request. He felt that the people were rejecting his leadership and guidance.

In spite of these negative feelings, however, Samuel took their request to God. He did not refuse to hear their re-

quest, and he did not try to force himself on the people when they asked for a new type of government. He did not try to hold on to something the people felt was no longer effective enough, even though he believed they were making a mistake.

Instead, he coped creatively. He asked God for His guidance and insight on the subject. He was open to change and he handled it effectively by following God's leadership.

Samuel's example

Those are two of the ways Christians can learn from Samuel's example. We can learn to be open to change; Christians must face change. It is an inherent part of life. We must be able to accept it and deal with it creatively.

Christianity is not a place to hide from change and the crises it brings. The church was not meant to be only a haven, a refuge, an escape from the outside world. We cannot allow fear of change to dominate how we live our lives in the church and out of it.

If we are to follow the example of Samuel, and later of Christ, we will meet change squarely. We will not run from people or things because they are new or different. We will not refuse ideas or developments because, "we've never done it that way before." Instead, we will meet change with an open mind, like Samuel did, even when we are unsure of the outcome.

Staying close to God

However, if we follow the example of Samuel, we will not accept change arbitrarily. Samuel faced every crisis of change by communicating with God. Samuel stayed close enough to God to hear His words of guidance and encouragement; therefore, Samuel was able to cope with change effectively.

We must also rely upon God for guidance and insight. When we deal with change as Samuel did, we will allow God to help us discern how to cope with crises and changes as they confront us. We will accept some changes and reject some, but we will handle all of them creatively. We will react; we will face whatever life brings to us.

We must cope. We must meet change willingly and rely on God's guidance as we react to change creatively.

BIBLE PUZZLE ANSWERS

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

(Continued from page 9)

ASSOCIATION	DATES	PLACE
Tennessee Valley	Oct. 27 (N) Oct. 28 (M,Aft)	Sale Creek, Sale Creek Grandview, Spring City
Truett	Sept. 29 (N) Sept. 30 (N)	Cedar Grove, Hurricane Mills Sylvia, Dickson
Union	Oct. 6 (M,Aft,N)	Bear Cove, Sparta
Watauga	Oct. 20 (Aft,N) Oct. 21 (M)	Siam, Elizabethton Fairview, Watauga
Weakley County	Oct. 10 (N) Oct. 11 (Aft,N)	Southside, Martin First, Greenfield
Western District	Oct. 20 (N) Oct. 21 (M,Aft)	New Hope, Paris Puryear, Puryear
William Carey	Oct. 17 (N) Oct. 18 (Aft,N)	Elora, Elora Cash Point, Ardmore
Wilson County	Oct. 20 (N) Oct. 21 (M,Aft)	First, Alexandria First, Lebanon

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Baptist senator keeps focus on faithfulness

By Gerri Ratliff

WASHINGTON (BP) — A constant thread runs through Mark Hatfield's approaches to the issues he faces as an Oregon Republican, a third term U.S. senator, and chairman of deacons at Georgetown Baptist Church — faith in Jesus Christ.

He calls for "a spiritual renaissance in which people learn the Biblical values of life — the dignity of the individual, the sacredness of creation, and stewardship over resources for the glory of God and for the needs of people."

Because of the economic future, the arms race, the continued disintegration of the family unit, an increase in crime, and problems with drugs, people have been challenged to recognize God is sovereign, he said in an interview in his Senate office.

Even though Hatfield believes churches could do more to help needy Americans economically, with more efficiency and humaneness than can the government, he has devoted more than 30 years to political service. "We are not called to any one effort," he explains. "We are called to be the living presence of Christ wherever we are."

However, he added, "It would be far more effective if we could stimulate the churches and synagogues of this country to affirm their spiritual commitments by the way they relate to people in need. But the government is pre-empting the resources of people through taxation and regulation, diminishing people's capacities to meet each other's needs, neighbor to neighbor."

