

# Baptist and Reflector

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## '84-85 SBC budget

### Requests overabound income projections

NASHVILLE (BP)— Bold Mission Thrust has sent the aspirations of Southern Baptist Convention agencies soaring — and budget requests have sailed right along behind.

Initial 1984-85 budget requests from the national SBC agencies to the SBC Executive Committee totaled \$138,849,629, a stark contrast to the income projections for an operating budget of \$118-million.

"Bold Mission Thrust has created wonderful opportunities — and major problems," R. Keith Parks, president of the Foreign Mission Board, said in making his presentation. But his logic applied to all the programs.

The effort of the SBC to present the message of Jesus Christ to everyone in the world by the year 2000 has produced record numbers of mission volunteers, seminary enrollments, and innovative programs using satellites, film production, new training techniques, and massive outpourings of literature — all with start-up costs and increased funding needs.

As a result, the 20 SBC agencies which receive Cooperative Program funding asked for more than \$24-million increase from the 1983-84 budget — 20.91 percent.

The two mission boards accounted for \$15-million of the increase as would be

expected from the two agencies most directly affected by Bold Mission Thrust as well as the major recipients of Cooperative Program funds.

The Foreign Mission Board asked for \$67,860,000 (an increase of \$10.6-million, 18.53 percent) and the Home Mission Board \$27-million (up \$4,365,600, 19.3 percent).

The other requests included: The Southern Baptist Commission on the American Baptist Theological Seminary, \$250,650 (up \$22,800, 10.01 percent); the Annuity Board, \$1,068,000 (up \$150,000, 16.3 percent); Baptist World Alliance, \$441,000 (up \$115,000, 35 percent);

Brotherhood Commission, \$976,235 (up \$127,335, 15 percent); Christian Life Commission, \$903,750 (up \$191,875, 27 percent); Education Commission, \$487,370 (up \$63,570, 15 percent); Golden Gate seminary, \$3,006,010 (up \$693,694, 30 percent); Historical Commission, \$603,360 (up \$209,760, 53.29 percent);

Midwestern seminary, \$2,402,651 (up \$400,442, 20 percent); New Orleans seminary, \$4,915,534 (up \$948,194, 23.9 percent); Baptist Joint Committee on Public Affairs, \$464,000 (up \$63,750, 15.69 percent); Radio and Television Commission, \$6,554,096 (up \$1,740,746, 36.17 per-

cent); SBC operating budget (includes Executive Committee operating budget as well as budget for planning and holding annual meetings), \$2,316,000 (up \$680,700, 41.63 percent);

Southeastern seminary, \$4,523,756 (up \$815,961, 22.01 percent); Southern Baptist Foundation, \$282,472 (up \$28,135, 11.6 percent); Southern seminary, \$6,114,863 (up \$1,073,948, 21 percent); Southwestern seminary, \$8,204,882 (up \$1,630,457, 24.8 percent); and Stewardship Commission, \$475,000 (up \$78,850, 19.9 percent).

The Sunday School Board and the Woman's Missionary Union do not receive any Cooperative Program money but generate their own revenues by the sale of literature.

The 1984-85 budget parameters approved by the Executive Committee include the \$118-million basic budget (a three percent increase over 1983-84 operating budget), a capital needs budget of \$6,874,000, and a challenge budget of \$7,159,615 — for a total of \$130-million.

## James Draper names 1984 SBC committees

By Dan Martin

NASHVILLE (BP)— Key committee appointments for the 1984 Southern Baptist Convention were announced by SBC President James T. Draper Jr. during the September meeting of the SBC Executive Committee.

In announcing the appointments nine months early, Draper followed through on a pledge he made following his election as president of the 14-million-member convention. He was first elected at the 1982 annual meeting in New Orleans, and re-elected without opposition during the 1983 session in Pittsburgh.

"I want to be up front with you," Draper told the 68 members of the Executive Committee, agency staffers, state convention executives, and state newspaper editors. "You may not like what I do, but I promise to always be up front with you."

He noted he has met with the two vice-presidents — John Sullivan, pastor of Broadmoor Baptist Church of Shreve-

port, La., and C. E. (Ed) Price, a layman from Pittsburgh — on two occasions for more than 10 hours to come up with the appointments.

Of the 66 appointments he announced, Draper said it was a "hard job" but said he believes the early announcement was "what you wanted."

The appointments include 10 members of the Resolutions Committee, 52 members of the Committee on Committees, chairmen of the Credentials and Tellers committees, and two parliamentarians.

"These are not my appointments," Draper said. "They are by all three of us. They may not please everyone, but they sure please us."

Draper added that within three weeks of the Pittsburgh convention (June 12-14) he "wrote to executive secretaries and state convention presidents" in the 26 state convention qualified for representation on convention boards and agencies. He said he received responses from all but two executives and nine state convention presidents.

"Not receiving recommendations from 11 of the 52 to whom we wrote created difficulties in some areas," he said, adding he also received recommendations from a number of pastors and from a "large number of laymen," in making the appointments.

The Resolutions Committee and Committee on Committees have been at the center of denominational controversy for several years, as has the announcement of their membership. Last year, in his first year in office, Draper announced the chairmen at the September Executive Committee meeting, and revealed the other selections months in advance of the convention.

The Resolutions Committee studies and reports on recommended resolutions at the annual meeting. The Committee on Committees nominates persons to serve on the powerful Committee on Boards, which in turn nominates persons to serve as trustees and directors on the 20 agencies of the convention.

(Continued on page 3)

## James C. Redding accepts language missions position

James C. Redding of Memphis has been elected as language missions program associate and interfaith coordinator for the missions department of the Tennessee Baptist Convention. He will assume this position on Nov. 1.

Since 1979, Redding has been pastor of Lamar Heights Baptist Church of Memphis.

A native of Nashville, he is a graduate of Belmont College and New Orleans Baptist Theological Seminary, New Orleans, La.

Redding served for 15 years as a Southern Baptist foreign missionary in Peru before becoming the pastor of Lamar Heights Baptist Church. Prior to his appointment by the Foreign Mission Board, he was pastor of Charlotte Road Baptist Mission, Nashville; associate pastor of First Baptist Church, Columbia; pastor of Riverview Baptist Mission, Columbia; pastor of Oakwood Baptist Church, Fort Worth, Tex.; director of missions for DeSoto County Baptist Association, Hernando, Miss.; and pastor of Fairview Baptist Church, Indianola, Miss.

While in Memphis, Redding has served as president of the Shelby Association Pastors' Conference and as a member of the Executive Board of the Tennessee Baptist Convention.



James C. Redding

For the past two years, Lamar Heights Baptist Church has maintained a ministry to Cambodian refugees who live in the area of the church.

Redding is married to the former Lura Marilyn Moore of Memphis.

## Draper appoints Tennesseans

NASHVILLE — Three Tennesseans were among SBC President Jimmy Draper's appointments to the SBC Resolutions Committee and Committee on Committees.

Frank Ingraham, a Nashville attorney and member of Belmont Heights Baptist Church, Nashville, was appointed to the Resolutions Committee. Under convention by-laws, three members of the Resolutions Committee must be members of the SBC Executive Committee. Ingraham is one of the three.

Representing Tennessee on the Committee on Committees are Charles Sullivan, pastor of First Baptist Church of Lenoir City, and Mrs. Roland Maddox, a member of Bellevue Baptist Church, Memphis.

## Executive Committee votes for conference sponsorship

NASHVILLE (BP) — Joint sponsorship of a 1984 conference on governmental intervention in religious affairs drew sharp debate before members of the Southern Baptist Convention Executive Committee voted 32-22 in favor of participation.

The invitation to participate was issued by Dean M. Kelly, director for religious and civil liberty for the National Council of Churches of Christ in the U.S.A.

According to Executive Committee officials, the National Council will be the convener of the conference, but is not the primary sponsor. Others involved are the National Association of Evangelicals, the Lutheran Council in the U.S.A., the U.S.A. Catholic Conference, and the Synagogue Council of America.

Although the SBC jointly participated in a similar conference on government intervention in religious affairs with the NCC in 1981, much of the debate centered on the involvement of the NCC, a group Southern Baptists have declined to join.

Ed Drake, an attorney from Dallas, opposed the joint sponsorship, commenting, "I would not like to see Southern Baptists associated with the World Council of Churches, the National Council of Churches, or the American Civil Liberties Union in any way, shape or form — now or in the future."

He added the two groups have been forums for "anti-American sentiments ... and you can bet your bottom dollar that if the National Council of Churches sponsors this conference the statements coming out of it will be anti-American."

Harold C. Bennett, executive secretary-treasurer of the Executive Committee, told Drake the SBC "is not related to the National Council ... or the World Council ... in any way, but we have joined with a number of religious groups in projects of this type."

Alan Sears, a newly-elected lay member from Louisville, Ky., also objected to participation in the meeting. "Some of these groups we propose to join together with are people I believe we should be witnessing to ... reaching out to and not participating with."

Speaking in favor of participation was Frank Ingraham, a Nashville attorney who said he had participated in the 1981 conference. In matters of religious liberty, Ingraham noted the SBC's "long association with our friends the Jews ... the Catholics and ... the NCC." He said participation in the conference "does not mean we join with them in other things they work at, nor agree with them in polity."

He added the groups are in "league under the Constitution of the United States, fighting a government that says they can define what the church does in its mission outside the walls of the church."

Welton Gaddy, pastor of Broadway Baptist Church in Fort Worth, Tex., also supported the conference, and noted the only money coming from Southern Baptists to support the conference will be from "individuals and not from denominational coffers," and added, "If we were voting for a financial subsidy or a structural relationship with them then there would be a unanimous vote against."

