

Baptist and Reflector

Vol. 149/No. 37/September 14, 1983

News journal of Tennessee Baptist Convention

TBCH seeks to restore confidence in ministry

By Al Shackelford

In a called meeting Sept. 8, the trustees of Tennessee Baptist Children's Homes took steps to restore the confidence of Tennessee Baptists in their child care ministry, according to Charles Gibbs, trustees chairman who is pastor of North Athens Baptist Church, Athens.

The meeting, which heard a report from a special study committee, was held on the campus of Franklin Baptist Children's Home, Brentwood.

At its May 24 meeting, the TBCH trustees had authorized the special committee to investigate questions which had been raised by Nashville-area pastors, former employees, and Williamson County school officials.

The committee, which was appointed by Gibbs, included Ivan Raley of Johnson City as chairman; Ronnie Batchelor, Greenfield; Edward Jennings, Nashville; Ralph W. Stone, Nashville; Mrs. Ruth Willhoit, Chattanooga; and Don T. Wilson Jr., Memphis.

Raley said that the committee had conducted confidential interviews with 95 percent of the employees on the three campuses and in the administrative office.

The Sept. 8 meeting convened at 10 a.m. CDT, and after introductory remarks by Gibbs to the trustees, employees, and visitors, the Board of Trustees voted to go into executive session.

At 7:50 p.m. the trustees ended their executive session and invited visitors

into the meeting to announce the steps which are being taken to deal with what was described as "extremely low morale" on the TBCH campuses.

In its statement which was approved by the Board of Trustees, the body expressed appreciation to pastors, former employees, present employees, and other concerned Tennessee Baptists for calling this problem to its attention. The trustees accepted responsibility for their failure to understand the full effect of board-established policies. "We are totally committed to correcting this problem in a positive manner," the trustees stated.

The trustees voted to "express disapproval of the executive director's failure to recognize and to respond" to the low morale problem.

Noting that the morale problem was existent on all the campuses, the trustees stated that was most critical on the Franklin campus and voted to express disapproval of the superintendent of that home for his failure to recognize and respond to this problem.

E. B. Bowen, TBCH executive director, told the Baptist and Reflector on Monday that he had not "reportedly resigned" his position, as was stated on a Franklin radio station.

The radio station's news story said that John Ashby, superintendent of the Franklin Children's Home "had also reportedly resigned." Bowen said that Ashby had submitted his resignation, but

(Continued on page 2)



FULFILLING THE AGREEMENT — Belmont Plaza Inc. directors (from left) Henry Horrell, Claude Blankenship, and Jack Spence present a check to TBC Executive Secretary Tom Madden (right), reimbursing the convention for mortgage payments made on Belmont Plaza prior to the 1980 sale.

Belmont Plaza Inc. fulfills reimbursement provision

Representatives of Belmont Plaza Inc. met Sept. 9 with Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, and presented him with a check, fulfilling the provisions of the Aug. 31 sale of Belmont Plaza to Plaza Associates Inc.

The check for \$118,755.31 was for principal and interest paid by the TBC from the time of the signing of the contract (Dec. 1, 1979) until Belmont Plaza Inc.

occupied the facility (April 1, 1980).

As a condition of the 1979 agreement, Belmont Plaza Inc. was to reimburse the convention for that amount if the facility was ever sold or refinanced by Belmont Plaza Inc.

Presenting the check were Claude Blankenship, Jack Spence, and Henry Horrell, members of the Board of Directors of Belmont Plaza Inc.

(Continued on page 2)

Committee reminds messengers to follow procedure

OFFICIAL REGISTRATION CARD

This is to certify that:

Mr. _____ Association _____
 Mrs. _____
 Name Miss _____
 Rev. _____ (Last Name - Please Print) (First Name) (Middle Initial)

Post Office _____ State _____
 has been appointed by _____ Baptist Church of (town) _____
 in business session, (date) _____ a messenger to the TENNESSEE BAPTIST CONVENTION. This appointment is made on the basis of an agreement with the Convention's constitutional requirement, as follows (which entitles the church to _____ messengers):

ARTICLE II. Composition: The Convention shall be composed of messengers from cooperating churches. Each church shall be entitled to two messengers. Each church shall also be entitled to one messenger for each one hundred members or fraction thereof beyond one hundred subject to a maximum of ten messengers from any one church. A messenger shall be a member of the church by which he is elected. The term "cooperating church" shall be applied to such churches which contribute financially to the Convention or its agencies and subscribe to and support the principles, programs, and policies of the Convention.

Date _____ 19____ Signed _____
 Church Moderator or Clerk

THE CONSTITUTION DOES NOT PROVIDE FOR ALTERNATES

In order that you may be located if necessary give your address during the Convention.

 Phone _____

Official registration cards for messengers to the annual Tennessee Baptist Convention are now available from associational offices or from the registration secretary, Mrs. Alice Byram, P.O. Box 347, Brentwood, TN 37027.

The convention will be held Nov. 15-17 at Brainerd Baptist Church, Chattanooga. Registration for the session is scheduled to begin Monday, Nov. 14, at 2 p.m.

Messengers are urged to obtain the new messenger cards since last year's cards will not be accepted at the registration desk.

The Credentials Committee asks that you be reminded of the following:

1. The registration card for the annual meeting of the Tennessee Baptist Convention is orange in color (see sample copy). No other card will be accepted at the registration table.
2. The pastor is not automatically considered a messenger and should be voted on by the church along with other messengers.
3. Only one name should appear on a card.
4. The Constitution does not provide for alternates.

Children's Homes...

(Continued from page 1)

it must be voted on by the trustees.

In other action, the trustees voted to meet monthly for the next 12 months, rather than the normal semi-annual schedule (May and December).

The trustees also voted to instruct the advisory committees, composed of trustees living near the three campuses, to meet with employees in confidence to see if changes are being made.

Acknowledging that many of the problems had resulted from implementation of TBCH policies, the trustees directed the executive director to secure recommendations from all employees, compile these, and submit them to the trustees' December meeting.

Also, the executive director was directed to prepare job descriptions and methods of review for all employees and present these to the trustees for their approval.

In other action, the trustees asked their salary scale committee to thoroughly study the present salary scale. The executive director was directed to supply any information asked by this committee.

The trustees also voted to abolish the campus position of "education coordinator" (usually held by the superintendent's wife) and assign these duties to

the cottage life director.

During a question and answer period that night, Gibbs said that a majority of the trustees agreed to the actions. He encouraged anyone who had specific questions to contact the trustees or the administrative staff.

"We are looking for a change in style from top to bottom," Gibbs said, adding, "Somewhere we have lost faith in one another."

Raley added that the trustees believe that all these problems are solvable and can be solved by the steps taken by the trustees.

The next meeting of the trustees will be Oct. 10 at the Franklin campus in Brentwood.

William Warmath dies in Jackson

JACKSON — William Walter Warmath, vice-president for development at Union University from 1963-1978, died Sept. 5 after a short illness.

A native of Humboldt, he was a graduate of Union and Southern Baptist Theological Seminary, Louisville, Ky.

Warmath had served on Union's board of trustees and as pastor of First Baptist churches in Selmer and Lexington and Calvary Baptist Church in Jackson. He also was pastor of churches in Knoxville, Arkansas, and Kentucky.

Active within the denomination, Warmath had served on the Executive Board of the Tennessee Baptist Convention, the Southern Baptist Education Commission, and as trustee of the Southern Baptist Annuity Board.

Warmath also served as trustee of Arkansas Baptist Hospital, Southern seminary, and Bethel College in Hopkinsville, Ky.

The family requests memorials be made to the Union University Organ Fund.

Belmont Plaza...

(Continued from page 1)

Madden said that the funds will be returned to the TBC's general fund, since this is the account from which the principal and interest payments had come during the 1979-80 period.

During the Sept. 9 meeting, Madden expressed appreciation to Belmont Plaza Inc. for their efforts to take over Belmont Plaza and to operate it as an apartment complex for senior adults. "I really don't know what would have happened if Belmont Plaza Inc. had not stepped in at that time."

Blankenship said the the Baptist lay persons and pastors who formed Belmont Plaza Inc. were not in it for the money or the glory, but so that Baptists would not default on the project, to provide a ministry for senior adults, and to hold the facility so that Tennessee Baptists might someday have it back, if they wanted it.

Belmont Plaza was built by the Tennessee Baptist Service Corporation in 1978-79 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 lack of operating funds.

Following the instructions of an April 4, 1979, called state convention, the facility was sold to Belmont Plaza Inc. to relieve the TBSC of the liability for the bonds.



James Rose



Jean Adkinson



Glynn Hill

Four church media library clinics scheduled for September, October

Four regional Church Media Library Clinics, sponsored by the church media library office of the Tennessee Baptist Convention, are scheduled for September and October.

Camp Carson, Newport, will host the first of the four clinics, Sept. 17. Featured conference leader will be Glynn Hill, church media library consultant for the Baptist Sunday School Board.

On Sept. 24, Camp Linden, Linden, will host a clinic featuring Jean Adkinson, also a church media library consultant for the Sunday School Board.

The next clinic, Oct. 1, will meet at Camp Cordova, Memphis. James Rose, a Sunday School Board church media library consultant, will be the featured conference leader.

Union University, Jackson, will be the site for the last clinic, Oct. 8. Rose also will be featured at that clinic.

Hastey to address C-N student body

Stan Hastey, director of information services of the Baptist Joint Committee on Public Affairs, will speak at Carson-Newman College, Jefferson City, Sept. 20.

He will speak to students in chapel at 9:30 a.m., and at 8 p.m. in Gentry Auditorium on the topic, "Approaching 1984 — Where are we in Separation of Church and State?"

Hastey's appearance on the Baptist campus will be sponsored by the public affairs and Christian life office of the Tennessee Baptist Convention and Carson-Newman's program of campus ministries.

The public is invited to attend either the chapel service or the evening session.

Three men steal missionary's car

MADRID, Spain (BP) — Three men with knives forced Southern Baptist Missionary Tom Baker in Madrid, Spain, to hand over his car keys, then stole his car while neighborhood children watched.

Baker was washing his windshield Sept. 3, when the men walked up to him. One put a choke hold on him, and all three held knives to his back. Such an event is commonplace in Spain, Baker said, though he had never heard of it in his neighborhood. He filed a police report but neither the men nor the car have been found.

Baker and his wife, Phyllis, were appointed to Spain in 1980. He is business manager for the organization of Southern Baptist missionaries there.

