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News journal of Tennessee Baptist Convention

August mission gifts set new TBC record

Another new record in mission giving through the Cooperative Program was set by Tennessee Baptists in August — passing June's record gifts by more than \$100,000, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

In June Cooperative Program mission gifts were \$1,615,962.64, which shattered the 42-month-old record of \$1,541,314.64 which had stood since January 1980.

August's mission gifts through the Cooperative Program were \$1,718,391.59, passing the two-month-old record by \$102,428.95 or 6.34 percent, Madden observed.

Madden was obviously pleased that Tennessee Baptists had set two new records within three months, adding that the new record of \$1,718,391.59 is 11.49 percent higher than the January 1980 Cooperative Program gifts which had stood as the TBC record for three and one-half years.

With two months remaining in the convention year (November 1982-October 1983), the TBC executive secretary commented that there is a good possibility that the \$16.8-million basic budget-goal adopted by messengers to the 1982 state convention will be reached.

The ten-month goal would be \$14-million (ten-twelfths of \$16.8-million). Cooperative Program receipts for the ten-month period (November 1982-

August 1983) were \$14,154,077.70, which is 1.1 percent (or \$154,077.70) higher than the ten-month goal, Madden noted.

The Cooperative Program mission gifts for the first 10 months of the current budget year (\$14,154,077.70) is 11.26 percent higher than gifts for the November 1981-August 1982 period. This is an increase of \$1,431,962.38.

The \$1,718,391.59 given by Tennessee Baptists through the Cooperative Program in August is 22.74 percent above the monthly budget-goal for the current convention year (\$1.4-million).

August 1983 Cooperative Program gifts were \$711,103.09 higher than the \$1,007,288.50 given during August 1982.

Cooperative Program mission gifts in June were \$1,615,962.64; in July were \$1,206,264.17; and in August were \$1,718,391.59. Madden noted that mission gifts by Tennessee Baptists through the Cooperative Program for these three months totaled \$4,540,618.40.

"I am overwhelmed by this indication of the deep dedication of our Tennessee Baptist churches and their members for mission causes of our state convention and the Southern Baptist Convention," Madden stated. "As God continues to financially bless our people, they are indeed faithful in sharing these blessings with missions and ministries beyond the local church."



PLAZA PURCHASERS — Signing the closing documents for the Aug. 31 purchase of Belmont Plaza in Nashville are (from left, front row) Glenn Dukes, Paul Durham, Thomas Ledford, (back row) Harry Johnson, trustee, and Buddy Dukes.

Belmont Plaza purchased by Paul Durham group

By Al Shackelford

Belmont Plaza, a 123-unit senior adult housing facility which was built by the Tennessee Baptist Service Corporation in 1979, was sold last week by Belmont Plaza Inc., to Plaza Associates Inc. The

closing of the transaction took place Aug. 31 at Nashville City Bank.

The sellers of the high-rise building next to Belmont College were Belmont Plaza Inc., a group of Baptist lay persons and pastors who had formed a corporation to take over the project, and Belmont Plaza Associates, a group of 10 investors who had obligated \$1-million for the operation of the project.

The building had been sold by the Tennessee Baptist Convention and the Tennessee Baptist Service Corporation (now called Tennessee Baptist Adult Homes) in 1980 to Belmont Plaza Inc.

The new owner, Plaza Associates Inc., is composed of Paul F. Durham, pastor of Radnor Baptist Church, Nashville; and Buddy Dukes, Glenn Dukes, and Thomas E. Ledford, who are affiliated with Dukes, Dukes, and Ledford Securities, Nashville. Harry Johnson, Nashville attorney, is serving as trustee.

Belmont Plaza will be managed by Paul Durham Properties, and Harold King will continue as the resident executive director.

Belmont Plaza had been built by the TBSC, by issuing \$5-million in bonds through the Health and Education Development Board of Metropolitan Nashville and Davidson County. When the project was completed in February 1979, it was not opened for occupancy, because of the lack of operating funds.

At a called meeting of the TBC Executive Board on Feb. 22, 1979, the board voted to make all necessary payments to keep the project from going into default until a called special session of the state

State Missions Week set for Sept. 11-18

Tennessee Baptists will observe the annual State Missions Week Sept. 11-18, with Sept. 14 designated as State Missions Day of Prayer.

The theme for this year's observance will be "Tell It To a Few Close Friends." The Scriptural basis is "Be persistent in prayer, and keep alert as you pray, giving thanks to God. Be wise in the way you act toward those who are not believers, making good use of every opportunity you have" (Colossians 4:2, 5, Good News Bible).

Special program materials have been mailed to each church in the state to be used in promoting the annual event. In addition to program materials for general church use, special materials have been prepared for Baptist Women, Baptist Young Women, Acteens, Girls in Action, and Mission Friends organizations.

In connection with State Missions Week, the annual Golden State Missions Offering will be received in Tennessee Baptist churches. This year's goal is \$610,000 — which is a 10.9 percent increase over the 1982 goal of \$550,000.

The goal and allocations for the 1983 Golden State Missions Offering was set

in May by the Executive Board of the Tennessee Baptist Convention, on a joint recommendation from the board's state missions committee and the executive committee of the Tennessee Woman's Missionary Union.

The allocations for this year's offering will be divided among these items:

- \$9,500 for the Burney Love Gifts, an aid to children of missionaries from Tennessee;
- \$7,500 for Baptist Student Union work among black college students;
- \$214,500 for Tennessee's two camps, Camp Linden and Camp Carson, for physical improvements. The last \$25,000 of this amount will go to capital needs;
- \$1,500 to supplement Baptist Young Women's groups on college campuses;
- \$7,000 for church-related vocations student scholarship fund;
- \$10,000 for disaster relief;
- \$5,000 for emergency relief funds for patients at the Baptist Health Care Center, Lenoir City;
- \$5,750 for Christmas gifts to missionaries from Tennessee (\$25 for each Tennessee native);
- \$12,000 for international student ministries;

- \$12,000 for language mission ministries;
- \$7,500 for Ministers Aid Fund;
- \$9,000 for ministries to the handicapped;
- \$2,000 for mission center activities;
- \$50,000 for mission lot and building fund;
- \$60,000 for new work revolving loan fund;
- \$17,000 for promotion expense of State Missions Week and Golden State Missions Offering;
- \$3,000 for prison ministry (Scripture distribution);
- \$5,000 for proposed state Baptist conference center;
- \$5,000 for resort ministries;
- \$15,000 for special rural and mountain ministries;
- \$28,500 for student scholarships, including \$3,500 for Graduate Scholarship Fund, \$7,500 for Mary Northington Scholarship Fund, \$3,500 for Harrison Chilhowee Baptist Academy scholarships, \$500 for medical scholarships, \$5,000 for Acteen Studiaact scholarships, \$5,000 for special "at large" scholar-

Continued on page 3

Continued on page 3

SBC simultaneous revivals set for March, April 1986

ATLANTA (BP)— National simultaneous revivals — billed by Home Mission Board evangelism leaders as one of Southern Baptists' most effective evangelism tools — will be held in Southern Baptist churches in all 50 states from March 16 through April 27, 1986.

"Good News America: God Loves You" will be the theme for the nationwide campaign, the first such effort among Southern Baptists since 1969.

Richard Harris, director of Home Mission Board Mass Evangelism and co-chairman of the campaign's national steering committee, noted, "These national-level campaigns offer Southern Baptists a cooperative, church-centered evangelistic endeavor with possibly the greatest opportunity in our history to reach people with the gospel of Jesus Christ.

"Evangelizing our nation is at the heart of our Bold Mission Thrust goal to share the gospel with every person by A.D. 2000."

Support for the simultaneous effort, approved by state evangelism directors at their national meeting in December 1981, is based in part on the apparent correlation between revivals and baptism rates in the SBC, Harris explained. In the past 30 years, six nationwide meetings have been held. Annual church letters indicate during all but one of those years, baptism totals were significantly higher than average.

"Simultaneous revivals give Southern Baptists a chance to promote their revival meetings citywide, association-wide and even nationwide," said Harris. Most of the SBC's 37 state conventions/fellowships will select either March 16

through April 6 or April 6-27 as the dates they will participate. Each state convention will promote the revivals and encourage churches and associations to hold revival meetings.

To prepare for the revivals, the national steering committee has laid plans to provide concentrated personal and mass evangelism training. The yearly countdown of events includes: in 1983, a national revival training seminar; in 1984, national, state, regional, and associational revival training seminars, witness training, national promotion, prayer emphasis; in 1985, continuing revival training seminars on all levels, national witness training, national promotion, continued revival preparation training.

The 1983 national revival training seminar was held in July. The seminar provided 85 participants from 30 states with "information, guidance, and motivation to use the revival meeting to the full potential," Harris said.

The steering committee is also advocating the use of vocational evangelists during the simultaneous revivals.

"We have some talented and spiritually-gifted vocational evangelists, preachers, and musicians who are going to be hurt by these revivals," explained Harris. "Because most churches will participate in the revivals, there will be only six weeks during the spring for many vocational evangelists to work. Understanding this, churches should call on these people not only for the revivals but for revival preparation training, January Bible studies, prayer seminars, and witness training or consider using them as staff evangelists."

Ruschlikon board names Lorenzen as acting president of seminary

RUSCHLIKON, Switzerland (BP)— Thorwald Lorenzen was named acting president of the Baptist Theological Seminary at Ruschlikon, Switzerland, Aug. 30, two weeks after Clyde E. Fant Jr. unexpectedly resigned as president.

Lorenzen has taught systematic theology and ethics at the seminary since 1974 and was elected a full professor last year. From 1971-74, he taught New Testament at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Fant, who resigned for "family and personal reasons" less than a year after his inauguration, has agreed to teach the history of American preaching and sermon preparation at Southeastern during the 1983 fall term.

Lorenzen will head the seminary for 12 months while a search committee, expected to be named when the European Baptist Federation council meets in Sodertalje, Sweden, in September, seeks a president.

The executive board's action came in a special meeting with representatives of the seminary's administrative committee, faculty, students, and staff just a week before the seminary began its 35th year with a record 83 students. They represent 22 countries and five continents, with students from Ghana, India, and Korea enrolled for the first time.

A native of Hamburg, West Germany, Lorenzen is a graduate of the University of Sydney (Australia), Ruschlikon seminary, the University of Zurich (Switzerland).

He has been a member of several Baptist World Alliance study commissions and has represented the BWA in human rights matters before the United Nations and other international commissions.