Gaddy pointed out that Southern Baptists have cooperated with other religious groups on such issues as the changes in the Social Security and retirement programs for pastors, and income tax on

the salaries of foreign missionaries.

"We need all the help we can get in seeing that the wall of separation between church and state is maintained. You don't have to be anti-American to do that but you do have to be pro-church," he said.

In another action, committee members declined to recommend a change of the denomination's name. In the discussion, O. Alvin West of Washington, D.C., suggested any action be postponed until a report of the special committee appointed during the Pittsburgh convention to study the question of admitting Canadian churches as messengers. However, the committee adopted the recommendation to decline by a large majority.

Also, the Executive Committee considered a motion referred to it during the 1983 SBC requesting the committee and the Christian Life Commission "study ways in which the SBC may take a more visible and positive stance against abortion ... ." Committee members adopted a recommendation "reaffirming the frequently expressed commitment of the SBC to the sacredness of human life, including fetal life ... ."

Another action approved increasing the honorarium of the SBC recording secretary and assistant to the recording secretary — Mr. and Mrs. Martin Bradley — and the registration secretary — Lee Porter — from \$1,000 to \$1,100 per year.

Members also were told:

— A 21-member Canada study committee has been appointed and will hold its first meeting Oct. 17-18 in Nashville.

— Studies are continuing on possible revision of Article VI of the SBC Constitution on the boards, institutions, and commissions of the SBC, Bylaw 21 on the Committee on Committees, and Bylaw 21 on the Resolutions Committee.

The Executive Committee approved a recommendation declining to propose a revision of Bylaw 16 on election of board members, trustees, commissioners, or members of standing committees. A motion suggested requiring that anyone nominated to serve as a trustee be a member of a SBC church for at least five years. Another suggestion questioned the ability of the Committee on Boards to name the chairman of the standing committees. The Executive Committee approved a statement that the Bylaws workgroup "is reasonably satisfied with the present practice ... ."

— Studies are continuing on site selection guidelines for host cities for the SBC, and several cities are being considered for hosts for SBC annual meetings in 1991 and beyond. The committee approved a statement that "appropriate preparations are being made for disabled persons" to attend the annual meetings, and reported it feels provision of free child care during the annual meetings would result in excessive costs and would be inappropriate.

— A study on the operation of Baptist Press, the SBC's news service, is continuing.

The committee adopted resolutions of appreciation for four denominational leaders who are retiring. They are George E. Bagley, executive secretary-treasurer of the Alabama Baptist State Convention; Edgar R. Cooper, editor-manager of the Florida Baptist Witness; Vern A. Miller, editor of the Nevada Baptist; and Grady C. Cothen, executive director of the Baptist Sunday School Board.



**SBC BUILDING SITE DEDICATED** — Sunday School Board President Grady Cothen presents a "non-legal" deed to Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee. The deed is for the property in Nashville where the new SBC building will be built. The Sunday School Board is donating the land for the building and the proper legal documents will be executed later.

## 'Time capsule' highlights SBC building site ceremony

NASHVILLE (BP) — A solid copper "time capsule" was the center of attention as more than 300 people from all across the United States and the mayor of Nashville took part in the site dedication for the new Southern Baptist Convention Building.

The ceremony launching the \$8-million structure, which will house seven national SBC agencies, was held during the annual fall meeting of the SBC Executive Committee. Executive secretaries and editors from many of the 34 state Baptist conventions were on hand along with numerous agency employees.

The copper box, which will be watertight when sealed, will be placed in the cornerstone of the building. Representatives of the seven agencies placed historically significant items in the box.

Included was a piece of granite from the old Memphis civic auditorium where the Southern Baptist Convention was meeting in 1925 when the Cooperative Program (the SBC's unified giving program) was adopted and named, the names of all registered messengers who attended the 1983 SBC meeting in Pittsburgh, names and pictures of trustees and employees of the agencies, and copies of literature of the agencies. A video tape of the dedication will also be included.

Nashville Mayor Richard Fulton welcomed the building as an addition to the city's major rehabilitation of its downtown area. The SBC building, and the adjacent Baptist Sunday School Board, will anchor one end of a landscaped, four-lane street while a new convention center/hotel complex will anchor the other.

Those placing items in the time capsule were: Harold C. Bennett, executive secretary-treasurer of the Executive Committee; A. R. Fagan, executive director-treasurer of the Stewardship Commission; Roy L. Honeycutt, president of Southern Baptist Theological Seminary in Louisville, Ky., representing the Seminary External Education Division of the six SBC seminaries; Hollis E. Johnson III, executive secretary-treasurer of the Southern Baptist Foundation; Lynn E. May Jr., executive director-treasurer of the Historical Commission; Foy Valentine, executive director, Christian Life Com-

mission; and Arthur L. Walker Jr., executive director-treasurer of the Education Commission.

James T. Draper Jr., pastor of First Baptist Church, Euless, Tex., and president of the Southern Baptist Convention, gave the prayer of dedication.

Later in the Executive Committee meeting, Rodney Landes, chairman of the SBC Building Construction Committee reported the committee had contracted with Rentenbach Engineering Company of Knoxville, and its wholly owned subsidiary, Engineers-Constructors Inc., to act as general contractor/construction manager for the project.

Groundwork will begin the first week of October with completion estimated for January 1985. Landes said negotiations are underway to sell the present SBC building for about \$2-million. He also noted changes had been made in the plans of the building to bring construction costs into line with the appropriations authorized by the SBC in Pittsburgh last June. The convention approved \$4.5-million in capital needs funds in the 1984-85 budget and another \$3.5-million in 1985-86.

## Kentucky Baptists name media director

MIDDLETOWN, Ky. (BP) — W. Mark Snowden has been named to the newly established position of director of media for the Kentucky Baptist Convention.

Snowden, presently staff producer at the Southern Baptist Foreign Mission Board, was born in Louisville and attended Georgetown (Ky.) College. He is a graduate of Eastern Kentucky University, Richmond. For 17 months, he was a production technician with the Kentucky Educational Television Network and has been on the staff of the FMB since 1980.

As director of media, Snowden will be responsible for developing, coordinating, and directing all media activities related to ACTS, the American Christian Television Network of the Southern Baptist Radio and Television Commission; Baptist TelNet of the Baptist Sunday School Board; and VTS, a Video Tape Service to churches.

## SBC Executive Committee elects Ray to giving post

NASHVILLE (BP)— Cecil A. Ray, general secretary of North Carolina Baptists, has been elected to head an effort to lead Southern Baptists to give \$20-billion a year by the turn of the century.

In addition to electing Ray as national director for Planned Growth in Giving, the Southern Baptist Convention Executive Committee also named a 15-member task force to assist in the effort to increase giving by Southern Baptist congregations to local, state, national, and international causes.

Ray, who has led the Baptist State Convention of North Carolina since 1976, was elected without opposition by the 68-member Executive Committee. His nomination for the post was announced in late August.

Planned Growth in Giving, which also aims to increase contributions to the Cooperative Program — the denomination's unified method of supporting its work — to \$2.5-billion by the year 2000, grew out of a special study approved at the 1983 annual meeting of the SBC.

The action approving the effort and a national director also approved creation of the 15-member task force to serve as a steering committee to implement Planned Growth in Giving. Members were appointed by W. Dewey Presley, a Dallas layman who is chairman of the Executive Committee.

Named chairman of the task force is T. T. Crabtree, pastor of First Baptist

Church of Springfield, Mo., who told committee members the appointment fulfills a need to "express something which has been surging through my heart and soul" for some time.

To serve with Crabtree on the committee are three executives of SBC agencies, three state convention executives, the president of a national auxiliary, two pastors, a layman, two state stewardship leaders, the vice-president of the SBC, and an associational director of missions.

Those named include Lloyd Elder, president-elect of the Baptist Sunday School Board, Nashville; R. Keith Parks, president of the Foreign Mission Board, Richmond, Va.; and William G. Tanner, president of the Home Mission Board, Atlanta.

State executives are Ernest E. Mosley, Illinois; William M. Pinson Jr., Texas; and Dan C. Stringer, Florida.

Others are Dorothy Sample, president of the SBC Woman's Missionary Union; Truett Gannon, pastor of Smokerise Baptist Church, Stone Mountain, Ga.; Richard A. Jackson, pastor of North Phoenix (Ariz.) Baptist Church; James W. Nelson, director of missions in Albertville, Ala.; M. Hunter Riggins, a layman from Poquoson, Va.; John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La., and first vice-president of the SBC; and stewardship leaders Lyle Garlow of Oklahoma and

O. D. Martin Jr., from North Carolina. Ex-officio members of the committee are Presley, and the executive directors of the Executive Committee, Harold C. Bennett, and the SBC Stewardship Commission, A. R. (Rudy) Fagan.

The task force, to serve a maximum of five years, will establish national goals, evaluate and approve action plans, provide feedback on the effort, evaluate progress and recommend corrective actions, and report regularly to the Executive Committee.

In presenting Ray's nomination, Bennett told members of the Executive Committee he believes Planned Growth in Giving "will prove to be one of the most exciting challenges" Southern Baptists have ever faced.

Fagan said 20 percent of resident members give 80 percent of all funds received by churches, while some 30 percent of church members give nothing at all. Another 30 percent give only token amounts.