Church media library staff members, directors of missions, church staff members, associational church library contact persons, and others interested in church media library work are invited to attend one of these clinics. Study course credit toward a media services diploma or a media skills diploma will be offered at each clinic.

Each clinic except Camp Cordova will feature additional faculty members with expertise in media library work.

The Camp Carson clinic faculty will include Rick Boyd of Knoxville, Sylvia Garland of Maryville, Sheila Moore of Greeneville, and Eloise Walker of Knoxville.

At the Camp Linden clinic will be Helen Brown of Murfreesboro, Yoli Canas of Nashville, and Murray Mathis of Murfreesboro.

The Union University clinic will include Harold Bass of Jackson, Pat Brown of Nashville, and Pat Morris of Jackson.

Each clinic will begin with registration at 9 a.m. and conclude at 3:30 p.m. The registration fee will be \$4 per person or \$12 maximum per church.

Mulberry Gap group re-elects leaders

Messengers to the annual meeting of the Mulberry Gap Baptist Association, held Aug. 17-18, voted to re-elect its leaders to a new term of office.

Re-elected were Moderator Lester E. Greene and Treasurer/clerk R. G. Walker. Greene serves as pastor of Fox Branch Baptist Church in Kyles Ford and the Friendlies Chapel and Idas Chapel Baptist churches in Sneedville, while Walker is a member of Power House Baptist Church, Morristown.

The meeting was hosted by Livesay's Chapel Baptist Church, Kyles Ford. The 1984 meeting of the association will be held at Sharon Baptist Church, Sykesville, Md., Aug. 15-16.

Belmont student body to hear Elder, Gaddy

NASHVILLE — Upcoming chapel services at Belmont College will feature two Baptist leaders.

Lloyd Elder, president-elect of the Baptist Sunday School Board, will speak in the Sept. 16 chapel service. Welton Gaddy, pastor of Broadway Baptist Church, Fort Worth, Tex., will speak Sept. 19.

Prior to his appointment to the Baptist Sunday School Board post, Elder was executive vice-president of Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Gaddy is the former director of Christian citizenship development for the Southern Baptist Christian Life Commission.

Oklahoma City church elects women deacons

By Dan Martin

OKLAHOMA CITY (BP) — Three women have been elected deacons by members of First Baptist Church of Oklahoma City, setting up what is sure to be a confrontation between the 3,000-member congregation and the Capital Baptist Association.

The election results were announced this week in the church's edition of the Baptist Messenger, news journal of the Baptist General Convention of Oklahoma. Members of the church balloted Aug. 21, choosing 18 deacons from among 48 persons — including seven women — nominated.

Pastor Gene Garrison, immediate past second vice-president of the Southern Baptist Convention, said normally the church elects 15 deacons each year, but this year three vacancies had to be filled, necessitating the election of 18 deacons.

Of those elected, the three women and three men will be ordained by the church Sept. 25. Twelve of those elected previously have been ordained.

The women elected are Edna Dunn, Kathleen Nash, and Sherry Lawson. A fourth woman — unnamed in the news article — also was elected but declined to serve, saying her husband and two sons already are ordained deacons at the church, and adding she believed her election would be "a little too much."

The article explained the three-week

delay in announcing the results of the election by noting Garrison "personally interviewed those who had never been ordained, informing them of their election and asking them to consider serving as an active deacon."

Garrison told Baptist Press he asked each of the women to prayerfully consider serving, saying he did not tell them whether they were the only woman elected to the board until after each had consented to serve. "Each of the women prayerfully considered it for several days before agreeing to serve," he said.

Mrs. Dunn and Mrs. Lawson will serve on the deacon body with their husbands, each of whom has been a chairman of the deacons at the church. Mrs. Nash is a widow; her late husband also was chairman of the deacon body.

In his column in the newsletter, Garrison noted, "I am well aware of the fact that not everyone will agree with this action. It thus becomes very important to understand the basis of this disagreement. No church should ever attempt to compel uniformity of faith at every single point. But the church must seek a unity within diversity, harmonizing technical differences of interpretation within a spirit of mutual love and respect"

"We do not all agree at every single point of Biblical understanding, yet we have found a remarkable fellowship that allows and encourages individual freedom and responsibility to think, to study,

to decide, and to act within a larger spirit of oneness."

He wrote that some in the church are concerned "with the attitudes and opinions of those outside our church, particularly other Southern Baptists. Well, I share the same concern. I am committed to the New Testament principle of trying 'not to offend' my brethren. I prefer not to provoke criticism, and especially to avoid argument whenever possible."

"But what I have said about our local church must, I feel, also be true about Southern Baptists as a whole. We must focus on points of agreement and not on items of disagreement."

Garrison told Baptist Press that in taking the action he does not "feel we have denied the faith . . . or denied the Bible. I feel we have tried to be open and loving to all people. I am both pleased and proud of the way our church has participated in this entire process."

The process leading to the election of the women as deacons began in March of 1981, when a nine-person committee was named to study the role of women in the church. After its two-year study, the committee reported it found nothing in the New Testament to prevent women from becoming deacons. It recommended bylaws be changed to allow women to serve as deacons. The action was taken following a two-hour discussion Jan. 16 by a 232-167 affirmative vote.

The action set off an immediate reaction by some pastors and churches in the Capital Baptist Association. The executive board in February voted 36-8 to adopt a resolution opposing ordination of women and calling for a study by the association constitutional committee.

The constitutional committee reported back April 18 — two months ahead of schedule — that the association has no authority over any church and that a church which ordains women is not in violation of the body's constitution.

However, the committee concluded the present constitution gives the association authority to determine its relationship with any church believed to be in error in faith or practice, and noted, "The association reserves the right to determine its own membership, to refuse to seat messengers from

churches that may become corrupt in faith or practices."

The executive board, minutes after adopting the committee report, approved a resolution opposing the ordination of women as deacons or ministers. The resolution, proposed by Hugo Lindquist, pastor of Bethel Baptist Church, said members believe the Bible "does not authorize the ordination of women" and adds that "any church who is a member of our association that ordains women be informed that such action is not true to the Scriptures and does not agree with our doctrinal position."

The action of First Baptist Church in authorizing, electing, and ordaining women as deacons and the reaction of the Capital association in passing two resolutions and adopting one committee report opposing the ordination of women, probably will set up a confrontation when the association conducts its annual meeting Oct. 17-18 in Nichols Hills Baptist Church.

Ernie Perkins, director of missions, told Baptist Press he hopes "we don't make this a test of fellowship. I hope it won't even be brought up, but I am sure it will."

Perkins, who has headed the 137,000-member association for two years, said First Baptist Church did not send messengers to the 1982 annual meeting, and may not do so again in 1983. If the church sends no messengers, Perkins said, "the matter may be handled very quietly. If a motion is made not to seat their messengers and they don't have any messengers, then it will have to be ruled out of order."

However, he pointed out he believes the matter is up to Garrison and the church. "I honestly do not know if Gene (Garrison) wants it handled quietly. He may want to vindicate himself or declare they have a Scriptural basis for what they have done. It may be that he wants to speak to the annual meeting."

Perkins said if Garrison wants to defend his position "there will be others who would take the Scriptures and do exegesis in another way. It would open up a long, hard discussion and votes would be made and cast. I really don't know what would happen"



FAMILY WITH BELMONT TIES — Former Belmont College trustee H. S. Durham and his wife, Daisy, have established a scholarship fund at Belmont. Family members gathered at the college are (from left) Doris and Harold Smith, the Durhams' daughter and son-in-law, both graduates of Belmont; Teresa Smith, entering freshman; Mrs. Durham; Marcia Smith, 1983 graduate; and H. S. Durham.

Durhams establish scholarship for Belmont College students

NASHVILLE — H. S. Durham, former Belmont College trustee, and his wife, Daisy, have established a scholarship fund in appreciation for what the Baptist school means to their son-in-law and daughter, Harold and Doris Smith.

The Daisy and H. S. Durham Scholarship Fund will assist a worthy student majoring in religion or education for a four-year period, provided he or she maintains a C+ average and meets several other criteria.

Mrs. Durham and daughter Doris, a 1958 graduate of Belmont, are lifetime members of Belmont College Aid. Smith, pastor of First Baptist Church, Columbia, is a 1957 graduate of Belmont.

In addition, the Smiths' older daughter,

Marcia, graduated from Belmont in May, 1983, and their younger daughter, Teresa, recently enrolled as a freshman at the college.

Tennessean to manage Shreveport book store

NASHVILLE — Michael Felts, a Memphis native, has been named manager of the Shreveport, La., Baptist Book Store, effective Oct. 16.

A graduate of Memphis State University, Felts became a manager trainee with the Southern Baptist Sunday School Board's book store division in January 1983.

SBC misses five-year goal to double CP contributions

NASHVILLE (BP) — Southern Baptists did not reach the goal — but \$104,103,117 is not a bad consolation prize.

The Southern Baptist Convention adopted a goal of doubling gifts to the Cooperative Program, the SBC's unified giving program, in the five years from 1977 to 1982. The 13.9-million-member denomination responded with a 69.8 percent increase, jumping from \$150,760,050 in 1977 to \$254,863,167 five years later. Most of the increase came in the past three years.

Cooperative Program contributions are voluntary from the 36,000 SBC churches. Each state convention then decides how much money to keep to fund programs such as children's homes, hospitals, hunger relief, and universities within its borders and what percentage to send to the national level for worldwide mission and education programs.

Arizona was the only state convention to double its gifts. Arizona churches sent

in \$1,781,459 to the Cooperative Program in 1982, up 109 percent from 1977.

However 29 of the 34 conventions increased more than 50 percent led by Oklahoma (96.8 percent increase to \$14,267,863), Utah-Idaho (93.6 percent to \$273,897), Northern Plains (90.1 percent to \$506,601), and Louisiana (88.7 percent to \$13,503,870).

Bold Mission Thrust, the SBC's massive and ambitious commitment to share the message of Jesus Christ with every person in the world by the year 2000, will need increasing funding if it is to succeed. In response to that need, the state conventions increased the amount of Cooperative Program gifts they sent to the national level at a greater rate than the churches' contributions increased.

Tennessee Baptists increased their total Cooperative Program gifts during the five-year period by 57 percent. The increase in Tennessee's contribution to the national Cooperative Program was 69 percent.

EDITORIAL

Dividing up Tennessee's SBC trustees

At the 1983 Southern Baptist Convention in Pittsburgh, a question was raised when the Committee on Boards' report was made concerning the geographic credentials of Tennesseans who serve on boards of SBC agencies and institutions.