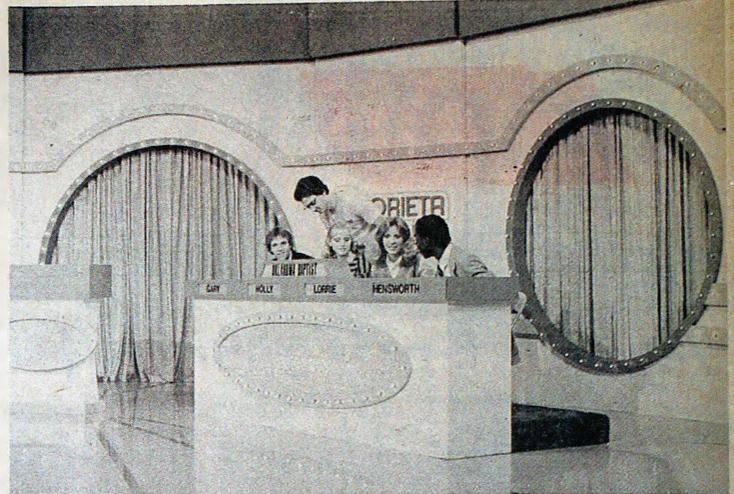
State leaders hear ministry challenge

ASHEVILLE, N.C. (BP)— More than 100 ministers met in August for what was billed as the "first ever" meeting of Baptist state convention leaders relating to the missions ministry division of the Southern Baptist Home Mission Board.

The division contains the departments of Christian social ministries, black church relations, interfaith witness, and special mission ministries.

Wendell Belew, missions ministries division director, pointed out the need to "preach and practice a radical theology. We have bound Christ to a pulpit, placed His effigy on high mountains, painted His face with the agony of prayer in the garden, hung Him with blood stains from a cross — but we scarcely know Him as a healer of lepers."

The ministers representing each of the Baptist state conventions also heard presentations from members of the HMB staff, took part in small group sessions and panel discussions, and saw film presentations.



GLORIETA QUIZ — Students from Oklahoma Baptist University, Shawnee, get last minute instructions before the taping of "Glorieta Quiz." The pilot program will be aired beginning in May 1984 on the new Baptist ACTS network.

Pilot TV program for ACTS features Baptist students

GLORIETA, N.M. (BP)— "Glorieta Quiz," a pilot television program for the ACTS network, was taped by the Radio and Television Commission during the annual student conference at Glorieta Baptist Conference Center recently.

The student conference, sponsored by national student ministries of the Baptist Sunday School Board, was used for the single elimination competition which will be aired in the spring of 1984 on the American Christian Television System (ACTS).

More than 25 Baptist Student Union groups participated in the preliminary competition. Sixteen teams will appear on the 30-minute weekly series when it airs in May.

Four team members, plus two alternates from each school, competed in a match of wits to see which team could answer the most general knowledge questions. Question categories included religion, the Bible, science, philosophy, history, mathematics, and sports.

Chip Beall, host of the nationally-televised "College Bowl," was the host for "Glorieta Quiz." Judges for the competition were selected from the staff of

Dallas Baptist College, Dallas, Tex.

BSU groups represented Iowa State University, Ames; Louisiana Tech University, Ruston; Hardin-Simmons, Abilene, Tex.; East Central Oklahoma State University, Ada; Oklahoma Baptist University, Shawnee; University of Southern California, Los Angeles; Colorado State University, Fort Collins; University of Mary Hardin-Baylor, Belton, Tex.; New Mexico State University, Las Cruces; Eastern New Mexico University, Portales; Texas A & M University, College Station; University of Texas at Arlington; Arizona State University, Tempe; University of Texas, Austin; Southern Methodist University, Dallas; and University of Washington, Seattle.

The Radio and Television Commission is considering taping similar programs at both Glorieta and Ridgecrest (N.C.) Conference centers during 1984 student conferences.

Other programs planned for the ACTS network include "Invitation to Life," "Sunshine Factory," "Country Crossroads," "Profiles," "Our World," "The Plant Groom," and the "David Wade Show."

Taiwan Baptists launch effort to reach island's 18-million

TAIPEI, Taiwan — Taiwan Baptists launched a national media blitz in August to reach all 18-million people in the island country.

The media campaign and a nationwide evangelistic crusade in September climax Bold Mission Taiwan, a three-year joint effort of Taiwan Baptists, Southern Baptist missionaries, and Missouri Baptists.

The Taiwan Baptist Mass Communications Center in Taipei produced spot announcements that will be broadcast 106 times on national television and 252 times on radio through Sept. 18. Each spot features a Christian testimony or an invitation to a Bold Mission Taiwan evangelistic service.

The campaign is using newspaper and magazine ads (including two full-page ads in the Chinese-language edition of Reader's Digest), handbills, posters, banners, public bus ads, auto stickers, tracts, and lapel pins. All proclaim "I know Him" and "You can know Him,

too!"

The advertising features testimonies of well-known Taiwan Christians, including an athlete, a provincial governor, a movie star, a popular singer, educators, and authors. Telephone hotlines in five cities will enable people responding to ads or broadcasts to request Christian literature by mail.

"These media ads are designed to arouse interest in the gospel and create witnessing opportunities for the 12,000 Baptist church members and their leaders, especially during the islandwide evangelistic crusade Sept. 7-18," said Missionary Burton Cook.

About 120 Missouri Baptist pastors, musicians, and lay people will go to Taiwan in September to participate in the crusade as preachers, singers, and witnesses in 110 churches.

Missionaries have credited the three-year Bold Mission Taiwan effort with revitalizing evangelistic work in the island nation.

Sale of Belmont Plaza . . .

(Continued from page 1)

convention could be held April 5, 1979.

Messengers to that special convention voted to continue necessary payments and to sell or to transfer the facility "to relieve the Tennessee Baptist Service Corporation as an agency of the Tennessee Baptist Convention from all liability on said lease."

At its Sept. 11, 1979, meeting, the Executive Board voted to sell the facility to Belmont Plaza Inc. An offer to purchase from that group was presented to and approved by messengers to the November 1979 TBC.

Because of complications in issuing new bonds, the Executive Board in March 1980 approved a plan known as "defeasance" whereby the funds from a mortgage loan would be invested in U.S. Government securities which would mature on the same schedule as the original bonds. This process made these securities liable for the original bond issue, rather than Tennessee Baptists.

The sale of Belmont Plaza last week does not have any effect on this liability.

However, there are three provisions of the Aug. 31 sale which do involve the Tennessee Baptist Convention.

First, under the 1980 sale, the Ten-

nessee Baptist Convention had first right of repurchase before Belmont Plaza could be sold by Belmont Plaza Inc. to any other group.

This offer was made to the convention in June 1982, but the offer was declined by the administrative committee of the Executive Board at a called meeting, opening the way for the sale to Plaza Associates Inc. This action by the administrative committee was later confirmed by the Executive Board in session.

Under the new sales agreement closed Aug. 31, Plaza Associates Inc. has offered the first right of repurchase to the Tennessee Baptist Convention and the second right of repurchase to Belmont College in the event that Plaza Associates Inc. desires to sell the property in the future.

Second, when Belmont Plaza was sold in May 1980, the Executive Board agreed to put up a \$175,000 certificate of deposit in a reserve escrow account with the mortgage lender, First American Bank of Nashville. This reserve was to remain intact for the life of that loan, with the convention earning interest from that reserve fund.

On Aug. 31, that certificate of deposit was purchased from the Executive Board for \$175,000 plus interest to that date. The TBC now no longer has any funds involved in guaranteeing the Belmont Plaza transaction.

Third, under the offer to purchase approved by the 1979 TBC and activated by the Executive Board in March 1980, the convention was to make principal and interest payments on the original bonds from Dec. 1, 1979, through March 31, 1980. When Belmont Plaza Inc. either sold or refinanced the project, these four months of payments would be "due and payable in full upon the sale or refinancing of the project."

When Belmont Plaza was sold to Belmont Plaza Inc. on May 15, 1980, a non-recourse, non-interest bearing note for \$118,755.31 was given to TBC representatives. That amount was part of the total paid by the new owners to Belmont Plaza Inc. on Aug. 31.

Tom Madden, TBC executive secretary, said at press time on Sept. 5 that he has not received these funds from Belmont Plaza Inc., and it is his interpretation that the note began drawing interest from the date of the sale.

Durham told the Baptist and Reflector that Belmont Plaza will continue to provide complete care in a Christian manner for senior adults. He added that he plans to offer opportunities for ministry to churches in the area and to Belmont College.

Durham and his church, Radnor Baptist Church, constructed and operate Radnor Towers, an apartment complex for senior adults adjacent to the church property in southeast Nashville.

Laager Baptists call Gilliland as pastor

Cecil Campbell Gilliland was recently called as pastor of First Baptist Church, Laager.

Gilliland came to the church from the pastorate of New Highland Baptist Church, Brandenburg, Ky. He is a former minister of music and youth at Thompson Springs Baptist Church, Cleveland.

A native of Athens, Gilliland has attended the University of Tennessee at Chattanooga, and is a graduate of the Boyce Bible School of Southern Baptist Theological Seminary, Louisville, Ky.

Baptist leaders declare war against gambling

By Tim Fields

NASHVILLE (BP)— Southern Baptist leaders from 11 states, including Tennessee, have initiated plans they hope will help stave off massive efforts to legalize pari-mutuel betting, state lotteries, and casino gambling in southern and southwestern states next year.

Participants in a Christian Life Commission consultation on the ethical and economic dimensions of legalized gambling agreed 1984 will be a year of enormous pressure from the gambling industry to greatly expand their empire which extends in some form to 46 states. As of September 1981, only Hawaii, Mississippi, Missouri, and Utah did not have some form of legalized gambling.

"It is time for Southern Baptists to realize the gambling menace is extremely serious. The house is on fire," Foy Valentine, executive director of the Commission, told participants. "Southern Baptists have a very great stake in what we do about gambling as a moral issue because it affects our stewardship, our mission programs, our social environment, the family life of our members, and the ongoing life and work of our 36,000 churches," he said.

Robert Bezilla, vice-president of the Gallup Organization, told the Baptist ethicists and sociologists that public acceptance of legalized gambling has apparently increased in the past few years.

"Historically," he said, "over one-half of the population has approved of some form of legalized gambling." In a recent national Gallup Poll, 82 percent of respondents said they would approve of some form of legalized gambling if it helped their state to raise revenues.

According to the poll, however, people in the South showed the greatest resistance to legalized gambling but only 34 percent of respondents in the South said they did not think any form of gambling should be permitted in their state. Only 23 percent of respondents in the East and West opposed all forms of gambling.

George Sternlieb, author of a new book

on gambling in Atlantic City, N.J., and director of the Center for Urban Policy Research at Rutgers University, told participants a grisly story of crime, corruption, and social inequities caused by casino gambling in Atlantic City.