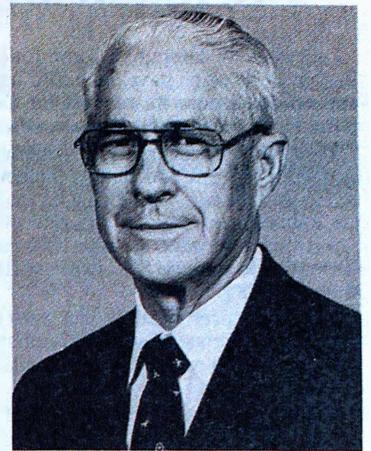
"Those who give nothing at all represent our greatest failure," he said, but added that the "30 percent who give token gifts compose our greatest challenge."

Ray was jointly selected by Bennett and Fagan. He will report to the executives of the two agencies during the course of his employment, which is to last a maximum of five years.

In approving the hiring of Ray, members of the Executive Committee also adopted a 1983-84 budget for the post, and were told of plans to fund the work in 1984-85.

The 1983-84 budget will be for nine months, as Ray will not assume the post until January of 1984. It calls for an expenditure of \$98,000, of which \$57,300 will be for salary and benefits for the three quarters of a year. Other allocations include \$15,000 for travel, \$15,000 for office expenses, \$700 for miscellaneous expenses, \$4,000 for task force expenses, and \$6,000 for publicity and promotion.

The 1984-85 budget calls for \$81,000 salary and benefits, \$15,000 travel, \$11,000 for office support, and \$1,000 for miscellaneous expenses. Planned Growth in Giving materials are targeted for \$80,000, and leadership materials at \$3,000. Task force expenses are estimated at \$4,000, special worker training expenses at \$170,000, and a speakers bureau at \$3,000. Publicity and promotion are expected to add another \$19,000 for a total budget of \$387,000.



Cecil Ray

## Committees . . .

(Continued from page 1)

Draper named Bailey Stone, pastor of First Baptist Church of Odessa, Tex., as chairman of the Resolutions Committee, and Jim Henry, pastor of First Baptist Church of Orlando, Fla., as chairman of the Committee on Committees.

He also named Earl Allen, pastor of Rosen Heights Baptist Church of Fort Worth, Tex., to head the Credentials Committee, which rules on challenges to messenger qualifications at the annual meeting, and oversees the registration process.

Norman Wiggins, president of Campbell University in Buies Creek, N.C., was named to head the Tellers Committee, which counts ballots in elections.

The two men who served Draper as parliamentarians at the 1983 annual meeting were reappointed. They are James Semple, pastor of First Baptist Church of Paris, Tex., and Jack Johnson, executive secretary-treasurer of the Arizona Southern Baptist Convention.

Draper noted the Resolutions Committee is composed of five lay persons and five church-related persons. Five are from west of the Mississippi and five are from east of the river.

In the Pittsburgh convention, Draper introduced a streamlined process for handling resolutions, which have increased in number in recent years.

The process includes having the Resolutions Committee meet in advance of the convention, calling on persons to submit proposed resolutions well in advance of the annual meeting and speeding up the process by which they are introduced on the floor of the convention session.

Draper noted several further suggestions were made at the Pittsburgh meeting, which were referred to the Executive Committee for study and action.

"I believe the resolutions process was successful," Draper said, adding while the process for the 1984 meeting will be "dependent on the Executive Committee for counsel, we will proceed on the assumption" the process will be the same as it was last year.

Appointments to the Committee on Committees include 29 persons in church-related vocations and 23 lay persons, two from each state qualified for representation on SBC boards and agencies. Under SBC bylaws, a state convention must have at least 25,000 members to qualify for representation. Of the 34 state conventions, 26 meet the qualifications.

## Fellowship of Baptist Men elects Price as president

MEMPHIS (BP)— C. E. Price, a layman in Pittsburgh, has been elected the first president of the Fellowship of Baptist Men.

Price, a retired Westinghouse executive who is presently second vice-president of the Southern Baptist Convention, was elected Sept. 17 by the fellowship's general counsel at the organization's initial meeting at the Brotherhood Commission headquarters in Memphis. He will serve a three-year term along with seven other officers elected at the September meeting.

Bill Rhodes, an Atlanta attorney, was elected first vice-president of the fellowship, and Jack Knox, a transportation executive in Germantown, was elected recording secretary. James Smith, Brotherhood Commission president, will serve as treasurer of the fellowship as provided for in the organization's bylaws.

The four regional vice-presidents elected are: Russell Miller, Mountain Home, Ark.; Bill Poe, Charlotte, N.C.; Jack Deligans, Livermore, Calif.; and Drexel Myers, Trenton, Mich.

The officers and 12 other men will make up the fellowship's executive committee. Three state Brotherhood directors and three Brotherhood Commission members were named to the executive committee. They are Mac Johnson, Brotherhood director in Alabama; Laddie Adams, Brotherhood director in Oklahoma; Bob Dixon, director of Texas Baptist Men; Don Green, Brotherhood Commission member from North Carolina; Don Donalson, Brotherhood Commission member from Oklahoma; and Jim Gardner, current Brotherhood Commission chairman.

The six remaining slots on the executive committee will be filled by

presidents of state Baptist Men organizations.

The purpose of the fellowship is to promote witnessing and missions involvement among Southern Baptist men, help churches involve more men in witnessing and missions, work with Southern Baptist Convention agencies and state and associational organizations in involving more men in witnessing and missions, and encourage greater financial support in witnessing and missions by men through the Cooperative Program and other Southern Baptist channels.

The fellowship will encourage the development of state, associational, and local fellowships on the basis of vocation, interest, and skills, and plans to hold a national meeting of members every three years.



**FELLOWSHIP OFFICERS** — Officers for the Fellowship of Baptist Men are (seated, left to right) C. E. Price, president; Bill Rhodes, first vice-president; James Smith, treasurer; Jack Knox, recording secretary; and (standing, left to right) regional vice-presidents Drexel Myers, Bill Poe, and Russell Miller.

## EDITORIAL

# The financial barrier to Bold Missions

Last week the Executive Committee of the Southern Baptist Convention gave each SBC agency about five minutes to discuss its request for Cooperative Program funds for the 1984-85 convention year.

Their written requests will be submitted to the committee's program and budget subcommittee, which will meet in January and bring its recommendation to the February meeting of the Executive Committee. From that February meeting will come the recommendation to the 1984 SBC which will meet next June in Kansas City.

Most of the presentations last week dealt with what God is doing through Southern Baptists in response to Bold Mission Thrust, which was initiated at the 1976 SBC in Norfolk.

R. Keith Parks, president of the Foreign Mission Board, caught our attention with his brief remarks on Monday night of last week. Parks reported that the number of missionaries under appointment had grown 26 percent since 1976 (from 2,667 to 3,343); the number of countries in which these serve had experienced a net gain of 18 countries to the present 101 total; the number of churches in these countries had grown by 52 percent; the number of baptisms in these churches had increased 58 percent; and the number of volunteers going to foreign fields had grown by 50 percent.

The FMB president observed that during this period, in spite of our increases in mission giving, the buying power on these mission fields had decreased by 8.5 percent — because of worldwide inflation.

Then, he added, "Bold Mission Thrust is alive and well in every area except financing."

Parks' observation was amplified when the program and budget subcommittee projected that the basic operating budget for 1984-85 would produce only a 3.06 percent increase — from 1983-84's \$114.5-million to \$118-million.

By contrast, the total 1984-85 requests from these agencies are \$138,849,629 — an increase of \$24,010,817. The projection means that there will be only \$3.5-million to share with these agencies — meaning that over \$20-million in requests will go unmet.

Perhaps a little background would be helpful.

Our national SBC Cooperative Program goal includes three sections: basic operating budget, capital

needs budget, and challenge budget.

After several years of failing to reach our goal, the 1981-82 Cooperative Program goal was increased only \$3-million over the 1980-81 goal to \$93-million. Experiencing a fantastic 14.27 percent increase in 1981-82, that goal was passed when \$93,334,356 was given.

Based on this victory, the convention approved a 14 percent increase in the 1982-83 goal to \$106-million and an 18 percent increase in the 1983-84 goal to \$125-million.

With one month left in the 1982-83 SBC budget year, it is estimated that \$102.3-million will be received toward that \$106-million goal. Projecting this 9.6 percent gain in Cooperative Program giving to 1983-84 and 1984-85, the program and budget subcommittee predicts that — unless something gloriously drastic happens — the 1984-85 Cooperative Program gifts will be \$124-million.

Faced with this reality, the subcommittee recommended that the 1984-85 Cooperative Program goal be set at \$130-million. With the capital needs portion of that already set by the 1983 SBC at \$6,874,000, the subcommittee recommended that the basic operating budget be increased from \$114.5-million to \$118-million and that the challenge budget be reduced from \$7,159,615 to \$5,126,000.

Of course, the SBC agencies are already feeling the results of our failure to reach these goals. In the year just ending, these agencies will receive about four percent less than the convention-approved basic operating budget.

If projections hold true for 1983-84, they will receive about 10 percent less than the basic operating budget approved at June's SBC in Pittsburgh.

At a time when Bold Mission Thrust is capturing the imagination of our church members, our SBC agencies must resort to austerity budgeting.

Is it possible that our commitment to present the gospel to every person on earth by the year 2000 might result in such stewardship response that these projections will be absurd?

Perhaps our hope for such commitment can come from the Planned Growth in Giving emphasis which was approved by the Pittsburgh SBC. Through mission education and challenge, this emphasis will seek to inspire our people to share more of what God has given to them with their churches, so that our churches can share more of their gifts with missions through the Cooperative Program.