The incident there concerned the nomination of a west Tennessean to replace an east Tennessean who had rotated from the Board of Trustees of Southern Baptist Theological Seminary.

In spite of a plea based on Tennessee's three grand divisions, the messengers elected the west Tennessean, rather than replacing him with a person from east Tennessee.

Although this is the first time that the grand division issue had come to the SBC floor, this issue seems to be very important in our state. An unwritten "tradition" has the election of the TBC president rotating among the grand divisions. For example, the current TBC president is from east Tennessee. He succeeded a west Tennessean, and if tradition holds in November, we will elect a middle Tennessean.

According to the TBC Constitution (Article VII, Section 3), the 99 members of the Executive Board will have 25 members each from the three grand divisions and the remaining 24 members "shall be, as nearly as possible, distributed in proportion to the Baptist population in these grand divisions." Presently 12 of these 24 come from east Tennessee, with six each from the middle and western grand divisions.

The convention-approved guidelines for the Committee on Boards and the Committee on Committees give instructions to keep in mind "a broad representation of geographical areas" when making their nominations to the convention (1982 TBC Annual, page 50, item 8). Although no specific mention is made of grand divisions, these two committees usually seek to keep balance among these. In making their reports to the convention each year, you may have noticed that after each name there is an E, M, or W — signifying in which grand division the nominee resides.

In Tennessee Baptist life, the Committee on Boards nominates members to the Committee on Committees, and the Committee on Committees nominates members to the Committee on Boards. Usually these committees are very conscious of grand divisions when making their nominations.

CIRCULATION THIS ISSUE — 76,221

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Established 1835

Post Office Box 347, Brentwood, TN 37027

Telephone: (615) 373-2255

Baptist and Reflector (USPS 041-790) is published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$5.85 individual; clubs of ten or more, \$5.55; church budget, 9.6¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

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

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

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

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

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

The Southern Baptist Convention operates quite differently in choosing its committees and trustees for its agencies and institutions.

The incumbent SBC president, in conference with the two vice-presidents, names two Baptists from each qualified state or regional convention to the Committee on Committees. This Committee on Committees then makes the nominations for the next convention's Committee on Boards — two members from each qualified state or regional convention. This committee brings its nominations to next year's convention for SBC agency trustees.

Of course, there is no geographic limitations, except that these nominees must come from within those states from which vacancies occur.

Some east Tennesseans — as you would gather from the substitute motion made at the 1983 SBC — are concerned that their grand division is not proportionately represented on SBC boards and committees. A study sent to us notes that there are 50 such persons from middle Tennessee and only 18 from east Tennessee and 18 from west Tennessee.

One explanation for the larger number from middle Tennessee would be that the offices of six SBC agencies are located in that part of the state, and these agencies have provisions for "local members" or "at large members" — although the definition of such members varies from agency to agency.

Our east Tennessee friends are quick to point out that according to their figures 54 percent of Tennessee's churches are in their grand division, and these churches have 47 percent of the TBC membership and give 47 percent of the Cooperative Program receipts. They feel that fairness would demand that these percentages be reflected in representation on SBC agency boards of trustees.

It is our opinion that this "discrimination" is not intentional. It is doubtful that any Southern Baptist living outside our state is aware of our "intramural" preoccupation with grand divisions.

As the SBC Committee on Boards meets to consider its nominations for the SBC, the committee normally depends heavily on the committee members from each state to suggest nominees from that state.

A review of the Committee on Boards' members from Tennessee in recent years reveals that — with one exception — these two members have come from different parts of the state. And, with one exception, the two members of the Committee on Committees appointed by the SBC presidents came from different parts of Tennessee.

That one exception was in 1980 when Adrian Rogers appointed two from Memphis to the Committee on Committees and that committee's two Tennessee nominees to the 1981 Committee on Boards were both from Memphis. However, the 1981 Committee on Boards' report was fairly well balanced geographically, with no preponderance of Memphians or even west Tennesseans being nominated.

We do not feel that it would be wise to get the SBC to impose Tennessee's grand divisions on the Committee on Boards. It would be well, however, for the two Tennessee members to keep this distribution of Baptist population in mind when it meets with the Committee on Boards.

One factor which should receive some consideration is the inconsistency in defining "local" and "at large" members by different SBC agencies.

The Pittsburgh convention referred to the SBC Executive Committee a motion to study the number of members on various boards and commissions, because of the high cost of travel. Perhaps the Executive Committee would wish to examine the local committee provisions — since this is also a travel cost factor — and recommend some sort of consistent provision for all SBC agencies.

Cicero's
comment



By the editor

"Cicero, we are looking for a new pastor," announced Lew King, a deacon at Adverse City Baptist Church.

I was a little surprised. "I thought your church was perfectly happy with Plod A. Long. In fact, I recall seeing in your church newsletter that you were planning to have Pastor Appreciation Day."

"That's right," responded Lew King while looking out of the window. "Last Sunday was Pastor Appreciation Day in honor of the pastor's second anniversary as our pastor."

Cicero's puzzled look inspired Lew to continue.

"About a month ago I. C. Goode noted that the pastor's anniversary was coming and suggested that we do something special in his honor. Well, we set the date and appointed church members to get things ready.

"Ann Knounce was in charge of publicity.

"Sis Timms would take care of all the arrangements.

"My brother, Spee King, was in charge of the program."

Cicero nodded in anticipation.

"Last Sunday was the big day. We set a record in Sunday School attendance. The church was packed. The offering was the largest of the year thus far. After the fantastic pitch-in dinner, we gathered back in the auditorium. Spee King crowned the event with a speech about all that had been accomplished in our pastor's two years. Then he made a bad mistake!"

"What was that?" I asked.

"He asked for testimonies. It started out pretty good. I. C. Goode told about all the good things the pastor had done. Then, Val U. Bull recalled how valuable Brother Long had been to her family during a time of crisis. Joy S. Hart told how his inspiring sermons had brought joy to her heart."

Lew King paused, cleared his throat, and continued. "Next, Mrs. U. Sally Goode stood up and said, 'I appreciate our pastor, but has anyone else noticed that he is usually late for meetings?' Several others nodded that they also had noticed.

"Then Shea Kupp spoke up — noting that he did not want to shake up anyone, but the pastor was not in his office one day when he came by the church.

"Judge Fairly, emphasizing he did not want to be critical, allowed that the pastor missed one day visiting Mrs. Fairly during her six-month illness.

"Sir Mann Lister reminded the group that his records indicated that the pastor had preached twice from Romans 8 during the past year. Others made comments.

"Then it happened," Lew King exclaimed. "Mal Function rose and made a motion that we declare ourselves in business meeting to consider his motion."

Cicero inquired, "What motion?"

Lew King looked away, "I really don't know how it happened, but we fired our pastor on Pastor Appreciation Day!"

Letters to the Editor

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address.

Communists' activity

Dear editor:

The communists have had a field day in the past two weeks. They killed Aquino of the Philippines to cause disruption there to help overthrow that government. This was just like when they killed Martin Luther King. The communists killed Martin Luther King just to keep the upheaval going in the United States, to force the government to give into some of their demands.

Oh, yes, the communists will kill one of their fellow travelers as long as it furthers their cause.

The recent march on Washington was communist-inspired to help get President Reagan out of office and to get some of their demands met.

No one but welfare people and people in public office could find the time to march on Washington. The working people have to work to foot their bills, while they are marching in Washington, demanding more of our tax dollars.

Now, the communists have killed one of our best congressmen, Larry McDonald. I just wonder who the culprit was in Washington who reported to the

communists what plane that Congressman McDonald was on.

Miss Louise Whitson
Rt. 2
Tiptonville, TN 38079

Nuclear protesters

Dear editor:

I read the story in the Baptist and Reflector on the Lowders and their nuclear protest.

It appears to me that Lowder is very devious in his defense about his and his wife's actions. He states that it was an individual action, yet all the group gave their names as "Southern Baptist Convention." By saying these three words, he inferred that he had the backing of the SBC. And if his support continues and he is not dropped from support by the Home Mission Board — indeed he does have their support — the Home Mission Board will no longer have any financial or any other support from me.

Mr. and Mrs. Lowder should feel more comfortable if they were involved with the United Council of Churches in their Russian-inspired nuclear and peace demonstrations.

Orman M. Johnson
113 Lake Terrace Dr.
Hendersonville, TN 37075

God's punishment

Dear editor:

I was glad to read the comment of Fred Wood (Sunday School lesson, July 20) concerning drunkenness.

Here in Sevier County (which is dry) there is hassle going on about legalizing the sale of beer, etc., to get the revenue for the county and I feel that God is already warning us. The weather has been so weird no one got their gardens and crops out in time. Then we had a drought. Then Japanese beetles got what was left.

If a land wants to prosper, they must obey God's laws. Remember how He punished His chosen people for their idolatry. It is time we woke up and decided whom we wanted to serve and take a stand for what we believe before it is too late.

Mrs. Cleo Loveday
Rt. 1, Box 300
Sevierville, TN 37862

Church sign illegal

Dear editor:

I am pastor of a rural church in Van Buren County, county seat Spencer. I was recently notified by the Bureau of Highways that our church directional sign was illegal, being on state right-of-way. We moved it on private property, but was once again notified of our illegality. We were told that the state had authority over 1,000 feet on private property.

It is a necessity that we have this directional sign. If you know the locality, you know the reason. I understand that the misfortune our church is having will be affecting churches statewide. This being a law, I am asking for all the TBC to band together and get something done.

Our church is small, but a cooperating church. I am bivocational, and there isn't any way that I can seek legal counsel. We need help and fast as each day we leave our sign erected we are subject to fines.

I feel this is just another wife of the

devil, using this to hinder, hamper, and put a halt to God's work.

I am convinced that if we as Baptists are as strong as we say we are, and I am convinced by the grace of God we are, we can put a stop to this foolishness. It is just something else to stop the tax-exemption of churches. Please help. Signs might be secondary to some people, but to our people it is primary.

Ricky L. Scott
Rt. 8, Box 199
McMinnville, TN 37110

Glorieta reunion

Dear editor:

There will be a reunion of all the 1954 and 1955 Glorieta staffers at Glorieta Baptist Conference Center July 31 through Aug. 6, 1984. This is Church Training Conference Week.

Reservations need to be made before Feb. 1, 1984. Those requesting reservations should list first, second, and third choices of accommodations.