"Casino gambling in Atlantic City has grown to a \$1.5-billion a year industry in four to five years and now holds the citizens, law enforcement officials, and politicians hostage," Sternlieb said.

Gambling casinos, he said, have become "cash cows" for trade unions, construction companies, banks, law firms, and even local and state governments.

In spite of what Sternlieb called a strong and obvious influence of organized crime and an enormous acceleration of thefts, murders, prostitution, and social injustices to the poor and elderly, "no one wants to slash the throat of the golden calf," he said.

"Gamblers in Atlantic City are not the elite but the blue-collar workers, the elderly, minority groups, and white-collar proletarians. The average gambler is a New York City cab driver who has just had a couple of long fares to the airport," Sternlieb said.

The urban researcher said Atlantic City is the second largest bus terminal in the United States and many of the 30,000 bus loads of people a year are made up of "an astonishing number of church groups, the elderly, the lame, and the blind."

Participants in the consultation agreed on a strategy to utilize the belief there is strength in numbers.

The group formulated plans for a more effective sharing of information and asked the Christian Life Commission to expand its efforts as an information center for ethics specialists, churches, pastors, and other interested Southern Baptists committed to resisting the gambling industry.

The participants also asked the commission to gear up for the gambling onslaught with wider distribution of resource materials which will educate and motivate Southern Baptists to deal with the problems of gambling.

The group also called on pastors to address the gambling issue more extensively in sermons and to encourage all Southern Baptists to increase their efforts in the area of Christian citizenship, particularly voter registration and voter turnout to deal with gambling-related issues.

Participants also expressed an urgent need for careful research designed to aid state Baptist conventions in opposing gambling legislation introduced in their states.

Larry Braidfoot, who coordinated the consultation and directs the Christian Life Commission's programs related to gambling education and action, told participants, "If we don't find ways of helping each other in this fight, our states will be picked off one at a time by the gambling industry just as they were by the alcohol industry."

Beets begins ministry in Clinton pastorate

Moss Beets recently assumed duties as pastor of Farmers Grove Baptist Church, Clinton, in response to a call from the congregation.

Beets is a former pastor of Laurel Branch Baptist Church, Briceville.

Sims accepts post as Tift president

FORSYTH, Ga. (BP)— O. Southern Sims Jr. was named president of Tift College in Forsyth, Ga., Aug. 27. He will assume the post next January.

He is currently vice-president for academic affairs and dean at Wingate College, Wingate, N.C. Both colleges are Baptist-affiliated institutions.

Other administrative positions Sims has held include vice-president for student affairs at Furman University, Greenville, S.C., and acting dean of student affairs, then dean at the University of Georgia, Athens. He was assistant dean and then dean of students and administrative vice-president (acting) at Kentucky Southern College, Louisville. Sims also served in the administration at the University of Kentucky, Lexington.

Sims is a graduate of Samford University, Birmingham, Ala., Southern Baptist Theological Seminary, Louisville, Ky., the University of Kentucky, and the University of South Carolina, Columbia.

State missions . . .

(Continued from page 1)

ships, and an additional \$3,500 subject to action of the WMU policy committee;

—\$9,000 for student summer missions (WMU and missions department);

—\$12,000 for summer preachers' schools at three TBC colleges;

—\$6,000 for Sunday School summer missions;

—\$65,000 for United Tennessee League Inc.;

—\$6,000 for videotape ministry, associations;

—\$5,000 for videotape ministry, Bold Missions;

—\$13,250 for WMU budget supplement for metropolitan WMU promotion;

—\$5,000 for WMU budget supplement for rural WMU promotion; and

—\$2,000 for contingency fund.

Any offering received above the \$610,000 goal will be used for capital needs at the TBC camps.

The Golden State Missions Offering was begun in 1901 as a project of the Tennessee Woman's Missionary Union.



SINGLE ADULT DAY — Kathy Hester typifies the church involvement of many single adults. This summer, she led a weektime youth Bible study group at Brentwood Baptist Church, Brentwood, Sept. 11 is Single Adult Day in SBC churches.

EDITORIAL

A short-lived mission giving record

An oft-repeated adage is, "Records are made to be broken."

In athletics, such national and international records become the standard against which all future performances are measured. Our fascination with records has led to best-selling books dealing with world records for thousands of activities, ranging from all types of sports to records for the tallest person, longest Monopoly game, most raw oysters eaten at a sitting, and the most college students in a telephone booth.

Baptists are sometimes criticized because of our interest in statistics or "numbers" — and the setting or breaking of these records. Yet, if we realize that the "numbers" are merely an extension of our involvement and our service, this fascination is not wrong.

Nowhere do Baptists consistently surpass records more often than in the area of stewardship. Each year our giving sets record after record.

Because of this, it certainly seemed strange that Tennessee Baptists' record months of mission giving through the Cooperative Program are not a matter of several new records each year — year after year. But it did happen.

After years of fairly often record-setting months, Tennessee Baptists' mission giving through the Cooperative Program established a new record in January 1980 when \$1,541,314.64 was given. That record was a phenomenal achievement — passing the three-month-old previous record by \$154,887.50.

There were perhaps some circumstances which led to this huge step — such as gifts from churches not reaching the TBC office before Dec. 31 (December 1979 Cooperative Program gifts were \$789,721.60). Regardless, we all rejoiced at the new record, but we did not suppose that it would be around so long.

Although the \$1,541,314.64 record has been approached many times since January 1980, it actually stood for 42 months — until it was shattered by June 1983's gifts of \$1,615,962.64. The new record was nearly five percent higher than the previous longstanding record!

But this new record happily did not stand for three and one-half years.

When the convention's books closed last Wednesday, that two-month-old record was shattered itself. August's Cooperative Program gifts of \$1,718,391.59 had passed June's record gifts by a whopping 6.34 percent!

When you consider this, it is really miraculous. In June, we passed the \$1.6-million plateau for the first time; in August, we passed the \$1.7-million plateau for the first time.

We commend all Tennessee Baptists for your part in these new records. Your faithful giving is truly an impressive indication of your love for and confidence in the mission and ministry activities of our denomination.

How long will this new \$1,718,391.59 record stand? No one would dare predict. After all, records are made to be broken!

Belmont Plaza changes affect Baptists

The sale of Belmont Plaza last week is of genuine interest to Tennessee Baptists. That project occupied much of the concerns, thoughts, and discussion of our state's Baptists during 1979 and 1980.

All of us rejoiced that the project was opened and has been operated in a superior manner by a group of our fellow Baptists, Belmont Plaza Inc. We had felt that this group would keep the project and operate it indefinitely.

However, it became apparent last year that Belmont Plaza Inc. (the general partners) and Belmont Plaza Associates (the limited partners) desired to sell it to another group. At first, it appeared that the facility would go to a non-Baptist organization — but we are thankful that this is not the way it worked out.

On Aug. 31, Plaza Associates Inc., a group headed by Nashville pastor Paul Durham, became the new owner of the property. We are pleased that a Tennessee Baptist is an owner and operator of Belmont Plaza — a needed project which Tennessee Baptists created.

The sale of Belmont Plaza to this group restores the possibility that Tennessee Baptists (either the state convention or Belmont College) might at some point in the future own this facility — if we should desire. The new owners have given rights of reacquiring the project to the convention or to Belmont College before it can sell it to another party.

Incidentally, the purchase of Belmont Plaza by Plaza Associates Inc. will financially benefit the convention. The sale has released the \$175,000 reserve that the convention had to put up in the 1980 sale to Belmont Plaza Inc. Also, under the provisions of the 1980 agreement, Belmont Plaza Inc. will now reimburse the state convention for principal and interest payments (\$118,755.31) made by the convention during the period (Dec. 1, 1979-March 31, 1980) when the sale to Belmont Plaza Inc. was being finalized.

We express our appreciation to Belmont Plaza Inc. for making it possible for the facility to fulfill its intended purpose and for operating it in an exemplary manner from April 1, 1980, through Aug. 31, 1983.

And, we add our appreciation to Plaza Associates Inc. for their continuing desire to operate Belmont Plaza as a Christian, caring ministry for senior adults.

Cicero's comment



By the editor

Cicero had been hearing a lot lately about "bivocational pastors" — these are men who are pastors of small churches and help support themselves financially by also working in another position. So, I thought I might like to interview one of these.

While inquiring about bivocational pastors who have unusual jobs, I met Farren Height, pastor of Thermometer Baptist Church, who is also employed as a television weather forecaster.

"Isn't it a rather unusual combination of vocations, since one is concerned with precipitation and the other is concerned with participation?" asked Cicero.

"Not really," observed Height. "Both a pastor and a weatherman are supposed to be able to read the 'signs' and make pronouncements — based on these signs. You might say both are prophets in a sense."

He continued, "People watch TV weather shows because they want to know what is forecast for the future. I guess this carries over into my sermons, since I seem to be preaching quite often from Revelation."

Cicero asked if Farren found any confusion between his two jobs.

"My problem comes in similarities — not in differences. I have to remember where I am. At the weather map and at the church you treat 'hot air masses' and 'big winds' quite differently."

He added, "At both places I am called upon to deal with unsettled conditions!"

Farren also noted that in weather telecasts, he is vitally concerned about degrees — but then so are a lot of ministers.

Cicero asked if this similarity in terms had ever caused embarrassment.

"Only once," Height recalled. "One Sunday I was getting ready to read the Scripture at the start of my sermon, and I referred to this as a frontal passage."

Farren Height observed that temperatures and church attendance have at least one thing in common — both decline at night!

He also believes that being a pastor is good preparation for a weatherman, since most Baptists are as changeable as the weather.

And, he added, churches and the weather surely experience a lot of highs and lows.

The pastor-weatherman said that he catches himself using weather terms in describing church activities. For example, when a pastor stands at the front door after the service, he has either a friendly "warm front" or an aloof "cold front."

Height noted that the degree of types and severity of problems a church is experiencing might be rated on a "discomfort index" scale.

Farren said that the reason he has been fairly successful as a pastor and as a weatherman is because of the basic concept which most people have about BOTH religion and the weather — "Everybody talks about them, but nobody does anything about them!"

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

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Cecil Ray to be nominated for new stewardship post

NASHVILLE (BP)— Cecil A. Ray, general secretary-treasurer of the Baptist State Convention of North Carolina, will be nominated as national director of the Planned Growth in Giving effort when the Southern Baptist Executive Committee meets Sept. 19-21.

Planned Growth in Giving is a national plan to increase giving by Southern Baptist congregations to local, state, national, and international causes during the remainder of this century. Goals call for increasing total gifts to the 36,000-plus congregations to \$20-billion per year, up from the current \$3-billion, and to gifts through the SBC Cooperative Program to \$1.2-billion, up from the current \$125-million.