Since 1967 our SBC Cooperative Program gifts have grown from \$25,169,804 to \$102.3-million projected for the budget year just ending — a 306 percent increase! However, applying the inflation factor since 1967, that \$102.3-million in 1983 is worth only \$33,874,172 in 1967 buying power. This is a buying power increase of 34.6 percent since 1967.

There is another disturbing trend. In 1967 total church receipts of Southern Baptist churches were \$711,775,365, of which 10.04 percent was shared by these churches through the Cooperative Program, including both state causes and Southern Baptist Convention causes. In 1982 total church receipts had grown to \$2,919,507,245 — but the percentage shared through the Cooperative Program had declined to 8.68 percent.

During this 15-year period, church receipts had grown 310 percent, but Cooperative Program gifts through state and SBC mission causes had grown by only 254 percent.

Bold Mission Thrust demands our commitment — including our financial sacrifice. The world and the Lord are waiting to see if the depth of our commitment includes the depth to which we dig into our pockets.

## Cicero's comment



By the editor

Cicero's visitor was Mrs. Wanda Cass Votte, a member of Big Choice Baptist Church which had scheduled a deacon election.

"Our pastor, Hans Tyde, has so many demands on his time, I'm glad we are going to get some deacons to help him," Mrs. Votte voiced.

Cicero cited Acts 6 and 1 Timothy 3 for some Scriptural discussion on deacons.

Wanda felt her church has many laymen in the congregation who meet these qualifications — "but I can vote for only three!" she exclaimed.

"Maybe if you look at other qualifications and characteristics," I suggested, "you might narrow down the field. Try looking at each person individually, to see their strong points."

Wanda agreed and pulled out a list of church members from her purse.

"When you read the part about waiting on widows' tables, I thought about one of our church members from China, Kit Chen, who is a great cook. He would do a tremendous job — especially if the widows like chow mein! Then there is Tab L. Filler. If he puts as much food on the widows' tables as he does on his own plate, he would make a great deacon — because the widows would never go hungry."

Wanda remembered the verse that deacons should handle their own households. "We've got a guy, Jim Dan E. House, who really has a lovely home." She recalled that deacons are supposed to serve, and observed that there is a British-born layman, Sir Vance, who is very good at serving others.

Wanda continued down the list.

—Roe Tate — "I don't think he would fuss when his term is up in three years, and he rotates off the active board."

—Arthur I. Tee — "He always seems to know what needs to be done at the church, and how he can get someone else to do it."

—B. Z. Workman — "He is at the church building all the time doing whatever needs to be done."

—Phil Board — "No matter what committee or board our church has, Phil always serves on it. Since he is on everything else, it would be a shame not to elect him as a deacon."

—V. Ray Rich — "He is richer than anyone else in town. It would be good to have him as a deacon, as our church is always needing money."

—"Then there are those two Shipp brothers. Stewart Shipp is one of the church's most faithful contributors, so he ought to be considered. And, Fal Lowe Shipp is so good to greet visitors and make them feel welcome."

—X. Hamp Poll — "He is such a good example of what a Christian ought to be, I must vote for him."

—Bill Durr — "I shouldn't overlook him, especially since we are considering a building program at our church."

Cicero was overwhelmed. "That's really an impressive list."

Wanda nodded. "There is one more. He isn't much of a church member, but with a name like A. D. Conn — how can he miss?"

### CIRCULATION THIS ISSUE — 76,255

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

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## Southland, Memphis, to host Church Secretaries Conference

Southland Baptist Church, Memphis, will host the second annual Tennessee Baptist Convention Church Secretaries Conference, Oct. 10-12.

"Thoroughly equipped" will be the theme for the conference, which is sponsored by the church training department of the Tennessee Baptist Convention. All church secretaries are invited.

Program personalities include Lucy Hoskins, secretary consultant for the

church administration department of the Baptist Sunday School Board; Osta Underwood, Nashville attorney; Leonard Wedel, retired director of the office of personnel at the Baptist Sunday School Board; Linda West, biofeedback coordinator at Baptist Memorial Hospital, Memphis; and Roy Jennings, director of communications, Baptist Memorial Hospital, Memphis.

Other personalities are Ruth Bradley, Executive Board assistant for the Tennessee Baptist Convention; Pat Porter, administrative secretary for the TBC executive office; Violet Medlin, secretary to Grady Cothen, president of the Sunday School Board; Don Marston, minister to singles, Southland Baptist Church, Memphis; Vern Powers, director of protection plans, TBC; and Wayne Randolph, minister of music at Second Baptist Church, Memphis.

The conference will begin with registration at noon, Oct. 10, and will conclude following the morning session Oct. 12.

Reservations may be made by sending a \$10 registration fee to the Church Training Department, Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027.

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



I hope it will not continue, but we have been undergoing an epidemic of things breaking down at our house.

I was trying to make the season with my lawn mower, but it stopped running and I cannot get it started.

Our family car with only 110,000 miles is forever breaking down. It needs new shocks, the signal lights will not work, the brakes need relining, and there are some strange noises coming from somewhere under the hood.

The television set and the vacuum cleaner broke in the same week. We have stopped using one of the eyes of the stove because the switch is broken and the refrigerator is making noises like it is on the verge of breaking down.

All of this has caused me to recognize that something can go wrong with nearly everything in a typical home.

However, there are some things that never need repairing. Some things we do not have to worry about. The sun never ceases to shine, the stars stay in their galaxies, the tides keep coming in and going out, and the seasons of the year change. If these were ever to "break," no one could fix them. We would be devastated.

There are some things that are difficult, if not impossible, to repair. I heard of a welder who put a sign over his shop that read, "We can weld everything but the crack of dawn and a broken heart." Cruel words once spoken are difficult to repair.

There are some things that if given a chance will repair themselves. We can cut our finger and it will heal. A tree can be bent, but given time, it will straighten.

There are some things that can be repaired. I heard of a man whose watch was broken. He took it to a jeweler who said, "I can't fix it, but if you will take it to its maker, he will fix it."

We can turn to our Christ and He can repair and remake us. I think of just a few whom Christ made whole.

Mary Magdalene's character was broken, but He remade her. The Gadarene demoniac was lost, broken in mind and spirit, but He redeemed him, changed him, and remade him. He transformed the Samaritan woman. He was forever repairing the eyes of those who could not see, the limbs of those who could not walk, the ears of those who could not hear, and the tongues of those who could not speak.

I am so grateful that there is not any life or soul that our Lord cannot make whole.

## Northeast Baptists urge prayer for evangelism

ALLENTOWN, Pa. (BP)— More than 400 pastors, directors of missions, and denominational leaders from the Northeast helped launch the Northeast Evangelistic Thrust, an evangelistic effort to reach the Northeast with the gospel, and began preparation for hundreds of simultaneous evangelistic services April 29 through May 5, 1984.

During the three-day conference, the group adopted a resolution calling on Southern Baptist churches of the Northeast to set aside one day per month for prayer for spiritual awakening and urging Baptists to seek out leaders of other denominations to enlist them "in a concert of prayer for spiritual awakening."

The resolution also will be recommended to other churches, associations, and state conventions affiliated with the Southern Baptist Convention for consideration during annual convention sessions this fall.

The rally, sponsored by the Southern Baptist Home Mission Board, the Baptist General Association of New England, and the Baptist state conventions of Pennsylvania-South Jersey, New York, Maryland, and the District of Columbia, was peppered with fiery preaching from a variety of pastors and denominational leaders.

James T. Draper Jr., president of the Southern Baptist Convention, warned denominational bickering threatens to undermine Southern Baptists' evangelistic efforts.

"There's no need to talk about evangelism unless we have the unity of spirit through which God can move," he explained. Although he reaffirmed his belief in an "inerrant" Bible, Draper conceded, "Maybe we're striving for unity of the faith before we have unity of the spirit."

"We may have an inerrant Word but we are errant," he said. "We may have differences, but Baptists are going to have to say we are brothers, we're family, we have the same Father, the same Lord, and we're going to work together. We should never fend for the faith when

it alienates a brother."

Draper challenged the group to study to know the truth about God, but warned becoming theologically correct can become an end in itself, also separating one from God. "Orthodoxy kills just as surely as liberalism if it has no heart for God and others," he said.

"Reaching the world with the good news must not wait on new plans from Nashville," he said. "We must understand the church of Jesus Christ is here today for the purpose of salvation for the lost," said Draper.

He advocated Christian responses to areas such as hunger and ministries to the poor, but maintained such acts "are a means of earning the right by compassion to tell about Jesus Christ."

"Everything we do ought to get us to the point of confronting the lost with the gospel," he asserted. "People are lost and hurting and reaching out for someone to care about them. But we don't hear because down the street is a liberal and I'm conservative and we'd rather beat one another over the head."

"Whatever I believe doesn't matter if it does not thrust me out in a hurting, dying world to say Jesus loves you. Any theology that keeps you from witnessing of the saving grace of Jesus Christ is heresy."

Noting there are 56-million people living in the Northeast, Draper challenged those present to "dream big" in their plans to win the Northeast to Christ.

But in order for Baptists to reach the region, they must first reach out and acknowledge God as their source of strength to accomplish the task, asserted Frederick Sampson, pastor of Tabernacle Baptist Church in Detroit, Mich.

Sampson urged Baptists to deal openly with the issue of racism in their efforts to reach all residents of the Northeast.

Rudy Hernandez, president of the Mexican Baptist Convention in Texas and full-time evangelist, echoed Sampson's sentiments and asserted efforts to win the Northeast to Christ must include outreach to ethnics.

## Georgia pays off \$6-million loan

ATLANTA (BP)— The Georgia Baptist Convention has paid off a 25-year, \$6-million loan in eight years — saving more than \$5-million in interest payments.