If anyone has any questions, please write to me.

Ann Thompson
2725 Millbrook Rd.
Birmingham, AL 35243

Belmont expands Matheny's post

NASHVILLE — B. Suzanne Matheny, Baptist Student Union director at Belmont College since 1981, was named BSU director and coordinator of campus ministries, effective Sept. 1.

In addition to serving as a professional advisor to the Baptist Student Union, Miss Matheny's new duties will involve the ministries of and to students. She will work with faculty advisors and students in coordinating all religious activities to provide continuity in the total program of campus ministries.

A strong effort will be made to develop new ministries through which students can grow and give expression of the reality of God in their lives, according to W. Fred Kendall II, vice-president of religious affairs.

Miss Matheny, a Knoxville native, is a graduate of Carson-Newman College, Jefferson City; Southwestern Baptist Theological Seminary, Fort Worth, Tex.; and Ohio University, Athens.

Prior to the Belmont appointment, Miss Matheny served as minister of music and youth at Central Baptist Church, Hillsboro, Tex. She also has served as assistant dean of students and assistant professor of education at Carson-Newman.

Harry Wilburn accepts Halls Westside pulpit

Harry J. Wilburn accepted a call from Halls Westside Baptist Church, Halls, to come as its pastor.

Wilburn, who began the position Aug. 21, was previously pastor of Faith Baptist Church, Atoka; Olive Branch Baptist Church, Ripley; and Tamuning Baptist Church, Agana, Guam. He has served as president of the Big Hatchie Baptist Association Pastors' Conference, and as a trustee for the Big Hatchie association.

Wilburn is a native of Shelby, Miss.

Ordained by God

Dear editor:

In I Timothy, men were given rules to be a deacon — to be above reproach, hospitable, able to teach, prudent, respectable, husband of one wife, does not use wine, does not love money. He must keep his own house in order or how can he run the house of God.

Acts 6:3 says select seven godly men that can be trusted to serve tables in God's church and to take care of widows.

The first deacon was Stephen, praising God when he was stoned to death by Saul, called Paul when he was saved.

D. L. McClure
327 Greenwood Ave.
Knoxville, TN 37920



CAMP CRESTRIDGE — Staffer Pat Bible of Morristown helps camper Patricia Bawn climb into the saddle during a week at Camp Crestridge, Ridgecrest, N.C.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



God wants us to be encouragers. This is expressed in many places in God's Word, but I was especially impressed recently as I read Malachi. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Malachi 3:16).

In the days of Malachi, the people were discouraged. Everyone seemed to be saying that the more dishonest and ambitious you are, the more likely you are to succeed. "It really does not pay to serve God" was their observation.

In the midst of those circumstances, there was a small group of faithful people saying, "Have faith in God. He will see you through. Keep up the good work! Trust in God! God will not fail you; He will come through."

It seems when God hears the saints saying that, He responds by saying, "Write that person's name down in my book; I'm going to remember that."

It is one thing for us to praise God, and we ought to do that. It is another thing to tell others what God means to us.

Let me put it another way. It is one thing when a loved one tells us they love us, but still another thing when we hear that loved one is telling others of their love and concern for us. God wants us to encourage each other.

It seems as though God may very well be saying that when we encourage others, God is honored and blessed.

Keiger joins BSSB in editorial post

NASHVILLE — Reid Keiger, formerly pastor of Thomasboro Baptist Church, Charlotte, N.C., recently began work at the Baptist Sunday School Board as editor of adult materials in the Sunday School department.

Pastor of the Charlotte church for 10 years, Keiger earlier was pastor of two other North Carolina churches.

A North Carolina native, he is a graduate of Bob Jones University, Greenville, S.C.; Southeastern Baptist Theological Seminary, Wake Forest, N.C.; and Southern Baptist Theological Seminary, Louisville, Ky.

His editing responsibilities include the Life and Work Lesson Annual and adult Vacation Bible School materials.

Spencer Baptists call Arbuckle as pastor

First Baptist Church, Spencer, called Marion L. Arbuckle Jr. as its pastor, a ministry he began July 10.

Arbuckle, a recent graduate of Southwestern Baptist Theological Seminary in Fort Worth, Tex., was previously pastor of Belmont Park Baptist Church, also of Fort Worth, Tex.

Missionary career includes experiencing coup d'etats

By Joe Bruce

GUATEMALA CITY, Guatemala (BP)—During a normal career, many missionaries experience one or more coup d'etats (a forceful overthrow of the existing government).

In our 14 years of missionary service, we have gone through at least five successful government takeovers and innumerable attempted ones. We experienced our first coup just two days after arriving on our field of service. Coup number five occurred Aug. 8.

The sensationalism and graphic portrayal of such events by some of the international news media often leave stateside family and friends of missionaries in a state of panic over their welfare. Some danger does exist during an attempted coup, but it is usually minimal.

Unless you happen into the conflict area during the coup attempt, you

possibly would not know about it until the danger is past or until you hear it on the evening news.

Although there is no such thing as a "typical" coup, our experiences have been similar in the five we have encountered.

Usually the political climate of the country begins to heat up weeks or months before the coup. The existing government imposes laws or commits acts unpopular with one or more special

interest groups within the country.

Those people then begin working behind the scenes to discover if there is enough support among military leaders to overthrow the existing government. If so, plans are secretly laid to carry out the coup.

When the day and hour of the attempted coup arrive, insurgents move as rapidly as possible to control the electronic communications centers. Suddenly the telephones will not work and the

radio and television stations go off the air.

Rebel forces also move toward the center of government, usually the presidential palace or congress building. If the coup has widespread support, usually there are people already in place inside and outside the building. Commonly armed men, sometimes tanks and aircraft, are brought in to surround the installation. Shots may or may not be fired.

If there are enough troops loyal to the existing government to repel the attack, the coup fails. If the rebels overpower the loyalists and take the building, the coup succeeds.

Generally the military action is confined to a relatively small radius around the central government buildings. Therefore, unless you happen to be in the immediate vicinity, your physical danger is relatively slight.

Often the only clue anything extraordinary is happening is the change in programming on the radio and television. Instead of continuing regular broadcasts, the electronic media are synchronized or all but the official rebel stations are silenced. Usually the coup broadcast consists of martial music and an occasional rebroadcast of the official statement announcing reasons for the coup and the persons responsible for it.

After the existing head of state is deposed, coup leaders take steps to get their person sworn in as the official head of government. This is usually done during a press conference some hours after the coup. After his official recognition, the new government leader publicly outlines the basis for his new government. The press then asks questions and the news begins to flow again to the general public.

—Joe Bruce, associate to the Foreign Mission Board's director for middle America and the Caribbean, lives in Guatemala City.

Kingsport church demonstrates commitment to Carson-Newman

JEFFERSON CITY — "It would be impossible to measure the influence of First Baptist Church, Kingsport, on the growth and development of Carson-Newman College," said Carson-Newman President Cordell Maddox.

"Commitment" is an often used word in our society," continued Maddox, "but in the case of First Baptist Church, their support and care is overwhelmingly obvious. That church is committed to Christian higher education in general and Carson-Newman in particular."

Through the years, the Kingsport church has provided not only financial support, but students, administrators for the college, and members for the institution's Board of Trustees and Advisory Board.

"Carson-Newman is a quality school; we have to undergird that," said Pastor Franklin Hawkins. "At First Baptist we do this in a variety of ways."

"First, we must provide financial support if the school is to grow and prosper," Hawkins continued. "In addition, our young people are oriented toward Carson-Newman. Many of them receive their education there and return to Kingsport and serve well this community and this church."

"As a church we can also support the college by providing leadership and counsel. There is a mutuality between us — if Carson-Newman grows, we grow."

He pointed out that his church had grown in missions involvement. "Our per member giving to the Cooperative Program is near the top in the state."

Hawkins, a member of the Board of Trustees, has also been named east Tennessee chairman of Carson-Newman's endowment campaign to be conducted among Baptist churches.

Carson-Newman's campaign goal has been set at \$5-million. First Baptist Church of Kingsport has pledged \$200,000 over a five-year period, to the campaign.

In addition to Hawkins, three other members of the church serve as trustees: L. P. Gregory, Harry McNeley, and Jeanette Blazier.

The reservoir of counsel does not stop with the trustees. Five members of the church serve on the college's Advisory Board. These members include C. Robert Bice, Jr., J. Kent Blazier, Tom W. Brotherton, Clarence J. Bryan, and Ralph A. White.

Two members of the First Baptist staff are Carson-Newman graduates. Chip Bishop is associate pastor and Robin Lindsey Wilson serves as director of ministries.

"It is important that we maintain our close relationship with Carson-Newman," observed Hawkins. "We are dependent upon each other. With our continued support it will be possible for the college to remain in the free Baptist tradition."



CARSON-NEWMAN TIES — Franklin Hawkins, pastor of First Baptist Church, Kingsport, discusses plans with Robin Lindsey Wilson, a Carson-Newman graduate and director of ministries for the church. Associate Pastor Chip Bishop is also a Carson-Newman graduate.

Currently on the college staff are two members with previous ties at First Baptist: Clark Bryan, vice-president for Student Development, and William Purdue, director of the Bible School. Prior to joining the college Purdue was pastor of the church.

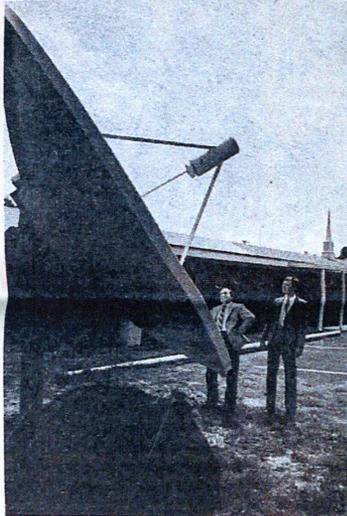
"I was aware of the college through the church and because many members of my family had gone to school at Carson-Newman," remarked Bryan.

"The church had set the standard for my life, and I felt Carson-Newman would help me to grow and mature in my faith," Bryan continued. "And I was not disappointed."

Purdue pointed out that when he became pastor of First Baptist in the fall of 1962, Edwin Richardson was serving as interim pastor. At the time, Richardson was chairman of the Carson-Newman Bible department.

"The people of the church were in love with Dr. Richardson," said Purdue, "and some of that love spilled over on the college. I did not have to sell the college; I just had to keep it sold," concluded Purdue.