Planned Growth in Giving is an outgrowth of the work of a special nationwide Cooperative Program Study Committee, whose report was approved by messengers to the 1983 Southern Baptist

Convention in Pittsburgh. Ray was a member of the committee and participated in writing its final report.

Ray has been general secretary-treasurer of North Carolina Southern Baptists since 1976. He moved to Raleigh after having been director of the stewardship division of the Baptist General Convention in Texas. Many Baptist observers consider him one of the foremost experts in stewardship and Cooperative Program promotion.

In adopting the report of the Cooperative Program Study Committee, messengers at the 1983 annual SBC authorized Harold C. Bennett, executive secretary-treasurer of the Executive Committee, and A. R. (Rudy) Fagan, executive director-treasurer of the SBC Stewardship Commission, to select the national director, and to make a recommendation to the Executive Committee.

The report specified the national director's job would last for a period not to exceed five years and said the person selected would be supervised jointly by Bennett and Fagan.

Ray told Baptist Press he has consented to having his name presented to the Executive Committee, but declined additional comment.

He did, however, talk animatedly about Planned Growth in Giving and Bold Mission Thrust, the denomination's plan to present the gospel of Jesus Christ to every person in the world by the year 2000.

"Planned Growth in Giving holds the potential of helping Baptists make the exciting dreams of Bold Mission Thrust an actuality. This could usher in a whole new period in Baptist life; a major new effectiveness," Ray said. "This could be a historic turning in the Southern Baptist Convention, moving us into a whole new level of effective work around the world."

Ray said the national director will have a major responsibility of "enlisting a broad spectrum of Baptist leadership to help the churches know how to do this and then helping them implement it."

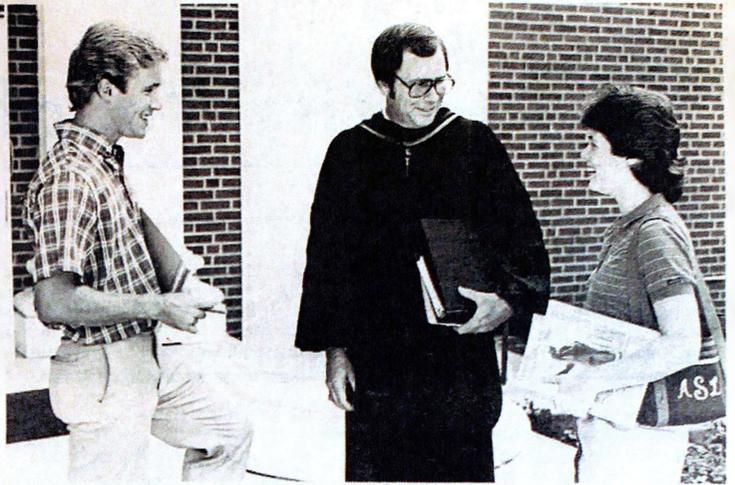
Ray will be assisted by a volunteer, 15-member task force, composed of pastors, laymen, directors of missions, SBC agency personnel, state executive directors, and state stewardship leaders expected to be named during the September meeting of the Executive Committee.

The initial assignment of the director of Planned Growth in Giving, according to the plan adopted in Pittsburgh, would be to enlist and train 700 church and denominational lay leaders to lead state-sponsored Planned Growth in Giving conferences.

A native of Texas, Ray is a graduate of Howard Payne University in Brownwood, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He was a pastor in Lubbock, Tex., and director of missions in San Antonio prior to joining the stewardship division of the BGCT in 1961.

He is expected to continue his residence in Raleigh, N.C., because the assignment is primarily a traveling position rather than an office position. If all proceeds as planned, he will assume his new position Jan. 1, 1984, completing exactly eight years as general secretary of the Baptist State Convention of North Carolina.

Ray is expected to submit his resignation to the North Carolina convention general board when it meets Sept. 26-27.



BACK TO CAMPUS — Fred Steelman, pastor of Red Bank Baptist Church, Chattanooga, visits with son Barry and daughter Allyson, both students at Carson-Newman College, Jefferson City. Steelman delivered the fall convocation address Aug. 30.

Personal Perspective

By Tom Madden
TBC Executive Secretary-Treasurer



Recently in this column I wrote about the positive use of words. However, I did not emphasize the use of words in prayer in those paragraphs.

All of us recognize that we do not have to use words to communicate with God. The Holy Spirit possesses perfect intelligence. Sometimes when our burdens are such that we cannot find words to express the groanings of our very soul, He interprets them for us before God. He takes our emotions, burdens, and groanings, and says this is what your servant is expressing before your throne.

I recently ran across an illustration that has helped me. It is not new. It has been used by many others in response to a very reasonable question, "If God knows what we need before we ask and wants only our good, then why is it necessary for us to pray?"

I believe it was Billy Graham who first responded to the question with this story. There was a little boy visiting his grandparent's farm. One day he was out throwing rocks and accidentally killed one of the tame ducks. Shocked and alarmed, he took the duck into the field and buried it. His conscience made him very miserable. The hired girl had seen the incident and told the boy that unless he helped with the dishes and other chores with which she was charged, she would tell his grandmother. He lived in fear. Finally, when he could stand it no longer, he went to his grandmother and told her what he had done.

She lovingly patted his head and said, "I saw you when you accidentally did it as I was sitting by the window. I have been wondering how long it would take you to come and share your experience with me and ask for forgiveness."

This story illustrates that prayer is actually surrender. God knows the beginning from the end, but we still need to talk to Him and with Him about our everyday life. In one sense, prayer is telling God what He already knows, but not much is accomplished until we share it with Him in prayer.

Missionaries in Beirut report lull in fighting

BEIRUT, Lebanon (BP)— Southern Baptist missionaries in west Beirut reported a lull late Aug. 31 in fighting which has been as fierce as the city has experienced since the 1982 Israeli invasion.

They attributed the lull to a massive sweep through the western sector by 10,000 Lebanese troops, supported by tank and mortar crews, which routed Druse and Shiite militiamen in house-to-house combat.

Missionary Mabel Summers, who lives next door to Beirut Baptist School in the Mouseitbeh section of west Beirut said things quietened down in the neighborhood after a column of Lebanese troops marched past the school.

The school was damaged Aug. 25 when a French ammunition truck blew up next door to the school, breaking windows and damaging an 8-foot concrete wall alongside the building. The impact of nearby shelling has since broken other windows.

Missionaries Nancie Wingo and Ruth Spence vacated their apartment in Mouseitbeh after their balcony and the one above them were damaged by the impact of nearby shelling. They have joined Miss Summers in the missionary apartment building.

As a precaution, Missionaries Mack and Linda Sacco moved their family downstairs to the bottom floor of the same building.

First-term Missionaries Jim and Stephanie Bethea of Memphis, who returned to Lebanon Aug. 28 just before the Beirut airport closed, reported calm in Ras Beirut in the northern part of west Beirut. They were in the United States for the birth of their son six weeks earlier.

Missionaries working with the Arab Baptist Theological Seminary, Baptist Publications, and the Baptist Recording Studio in the hillside community of Monsouriyeh have taken shelter in the seminary basement during shelling.

Citizen's Corner

By Jerry Self
Public Affairs and Christian Life Consultant



Legalizing gambling leads to an increase in problem gamblers. This conclusion has been reached by several different studies including one by Abrahamson and Wright which points out that availability of gambling is a factor in the development of a compulsive gambler.

Their study shows that problem gamblers are usually compulsive people with a strong drive to be a "big shot." The compulsive gambler begins with a high sense of self worth and is, in fact, a rather self-centered individual. Early in the gambler's experience there is the opportunity to gamble and usually with that opportunity comes a big win.

Winning big leads to the false illusion that the gambler is exceptional or lucky and will not experience the losses that everyone else experiences in gambling.

According to Abrahamson and Wright, the problem gambler eventually begins to lose and then develops problems with his family and friends, becomes a threat to society through various levels of criminal actions, and begins to experience a downward spiral as his self-image is destroyed.

Compulsive gamblers themselves argue against legalization. They say it would increase availability of gambling and therefore increase the number of problem gamblers.

It also would give a government stamp of approval on gambling. This governmental OK has an adverse effect on society. When the culture no longer frowns on gambling, the compulsive gambler finds almost nothing blocking his downward spiral.

Silerton calls West to first pastorate

Tim West recently accepted his first pastorate, in response to a call from Silerton Baptist Church, Silerton.

West, of Jackson, was ordained July 24 by the Westover Baptist Church in Jackson, at the request of the Silerton congregation. Participants in the ordination service included Westover Pastor Dwight Mercer.

Yise Yougbare takes first step

By Charlie Warren

Hope of ever walking or even standing alone dwindled with each of Yise Yougbare's seven birthdays.

Hope, in fact, had all but vanished when Tennessee volunteer Jane Laster miraculously transformed his way of life.

Yise (pronounced Yee-say), a polio victim from an impoverished family in a famine-stricken village in Upper Volta, rarely forced a smile to brighten his forlorn, distressful face.

Calluses on his hands and legs betrayed a life of dragging himself across the hot, sandy plains of Sanwabo, his helplessly frail, withered legs trailing behind his small frame.

That was Yise's condition when Miss Laster first encountered him earlier this year.

Miss Laster, a physical therapist at Baptist Memorial Hospital in Memphis, had just attended a Sunday morning wor-

ship service at Yise's village.

"After church, kids flocked around, wanting to shake hands," explained Miss Laster, a member of Bellevue Baptist Church, Memphis. "I happened to look over my shoulder and I saw this little boy

**"I saw this little boy
scooting through the field,
coming through the
millet stalks."**

scooting through the field, coming through the millet stalks.

"I walked over there, bent down, shook his hand, and asked him his name," she continued. "All the other kids yelled out his name, 'Yise.'"

She spent the afternoon alone, with

Yise on her mind, praying, "Lord, there's just got to be something I can do."

Miss Laster was not in Upper Volta as a physical therapist — there was no such request on the "volunteers needed" list for the Tennessee Baptist Convention's hunger relief project. She went as a literacy worker, teaching three classes of students how to read and write the More language.

Missionaries had advised her and the other volunteers to avoid "handouts" that would create dependence and encourage begging.

She asked Missionaries Jim and Dorothy Foster if trying to make a brace and crutches for Yise would fall under the "handout" category. Recognizing an opportunity to provide new mobility for the young polio victim, they encouraged her.

The next day Miss Laster asked Kelly Eplee, a long-term volunteer from North Carolina, and Nedra Benson, a volunteer from Michigan, to help her find Yise so she could examine his legs and measure for some hand-crafted crutches and a brace.