The indebtedness was on the Georgia Baptist Center, a structure erected on the northeast edge of Atlanta in 1975.

At the same meeting, the Georgia Baptist Executive Committee voted to sell downtown property where the convention was housed from 1944 to 1974 for \$2.1-million. Since 1974, the property has been used for a parking lot, generating about \$30,000 a year in income. Money from the sale of the land will be used to endow the state missions budget in Georgia.

The committee also voted to establish a partnership mission program with Baptists in Liberia. The three-year project will start Jan. 1, 1985 with 1984 given to planning projects and joint emphases. Georgia already has a sister state relationship with Baptist Convention of New York, approved in 1978.

One new item in the Georgia Baptist Convention Cooperative Program budget for 1984 is \$180,000 to help Mercer University establish a nursing school in Atlanta, which will offer a bachelor of science degree in nursing. It will be operated jointly with Georgia Baptist Medical Center, which will also continue to offer a diploma program in nursing.

## Adamsville Baptists call Joseph Jernigan

First Baptist Church, Adamsville, called Joseph Jernigan to come as its pastor, a ministry he began in August.

Jernigan came to the church from the pastorate of Liberty Baptist Church, Covington. He was previously pastor of Cottonwood Baptist Church, Dublin, Tex.

Jernigan is a graduate of Middle Tennessee State University, Murfreesboro, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

## Maddox, Otey named to write Sunday School lesson comments

Two new writers have been named to write Sunday School lesson comments for the Baptist and Reflector, beginning in this issue.

Cordell Maddox, president of Carson-Newman College, Jefferson City, will write the Bible Book Series commentary and R. Trevis Otey, pastor of First Baptist Church, Jackson, will write the Life and Work Series comments.

Maddox has been president of Carson-Newman since 1977. Before that he was president of Anderson College, a Baptist school in Anderson, S.C., for almost five years. Earlier positions he held include vice-president at Anderson; various staff roles at Furman University, Greenville, S.C.; and Royal Ambassador director for South Carolina Baptists.

A native of Georgia, Maddox is a graduate of Furman University and Southern Baptist Theological Seminary, Louisville, Ky.

Otey has been pastor of the Jackson church for more than 15 years. Before that he was pastor of Glasgow Baptist Church, Glasgow, Ky., for nine years. Earlier he had served as pastor of



Otey



Maddox

churches in Texas and Kentucky, and as pastor of Brook Hollow Baptist Church, Nashville.

Active in denominational life, Otey has served on the Executive Committee of the Southern Baptist Convention, the Southern Baptist Foreign Mission Board, the Executive Board of the Tennessee Baptist Convention, as vice-president and Executive Board member of the Kentucky Baptist Convention, and as a trustee of three Baptist colleges, including Union University, Jackson.

A native of Little Rock, Ark., Otey is a graduate of Baylor University, Waco, Tex., and Southern seminary.

## Sullivan says SBC needs debate for center course

ATLANTA (BP) — The Southern Baptist Convention needs debate between theological moderates and inerrantists to help the vast majority of Baptists steer a clear course down the center, former SBC President James L. Sullivan said.

Sullivan, president of the Baptist Sunday School Board for 22 years before retiring in 1975, told the Home Mission Board staff competing factions in the current controversy within the Southern Baptist Convention are wrong when they want to kick each other out of the denomination.

Sullivan estimated 80 percent of Southern Baptists are not aligned with either faction, although he did not call the factions by name or use labels to describe them.

The majority in the middle needs to hear clearly the debate between the two vocal minorities in order to "ferret out truth from error and nail down the decisions somewhere in the center of the controversy," he said.

Sullivan observed when Southern Baptists on the right of the theological spectrum began to organize and enlarge, as they did at the 1979 convention in Houston, the "moderates" retaliated by organizing and trying to expand. This caused polarization in which the majority in the center often was forced to choose sides.

The SBC agencies were left in the middle "on a desert island in worse shape than the President of the United States,

with both sides chewing on him all the time," Sullivan added.

As head of the SBC's largest agency, the Sunday School Board, Sullivan said he learned the most basic principle of administration is the boards must operate at the center of the Southern Baptist constituency.

"But what happens when you do long-range planning and the center shifts?" he questioned. "And where can you find the center in a denomination so diverse?"

"It is a tragic thing," he lamented, "that a lot of Baptists are trying to use the Cooperative Program (SBC unified budget) to 'discipline' the agencies" by refusing to give money if they don't like what the agencies are doing.

"The Cooperative Program is not for the purpose of control. That's what trustees are for," he insisted. "The Cooperative Program is for the purpose of support, not control."

Neither should control of the agencies come through election of the convention president, he said.

Sullivan insisted the SBC Constitution gives the convention president no authority except to appoint a few people on committees and preside over the annual convention. "It is done that way to keep him (the president) from trying to control all the agencies and messing up the whole convention.

"We must not ask the convention president to be authoritative," Sullivan said. If the agencies have to do what the convention president says, "we're in trouble."

He explained the agencies and institutions of the SBC are like a freight train with 100 loaded cars. "If you try to turn it at 60 miles per hour, you end up with a pile of debris," he said.

Sullivan said the SBC presidency is a position of honor, not authority, and he strongly favors limiting the term of office to one year rather than two. He declined nomination for a second term in 1978 because of this view, and because a virus caused heart damage that made him fear he would not live through a second term.

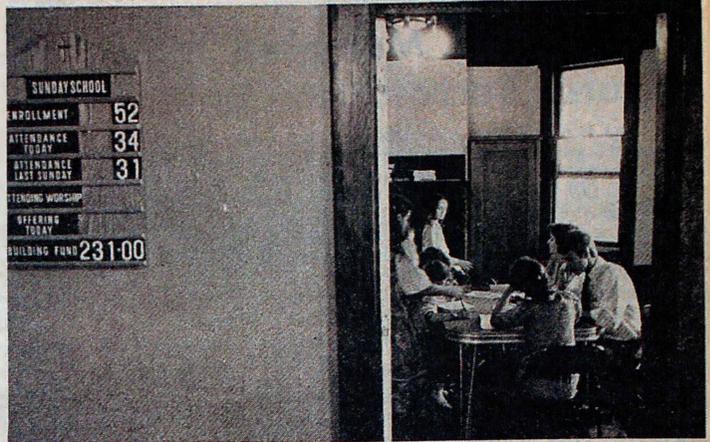
Sullivan recently wrote a book on Baptist polity which he hopes some day will result in a manual like "Robert's Rules of Order" to help Southern Baptists in their business meetings.

Such a manual must be developed, not by the Southern Baptist Convention, but by the Southern Baptist denomination — a distinction he said is crucial in understanding Southern Baptists. The Southern Baptist Convention is the annual meeting of messengers from the churches, but the term "SBC" is also sometimes used to describe the denomination which includes all SBC churches, 34 state conventions, 1,100 associations, and all other organizations of the SBC, he said.

The uniqueness of the denomination is that no Baptist body is inferior or superior to the other but all are equally important, he said.

Sullivan expressed need for participation of the entire denomination in development of such a manual on Baptist polity the same way the doctrinal statement on Baptist Faith and Message was prepared in 1925 and refined in 1963.

"We could preserve our diversity and yet build greater unity if we had a manual of this sort," he said. "But it probably will not be done in my lifetime."



**OUTREACH MONTH** — Begun in December 1982, the Sunday School enrollment at Stonebrook Baptist Chapel, Nolensville, has grown to 52 members. October is Outreach Month in Southern Baptist churches. Churches are encouraged to make special efforts to locate and enroll prospects in Sunday School during the month.

## San Antonio group applies for TV station for ACTS

SAN ANTONIO, Tex. (BP) — A group of San Antonio, Tex., area residents has asked permission to build a new television station to carry the programming of the American Christian Television System (ACTS).

San Antonio Educational Television Inc., a group including several Southern Baptist leaders from the area, filed an application with the Federal Communications Commission (FCC) Sept. 7 for a TV station on channel 23.

Under the proposal, channel 23 would operate as a full-power educational station, broadcasting programs from San Antonio educational institutions as well as from the ACTS network.

A board of directors, to include both Baptists and non-Baptists, is being formed to operate the station. Already the group has elected officers. They are Daniel Rivera, president of Hispanic Baptist Theological Seminary, San Antonio, chairman; Jack E. Byrom, president of San Marcos Baptist Academy, San Marcos, Tex., vice-chairman; and David A. Garrett, executive director of Baptist Memorial Hospital System, San Antonio, secretary-treasurer.

Channel 23 is the last unused TV channel assigned to the San Antonio market and is reserved for non-commercial or

educational use. At least one other group, Commonwealth Foundation for Public Broadcasting, Feeding Hills, Mass., has filed an application for the station.

Unless an agreement can be reached between all applicants, the FCC will hold a hearing to determine which one should get the station. It is not known how long it will take the FCC to resolve the situation, but it is hoped the station can be on the air within the first two years of ACTS network operations.

Should channel 23 be licensed to the San Antonio group, money to build and maintain the station would come from private donations and income from the station's operation. The San Antonio television market is the 45th largest in the country, with more than 500,000 homes which use television.

Similar applications for full-power educational stations have been filed by groups in Fort Worth, Houston, and Santa Rosa, Calif. In addition, a full-power station has already been approved in Greenville, N.C. All four will carry ACTS programs.

The American Christian Television System will begin next May delivering 16 hours of family entertainment, inspirational, and informational programs each day to cable television systems and television stations nationwide. ACTS has applied for 133 low-power television stations in 35 states and expects to have more than 200 cable systems carrying the programming by May.