"First Baptist, Kingsport, is a strong partner with us in Christian higher education," Maddox concluded. "The commitment demonstrated by this church, along with the other churches in our great convention, will help to secure a quality education for future generations."



FIRST SYSTEM — Minister of Education Randall Babin (left) and Pastor Lindsey Burns examine a "dish," part of the first Baptist TelNet system installed at Emmanuel Baptist Church, White Oak, Tex.

First system set for Baptist TelNet

WHITE OAK, Tex. (BP) — Emmanuel Baptist Church in White Oak, Tex., is the first church in the Southern Baptist Convention to have a telecommunications system installed to receive Baptist TelNet, the Sunday School Board's training network.

A 13-foot satellite receiving dish and related equipment were installed in late August at the church, which has an average weekly Sunday School attendance of 250.

Randall Babin, minister of education at Emmanuel, said the church has been involved in a videotape training program, but feels Baptist TelNet will offer immediate access to denominational programming.

Lindsey Burns, pastor, said money for the system was given by an anonymous donor who is a member of the church.

Baptist TelNet is expected to begin broadcasting late in the spring of 1984. Churches interested in additional information about a telecommunications system may contact Broadman Press at the Sunday School Board for guidance in selecting the proper equipment.

Citizen's Corner

By Jerry Self
Public Affairs and
Christian Life
Consultant



In June, the Supreme Court upheld a Minnesota law permitting income tax deductions for education expenses. This fall it is likely the United States Congress will have an opportunity to vote on a tuition tax credit bill which will have been altered to resemble the Minnesota law.

A key factor in the law allows both public and private deductions for education expenses.

The Supreme Court considered it irrelevant that fewer than 100 public school students in Minnesota pay any sort of tuition fees. At the same time, 91,000 private school pupils took advantage of deductions. Specifically, religious schools make up 95 percent of the private school enrollment in Minnesota.

A bill sponsored by Senator Robert Dole of Kansas, S. 528, may possibly be amended in an effort to pass legislation allowing tuition tax deductions. In the past, this legislation has faced opposition from people who see it as violating the principle of separation of church and state, weakening further the school system, and causing a drain on the national treasury.

Tennessee

LEADERSHIP . . .

Ed Whitham accepted a call from First Baptist Church, Winchester, to come as minister of music and youth, a position he began in August. Whitham, of Gilman City, Mo., has served in a number of churches as minister of music, youth, and education. He is a graduate of Midwestern Baptist Theological Seminary, Kansas City, Mo. The pastor of the church is Robert E. Brown.

Meadow View Baptist Church, Knoxville, accepted the resignation of its pastor, Sanders Whaley, which was effective Sept. 4.

Tom Brann resigned as pastor of Philip Baptist Church, Tiptonville, effective Sept. 4.

First Baptist Church, Jacksboro, called Harry Hall as minister of music. Hall was previously minister of music at Broadway Baptist Church, Knoxville. Larry Alan Reeves is the church's pastor.

Tipps to conduct revival at Union

JACKSON — Doug Tipps, pastor of River Oaks Baptist Church in Houston, Tex., will lead Union University's annual fall campus revival, Sept. 26-30.

Directing the music for the week's nine services will be Joe Carrell, minister of music at Hyde Park Baptist Church in Austin, Tex.

Services, which are open to the public, will begin at 10 a.m. on Monday, Wednesday, and Friday, at 9:30 a.m. on Tuesday and Thursday, and at 7 p.m. Monday through Thursday. All services will be held in the G. M. Savage Memorial Chapel.

Tipps, chairman of the Southern Baptist Convention's Christian Life Commission Committee, is a graduate of Houston (Tex.) Baptist University and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Carrell, a native of Memphis, is a graduate of Bethel College in McKenzie, and Southwestern seminary.

Area churches are being encouraged to dismiss their Wednesday night prayer service and meet on the Union campus or a joint worship service.

Barkley accepts call to Puryear pastorate

Paul H. Barkley accepted a call to the pastorate of Puryear Baptist Church, Puryear, a ministry he began in August. Barkley came to the church from the pastorate of First Baptist Church, Dyer. He is a former pastor of First Baptist Church, Adamsville; Liberty Baptist Church, Somerville; and Wynnburg Baptist Church, Wynnburg.

Barkley has served as an associational moderator, clerk, and committee member; as president of the Adamsville Ministerial Association and the Fayette Baptist Pastors' Conference; and as a trustee of Union University, Jackson. A native of Tuscaloosa, Ala., Barkley is a graduate of Oklahoma State University, Stillwater, Okla., and Union University, Jackson.

Perry L. Scott resigned as minister of music and youth at First Baptist Church, Morristown, to accept a call from First Baptist Church, Ocala, Fla., to come as minister of music. The pastor of the Morristown church is Ian Walker.

New Liberty Baptist Church, Birchwood, accepted the recent resignation of Pastor Tim Marrs.

Bill Stockton has resigned from the pastorate of Spring Creek Road Baptist Church, Chattanooga.

Public Well Baptist Church, Martin, called Stan Brooks to come as interim pastor.

Douglas Nash submitted his resignation as pastor of New Prospect Baptist Church, Greenfield.

Fairview Baptist Church, Paris, called John Thomas of Charlotte as minister of youth and bus minister. Thomas began the position Sept. 1. The church's pastor is Keith Grace.

PEOPLE . . .

Eastwood Baptist Church, Ooltewah, ordained Terry Longshore as a deacon Aug. 28. Ted S. Mace is the pastor of the church.

A Sept. 4 reception at Immanuel Baptist Church, Nashville, honored Mr. and Mrs. C. Aubrey Hearn on the occasion of their 50th wedding anniversary. The Hearn are members of the church, where David C. George is the pastor.

Twin Oaks Baptist Church, Cedar Grove, held an ordination service Aug. 7 for four new members of its deacon ministry. Ordained were J. T. Harper, Thomas Powers, Eugene Sipes, and Robert Wood. Participants in the service included Pastor Howell Gossett, Johnny Owens, John D. Small, Greg Stanford, and Aaron Mathis, who delivered the ordination sermon.

Mr. and Mrs. Clarence Ownby celebrated their 50th wedding anniversary Sept. 3 during a reception at First Baptist Church, Sevierville. The couple are members of the church, where the pastor is Joe R. Wren.

CHURCHES . . .

Cedar Ford Baptist Church, Luttrell, celebrated its 150th anniversary Aug. 27-28. Guests for the celebration included Dick Baumgardner, a former pastor; Dennis Pulley, second vice-president of the Tennessee Baptist Convention; Joe Day, director of missions for the Northern Baptist Association; and David Grigsby and Douglas Merritt, grandsons of senior church members. Events of the two days included a Saturday evening "singing" and an all-day service on Sunday. Larry L. Watts is the pastor of the church.

Members of New Hope Baptist Church, Dyer, dedicated their new 2,460-square-foot building addition during an Aug. 28 service. The building houses classrooms, a nursery area, and a fellowship hall. Labor for much of the project was donated by the church members. The pastor at Oak Grove is Odell Bell.

MISSIONS PROJECTS . . .

Seven adults and seven young people from Glenwood Baptist Church, Nashville, worked with Palmer Road Baptist Church and Van Buren Baptist Mission of Detroit, Mich., in conducting a revival and two Vacation Bible Schools July 31 through Aug. 5. Glenwood Pastor Ray B. McCall led the evening revival services, Education and Youth Director Debbie Childress was director of the Bible school, and Malcolm Barrett and James Tillman coordinated visitation. Kristen Goodwill, a summer missionary from Cleveland, assisted with the project. There were 172 enrolled in the schools, during which 19 persons made professions of faith. The Palmer Road church received one new member by letter and several making rededications during the revival, and a number of decisions were made in house-to-house visitation.

Five members of Oak Grove Baptist Church, Covington, and three members of House Mountain Baptist Church, Coryton, recently held a Vacation Bible School at McCook Lake, S.D. The school averaged 80 in daily attendance, and 16 professions of faith were recorded during the project. The pastor at Oak Grove is Robert G. Lee.

REVIVALS . . .

Sardis Baptist Church, Sardis, was led in revival July 31 through Aug. 6 with Buford Humphrey as the evangelist. Larry Lewis, pastor of the church, reported five professions of faith and three new members by letter as a result of the services.

Clayton Baker of Pensacola, Fla., led Flatwoods Baptist Church, Holladay, in revival July 31 through Aug. 5. Pastor Bunis Smith reported one profession of faith during the week.

Wildersville Baptist Church, Wildersville, held revival services recently with Larry Adams, pastor of First Baptist Church, Piedmont, Okla., as the evangelist. Gene Egbert, the church's pastor, reported one profession of faith and one new member by letter.

Gary Rickman accepts Ridgeview church call

Gary L. Rickman accepted a call from Ridgeview Baptist Church, Chattanooga, to come as its pastor, a ministry he began Aug. 1.

Rickman was previously pastor of Powell's Chapel Baptist Church in Murfreesboro; Burt Baptist Church in Woodbury; and Union Hope Baptist Church in Zebulon, N.C. He has served on the Committee on Boards for the Tennessee Baptist Convention, on the association office building committee for the Concord Baptist Association, and as a Foreign Mission Board volunteer to the West Indies.

Rickman is a graduate of Belmont College, Nashville, and Southeastern Baptist Theological Seminary, Wake Forest, N.C.



Rickman

A July 31 through Aug. 5 revival at Luray Baptist Church, Luray, resulted in one profession of faith. Glen Kolwyck was the evangelist for the services; Weldon DePriest is the church's pastor.

Jerry Lee led Point Pleasant Baptist Church, Buchanan, in revival during the week of Aug. 21. The church recorded several decisions for baptism. W. A. Farmer is the interim pastor at Point Pleasant.

Davis Memorial Baptist Church, Dresden, was led in a summer revival by Ray Morgan. Pastor Phil Mitchell reported four additions to the church during the services.

A recent revival at Moore's Chapel Baptist Church, Greenfield, resulted in two professions of faith. Dwayne Ervin was the evangelist; Garry Gallimore is the church's pastor.

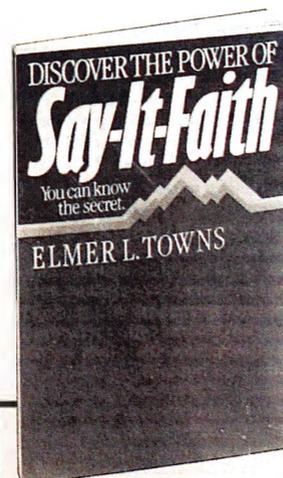
A team of lay persons headed by Barry Barrett of Fort Worth, Tex., led Gath Baptist Church, McMinnville, in revival Aug. 24-28. The church recorded 25 professions of faith, including 11 at the Warren County Jail, and over 30 rededications. Philip Dougan is the pastor of the church.