As they arrived, darkness had begun to creep into the village, which is arranged in little compounds. The volunteers did not know where to go first.

They spotted one of the literacy students, an older child who is a Christian. With limited use of the language, they demonstrated the way Yise crawls and communicated they were looking for him.

"That's my brother," the child responded.

Yise's brother, Maurice, rushed ahead to lead the Americans to the family's small mud hut.

"Poor little Yise was so scared," Miss Laster recalled. "Here I was messing around with his legs, and I was a white person, and I was much bigger than he was. He didn't smile the first couple of times I was there."

Examining the legs, she found that one

**"Most kids walk by the time
they're 11 months. This child
has finally learned to take
his first step at seven years."**

could not be straightened, but the other seemed less contracted.

"I straightened it out," she said. "I knew then there was something I could do because both legs were not contracted (bent up so much they could not be straightened)."

The following day, Miss Laster initiated an intense scavenger hunt.

A missionary kid donated a shoe. George Grimes, a volunteer veterinarian from First Baptist Church, Memphis, contributed some ankle braces that could be reconstructed to fit Yise's leg. Leather straps, straight sticks, and thread completed the search.

With assistance from Ray Long, a volunteer from Southwestern Baptist

Photo by Joanna Pinneo



Church, Johnson City, and other volunteers, Miss Laster created the temporary brace and crutches.

Her month of volunteer service almost completed, she knew she needed to begin exercising Yise and teaching others to continue the exercises after she left. She demonstrated the needed exercises to Maurice, instructing him to exercise Yise four times each day. She also taught Miss Benson, who would still be in Upper Volta to check the progress.

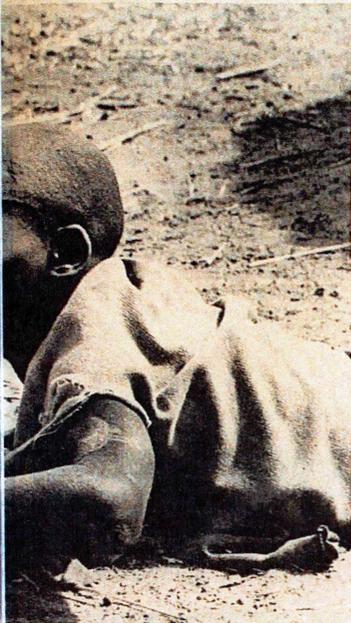
A few days later, Miss Laster went to the village to see how Maurice and Yise were doing.

"Nobody knew I was coming," she ex-



A NEW WALK — Jane Laster, Memphis physical therapist who volunteered to teach literacy in Upper Volta, helps Yise as he tries out his newly-acquired leg brace and crutches.

toward hope



plained, "but there they were working. That just thrilled my heart. I cried." By this time, Yise knew he would someday walk. His countenance began to change.

"When I would go out there in the van, Yise would see me coming and would just be smiling from ear to ear, waving his hands," Miss Laster related.

Ironically, the compassionate physical therapist returned to Memphis before Yise was able to stand alone or take his first step. But Yise took that first step two weeks from the day she gave him the brace and crutches.

Her involvement, however, had not ended.



OFFERING AID — Michigan volunteer Nedra Benson (photo above) assists Yise as he learns a new method of nobility. Yise's brother, Maurice (photo at left) exercises Yise to strengthen previously unused muscles. Photos by Joanna Pinneo.

After several weeks, Miss Laster received a letter from Miss Benson, explaining that the leather straps were tearing and they had taken the brace to the market to have it repaired.

"I knew I wanted to do something," Miss Laster said. "I knew my job wasn't completed."

She visited Otis Petis, an orthotist in Memphis, who often makes braces for the Baptist hospital. She showed him three pictures of Yise and told him her story and of the need for a permanent brace.

"Tears came to his eyes, he was so joyous," she recalled.

"I want to be the one to make that brace," he responded.

Bill Crawford, a member of Bellevue Baptist Church, was scheduled to go to Upper Volta the next week. Petis gave Crawford a crash course on how to measure for a brace and how to make a drawing of Yise's foot.

Within three weeks after Crawford returned with the measurements, Petis called Miss Laster and said, "I have the brace."

"When I saw that brace, I just burst into tears," Miss Laster said.

She asked how she would be billed for the brace, which would be valued at about \$500.

Placing a finger to his lips, Petis responded, "Sh! Don't worry about it. This is what I wanted to do."

On Aug. 17, Miss Laster delivered the brace, which is adjustable height-wise as Yise grows, to Donna Collier, a member of First Baptist Church, Memphis, who will take the brace to Yise when she goes

to Upper Volta in September.

"It was just the neatest blessing for me to know that one little child was able to take his first steps," Miss Laster concluded.

"Most kids walk by the time they're 11 months. This child has finally learned to take his first step at seven years."



ORTHOTIST — Otis Petis (above), a Memphis orthotist, makes final adjustments on Yise's permanent brace. Petis (photo at right) presents the brace to Jane Laster, physical therapist who gave Yise a new lease on life.

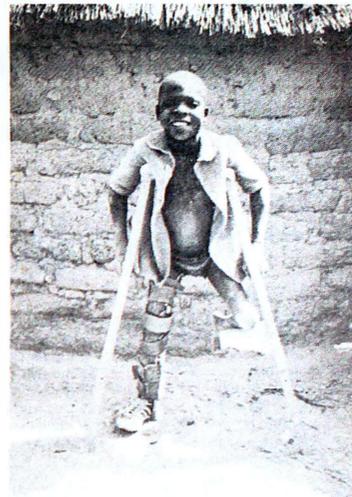
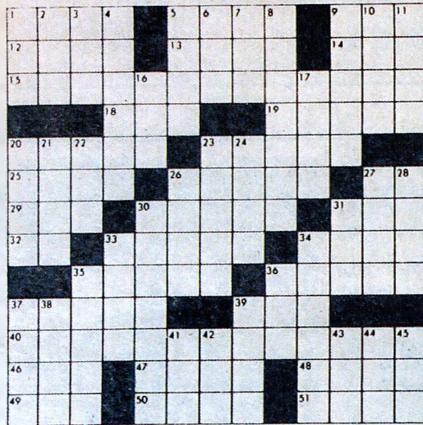


Photo by Joanna Pinneo



Bible Puzzle

Answers on page 10



DOWN

- 1 "Judas had the —" (John 13:29)
- 2 Battle cry, Irish
- 3 Where: Lat.
- 4 "the leaven of —" (1 Cor. 5:8)
- 5 "the top of —" (Num. 23:28)
- 6 Man's nickname
- 7 Royal Air Force: abbr.
- 8 "put fire —" (Lev. 10:1)
- 9 "— in the temple" (Acts 5:42)
- 10 Eldest: law
- 11 Horses
- 16 Article
- 17 Rome: Italian
- 20 Ostentation
- 21 Jacob's wife (Gen. 29:23)
- 22 Adder (Deut. 32:33)
- 23 Fisherman
- 24 Sanctuary
- 26 "make Ephraim to —" (Hos. 10:11)
- 27 Thebes: diety
- 28 Fidel Castro's island
- 30 "he spake this —" (Luke 15:3)
- 31 Alabama: abbr.
- 33 Past part. of lie
- 34 "a woman of —" (Matt. 15:22)
- 35 "the blood of his —" (Col. 1:20)
- 36 Exclamation
- 37 Burn
- 38 A primordial gas
- 39 Emu
- 41 "Give ye them to —" (Mark 6:37)
- 42 Total digestible nutrients: abbr.
- 43 Never: Ger.
- 44 Classified —, pl.
- 45 "Cast the —" (John 21:6)

ACROSS

- 1 Oz books author
- 5 "— of this ministry" (Acts 1:17)
- 9 "— even to Beersheba" (1 Sa. 3:20)
- 12 "—, Father" (Mark 14:36)
- 13 Uzzi's son (1 Ch. 9:8)
- 14 American Institute of Architects: abbr.
- 15 An O.T. sacrifice: two words
- 18 Your: Ger.
- 19 Parts
- 20 "there was a —" (Ezek. 46:19)
- 23 Foe (Jer. 6:25)
- 25 Bacteriologist's wire
- 26 Joel's son (1 Ch. 5:5)
- 27 Alternating current: abbr.
- 29 Chart
- 30 Bonus
- 31 Atomic mass unit: abbr.
- 32 Purple Heart: abbr.
- 33 Burdens
- 34 Rotary —
- 35 One who is caring
- 36 Ahilud's son (1 Ki. 4:12)
- 37 "the king of —" (2 Ki. 5:5)
- 39 "So they —" (John 20:4)
- 40 "and —" (1 Ki. 4:9)
- 46 Residence: abbr.
- 47 "— your beasts" (Gen. 45:17)
- 48 Assistant
- 49 Spa, Ger.
- 50 Spirit lamp
- 51 Cozy place

CRYPTOVERSE

RLK CJWK JI EJOKZ UY RLK

AJRR JI PCC KWUC

Today's Cryptoverse clue: J equals O

CLC conference evaluates Baptist response to hunger

GLORIETA, N.M.(BP)— Southern Baptists are gaining momentum in their efforts to deal with world hunger but must continue to fight persistent feelings of futility and apathy, participants at a Christian Life conference were told.

"Whenever you begin thinking about the hunger problem around our world, you can be overwhelmed with the statistics, if that's all you look at," said John Cheyne, senior consultant for human need ministries for the Foreign Mission Board.

"When you think about the 500-million to one-billion people who are constantly hungry in the world, you ask, 'Is this problem not so much bigger than we are that it might be futile to even try to touch the hem of the garment?'"

But Cheyne said instead of giving up we must begin to solve the hunger problem by putting our weight down in those areas where we feel we have the gifts of God.

"We have the resources from the Lord," Cheyne said, "not just money but the kind of commitment and dedication reflected by 3,200 missionaries around the world in 100 different countries. Southern Baptists have in place more administrative personnel to carry out a job than any relief organization in the entire world," he said.

"I'm not saying every one of those 3,200 missionaries is involved in this type of ministry but I do say we have in place the resources as well as thousands upon thousands of lay volunteers who are willing to address their lives in going overseas to get involved.

David Lockard, coordinator of the conference and director of the Christian Life Commission's program of hunger education and action, said although Southern Baptists are to be commended for an increase in giving, "this is an appropriate

time, shortly before the Oct. 9 World Hunger Day observance, for us to prepare to move up to a new level of concern, compassion, and commitment in responding to the challenge of world hunger."

In another conference session, Nathan Porter, hunger consultant for the Home Mission Board, said Southern Baptists have been slow to respond to the hunger problem in the United States often because of misunderstanding, prejudice, and lack of information.

"The main cause of hunger in America is poverty," Porter said. "It is a problem of nutrition. Many people do not have the money to buy the food their families and their children need," he said.