## Carson-Newman to feature Swor

JEFFERSON CITY — Chester Swor, nationally-known speaker and writer, will lead the Spiritual Emphasis Week at Carson-Newman College, Oct. 4-6.

In all of his messages, Swor will deal with "Choices."

Swor, a native Mississippian, averages traveling 25,000 miles a year, speaking primarily on college campuses. A former dean of men and English professor at Mississippi College, he brings unique insights to his college audiences.

Assisting in all services will be Swor's associate, Scott Werner.

Chapel services will be held in the auditorium of First Baptist Church, Jefferson City, Oct. 4 and Oct. 6 at 9:30 a.m.

During the week, evening services will be held Tuesday, Wednesday, and Thursday at 9 p.m. in the Thomas Recital Hall of the Music Building at Carson-Newman. All meetings are open to the public.

## Hardin-Simmons gets \$92,000 to buy books

ABILENE, Tex. (BP) — The Rupert N. Richardson Library of Hardin-Simmons University has received \$92,000 for the purchase of books from a trust created 20 years ago, according to Richard M. Styles, vice-president for development.

The Melvia Potet Campbell Trust, at First National Bank of Abilene, has provided the funds in memory of Mrs. Campbell's daughter, Willie Beatrice Campbell, who died in 1934.

Mrs. Campbell died in Abilene on June 2, 1963.

The funds will be placed in an endowment account and the annual earnings will be used to purchase the books, Styles said.

## Citizen's Corner

By Jerry Self  
Public Affairs and  
Christian Life  
Consultant



World hunger receives considerable dramatic and emotional attention.

In the midst of manipulative efforts at pulling money out of people with pathetic pleas, it is good to find a film which presents the issue in a responsible way. The Texas Baptist Christian Life Commission has produced just such a film.

"Give Us This Day," a 16mm film, is available from the Tennessee Baptist Convention. The film, narrated by Frank Pollard and featuring several Southern Baptist officials involved in hunger programs, describes the problem of world hunger and illustrates Southern Baptists' response to it.

Showcased in the middle of the film is a reference to Tennessee Baptists' Upper Volta project.

The film will make a useful educational and inspirational impact on a congregation at any time of the year. It would be especially well timed to show the film in connection with World Hunger Day scheduled for October 9 on the Southern Baptist calendar.

If you would like to show this film you may write to the Church Media office, P.O. Box 347, Brentwood, TN 37027. The film may also be rented from the Christian Life Commission of the Southern Baptist Convention for \$25. The Christian Life Commission is willing to sell copies of the film for \$200.

## Missionaries report on Lebanon situation

By Bill Webb

NICOSIA, Cyprus (BP) — Heavy shelling near the Arab Baptist Theological Seminary overlooking Beirut prompted Southern Baptist missionaries to sleep in basements prior to the Sept. 26 truce in Lebanon.

Finlay Graham, Middle East associate for the Foreign Mission Board, said all the missionaries are safe, although they reported shells dropping in some areas near the seminary at the rate of one every five seconds during some of the heaviest shelling.

Isam Ballenger, director for Europe and the Middle East, said shell fragments shredded laundry on the backyard clothesline of missionaries Emmett and Lanell Barnes a few days ago.

None of the national Baptists with whom missionaries work were killed in the most recent fighting, Graham said.

Services in most Baptist churches are continuing as usual and attendance has been high at several. "People seem to be ready to meet for prayer and mutual support," he said. A week before the truce, Baptists joined other evangelicals in a day of fasting and prayer.

"The people in Lebanon are very, very discouraged," Graham said. "Businessmen are not even trying to promote their wares. Banks are almost at a standstill. Even the usual procedure of determining daily interest on accounts is not being followed."

Missionaries in Monsouriyeh, where the seminary is located, have been closer to the most recent fighting than their colleagues in West Beirut, Graham said. Their town is just across a valley from the residences of the president of

Lebanon and the American ambassador to Lebanon.

Missionary Frances Fuller, who directs the Arab Baptist Publication Center in Monsouriyeh, told Graham none of the national staff had been able to come to work for several days before the truce. "Some of them, such as translators, are doing their work at home as much as possible," Graham said.

He cited Jeryies Delleh "who is working furiously on preparing the text of MasterLife notebooks" in Arabic for the first MasterLife seminar to be held in the Middle East Nov. 7-12 in Nicosia, Cyprus. Seventy participants from Egypt, Morocco, Syria, Lebanon, Israel, Gaza, and Yemen are expected.

Missionaries are frustrated because fighting has delayed the opening of all schools, including those which their own children attend, as well as the seminary and Beirut Baptist School in the western part of the city.

But fighting has opened a ministry for several churches able to accommodate refugees, Graham said. "One in a suburb of Beirut — the Badarro Street (Baptist) Church — has had as many as 40 to 50 people sleeping in their basement at night."

Many refugees have crowded onto ships going from Lebanon to Cyprus, where Graham and his wife, Julia, live. "Last week, they were coming in at a rate of 2,000 refugees every day," filling hotels and making furnished apartments rare, he reported.

Missionary Jim Bethea, from Memphis, who returned from the states with his family to West Beirut on Sept. 1, told of sharing a witness with Lebanese friends, who asked, "Why have you come back?"

"We want to share with you the peace that God gives," he answered.

## Retired pastor Wright dies

Retired Tennessee pastor Clinton Summers Wright died Sept. 25 of heart failure in Southern Hills Hospital, Nashville.

Wright, who was 77, was a former pastor of Peytonville Baptist Church, Franklin; Midway Baptist Church, South Pittsburg; First Baptist Church, Richard City; First Baptist Church, Cornersville; Concord Baptist Church, Brentwood; First Baptist Church, Andersonville; First Baptist Church, Antioch; First Baptist Church, Woodbury; and Horse Creek Baptist Church, Manchester, Ky. He was also a former employee of the Baptist Sunday School Board, Nashville.

At the time of his death, Wright was a member of Radnor Baptist Church, Nashville, and was a resident of the church's Radnor Towers. He served as chaplain at Radnor Towers from January 1980 until June of this year.

A native of Wilson County, Wright was a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky.

Funeral services were scheduled to be held Sept. 28 at Woodlawn Funeral Home in Nashville, with Paul Durham, pastor of the Radnor church; Franklin Paschall, pastor of Nashville's First Baptist Church; and Norris Hite, pastor of First Baptist Church in Old Hickory, officiating.

Wright is survived by his widow, Mattie Lee Jernigan Wright; a daughter, Betty Blevins, of Nashville; and a grandson, Michael Edward Blevins.

## Reuben Alley dies in Richmond, Va.

RICHMOND, Va. (BP) — Reuben E. Alley, editor of the Virginia Religious Herald from 1937 to 1970, died Sept. 19. He suffered a stroke in late August. He was 87 years old.

Alley became editor of the Religious Herald after the Baptist General Association of Virginia declined to purchase the paper from its private owners. Alley resigned his pastorate when his offer was accepted and led the paper to convention agency status in 1950.

His 33-year tenure as editor of the Religious Herald is the longest of any of the seven editors that paper has had. It is the oldest religious magazine in continuous publication (since 1828) in the United States.

Before becoming editor Alley was pastor of churches in Virginia and Kentucky. He was a graduate of the University of Richmond (Va.) and Southern Baptist Theological Seminary, Louisville, Ky.

## Mid-state pastors meet

The Middle Tennessee Pastors' Conference will hold its quarterly meeting Oct. 6 at 10:30 a.m. on the campus of Belmont College, Nashville. The meeting will be in the music auditorium, with complimentary lunch served in the Baptist Student Union building.

The program will be provided by Belmont College.

## Baptists denounce vote to recognize Vatican

By Larry Chesser

WASHINGTON (BP) — Southern Baptist leaders have registered alarm at U.S. Senate action authorizing reestablishing of full U.S. diplomatic relations with the Vatican.

By a simple voice vote, the Senate Sept. 22 approved an amendment to a State Department authorization bill which would permit spending federal funds for a diplomatic mission to the Vatican. The amendment was proposed by Sen. Richard G. Lugar of Indiana.

Specifically, the Lugar amendment would repeal an 1867 prohibition on the expenditure of federal funds to support an ambassador to the Vatican. In proposing his amendment, Lugar said the lan-

guage is identical to a bill which will permit restoration of diplomatic relations with the Vatican S. 1757. He said he is "proud to count as co-sponsors of that measure (S.1757)" 20 other senators, including two Southern Baptists: Jesse Helms of North Carolina and Bennett Johnston of Louisiana.

Despite the absence of formal diplomatic relations for more than 115 years, six presidents — Roosevelt, Truman, Nixon, Ford, Carter, and Reagan — have named personal representatives to the Vatican.

James T. Draper Jr., president of the 14-million member Southern Baptist Convention, said: "I'm appalled."

"I was very disappointed that the Senate would take such action," said Draper, pastor of First Baptist Church, Euless, Tex. "It goes against our history in regard to church-state separation, and it's a precedent that will be very difficult for us to live with as a nation."

Executive Director James M. Dunn of the Baptist Joint Committee on Public Affairs underscored Draper's denunciation, saying, "We don't need an ambassador to the Southern Baptist Convention or to the Roman Catholic Church or to the Russian Orthodox Church. Surely the American tradition of church-state separation means more to us than this."

R. G. Puckett, editor of North Carolina's Biblical Recorder and chairman of the Baptist Joint Committee, called the Senate action "incomprehensible in view of America's legacy of religious liberty and separation of church and state."