Mooring Baptist Church, Ridgely, held revival services recently with Jim Chatham as the evangelist. Aubrey Turner, pastor of the church, reported one profession of faith as a result of the revival.

Three professions of faith, five new members by letter, and 30 rededications were the results from a recent revival at Mount Pelia Baptist Church, Martin. Ron Davidson was the evangelist; the church's pastor is Bill Williams.

1984 NORTHWEST TOUR

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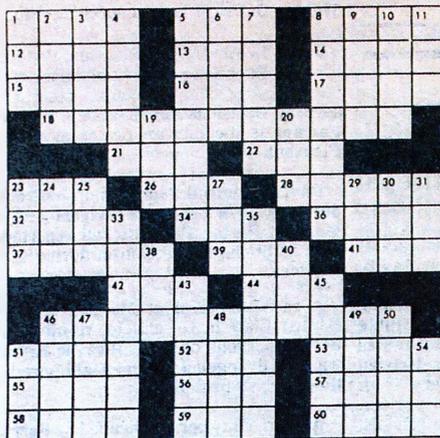
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TYNDALE
HOUSE PUBLISHERS



Bible Puzzle

Answers on page 10



ACROSS

- 1 Valley
- 5 Route: abbr.
- 8 "a — horse" (Rev. 6:8)
- 12 Donkey: Ger.
- 13 Moray
- 14 Lancer, Ger.
- 15 "an ox —" (Judg. 3:31)
- 16 Tread softly
- 17 Dynasty, first Chin.
- 18 "make —" (1 Ch. 22:5)
- 21 Man's name
- 22 Music character
- 23 "they were —" (Gen. 40:6)
- 26 "— fat oxen" (1 Ki. 4:23)
- 28 "his own —" (Luke 10:34)
- 32 Odysseus beggar
- 34 "— of lions" (Dan. 6:7)
- 36 "the right —" (Mark 16:5)

DOWN

- 37 "— laughed" (Gen. 18:12)
- 39 "— with the dew" (Dan. 4:15)
- 41 "heard from —" (Jer. 8:16)
- 42 "cast into the —" (Prov. 16:33)
- 44 Republican Party
- 46 "Naomi her — — —" (Ruth 3:1)
- 51 "his great —" (Judg. 1:6)
- 52 "his near —" (Lev. 20:19)
- 53 "— his son" (1 Ch. 3:14)
- 55 "shall — it" (Mark 8:35)
- 56 Son of Jeter (1 Ch. 7:38)
- 57 Mosaic law
- 58 Linen

CRYPTOVERSE

Z R K G U P I K C R Q R J F L H P
Q R Z Z M I H P V

Today's Cryptoverse clue: Q equals W

59 Tribe: Chin., Mao
60 "the well —" (Gen. 26:20)

Interpretations

Witness concerning Jesus

By Herschel H. Hobbs

"The Pharisees therefore said unto Him, Thou bearest record of Thyself; Thy record is not true" (John 8:13).

Jesus had just claimed to be the Light of the world. The Pharisees challenged Him on a legal technicality. According to the Mosaic law it took two witnesses to establish testimony. "Record" translates the word for "witness." Previously Jesus had met this challenge by citing other witnesses to substantiate His claim (John 5:31ff.).

However, here He did not do this. Instead, He offered other proof. First, His knowledge of Himself, a knowledge which they did not have (v.14). His power to change men was evidence that His claims concerning Himself were true. One might as well deny the shining of the sun. Its shining is evidence of its nature.

Second, His judgment of men was different from theirs (vv.15-16). They judged by fleshly standards. He came not to judge but to save men (John 3:17). Men are judged through their failure to believe in Him (John 3:18). Even when

He does judge, His judgment is true. For it is not His alone, but it is also the judgment of "the Father that sent Me." The best Greek text in verses 16 and 18 omits "Father," reading "the One sending Me." But "Father" is understood.

Third, His witness does comply with the Mosaic law (vv.17-18). For Jesus bears witness of Himself, and "the One sending Me" does the same. So there are two witnesses.

You may deny Jesus on a technicality. But this does not change the witness of the Bible or the centuries that He is indeed the Son of God, the Light of the world.

Buckner receives \$4.5-million gift

DALLAS (BP)— Buckner Baptist Benevolences has received a gift of property and trusts in excess of \$4.5-million from Louie O. Sluder.

Property coming to Buckner immediately includes two centers for retirement and nursing care in Austin, Tex., which Buckner has been operating since 1970, plus frontage on Lake Austin. Another 50 acres in south Austin previously was deeded to Buckner. The two retirement centers provide care for 240 persons.

Sluder, a Baptist pastor for more than 20 years, mostly in the Austin area, has been engaged in Christian social services since 1956. At that time, he founded the Austin Career Center, a rehabilitative program for underprivileged and non-academic young people. Later, he turned to the care of older persons, opening Villa Siesta Retirement Village in north Austin in 1961. He converted the Career Center into a similar home, Monte Siesta Village, in 1963.

When Sluder asked Buckner to operate his two retirement homes in 1970, it was his intention for the agency to eventually own the Austin homes, and perpetuate the Christian ministry he had started.

King assumes duties in Springfield pulpit

Thomas "Andy" King recently assumed duties as pastor of Barren Plains Baptist Church, Springfield, in response to a call from the church.

King was previously pastor of Bear Creek Baptist Church, Parsons; Alamo Baptist Church, Rives; Laneview Baptist Church, Kenton; Miston Baptist Church, Miston; and Pearlbrook Baptist Church, Parma, Ohio.

King has served as vice-moderator and as a member of the budget, missions, and resolutions committees of the Beech River Baptist Association; and as vice-moderator and as chairman of the nominating and resolutions committees of Ohio's Greater Cleveland Baptist Association.

A native of Dyer, King is a graduate of the Boyce Bible School of the Southern Baptist Theological Seminary, Louisville, Ky.

C-N to explore faith of students

JEFFERSON CITY — "What Can I Believe? — The Faith Struggles of College Students" will be the topic of the first InterAct Dialogue to be held at Carson-Newman College Sept. 27, at 6:30 p.m.

Ron Brown, director of ministries in higher education for the Baptist Convention of Maryland, will lead this seminar designed for those who work with college students in the local church.

Brown, a native of Nashville, holds degrees from the University of Tennessee, Knoxville; Southern Baptist Theological Seminary, Louisville, Ky.; Duke University, Durham, N.C.; and Chicago (Ill.) Theological Seminary.

This is the first of three special programs on church ministry to college students sponsored by the program of campus ministries at Carson-Newman.

The meeting begins with a dinner at Stokely Memorial Cafeteria. Reservations may be made through the office of the campus minister at Carson-Newman.

Kenwood congregation calls Terry Whiteside

Kenwood Baptist Church, Clarksville, called Terry L. Whiteside as pastor, a ministry he began July 31.

Whiteside came to the church from Immanuel Baptist Church, Louisville, Ky., where he was associate pastor.

A native of Louisville, Ky., Whiteside is a graduate of Cumberland College, Williamsburg, Ky., and Southern Baptist Theological Seminary, also of Louisville, Ky.

Armona church calls Yates to pastorate

Armona Baptist Church, Alcoa, called Bruce A. Yates as its pastor, a ministry he will begin Oct. 1.

Yates is presently pastor of Union Grove Baptist Church, Sweetwater, and was previously pastor of Union Band Baptist Church, Howardstown, Ky., and pastor's assistant of Summit Hills Baptist Church, Louisville, Ky.

A native of Athens, Yates is a graduate of Cleveland State Community College, Cleveland; Tennessee Wesleyan College, Athens; and Southern Baptist Theological Seminary, Louisville, Ky.

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50-54	increase as		\$16.62	\$ 9.97
55-64	you get older		\$17.91	\$10.74
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SIGNATURE _____ DATE _____

APP-G-HIB 6

BIBLE BOOK SERIES

Lesson for Sept. 18

Advice on how to live

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

Basic Passage: Ecclesiastes 11:7 to 12:14
Focal Passages: Ecclesiastes 11:8-9; 12:1, 3-5, 7-9, 13-14

As the "preacher" prepares to conclude his work, he divests himself of his pessimism and sees that the correct approach to life is to accept it as it is and seek to do the best he can. Despite the futility he has experienced, some truths have been discovered, and he presents them as recommendations.

Enjoyment of life before old age
(11:8-9; 12:1, 3-5, 7-8)

Since life will end at an unknown time in the future, and death will remove the normal enjoyments of daily living, one should not fail to realize the positive values that the present affords. A popular saying today expresses it, "May you live all the days of your life."



Wood

Scholars are in virtually unanimous agreement that the phrase "remember the days of darkness" refers to death.

Herodotus, the Greek historian, tells how the Babylonians carried a coffin into a banqueting hall to remind the guests they should drink and be merry because they cannot do it when they are dead. This, however, was not the meaning of the writer's words as he viewed life before death. He did recommend a proper enjoyment of life but not unbridled indulgence in sensuality.

As we read about his quest and the observations he made, we cannot always tell exactly what he meant. Perhaps this is because he was not sure himself. He was still groping for a solution.

As he comes to the close of his work, however, his mind begins to settle, and he warns of the end. For that reason, enjoyment should always be carried on against the backdrop of realizing God will have some type of judgment for each one who lives. If this seems strange to us because of its ambiguity, we should realize that God had not yet revealed to the people all the facts about the life to come. Only in Jesus Christ, do we realize and understand everything about eternity.

We must let the Old Testament be what it is, a preparation for the gospel but not the gospel itself! In spite of this, however, foregleams of the complete truth often shine through, and New Testament teachings are implicit in the Hebrew Scriptures. Because we know Jesus, we can look back and see them there. How much the ancient Jew comprehended, we cannot be certain.

Some of the rabbis were disturbed at the "preacher's" advice to young men and sought to suppress the book. They felt his words might encourage the young to loosen all restraints and indulge in riotous living. A proper understanding of what the "preacher" said, however, re-

moves that difficulty. He warned of coming days when normal faculties would not function and life itself would vanish.

Live in the present! Enjoy the good things while they are available, but remember you must not abuse the body or do that which injures the spirit.