"The economic depression and budget cuts in social services to the poor have helped the poverty level to reach alarming proportions in the United States. Thirty-five-million people in America live below the poverty level and another 35-million are considered near poor or just above the poverty line," he said.

"In churches and food centers where Southern Baptists give emergency food relief, we now see the new poor, those formerly middle-class Americans who stand silent and ashamed, not knowing where else to go and waiting to receive a gift of food because they don't want their kids to go hungry."

Porter said Southern Baptists must break down prejudice and seek up-to-date information on the poor and hungry in America. "Poor people are not lazy men living off welfare," he stressed. "They are hopeless and worried people who are unable to help themselves.

"Our home missionaries report the poor and hungry are young mothers rearing children alone, families of workers who have lost their jobs, young people who lack training and job skills, migrants, seasonal farm workers, documented refugees, the elderly, handicapped, and native Americans," he said. "Two of three adults in the United States who are poor are women.

"We've been so busy on our expressways of life we've never taken an exit to become involved and to relate to the poor and hungry people," Porter said. "The only contact most people have with the poor is at the grocery store and they exaggerate the bad stories about the poor and food stamps."

State S.S. meeting set for Nashville

Crievewood Baptist Church, Nashville, will host the fifth of six state Sunday School leadership conventions sponsored by the Sunday School department of the Tennessee Baptist Convention.

The Nashville convention is set for 7 p.m., Sept. 19 and 20. Jimmy Draper, president of the Southern Baptist Convention, will speak to the group on Sept. 20.

Seventeen age-group and special-interest conferences will be featured both nights.

State-approved conference leaders include Jill Adkins, Estelle Alexander, Lyn Brasfield, Mary Buckner, Martha Couch, Norma Dean, Rubynelle Dixon, June Goodwin, Dot Hammatt, Ann Hart, Phil Johnsey, Jim Meriwether, Willo McCoy, Frances Price, Wendell Price, Dan Scott, and Ted Taylor.

The convention is designed for all Sunday School workers.

Knoxville to host 'module' showcase

Wallace Memorial Baptist Church, Knoxville, will host Tennessee's first Equipping Center Showcase, Sept. 13.

The showcase will give participants an overview of the use of Equipping Center Modules, produced by the Baptist Sunday School Board.

The all-day event will be jointly sponsored by the Knox County Association of Baptists, the church training department of the Tennessee Baptist Convention, and the church training department of the Sunday School Board.

Thirty-two modules are available in six subject areas. The showcase will feature 25 of the modules.

The program begins at 9 a.m. and will conclude at 9:30 p.m. Lunch will be provided and there will be a break during the late afternoon. Interested individuals should contact the Knox County association.

Roy Fish to address students at Belmont

NASHVILLE — Roy J. Fish, professor of evangelism at Southwestern Baptist Theological Seminary in Fort Worth, Tex., will speak in chapel at Belmont College, Sept. 12.

Fish, professor at Southwestern since 1965, will speak to administrators, faculty, and students at 10 a.m. in Massey Auditorium.

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LEADERSHIP . . .

Bill Stone was called as minister of youth by Colonial Heights Baptist Church, Kingsport, a position he began July 1. Stone, a native of North Carolina, is a graduate of Appalachia State University, Boone, N.C., and Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Faith and Hope Baptist Church, Knoxville, accepted the resignation of Pastor Rick Morgan, which was effective July 31.

J. B. Hanes accepted a call from Enon Baptist Church, Halls, to come as its interim pastor.

Georgian Hills Baptist Church, Memphis, called Billy Ward as minister of youth music, a position he began Aug. 28. Ward is a student at Memphis State University, Memphis. The pastor of the church is Paul H. Shell.

Ralph Millsaps recently resigned as pastor of Friendship Baptist Church, Maryville.

Fosterville Baptist Church, Fosterville, accepted the recent resignation of its pastor, Frank Webb.

Steve Russell resigned as minister of music at First Baptist Church, Dyersburg, to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex. Raymond Boston is the church's pastor.

First Baptist Church, Jackson, recently called Gary Morgan as associate minister of youth and activities. Morgan, a native of Millington, is a former minister of youth at Northview Baptist Church, Memphis. He is a graduate of Union University, Jackson. R. Trevis Otey is the church's pastor.

James W. Carter submitted his resignation as pastor of New Bethel Baptist Church, Middleton, which was effective Aug. 21.

Rock Springs Baptist Church, Butler, accepted the resignation of Pastor Dennis Wilson, which was effective Aug. 28.

Mike McKelvie was called as minister of youth by First Baptist Church, Medina. The church's pastor is Gary Harner.

Midway Baptist Church, Dyer, accepted the resignation of its pastor, Marlon Stephens, which was effective Aug. 28.

Frank Mansfield submitted his resignation as pastor of Springhill Baptist Church, Trenton, which was effective Sept. 4.

Peabody Baptist Church, Memphis, called Bill Russell as minister of music, a position he began Aug. 10. David McAlpin is the interim pastor of the church.

Mike Daniel accepted a call from Radnor Baptist Church, Nashville, to come as director of adult education and senior adult activities. The pastor of the church is Paul Durham.

Judson Baptist Church, Nashville, called Harry Wooten Jr. as minister of

music, a position he began Aug. 22. Wooten came to the church from First Baptist Church, Arlington, where he was music assistant, and was previously minister of music at Susquehanna Baptist Church, Independence, Mo. He is a graduate of William Jewell College, Liberty, Mo., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Raymond Langlois is the pastor of the Judson church.

PEOPLE . . .

An Aug. 21 open house celebrated the 50th wedding anniversary of Mr. and Mrs. Raymond L. Simmons. The Simmons are members of Merton Avenue Baptist Church, Memphis, where Roger Richards is the pastor.

Bill Stewart was ordained to the ministry Aug. 14 by Grace Baptist Church, Jackson.

Mr. and Mrs. C. D. Midgett were honored Aug. 21 on the occasion of their 50th wedding anniversary. The couple are members of First Baptist Church, Old Hickory, where Norris G. Hite is the pastor.

A reception at Judson Baptist Church, Nashville, on Aug. 21 honored Mr. and Mrs. W. Leonard Stigler on the occasion of their 50th wedding anniversary. The Stiglers are members of the church, at which Raymond Langlois is the pastor.

Rex Keener was ordained to the ministry Aug. 14 by First Baptist Church, Lawrenceburg. Participants in the ordination service included Pastor Charles Dinkins, James Wall, and Lawrence County Baptist Association Director of Missions Frank Proffitt.

Mr. and Mrs. John Pool celebrated their 60th wedding anniversary Aug. 21 at Central Baptist Church, Chattanooga, where they are members. Jerry A. Songer is the church's pastor.

Mr. and Mrs. Jarvis Dean celebrated their 50th wedding anniversary Aug. 15. The Deans are members of First Baptist Church, Chattanooga, where Don B. Harbuck is the pastor.

An Aug. 21 reception was held at East Athens Baptist Church, Athens, to honor Mr. and Mrs. James R. Loftis on their 50th wedding anniversary. The couple are members of the church where Pete Mullins is the pastor.

Mr. and Mrs. Fred D. Pearson were honored during an Aug. 21 reception at First Baptist Church, Jonesborough, on the occasion of their 50th wedding anniversary. The Pearsons are members of the church; John S. Carpenter is the church's pastor.

Nolen assumes pulpit of Beech Bluff church

Harry Nolen accepted a recent call from Beech Bluff Baptist Church, Beech Bluff, to come as its pastor.

A native of Alamo, Nolen was previously pastor of Faith Baptist Church, Hollis, Okla.

Nolen is a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Litz Manor Baptist Church, Kingsport, ordained Richard Childress to the ministry Aug. 21. Childress, a native of Kingsport, is enrolled at Southern Baptist Theological Seminary, Louisville, Ky., and was recently called as pastor of Indian Fork Baptist Church, Bagdad, Ky. The pastor of Litz Manor is Johnny F. McKinney.

REVIVALS . . .

James Porch, pastor of First Baptist Church in Tullahoma, led First Baptist Church of Dyersburg in a recent revival. Raymond Boston, pastor at Dyersburg, reports a number of professions of faith and one new member by letter as a result of the services.

Enon Baptist Church, Halls, held revival services Aug. 8-14 with Joe Naylor, director of missions for the Dyer Baptist Association, as the evangelist. The church recorded a number of commitments during the week.

A July 31 through Aug. 5 revival at Macedonia Baptist Church, Ripley, resulted in four professions of faith and several rededications. The Keith Cook Evangelistic Team led the services; Jerrell Dawson is the pastor of the church.

New Bethlehem Baptist Church, Dyer, held revival services Aug. 4-19. Randy Wheeler, pastor of the church, and Danny Roberts, minister of music at the church, served as evangelist and music director for the revival. The church recorded three baptisms, one new member by letter, and several other decisions during the week.

Dyer Baptist Association Director of Missions Joe Naylor led Miston Baptist Church, Miston, in revival services Aug. 1-7. Pastor Ned Davis reported several rededications.

An Aug. 8-14 revival at Springhill Baptist Church, Dyersburg, resulted in one profession of faith and six life commitments. James Jones, pastor of the church, was the evangelist for the meetings.

Gerald Stow, pastor of First Baptist Church in Cookeville, led Mount Tirzah Baptist Church, Newbern, in a recent revival services. Mount Tirzah Pastor Jerry Foust reported four professions of faith as a result of the revival.

Gary Conners led Zion Hill Baptist Church, Friendship, in revival Aug. 7-14. Pastor Gerald Ackerman reported two professions of faith as a result of services.

Farmington Baptist Church, Farmington, was led in an August revival by Dave Philyaw, pastor of Edgemont Baptist Church in Shelbyville. Laverne Douglas, the pastor at Farmington, reported three professions of faith as a result of the services.

Revival services were held July 31 through Aug. 7 at Woodville Baptist Church, Ripley. Joe Trybone was the evangelist for the services; Guy Merriam is the church's pastor. The church recorded one profession of faith and several rededications during the week.

An Aug. 15-19 revival at New Mitchell Grove Baptist Church, Halls, resulted in several rededications made by the church's membership. Jerrell Dawson, pastor of Macedonia Baptist Church in Ripley, was the evangelist; Nolan Criner is pastor of the church.

Jimmy Bedwell led Parrish Chapel Baptist Church, Dyersburg, in revival services Aug. 8-14. Clyde Thompson Jr., pastor of the church, reported several rededications during the week.

Mount Vernon Baptist Church, Halls, was led in revival services Aug. 15-21 by Roy Stinson. The pastor of the church, Bill Phipps, reported a number of rededications during the week.