"Whatever rationalizations are made to justify such a move, the plain truth remains that the Vatican is first and foremost a church," Puckett said. "Whatever its claims to being a state, they are secondary to its image and influence as a church."

Puckett said the approval of such a "blatantly unconstitutional relationship with one church body is clear evidence our nation's awareness of the importance of church-state separation is at a low ebb."

The House-passed version of the State Department authorization bill does not contain a Vatican provision, meaning a House-Senate conference committee will determine the fate of the Lugar amendment. However, its chances appear to be enhanced by the fact House Foreign Affairs Committee chairman Clement J. Zablocki has introduced similar legislation and several members of that panel reportedly favor the proposal.

## Bridges to direct HCBA development

SEYMOUR — Russell E. Bridges, pastor of First Baptist Church, Jellico, has been named director of development at Harrison Chilhowee Baptist Academy, effective Oct. 3.

Bridges will be responsible for preparing a marketing plan for admissions, for coordinating alumni activities, and for organizing annual giving, other gifts, and wills.

Before assuming the Jellico pastorate, Bridges had served in the field of institutional development at three Baptist colleges: Cumberland College, Williamsburg, Ky. (1966-70); Anderson (S.C.) College (1970-71); and Georgetown (Ky.) College (1971-79).

Other positions he has held include Baptist Student Union director at the University of Tennessee Center for Health Sciences, Memphis; and associate student secretary of the Baptist General Association of Virginia. Earlier pastorates include First Baptist Church, Winchester, and McLean Baptist Church, Memphis.

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

## Committee urges church action

The Credentials Committee of the Tennessee Baptist Convention asks that churches be reminded that it is time to elect messengers to the annual meeting of the Tennessee Baptist Convention, Nov. 15-17 at Brainerd Baptist Church, Chattanooga.

The committee reminds you of the following:

- Each messenger should be elected by the church.
- The pastor is not automatically considered a messenger and should be voted on by the church along with other messengers.
- Only one name should appear on a card.
- The Constitution does not make provisions for alternate messengers.
- The registration card for the 1983 annual meeting is orange in color. Other colors will not be accepted at the registration table.

## Brentwood church gifts stolen from depository

A bag containing gifts and contributions from the Sept. 25 morning worship service of Brentwood Baptist Church, Brentwood, was stolen from the night depository of a nearby bank, according to a church spokesman.

The bag, deposited at Brentwood's Liberty Bank, was discovered missing after the bank opened Sept. 26. Tools found near the depository led bank officials to believe the money had been taken by thieves who were apparently frightened away before stealing other bags.

Because the church routinely places its Sunday morning collection unrecorded in the depository for the bank to count on Mondays, the amount of money taken was unknown.

# TENNESSEE BAPTIST CONVENTION

November 15-17, 1983

## HOTEL/MOTEL LOCATIONS AND RATES

Hotel	Single	Double	Hotel	Single	Double
Chattanooga Holiday Inns 1-124 (401 W. 9th St.) 615-265-8571	32.00	40.00	Ramada Inn East Ridge (I-75 & Hwy 41) 615-894-6110	24.00	28.00
Econo Lodge of Chattanooga 6650 Ringgold Road 615-894-1860	20.95	26.95	Rodeway Inn I-75 & Ringgold (Hwy 41) 615-894-6720	24.00	29.00
Holiday Inn Lookout Mountain 2100 S. Market St. at I-24 615-265-0551	31.00	Triple 46.00 Quad. 51.00	Sheraton-Downtown 407 Chestnut Street 615-756-5150	38.00	48.00
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NOTES: The Pastors' Conference and Convention will meet at Brainerd Baptist Church. The WMU will hold its meeting at First Baptist Church.

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Accommodations are not located near the church. Allow up to 15 minutes driving from hotel to convention site.

## Belmont appoints faculty members

NASHVILLE — James M. Braboy of Forestville, Md., and W. Daniel Landes of Louisville, Ky., recently joined the faculty at Belmont College.

Braboy, assistant professor of accounting in the School of Business, is a graduate of Southern Illinois University, Carbondale; Murray State University, Murray, Ky.; Lexington (Ky.) Baptist College; and Hebrew University and La-Salle in Jerusalem, Israel.

Advisor to the Israeli government for four years, Braboy also received special commendation from the president for his work on defense plans for the United States and Middle East.

Landes, adjunct assistant professor of piano and theory in the School of Music, is a graduate of the University of Maryland, Baltimore, and Southern Baptist Theological Seminary, Louisville, Ky.

He has been instructor of church music at Southern seminary and acted as adjunct professor of piano at Indiana University, Bloomington.

## Professor urges focus on Lordship

GLORIETA, N.M. (BP) — J. W. MacGorman believes there is an answer to the current debate on Biblical inerrancy among Southern Baptists: "If all of us would listen attentively to the Father and be attentive enough to His leadership, that is the ultimate answer."

MacGorman, professor at Southwestern Baptist Theological Seminary in Fort Worth, Tex., was a Bible study leader at Glorieta Baptist Conference Center this summer.

"It would be helpful if we rallied around the New Testament confession of faith, 'Jesus is Lord,'" he said. "Both sides of this issue are together there." Such an affirmation would not be a discussion of the nature of Biblical revelation, but, "the fact of the Lordship of Christ," MacGorman believes.

He says the only thing many people know about Southern Baptists is the debate on inerrancy and very little about the witness given to the Lordship of Christ.

## Texas elects Hall to treasurer post

DALLAS (BP) — Roger W. Hall, vice-president for estate planning at Southwest Baptist University, Bolivar, Mo., has been elected treasurer of the 2.2-million-member Baptist General Convention of Texas.

He succeeds Jay L. Skaggs, who re-

ties in December after 12 years in the position.

Hall is a graduate of Southwest Missouri State University, Springfield, and Midwestern Baptist Theological Seminary, Kansas City, Mo.

Hall also has been vice-president for financial affairs at Midwestern seminary, director of business services for the Missouri Baptist Convention, and assistant professor of business and accounting at Southwest Baptist College.

## Jones assumes duties in Calvary Hill pulpit

Calvary Hill Baptist Church, Dyersburg, called Timothy Jones as pastor, a ministry he began Aug. 14.

Jones was previously pastor of Mount Olive Baptist Church, Union City; Keeley Mill Baptist Church, Dyer; First Baptist Church, Pegasus; First Baptist Church of Allardt, Jamestown; Martha Baptist Church, Mount Juliet; and Benton Avenue Baptist Mission, Nashville. He has also served on a number of associational committees.

A native of Ridgetop, Jones has attended Southwestern Baptist Theological Seminary, Fort Worth, Tex.

## Church Hill Baptists call Gary Gerhardt

First Baptist Church, Church Hill, called Gary Gerhardt as its pastor, a ministry he began Aug. 7.

Gerhardt came to the church from the pastorate of Mount Carmel Baptist Church, Franklinton, N.C. He is a former pastor of Mifflin Baptist Church, Mifflin.

A native of Jackson, Gerhardt is a graduate of Union University there, and a recent graduate of Southeastern Baptist Theological Seminary, Wake Forest, N.C.

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## Mount Hermon church calls King as pastor

Mount Hermon Baptist Church, Clarksville, called Larry King to his first pastorate, a ministry he began Aug. 7.

King is a former minister of youth at Walker Memorial Baptist Church, Franklin, and Hunsinger Lane Baptist Church, Louisville, Ky.

A native of Clarksville, King is a graduate of Belmont College, Nashville, and Southern Baptist Theological Seminary, Louisville, Ky.

## W. L. Measures returns to Nashville pastorate

W. Lenard Measures returned Aug. 10 to the pastorate of West Nashville Baptist Church, Nashville, in response to a call from the church.

Measures, who first led the church from 1964-67, came to the church from the membership of Judson Baptist Church, Nashville. He is a former pastor of churches in Tennessee and Texas.

Measures is a native of Midland, Tex.

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# Tennessee

## CHURCHES . . .

Construction has begun at Pleasant Plains Baptist Church, Jackson, on a new educational building with facilities for their nursery and children's departments. The pastor of the church is Tillman Mays.

Oak Grove Baptist Church, Springfield, celebrated its 125th anniversary Sept. 18 with special services, dinner on the grounds, and homecoming festivities. Former pastor Rodney Travis was the guest speaker; Euin E. Hall is the present pastor.

Members of First Baptist Church, Maury City, celebrated the church's 100th anniversary Sept. 18. L. D. Kennedy, a former pastor at the church, was among the former pastors and music directors present for the day's events. The events included special services, a fellowship meal, music, and presentations and recognitions.

Grace Baptist Church, Jackson, recently voted to construct a new educational building.

A Sept. 18 dedication and open house marked the recent completion of a new educational facility at First Baptist Church, Jefferson City. Tom Madden, executive secretary of the Tennessee Baptist Convention, delivered the dedication sermon. Larry M. Taylor is the church's pastor.

A new 11,580-square-foot building addition was dedicated Aug. 7 at First Southern Baptist Church, Pikeville. Dan Haskins, a former interim pastor at the church and Baptist Student Union director at Tennessee Technological University in Cookeville, delivered the sermon for the dedication service. The building houses classrooms, a nursery area, a fellowship hall, and new church offices. Labor for much of the project was provided by the membership of the church. Bill Roberts is the church's pastor.

## PEOPLE . . .

Randy Coulter and Chuck Gross were ordained as deacons of Ridgedale Baptist Church, Chattanooga, on Sept. 18. William E. Owens is the pastor of the church.

First Baptist Church, McKenzie, ordained Dale Coleman, J. C. Popplewell, and Earl Suhfras as deacons Sept. 11. The pastor of the church is R. Wesley Pitts.