The "preacher" was indeed in a dilemma. He did not understand Jesus as we do and could only give as much to the people as God revealed to him. When one understands the principle of progressive revelation, the Old Testament becomes much more meaningful. When, however, we try to make it something it is not, we have great difficulty in interpreting certain parts of it. Our final standard on all spiritual truth is in Jesus Christ.

Concluding thoughts

from all his investigations (12:9)

Beginning with this verse, we have an epilogue to the book. Thus far, the writer has used the first person, but now we have a statement about the "preacher" rather than by him. Whether another author concluded the book or the "preacher" merely changed his style of writing, has no bearing on the truth of statements made.

The "preacher" continued to teach the people. He used the scientific approach, refusing to be satisfied until he had investigated every area of thought available. He studied, observed, and listened to others, arranging his material gained in research so that future generations could profit from his knowledge. Refusing to stop growing, he sought answers to the things that perplexed and baffled.

Final conclusion (12:13-14)

The classic statement which represents the "preacher's" final advice has more to it than we usually see on the surface. He sums up everything with a profound suggestion, bordering on a commandment. Fear God! Keep His commandments!

We are to obey God and do everything He tells us to do.

Fear means a healthy respect. An awesome attitude toward God makes a person humble and submissive to Him. Therefore, to fear God means to trust Him.

We say, as a Christian, that we should serve God because we love Him. How true! On the other hand, we can never remove from our motivation the fact that we all shall stand some day before God and give an account for the things we have done.

The New Testament says it strongly so that none can ever be without excuse, "And as it is appointed unto men once to die, but after this the judgment; So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Hebrews 9:27, 28).

UNIFORM LESSON SERIES

Lesson for Sept. 18

God of inspired prophets

By William E. Troutt, president
Belmont College, Nashville

Basic Passages: Deuteronomy 18:15-22; Amos 7:10-15; 5:21-24; Micah 6:8
Focal Passages: Deuteronomy 18:15-22; Amos 5:21-24; Micah 6:8

God reveals Himself in many ways. The last two lessons have centered on how we come to know God through the wonder of His creation and His mighty acts in history. This lesson focuses on God revealing Himself through His chosen spokesmen.

Throughout Israel's history, strong personalities arose as spokesmen for God.

Identifying true prophets
(Deuteronomy 18:15-22)

We live in a time when prophecy is very popular. Many religious groups and cults have emerged under strong charismatic leaders who proclaim themselves as God's prophets. Radio and television airwaves are filled with attractively presented but sometimes contradictory teachings. With so many different people claiming to be God's spokesmen, how do we recognize a true prophet?



Troutt

Israel faced this very problem in Moses' time. Many people in those days — as today — claimed supernatural powers, particularly in the area of forecasting the future. Moses admonished the Israelites not to resort to pagan divination for the Lord will raise up a prophetic spokesman to reveal His will.

God assured the Israelites that they would not have to look outside their ranks for a God-called prophet. He would be raised up "from the midst of thee." The successor prophet to Moses would be like Moses. He would be God's spokesman and the mediator between God and the people.

Jesus represented the supreme fulfillment of the Moses-like prophet. When Jesus said of Moses "for he wrote of Me," He probably referred to this passage in Deuteronomy. At Pentecost, Peter spoke of Jesus as the prophet of whom Moses wrote.

This passage identifies two kinds of prophets — false and true. Some prophets would openly speak in the name of other gods.

How can we identify a true prophet? The practical test of a prophet is the outcome of his words. A true prophet's words will be brought to fulfillment according to God's purpose. Many modern prophets fail this test with their setting and resetting of the date of our Lord's coming. A false prophet is discredited by his own words.

The true prophet's task (Amos 5:21-24)

A true prophet's task does not lie primarily in forecasting future events, however, but in proclaiming God's message to His generation. God's message was often unacceptable to those to whom it was addressed and prophets rarely enjoyed any popularity. Amos is an example of a courageous prophet whose pronouncements earned him the wrath of the religious establishment of his day.

Amos preached in Israel during a time of superficial economic prosperity and vain religious piety. Society in Israel was divided into the haves and the have-nots. The rich were getting richer and the poor were becoming poorer.

The merchant class was growing richer through the sale of under-weight, shoddy merchandise at inflated prices.

The small farmer was being cheated when the merchants bought his surplus grain.

At the same time, religion was very popular. The shrines were filled with worshippers and feast days were numerous. Sacrifices were offered in abundance and many people even slept by the altar at night to demonstrate their devotion to God. But for all their apparent religiosity, it had little effect on dealings in the market place.

Amos condemned the outward show of religion because it had become mere performance. People were simply going through the motions of religion. Temple worship had become an empty ritual.

Religious services were such farce that they had no effect on the way people lived. The only thing that could satisfy God, says Amos, is to "let justice roll down like waters and righteousness as an ever flowing stream."

This verse sums up the major theme of Amos' prophetic preaching. A righteous God demands righteousness from those who worship Him. Right living involves giving each man his due. The Lord delights not in an abundance of festival and sacrifices but in justice and righteousness. No prophet speaks more plainly than Amos on social justice. We cannot effectively worship God as long as we are mistreating our fellowmen.

The true prophet's message (Micah 6:8) Micah 6:8 has become my favorite Old Testament verse. It succinctly and beautifully communicates God's expectations for each of us.

In this single sentence Micah sums up the legal, ethical, and spiritual requirements of religion. The three requirements listed there capture the essence of Old Testament prophecy just as Jesus' twofold command to love God and neighbor gave the essence of both the law and the prophets.

The first requirement is justice — treating others fairly and equitably. The second requirement — to love mercy calls for a benevolent attitude toward others — a willingness to go the extra mile in order to help those who are in need. The third requirement — to walk humbly with God — reminds us of our need to live in deep devotion to a dependence on God.

A godly life is summed up in three simple statements — to do justice, love kindness, and walk humbly with our God. We cannot live a life for God in isolation. A righteous person cannot withdraw from society. Neither can we grow in our relationship to God without acknowledging our wholehearted dependence upon Him.

BIBLE PUZZLE ANSWERS

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"Let us not be weary in well doing" (Gal. 6:9).

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LIFE AND WORK SERIES
Lesson for Sept. 18

A traditional role

By Clista Whitehurst Adkins
curriculum writer, Nashville

Basic Passages: 2 Kings 4:8-37; 8:1-6
Focal Passages: 2 Kings 4:8-10, 17-20, 24-25, 30, 36

With the social advances of the last three decades, society has given less and less attention to the woman's role as homemaker. In some cases the homemaker seems to have become a second-class citizen, accorded little value by working men and women alike.



Mrs. Adkins

One man was heard to say to his wife, "Any idiot can do what you do around here." The Biblical account of the Shunammite woman, who found fulfillment in her role as a wife, homemaker, and mother, disproves that man's theory.

Although the Shunammite woman is never named in the Bible, she is described as "great," "prominent," and/or "wealthy." Probably all three characteristics were true of the woman.

We know that when she saw Elisha passing through Shunem, she offered him food and continued to do so whenever he returned to Shunem. Eventually she had a room added to the roof of her home so that Elisha could spend the night on his journeys.

A woman of faith and strength

The Shunammite woman was a woman of faith. She recognized that Elisha was a prophet of God, and she built the room on the roof of her house out of respect for his holiness. Because he was holy, the Shunammite woman wanted to provide him a separate place, a place alone. Her faith was later evident when she ran to Elisha after her son died. She believed that God could revive her son through Elisha. And He did.

The Shunammite woman was also a woman of strength. She insisted that Elisha come into her house to eat. She was strong enough to suggest to her husband that they build a room for Elisha; then she had it built and furnished. When her son died, she had the strength to leave him on Elisha's bed and go to Elisha without falling apart. She was even able to keep the news of the death from her husband. Surely this woman was not weak.

A generous, hospitable woman

The Shunammite woman was hospitable. She opened her home to a stranger on the road, Elisha, and she used her homemaking skills to make him comfortable. She repeatedly had him in her home, even before she realized that he was a prophet, so we know that her hospitality must have been a part of her nature.

She was also generous. She went beyond merely entertaining Elisha. She shared her wealth by building him a room on the roof of her house. She saw a need that he had, and she met it in the very best way that she could. She gave without being asked, and she demanded nothing in return (see verses 13 and 28).

Two avenues to fulfillment

Is hospitality becoming a lost art? Is generosity becoming too expensive? Probably not. However, in the races that our lives are running, these two avenues to fulfillment and pleasure may be trampled in the rush.

Because we are always hurried, it may be easy not to have people into our homes. We may feel we do not have the

time. We may be uncomfortable with people in our homes because our furniture is not new and our homes do not look like magazine pictures.

However, if we learn from the Shunammite woman, we see that Christian hospitality focuses attention upon the guest, and not upon ourselves. If we use our homes for service to God, we first will be concerned with the needs and welfare of our guests. When we Christians do open our homes to others, we will find fulfillment, just as the Shunammite woman did.

We may also find fulfillment in generosity. Many times we hear that money is too "tight" for us to be generous. We may feel we should leave generosity to the wealthy. This attitude is often evident in every area of our lives. We leave the "giving" at church to someone with more money, the car pool for the after-school ball game to someone with more time, the group meeting to someone with a larger home. This kind of attitude robs us of the fulfillment we can receive from the pleasure of giving with no thought of reward.

Fulfillment in marriage, motherhood

The Shunammite woman seems to have found fulfillment in marriage and in motherhood. Although we may be stretching our lesson somewhat, we might observe that the Shunammite woman had open communication with her husband. She suggested that they build the room for Elisha, and it was built. She seems to have been free to go to see Elisha on holy days. She was free to go when her son died without explaining the reason. We might conclude that she was comfortable in her marriage.

She also seems to have found fulfillment in her role as a mother. She had remained childless during many years of her marriage. Childlessness was regarded as a curse and a shame. Elisha prophesied that she would bear a child. She saw her conception as a miracle of God. The child was a gift from God.

All children are gifts from God. Just as we must be good stewards with our money, time, and talents, so must we be good stewards in the rearing of our children. When women choose to remain at home to care for children, we must not disdain that choice. Homemaking and childrearing are often stressful and difficult occupations, and they, too, provide fulfillment.

Traditional roles

This story of the Shunammite woman demonstrates that women can find fulfillment in traditional roles. Every woman is not called to work outside her home. Each individual must determine for herself what it is God wants her to do. Only by following the role for which God has equipped her, inside or outside the home, can a woman find fulfillment.