First Baptist Church, Trimble, was led in revival Aug. 7-13 by Buck Morton. The church's pastor, Jerry McDivitt, reported several rededications as a result of the services.

MISSIONS PROJECTS . . .

A group of Acteen Activators from North Athens Baptist Church, North Athens, traveled to Caro, Mich., on a July 29 through Aug. 7 mission tour. DeRae Cline, Belinda Hester, Beth Melton, Jamie McKinney, Blaina Raper, and leaders Sandra Brakebill and Betty Coffey worked with home missionaries Bill and Beth Thompson of the Caro Baptist Fellowship in a fairgrounds ministry. The Acteens presented puppet shows and did clowning and face painting at the fellowship's booth at the fair, then gave out tracts and witnessed following their performances. Forty-two professions of faith and several rededications were recorded as a result of the missions effort. The girls and their leaders were commissioned for the work by the Home Mission Board during an Acteens summit meeting in April. Charles Gibbs is the pastor of the church.

A team of youth and adults from Bellevue Baptist Church, Memphis, recently completed a missions project on the Navajo Indian Reservation in northeast Arizona. The team held Vacation Bible School and evening camp meetings for 250 Navajos. Two adults and some youth and children made professions of faith during the project. The pastor of Bellevue is Adrian Rogers.

Seven Acteens from Immanuel Baptist Church, Lawrenceburg, recently went on a mission trip to Winter Park, Fla., to conduct backyard Bible schools for First Baptist Church there. Leading the girls were Danny and Linda Warren and William and Ann Wilkerson. Charles Nail is the pastor of the church.

CHURCHES . . .

Indian Creek Baptist Church, Jacksboro, celebrated its 150th anniversary Aug. 28. In its history, the church was instrumental in establishing the Clinton and Campbell County Baptist associations, as well as churches in Anderson, Campbell, and Scott counties. Festivities included an all-day meeting, dinner on the grounds, and homecoming activities. Taylor McCreary is the pastor of the church.

Members of Shady Valley Baptist Church, Shady Valley, celebrated their 100th anniversary Aug. 28. Highlights of the day included homecoming festivities and the presentation of a plaque from the Historical Society of the Tennessee Baptist Convention. The pastor of the church is Bryce Barton.

BIBLE BOOK SERIES

Lesson for Sept. 11

Man's powerlessness

By Fred M. Wood

author, preacher, teacher, Memphis

Basic Passage: Ecclesiastes 8:16 to 11:6

Focal Passages: Ecclesiastes 8:17; 9:3-4, 7-11; 11:4-6

One interesting thing about the "preacher" is that as he investigated many areas of life and became increasingly disenchanted, he never doubted the existence of God. He only concluded with extreme pessimism that nothing was worthwhile.

Man's powerlessness (8:17; 9:3, 4)

If there are principles by which God runs the universe, man cannot discover them! The wisdom movement in Israel produced some good results but failed to uncover the mystery of "how" and "why" in God's great world.



Wood

Though the "preacher" had said earlier (3:11) that God has put a sense of the eternal in the human heart and was not willing to alter that opinion, he felt, at the same time, that he must confess his inability to discover how that fact related to God's purpose for him.

Two tremendous truths confronted and confounded him. First, people die. Second, while they live, they make no sense. The "one event" toward which all people are moving would rob them of whatever accomplishments they had attained upon earth.

The "preacher" was not sure whether it was better to be alive or dead. Earlier (4:2) he contended the dead were better off than the living because of the sufferings and injustices of this life. In this context, however, he felt the living were better off because they, at least, had some chance of discovering some kind of meaning for life.

The illustration of a "living dog" being better than "a dead lion" is based on the fact that a dog, in that day, was not domesticated but ran wild in the streets and was not only despised but feared. Lions were the strongest and most admired of all animals, but when dead were of no value. Hence, a living dog contained more possibility for good and glory than a dead lion.

Enjoyment of a limited life (9:7-10)

Since man lacks power to cope with the problems and mysteries that confront him, what shall he do? The writer suggests several things, all under the umbrella of "live a simple life."

First, enjoy simple food and partake of it with an attitude of acceptance and happiness. Maximum cheerfulness may be derived in spite of life's disturbing ways if we will decide that we are going to be

happy. Most people are as happy as they make up their minds to be!

Second, wear simple but clean clothes. Though white has always been the symbol of purity and joy, the reference here is probably to the fact that cleanliness gives one a vigor. Dirty clothes can add to depression. When you feel bad, go get some new clothes or at least have your old ones cleaned and face the world with a smile.

Third, enjoy life with your wife. A man who tries to live without a companion never finds complete fulfillment. Statistics tell us repeatedly that married men live longer than single ones.

Fourth, use some kind of ointment or cosmetic to make you look and smell better. Fragrance adds to self-esteem.

Fifth, enjoy your work. Find something constructive to do with your time.

The "preacher" gave a "tongue in the cheek" piece of cynicism when he mentioned that people should work diligently because when they die they will have no further opportunity to work. It does, however, emphasize that we should consider work a privilege and delight in it.

Ineffectiveness of human effort (9:11)

A strange truth emerges as we observe life. The fastest man does not always win the race. The strongest does not always win the battle. The wisest person does not always have the highest standard of living. The smartest does not always make the most money. The most talented does not always win popular approval.

Why? Timing enters the scene. Opportunity does not always present itself. Circumstances arise that are beyond our control. Many people who were defeated in an election might have won by a landslide if they had run another time.

Take the risk (11:4-6)

Mankind faces two alternatives.

Since we cannot predict the outcome of our efforts, we may not attempt anything because our efforts may fail. This is a foolish approach. The farmer never can predict the weather, but he plants and, at the proper time, begins to harvest. If we wait until we can outguess the weather or anything else in life, we will never attempt anything. Risks face us in whatever we plan to do.

The second alternative is the better one. Go on and take a chance at life. We do not understand how bones grow in the womb of a mother but we go on having families. Some children come into the world with birth defects but the human race continues to reproduce itself. We cannot resign from the human race because there are risks and unknowns. Life is for now!

Jesus reminded us that God is not the God of the dead, but of the living (Mark 12:27). We must never forget it!

UNIFORM LESSON SERIES

Lesson for Sept. 11

God of history

By William E. Troutt, president

Belmont College, Nashville

Basic Passages: Deuteronomy 26:5-10; Psalm 105; Acts 7:2-53

Focal Passages: Psalm 105:4-11, 37-45

My children love Bible stories. Even in an age of Star Wars and E.T., all children continue to enjoy stories from the Bible. The attractiveness of these stories continues for many reasons, but part of their appeal is undoubtedly tied to the fact that these stories are rooted in history. We all love stories that are real.



Troutt

We should give thanks that we have a faith that is rooted in history rather than philosophy. Biblical faith has its roots in reality — not in speculation. Our Lord is a God of history.

The Bible is a book of history — a book of events.

The Old Testament tells how God controlled the course of history to bring to fulfillment the promises He made to the patriarchs and their descendants.

The New Testament expands on these promises through its account of the ministry and the atoning work of our Lord, Jesus Christ.

From the beginning to the end, the Bible is a story about a God who brings about His purposes through human events.

Glorification of God (Psalm 105:4-7)

Psalm 105 is a great psalm of praise. It must have been written at a time when the Hebrew people needed encouragement. The psalmist shares with us how God's wondrous work represent a source of encouragement. In times of discouragement we would all do well to remember the psalmist's words.

It is so easy for us to look at the morning headlines and become discouraged. In a world filled with suffering and sin, it is understandable that some people can ask, "Why isn't God doing a better job?" But history is not in the morning headlines, and the psalmist calls us to remember God's marvelous works and praise His Holy Name.

Faithfulness of God (Psalm 105:8-11)

The psalmist reminds us that God's

mighty acts are related to the covenant He made with His people. The promises given to Abraham, Isaac, and Jacob had been fulfilled.

The covenant was not an agreement between two parties. It was a divine promise which was sworn to by God. Since it depends solely on God's faithfulness to His oath, it endures forever. The psalmist reminds us that when God makes a promise, He keeps it.

God of salvation (Psalm 105:36-44)

In verses 26-36, the plagues of Egypt are described in some detail since they provided the means for the exodus to become possible. That event, and an account of how God watches over His people during their wilderness journey that followed, occupy the concluding verses of this Psalm.

It is interesting to note that no mention is made by the psalmist of Israel's disobedience or the fact that the wanderings were a penalty for their unbelief.

The purpose of the Psalm was not to dwell on human failure, but to praise God's goodness. The audience for whom the psalmist wrote did not need to be reminded of failure and discouragement. They needed a boost to faith and confidence.

What a source of encouragement it is to be reminded that God brings to completion the plans He initiates.

God's purpose for humanity (Psalm 105:45)

God's works always have a purpose. In Israel's case, God's works on their behalf had the purpose of producing a people who would be grateful and obedient to His will. Whenever Israel appeared to be falling short of that purpose, God's messengers reminded Israel of its obligation to the Lord of history who had molded so many events to their advantage.

Again and again the exodus story is recounted by the psalmists and prophets as a supreme evidence of God's wondrous saving power. God continues to intervene in human history to lead us to His ultimate purpose.

God has a place for all of us in history. In times of discouragement, we need only to remember His marvelous works. For our faith does not rest on speculation, it rests on things that actually happened.

Pam Brown resigns as 'Accent' editor

BIRMINGHAM, Ala. (BP) — Pam Brown has resigned as editor of Accent magazine, the Woman's Missionary Union monthly magazine for Acteens. Acteens is the WMU organization for girls in grades 7 through 12.

Brown came to WMU in September of 1977 as Accent editor. She was a Home Mission Board student summer missionary assigned to WMU in 1976. A native of Jasper, Ala., Brown will be teaching in that city's public schools.

Laurella Owens of Birmingham is filling in as temporary assistant Accent editor, until a permanent editor is selected.

BIBLE PUZZLE ANSWERS

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

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LIFE AND WORK SERIES
Lesson for Sept. 11

Serving Christ

By Clista Whitehurst Adkins
curriculum writer, Nashville

Basic Passages: Luke 10:38-42; John 11:1-44; 12:1-11
Focal Passages: Luke 10:38-42; John 11:21-26; 43-44

In the past two weeks, we have studied a wife who found fulfillment in leading her nation through a crisis and two widows, mother-in-law and daughter-in-law, who found fulfillment through facing their tragedy together and moving forward into life.

Fulfillment in serving Christ

This week we turn to two sisters, single women, who found fulfillment in serving Christ. Mary and Martha used their very different gifts in different ways for the same purpose, to serve the Lord they loved.

The home of Mary, Martha, and Lazarus seems to have been one of the places where Jesus was very comfortable. Some writers suggest that it might have been His "home away from home."