The government responds to political ideologies instead of to the needs of people, he observed. "Our perspective of the world, in particular the Soviet Union, has become so myopic that we continue to escalate our abilities to be more efficient in the potential destruction of life. We are much more willing to create instruments of war than instruments of peace."

"Because of his belief that the escalating arms race is an overemphasized federal spending priority, Hatfield has initiated efforts to limit nuclear and chemical weapons. Last year he became a primary sponsor of the nuclear freeze proposal. As one of the earliest opponents of the Vietnam War during his tenure as governor of Oregon, he cast the only dissenting vote on the issue at the 1965 and 1966 Governor's Conferences.

To Hatfield, peace is more than the absence of war. It is "shalom," a Hebrew word meaning total fulfillment of the individual, "may your heart be filled with joy... may your soul be filled with the peace of the Lord."

He views peace as a product of one's spiritual commitment. "That is how one survives in this life. I do not know how people can survive without that indwelling support and love."

Mutually halting the escalation of the nuclear arms race and then reducing arsenals is the only hope for political peace, he believes.

"Our hopes for tranquility between nations depend on reducing the capacity to wage war," Hatfield expresses admiration for "those in the historic peace churches" who refuse military service.

He points to the history of early Christian pacifism prevalent through the fourth century.

A Christian may justify acts of civil disobedience only "if there is no violence and if you are willing to take the consequences," he reasoned. During the Vietnam War, Hatfield had considered withholding war taxes to protest U.S. involvement. "There are situations in which in order to say 'yes' to God, you have to say 'no' to Caesar. But you must be willing to take the penalty."

Struggling to maintain his priorities in the political art of compromise, Hatfield experiences frustration but said he had never "traded principle for pragmatism. I think we can have diversity of viewpoint without rupturing our relationships. Maintaining working relationships in no way means you are compromising your principles."

Hatfield prays about his political positions but does not think his views are ordained by God. "I do not feel called to the role of speaking prophecy. As one studies the Word, as one lives his life, the prophetic word comes in a natural, normal manner."

The gospel is both a message of redemption and a mission of reconciliation, even though those two factors are often divided, Hatfield said. "The evangelical churches are awakening to a social consciousness. Our maturation process as Christians must involve reaching out to impact the whole community in acts that affirm the words of wisdom."

A lifelong struggle to act consistently with his Christian beliefs is evident in his

writings and congressional action. He is the author of *Not Quite So Simple*, 1967; *Conflict and Conscience*, 1971; and *Between a Rock and a Hard Place*, 1976. He has co-authored *Amnesty: The Unsettled Question of Vietnam*, 1971, and *The Causes of World Hunger*, 1982.

Currently the fifth ranking Republican in seniority and 14th in the full Senate, Hatfield is chairman of the Senate Appropriations Committee. He also serves on the Rules and Administration Committee, the Energy and Natural Resources Committee, the Joint Committee on Printing, and the Joint Committee on the Library.

Although for the past two years his legislative concerns have primarily been economic, Hatfield has been a leader in congressional efforts to combat world hunger and raise human rights issues. Representing a state where the federal government owns over 50 percent of the land, Hatfield's interests also include natural resources and public land issues.

Hatfield's legislative career began with his election as an Oregon state representative in 1951. Since then, he has served in Oregon as a state senator, secretary of state, and two terms as governor.

During a recent trip to India, Hatfield spoke with Mother Teresa of Calcutta who encouraged him to keep his focus on Christ. "The Lord has not called me to be successful. He has only called me to be faithful," she told him.

Hatfield added, "She gave me the insight that even though the task may seem at times insurmountable, we are to live a life of faithfulness."

Egyptian 'angel' at SWBTS reflects on life 'back home'

By Norman Jameson

FORT WORTH, Tex. (BP) — Lydia May Girgis' boss told her she was more social worker than doctor. He told her co-workers the laughing, hugging, helping Baptist was "an angel."