The story also demonstrates that a woman does not have to be a "house mouse" in order to be a homemaker. The Shunammite woman was a woman of faith, strength, generosity, and initiative. She used her talents aggressively and effectively. She made decisions and she carried them out. She was a homemaker in the fullest sense of the word. This lesson calls Christians to discard the stereotype of the "house mouse" and place the proper value upon the role of the homemaker as one that provides fulfillment for many women.

HMB presents annual awards to two directors of missions

RIDGECREST, N.C.(BP) — Annual awards for the outstanding directors of missions in metropolitan and rural-urban associations in the East were presented by the Home Mission Board to J. W. Brister, director of missions for Hinds Madison Baptist Association, in Jackson, Miss., and Robert Hall, director of missions for North Central Ohio.

Jere Allen, acting director of the Home Mission Board's metropolitan missions department, praised Brister's efforts to "help local churches reach their highest achievements." He cited "phenomenal growth" of Sunday Schools, churches, and finances as evidence of Brister's success.

Brister, a native of Isola, Miss., is a graduate of Mississippi College, Clinton, and New Orleans (La.) Baptist Theological Seminary. He is a former director of missions for Austin (Texas) Baptist Association and the Gulf Coast (Miss.) Baptist Association. He was pastor of churches in Mississippi and Louisiana for 17 years.

Hall, outstanding rural-urban director, has been responsible for helping establish 60 Ohio churches, according to Quentin Lockwood, HMB rural-urban

missions director. Hall, a native of Roanoke, Ala., has served as director of Lakeland and Northern Ohio associations since 1973 and was director of missions for Southeast Ohio 1958-73. He is a graduate of Auburn University, Auburn, Ala., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

HMB President William G. Tanner also honored outstanding participants from the East in the HMB's PACT program (Project: Assistance for Churches in Transitional Communities).

Lawrence Childs Jr., director of the Mecklenburg Association in Charlotte, N.C., since 1970, was named 1983 PACT Consultant of the Year. Central Baptist Church in Greenville, S.C., received the 1983 PACT Church of the Year award.

Oscar Romo, HMB language missions director, also recognized Charles Lawhon, director of ministries to internationals for the Jacksonville, Fla., Baptist Association, as the 1983 Language Missionary of the Year.

Lawhon, who has worked in Jacksonville 11 years, annually visits ships from 70 countries and coordinates the work of 250 volunteers from 25 churches. He is a former foreign missionary to the Philippines.

Crabtree accepts call of Zion Hill church

Zion Hill Baptist Church, Engelwood, recently called Carlin Crabtree as its pastor.

Crabtree comes to the church from the pastorate of Double Springs Baptist Church, Athens. He was previously pastor of Beech Springs Baptist Church, Old Fort; Pleasant Grove Baptist Church, Benton; and Chestuee Baptist Church, Calhoun.

A native of Riceville, Crabtree has served as a member of the committee on committees for the McMinn-Meigs Baptist Association.

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Donald F. Ackland, retired as an editor at the Sunday School Board, resides in Nashville, Tennessee. He is the author of Day by Day with John and Broadman Comments.



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Sensitivity to needs drives Rebekah Naylor

By Anita Bowden

BANGALORE, India (BP) — She has been accused of being a workaholic and having a martyr's complex, labels she denies vehemently.

Surgeon Rebekah Naylor does not work long, hard hours at Bangalore Baptist Hospital in India because she feels the need to work, but because she feels the need. She sees beyond the obvious and it is that vision that keeps her going longer, harder than her colleagues, often to the point of fatigue or irritability.

"I get very frustrated with the situation in which I find myself sometimes because it is so out of my control," she says. "I get frustrated and sometimes angry and bitter because I can't do the things (socially) that other people do. There come times when I get tired enough I can't handle that very well."

When Miss Naylor arrived in Bangalore nine years ago there was another missionary surgeon. The next year he left and she has been on her own ever since, though there have been volunteer surgeons at various times and she is now training an Indian doctor. During that

time the hospital opened a second wing, added an ICU, and increased the daily outpatient flow from "very few" to between 150 and 200.

At any one time Miss Naylor has about 25 patients in the hospital, more than twice the load of a surgeon in the States. And it is getting worse. Last year, 1,223 operations were performed, almost 48 percent more than two years ago. Since November 1982, she also has handled obstetrics, where the case load increased almost 87 percent in two years.

In one week this spring two qualified non-Christian OB-GYN doctors applied for the obstetrics opening. Though she needed the relief, Miss Naylor did not recommend hiring either. She wants a Christian doctor in that position.

"I think the only reason I stay is because I still am fully convinced this is where God wants me to serve," she says. "I have had plenty of job offers and lots of pressure, but I feel this is where I belong."

She also finds fulfillment through the hospital's evangelistic outreach and results: the weekly patient chapel she leads, the churches that have started

from hospital contacts, the patients who made professions of faith, and her MasterLife group.

"It so happened the possibility of doing that (MasterLife) came up at probably one of my lowest times last year," she says. "I did more Caesarean sections and I was up night after night after night. It was horrible. And I was completely at my wit's end and in the middle of that, one afternoon one of these girls said, 'We've heard about this MasterLife course. Why don't you teach it to us?'"

"I had been praying all these years I would have that kind of opportunity and here it was. (But) how could I do one more thing? Finally I said, 'OK, I feel I should and I want to and I'm just going to have to trust God to make it possible.'"

The hospital's witness is very important to her and the quality of patient care is part of it, Miss Naylor believes. She is willing, perhaps driven, to work extra hours to make sure the quality of that care does not drop and damage the hospital's witness in the process.

Clinic hours are in the afternoon when she has already put in more than six hours on rounds, in the operating room, and seeing private patients. But she has a ready smile for each patient and a concern for their health which includes careful attention to each complaint and scoldings when they have not followed her instructions.

A perfectionist, Miss Naylor admits she sets a high priority on "promptness, trying to run things to a high standard (and) being demanding of other people to meet standards (but) not standards beyond my own." When work is done well, she is quick to compliment. A young volunteer doctor received lavish praise in front of her own surgical team for a well executed operation. She is also quick to complain about careless or poor work.

A missionary from another organization came to her for a physical. She was stuck three times for blood (fainting each time) but there was not enough collected to run the routine tests. Miss Naylor stormed down to the assistant administrator's office and blew up. Later that day she apologized for the way she spoke — but not for what she said.

Sometimes her schedule at the hospital plus responsibilities as mission chairman and press representative play havoc with her sleep. After a particularly hard week she found herself desperately trying to stay awake during a meeting. (I was) "trying to look the part of the knowledgeable mission chairman and hoping valiantly no one would direct a question to me I'd have to get them to repeat," she admits.

When there is a choice to be made between sleep and social activity, Miss Naylor often chooses the social because she feels she needs the contacts with people outside the hospital. She also uses these times to affirm her fellow missionaries and their work.

One Sunday afternoon she went to an event which highlighted some work a colleague was responsible for, simply because she was a "missionary colleague and a friend who I thought needed my affirmation and support."

The next week she sat with another colleague as he presented an idea to the area director. She doubted the idea would be approved, but she was there to support him and help interpret the plan.

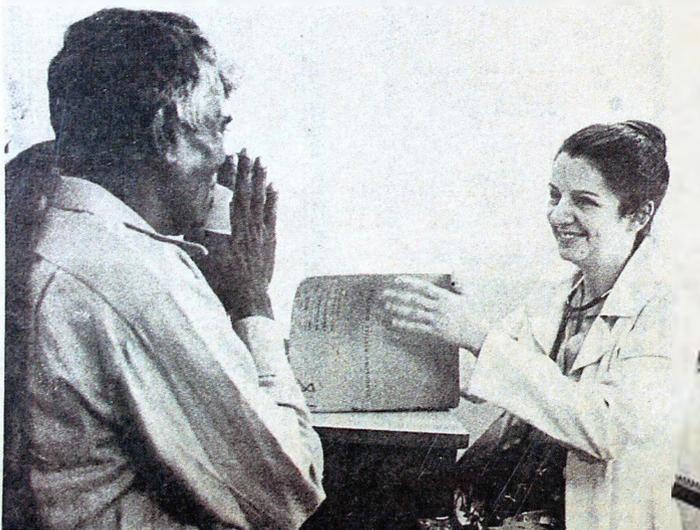
Relaxation, in the form of playing the piano, light reading, or needlepoint is rare. She does make time for entertaining at home, her one consistent outlet.



ACTIVE — In addition to her role as physician and surgeon, Rebekah Naylor is chairman and press representative for the Baptist Mission of India.



MISSIONARY SURGEON — Rebekah Naylor works with volunteer David Chestnut during an operation at Bangalore Baptist Hospital in India. Photos by Don Rutledge.



INDIAN GREETING — Holding a prescription in his mouth, a man in the outpatient clinic at Bangalore Baptist Hospital, gives the traditional Indian greeting to Rebekah Naylor.

Guests are treated to a leisurely meal served in surroundings which reflect Miss Naylor's personality. There is a mixture of comfortable, upholstered furniture from the States, casual bamboo and glass furniture from India, and "plenty of medical stuff," including an old doctor's bag and a copy of the Hippocratic oath.

Scattered around the house are other items which say something about their owner. Dozens of small brass pieces and several brass trays line the sideboard and over the piano hangs a wood inlay of the procession of the maharajah. All are gifts, from patients and Indian co-workers. Some are elaborate and expensive; others, though inexpensive, represent sacrifice on the giver's part. Each says something of the kind of person Miss Naylor is and the sort of influence she has had as a missionary and surgeon in India.

Lawrenceburg church calls Nail as pastor

Immanuel Baptist Church, Lawrenceburg, recently called Charles Lynn Nail as its pastor.

Nail came to the church from the pastorate of Kelly Baptist Church, Hopkinsville, Ky. He is a former pastor of Richland Baptist Church, Nashville; Elam Baptist Church, Coffeeville, Miss.; Oak Grove Baptist Church, Yazoo City, Miss.; Little Bahala Baptist Church, Brookhaven, Miss.; First Baptist Church, Madisonville, La.; New Sharon Baptist Church, Hammond, La.; Woodburn Baptist Church, Woodburn, Ky.; and Capital Heights Baptist Church, Pierre, S.D.

Nail has served as president of the Belmont College Preachers' School in Nashville; a chaplain of the South Dakota State Legislature; moderator of South Dakota's East River Baptist Association; and as a chairman of the South Dakota Area Steering Committee for the Northern Plains Baptist Convention.

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