In this scene, Jesus arrived at the home of Mary and Martha. When He sat, Mary sat at His feet along with the disciples instead of helping Martha in the kitchen. Eventually Martha grew angry and appealed to Jesus to make Mary help her.

Martha had a gift for practicality. The lesson implies that she was an excellent homemaker. Perhaps she was also a very good cook. She may have had a flair for entertaining. It seems that she wanted to be the perfect hostess, to have everything perfect for Jesus. She was serving Jesus with her gifts in the ways she knew best.

Then why did He rebuke her mildly? Perhaps there were two reasons.

Forcing others into our mold

Perhaps one reason was that Martha was trying to force Mary to be like her. Perhaps Mary often did not help with the cooking. Mary may not have been very talented in the homemaking skills.

We can learn from this lesson that we cannot force others to serve Christ in the same ways that we serve Him. We cannot even force others to worship in the same way we worship.

One person may have a beautiful voice

which he or she uses in the choir on Sunday morning, while another may use his or her conversation skills in visitation Monday nights.

All of us cannot serve Christ by working with children during the worship service or leading the RAs in camping trips on Friday nights.

We can learn from Martha's experience to use our own gifts to serve God and to allow others to use their very different gifts in different ways.

Listening to Jesus

A second reason for the rebuke is more likely. Jesus rebuked Martha because she did not have her priorities exactly in order. She did not realize, or had forgotten, that listening to Jesus is the first priority. She needed to listen to Him to learn how He wanted her to use her gifts for Him.

Martha was so busy doing her thing that she missed the most important thing of all, the presence of Jesus.

Martha's mistake can easily be made by us in the church. We may allow our talents for teaching Sunday School, church training, and Mission Friends to substitute for a personal relationship with Jesus Christ. We can become so busy being good church members, good Christians, that we lose sight of the One who brings us together, Jesus the Christ.

Using our gifts

Using our gifts to serve God is important for fulfillment in Christian life, but it must never take the place of a living, active relationship with the Risen Lord.

That is why Jesus told Martha that Mary had chosen the better way. The fact that Mary sat at Jesus' feet indicates that Jesus was teaching her. Mary was His student. Perhaps her gift was a lively intelligence. She seems to have had great insight and understanding. Perhaps she was a "thinker." Whatever the case, Mary served Jesus by giving Him the best that she had, her mind, her heart, her soul.



Mrs. Adkins

We know that Mary had some instinctive understanding of who Jesus was and what would befall Him, for John 12:1-8 records that she anointed His feet with expensive ointment. Her service was not practical, in the sense of Martha's practical service. In fact, the disciples were upset over the waste of money she spent on the ointment. However, Mary's service was beautiful, loving, and sacrificial. She gave Jesus the best of everything that she possessed.

Two important lessons

The relationships between Mary, Martha, and Jesus reveal two important ideas about Christian service and fulfillment.

The first idea is that relationship with Christ is most important. A vital relationship with God is basic if we are to know what to do and how to use our gifts for His glory. This means we need to communicate with God about home, work, church, and hobbies. God wants to be involved in how we live our lives.

The second idea is that there is room for all kinds of people with all kinds of gifts in the kingdom of God.

Martha did not have to try to be like Mary, and Mary did not have to be like Martha. We should not compare our gifts to the gifts of others. We must not try to live up to the abilities of others.

We are responsible to use the talents and gifts we do have, based on our vital, active relationships with God. As we exercise that responsibility, we are fulfilled just as Mary and Martha were fulfilled 2,000 years ago.

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"UNASHAMEDLY PREACHING THE GOSPEL OF CHRIST"

Cookeville student shares hope in Bronx

By David R. Wilkinson

NEW YORK, N.Y. — Nell Fleming's social work internship in New York City's most notorious neighborhood was less than two weeks old when the harsh reality of life in the Bronx brutally struck its point.

Miss Fleming, a Southern Baptist Theological Seminary student from Cookeville, attended the funeral of a 20-year-old member of Bronx Baptist Church, one of two churches she serves.

The past president of the church's youth group, the only Christian in his family, had been murdered by two brothers. One had held him down while the other shot him.

Miss Fleming, shaken even though she did not know the young man, recalled some of the first advice she received after arriving in New York in February. "If you can serve in this kind of environment for six months," someone had told her, "you can serve anywhere in the

world."

Six months later, Miss Fleming still is in the Bronx, convinced that "this is where God wants me to be right now."

"I feel a peace about being here," she explained. "I feel accepted."

A second-year theology/social work student, Miss Fleming has earned that acceptance through hard work and genuine concern.

Her 12-hour days consist of "doing whatever needs to be done": leading youth Bible studies, counseling troubled adolescents, driving the church bus, working with children in day-care ministries, assisting in worship, planning youth retreats, and supervising student summer missionaries and volunteer mission teams from Baptist churches.

The key, she said, is to be flexible. "If you have to run your life on a fixed schedule with no surprises, then the Bronx is not the place to be. Every day is different."

The needs can be overwhelming: street-hardened teenagers hooked on drugs and violence, emotionally-plagued young adults confronted by a hopeless future, helpless children trapped in the calloused cycle of poverty.

Yet Miss Fleming has found reason to hope in the midst of the Bronx depression. "I've been impressed with the gifts and the commitment of people who minister in this community," she said. "They have won the love and trust of persons who have grown up learning to hate."

She also will return for her final year at Southern seminary with a renewed impression that "God is leading me into some kind of ministry with youth — especially troubled adolescents."

"In fact," she added, "I'll probably end up in some inner-city ministry."

—Adapted from the Sept./Oct. issue of *The TIE*, alumni publication of Southern Seminary.



BRONX INTERN — Tennessean Nell Fleming, a student at Southern seminary, drew smiles from day-care children as she helped them into the church van.

Southern Baptists offer aid to drought-plagued world

By Mary Jane Welch

RICHMOND, Va. (BP) — As raindrops fell, Lolete Dotson fought back the urge to run outside.

The rain had just broken what some were calling the worst drought in the history of southern Africa. Miss Dotson, a Southern Baptist missionary nurse in Bophuthatswana, knew the rain would bring relief to thousands, but she wished she could share her ample water supply with the many still without.

In a way, she does. She and other Southern Baptists bring water to thousands each year through development projects carried out by the Southern Baptist Foreign Mission Board with Southern Baptists' hunger relief gifts. In 1982, the board's missionaries and volunteers carried out more than 25 projects that called for well drilling, spring capping, irrigation, or other water development. One provided a well and water system for a clinic in Bophuthatswana.

The lack of clean, easily accessible water does not sound like a hunger problem, but it creates one. Across parts of Africa and Latin America, fields lie barren because the rains never came. In some countries women spend many hours they could use for other chores walking to get the day's drinking water.

In southern Africa, cattle are being slaughtered, some for glue, before they die of thirst and starvation caused by drought. The men who lose their cattle do not just lose a food source; they lose their life's savings. A bony child gets barely enough food to live, but he shares that food with the parasites inside his body. Sanitation is difficult with scarce water, nearly impossible if that water is polluted.

Southern Baptists are helping in a number of ways. One of their most ambitious projects is in the Diabolo Circle region of Upper Volta, where missionaries and Tennessee Baptist volunteers

have built a dam, dug wells, and built basins to catch water.

Still, water is precious. Missionary Larry Cox and volunteer Guy Causey visited 10 recently dug wells and were surprised to find each had a small padlock attached to an old bicycle chain barring people from "stealing" the water. Each hand-dug well contained about 20 gallons of the precious liquid.

In another village, the people made 4,000 mud bricks for a church from the last puddles that stood at the end of the rainy season. Then construction halted. There was no water left for mortar.

In Ceara, Brazil, a state where drought is frequent, Baptists decided to combine a program for providing food and water with a program to help establish new churches and strengthen existing ones. Baptist workers provided help in 18 cities and towns. In most they distributed food or seeds and in some they built cisterns, public fountains or baths, or dug wells.

Pacajus, like many of the cities in the project area, had municipal water, but the system was sometimes dry for more than a week at a time. Baptists built 12 cisterns to collect water for the dry periods. The city's mayor was so im-

pressed he instructed health authorities to recommend cisterns to others.

The Baptist pastor's wife planted a vegetable garden, using some of the water from her cistern. Soon six other families had copied her garden.

In some countries a shortage of water is the problem; in others the problem is a shortage of clean water. In Bangladesh, Baptists put down their first well in 1970 when a tidal wave contaminated already questionable water sources. Since then, the Baptist mission has drilled almost 1,000 wells and plans to continue drilling. The cost, paid for with hunger relief funds, ranges from \$300 per well in some areas to \$100 in areas with a high water table.

The quest for water continues. When Louisiana Baptists undertook the People Who Care development project in the Gokwe region of Zimbabwe, their first move was to secure a well-drilling rig and an operator for it. Zimbabwe is one of the southern African countries hard hit by drought.

Rain has brought relief to one small part of that continent but in other countries people are still watching for rain clouds.

Interpretations

The Light of the world

By Herschel H. Hobbs

"Then spake Jesus unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

Jesus was in Jerusalem attending the Feast of Tabernacles (John 7:2, 14). This feast commemorated God's care for Israel during her wilderness wanderings. He was in the Court of the Women (8:20). It was here that the treasury boxes were located into which people might place special gifts (Mark 12:41; Luke 21:1).

During the week of this feast the candelabra in this court were lighted. This commemorated the pillar of cloud by day and of fire by night which guided Israel in the wilderness and assured her of God's presence. At the close of the eighth day of the feast, the candelabra were extinguished.

It was apparently the next day when Jesus made His claim as being the Light of the world. The previous day He had

taught similarly with reference to water (John 7:37-38).

Here we see one of the many "I am's" of Jesus: living bread, door, good shepherd. Literally, "I always am the Light of the world." Not a light, but the light (see John 1:8, 14). Eternally He is (essential being) the Light of the world. The temple candelabra may be extinguished, but Christ never (Hebrews 13:8).

"Shall not walk" — "not" expresses a double negative (ou me) — most certainly shall not walk in darkness. This is the promise He made to all who follow Him. Such will have "the light of life."

"Life" translates zoe, denoting salvation life. Literally, "In Him alone salvation life always was; and the salvation life always was the Light of men" (John 1:4).

Light and darkness represent righteousness and evil respectively. The two cannot be in the same place at the same time.



A COOL SPLASH — Two boys take a romp through a lake that did not exist until Tennessee Baptists helped build a dam forming a reservoir for a steady water supply in the Diabolo Circle region of Upper Volta. The reservoir provides water for drinking, washing, and watering animals and plants. Photo by Joanna Pinneo.