Miss Girgis, a medical doctor from Cairo, Egypt, is a master of arts in communication student at Southwestern Baptist Theological Seminary in Fort Worth, Tex. She is the second Egyptian to study at Southwestern. Her father, Seddik, was the first. He graduated in 1931 with a master of divinity degree and is thought to have been the first Baptist in Egypt.

When Lydia felt the Lord telling her, as she walked to work each day, she should be going to seminary, there was no question where she would go.

"Where else would I go but where my father went?" she asks. "This is very personal to me. I am the second Egyptian here. Maybe someday a son or

daughter of mine will be the third. If it weren't for Southwestern seminary, there wouldn't have been a Baptist work in Egypt."

Unlike other doctors in Egypt's national health system, Miss Girgis involved herself with her patients. "I hugged them, I kissed them, I laughed with them. The patients loved me."

Occasionally, she took one home for medicine she had stored in a cabinet or

gave one money to buy the medicine she prescribed. She railed at nurses and orderlies who treated patients crudely in the national hospitals. But always, she felt constrained by the Muslims around her.

"I couldn't witness to them with anything but my love," she said. "Everybody around me was Muslim. We are forbidden by law to witness to them."

Ninety percent of Egypt is Muslim. By law only two of the 50 national ministers of state can be Christian. Residents carry identification cards that include a designation of religion. Job applications require a person to declare his faith.

Such an attitude of restriction frustrated Miss Girgis, who was very active in one of nine Baptist churches in Egypt. She led dramas, wrote, taught, and used a movie camera to record important events in church life.

She came to seminary intending to major in music or religious education and was surprised to learn of the communications degree offered. Because so much of what she did in church was communications related, the master's degree was a natural for her.

When Miss Girgis returns to either Cairo or Fayoum, her father's hometown, she plans to open a private clinic which will "give the best for the least."

Even there she will not be able to witness openly about Jesus Christ, she said. But she intends to have Christian literature in the office and pipe Christian music through speakers.

The fanatical Islamic faith fomented in Iran which is causing distress in much of the Middle East appears in Egypt in

about 10 percent of the Muslims. Miss Girgis says. She cannot understand women wanting to "live in a tent" as they travel outside the home in long, hooded dresses with only slits for eye holes.

She thinks most Egyptians are pleased with the treaty that secured the return of the Sinai Peninsula from Israel and would be reluctant to fight again to secure land for the Palestinians.

"We don't have enough blood in our veins to fight again," she said. "We got our land back. If we fight again, we are fighting for somebody else's land."

She sees no solution in the Middle East "until the Lord returns."



EGYPTIAN AT SEMINARY — Lydia Girgis, a medical doctor from Egypt, enrolled at Southwestern seminary to gain skills for working with her Baptist church in Cairo.

C-N summer graduates hear Frank Hawkins

JEFFERSON CITY — Franklin Hawkins, pastor of First Baptist Church, Kingsport, told summer graduates at Carson-Newman College to cling to the values of relationships, family, humor, and trust.

During graduation exercises July 29, Hawkins challenged the 39 graduates, their families, and friends to discover God's creative design for their lives.

Hawkins is serving as east Tennessee chairman for the 1983-1985 endowment campaign for Tennessee Baptist Convention colleges.

Baylor dean to lead Virginia Intermont

WACO, Tex. (BP) — James E. Martin Jr., dean for men's programs and housing at Baylor University in Waco, Tex., will become president of Virginia Intermont College in Bristol, Va., Sept. 1. Both institutions are related to Southern Baptists.

Martin joined the Baylor faculty in 1978 as an assistant professor of education. He was named director of men's programs and housing in 1981 and dean in 1982. He is a graduate of Western Carolina University, Cullowhee, N.C.; University of Virginia, Charlottesville; and Bowling Green (Ky.) State University.

Virginia Intermont College, founded in 1884, offers two-year and four-year programs in liberal arts, fine arts, and pre-professional studies. About 800 students attend the college.