Gregory Alan Lusk and Steve Warren Strange were ordained Sept. 18 into the deacon ministry of McCalla Avenue Baptist Church, Knoxville. Wayne I. Nicholson, the pastor of the church, delivered the ordination sermon.

Mount Olive Baptist Church, Knoxville, ordained Bill Harper as a deacon Sept. 18. The church's pastor is Kenneth C. Humbard.

Mr. and Mrs. Ginnie Stafford were honored Sept. 24 on the occasion of their 60th wedding anniversary. The Staffords are members of Frawley Baptist Church, Chattanooga, where Bob Cochran is the pastor.

Spring Creek Baptist Church, Clarksville, ordained Mike Kennedy and John McBryant into their deacon ministry Sept. 11. Participants on the program included Steve Murphree, who brought the charge to the church; Morris Lee, who brought the charge to the candidate; Earl Allen; H. C. Best; Art Haley; and George Searcy. Roy L. Mullens is the pastor of the church.

Mike Mallatt was ordained to the ministry recently by Charjean Baptist Church, Memphis. Tommy Clark is the church's pastor.

## LEADERSHIP . . .

Herman J. Ellis was called as minister of education by McCalla Avenue Baptist Church, Knoxville, a ministry he began Sept. 6. Ellis, who came from a similar position at Knoxville's Bell Avenue Baptist Church, is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky. Wayne I. Nicholson is the pastor at McCalla Avenue.

Parkway Village Baptist Church, Memphis, called Robert "Rob" Ray Jr. as minister of youth. Ray was previously associate pastor of First Baptist Church, Woodland Mills. He is a graduate of the University of Tennessee at Martin and is presently attending Mid-America Baptist Theological Seminary in Memphis. Bob Hensley is the pastor at Parkway Village.

Billy Ward was called as minister of youth and youth music by Georgian Hills Baptist Church, Memphis. Paul Shell is the pastor of the church.

Ridgedale Baptist Church, Chattanooga, called Rick Clark as minister of youth, a position he will begin Oct. 1. Clark comes to the church from Stuart Heights Baptist Church, Chattanooga, where he was also minister of youth. A native of Ringgold, Ga., he is a graduate of the University of Tennessee at Chattanooga and Southern Baptist Theological Seminary, Louisville, Ky. The pastor of the Ridgedale congregation is William E. Owens.

David Burton resigned as director of evangelism and outreach at Germantown Baptist Church, Germantown, to accept a similar position at a Hot Springs, Ark., church. Kenneth P. Story is the pastor of the Germantown church.

Immanuel Baptist Church, Nashville, called Gene Lovelace as minister of education. Lovelace, who will begin the position the week of Oct. 3, is presently minister of education at Peachtree Baptist Church, Atlanta, Ga. He was previously minister of youth at Park Lane Baptist Church, Knoxville; minister of

music and youth at Blue Springs Baptist Church, Jefferson City; and Midlane Park Baptist Church, Louisville, Ky. He has served as president of the Metro Atlanta Baptist Religious Education Association, as recording secretary of the Eastern Baptist Religious Education Association, and has completed clinical pastoral training at Georgia Baptist Medical Center in Atlanta. A native of Knoxville, he has attended the University of Tennessee there, and is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky. The pastor at Immanuel is David C. George.

James M. "Jim" Burnett accepted a call from Woodlawn Baptist Church, Bristol, to come as minister of music and youth. Burnett, who began the position Aug. 28, formerly was counselor and music coordinator of the Upward Bound program of Mars Hill (N.C.) College, of which he is a graduate. The church's pastor is James Meriwether.

Fifth Avenue Baptist Church, Knoxville, called Raymond Smith of Maryville as interim pastor.

Tim Miller was called as minister of youth by Immanuel Baptist Church, Nashville, a position he began Sept. 26. Miller is a former minister of youth at Una Baptist Church in Nashville, and presently serves as president of the Baptist Student Union at Nashville's Belmont College, where he is a student. A native of Jackson, Miss., he has also attended Mississippi State University, Mississippi State, Miss. David C. George is the pastor of Immanuel.

Tony Barfield accepted a recent call from Parkway Village Baptist Church, Memphis, to come as minister of music. Barfield was previously minister of music and youth at Riverside Baptist Church, Mobile, Ala. He is a graduate of Mobile (Ala.) College and has attended New Orleans (La.) Baptist Theological Seminary. Bob Hensley is the pastor of the Memphis church.

Ridgecrest Baptist Church, Memphis, has called Ray Kirk as its associate pastor. Kirk came to the church from First Baptist Church, Durant, Miss., where he was minister of music and youth. He is a graduate of Blue Mountain (Miss.) College, has attended New Orleans (La.) Baptist Theological Seminary, and is presently enrolled at Mid-America Baptist Theological Seminary in Memphis. The pastor at Ridgecrest is Mike Drake.

Nolan P. Howington accepted a call from Lincoya Hills Baptist Church, Nashville, to come as its interim pastor.

Bethel Baptist Church, Henderson, called Billy Max Mayo as minister of music. T. Max French is the pastor of the church.

Larry Duke resigned as church administrator and director of ministries at Belmont Heights Baptist Church, Nashville, to accept a position with Broadman Consumer Sales at the Baptist Sunday School Board in Nashville. The church's pastor is P. A. Michel.

## REVIVALS . . .

Providence Baptist Church, Crockett Mills, held its fall revival Sept. 11-16. H. D. Hudson, pastor of Cross Roads Baptist Church in Bells, was the evangelist, and Ross Via, also of Cross Roads, led the revival music. Norman Culpepper, the interim pastor at Providence, reported two new members by baptism and two new members by letter as a result of the services.

Donald Jacobs of Scottsboro, Ala., led Ewtonville Baptist Church, Dunlap, in revival services recently. The church recorded five professions of faith with four persons joining by baptism. Buddy Strickland is the pastor at Ewtonville.

A Sept. 11-18 revival at First Baptist Church, Martin, resulted in 31 professions of faith, 81 rededications, two new members by letter, and one commitment to Christian vocation. Evangelist Henry Linginfelter of Alcoa led the crusade, while music was under the direction of Dick Barrett. The pastor of the church is Thomas M. Atwood.

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**BIBLE BOOK SERIES**

Lesson for Oct. 2

# God's purpose in Christ

By Cordell Maddox, president  
Carson-Newman College, Jefferson City

Basic Passage: Ephesians 1:1-23  
Focal Passages: Ephesians 1:3-8, 13-20a

For 2,000 years, Christians, like the ancient Hebrews, have been setting their faith to music. Our deepest experiences with God are enhanced when we put them in the form of hymns.

This is one reason Paul encouraged us to express our faith "in psalms and hymns and spiritual songs" (5:19). This fact helps us understand why Paul began the Ephesian letter with a hymn praising God for providing human redemption.



Maddox

**Praise for God's gift**

Ephesians 1:3-14 is a hymn of praise celebrating what God has done to save mankind. The hymn has three stanzas, each one successively praising the Father, the Son, and the Holy Spirit. The refrain "to the praise of His glory" appears at the end of each stanza (1:6, 12, 14).

God the Father is praised because He chose us for salvation even before He created the universe (1:4). He is also celebrated because He predestined us to be His adopted children (1:5).

The word "predestined" basically means to "preplan." God, not man, takes the initiative in redemption. And the whole process is accomplished "in Christ" (1:3, 4, 5). Since the Father "chooses" and "predestines," He is the one who is to be praised (1:6).

The Son is praised in the second stanza (1:7-12). Jesus redeems us and forgives our sins (1:7). The word "redemption" originally meant to release prisoners of war. The word "forgiveness" comes from a Greek word which also means "to divorce."

Salvation is an experience wherein Jesus liberates us and separates us from our sins. He does this in proportion to His grace (1:7). For this reason, the Son also is to be praised for what He does in our redemption (1:12).

The third stanza praises the Holy Spirit for what He does in human redemption (1:13-14). The Holy Spirit "seals" us and becomes an "earnest" of our inheritance. The verb "to seal" means both "to validate" and "to show ownership."

The presence of the Holy Spirit in our lives authenticates our salvation experience. His presence also demonstrates that we truly belong to God.

The word "earnest" means "downpayment." When we make a downpayment on something, that is our pledge that we

will later pay the full amount. The presence of the Holy Spirit in our lives is God's pledge to us that He will provide the fullness of our redemption when Jesus returns.

No matter how joyful your salvation experience is, the presence of the Holy Spirit is only God's downpayment. There is much more to come! The hymn closes with praises offered to the Holy Spirit for what He does in our redemption (1:14).

You will notice there is not a fourth stanza praising what man does in providing redemption. All of the praise goes to God because salvation is totally His act on our behalf. The Father planned redemption. The Son provided salvation through His death and resurrection. And the Holy Spirit completes salvation in our lives. Redemption is God's gift to us. We may receive it, but we can never earn it.

**Prayer for understanding**

Paul encouraged the Ephesian Christians to praise God for their salvation. Then he informed them about his prayer that they would have a deeper understanding of the nature of that salvation (1:15-22).

This deeper understanding would involve three things. First, it involves a "spirit of wisdom and revelation" (1:17). The word "wisdom" is used often in the Bible to denote the practical ability to apply God's will to everyday life situations. Only as we do this do we develop true insight into the meaning of salvation.

A deeper understanding of salvation results in an increasing knowledge of Jesus (1:17). This refers to experiential knowledge. It is knowledge about Jesus that comes from a daily and personal relationship with Him.

A deeper understanding of salvation also results from the opening of the "eyes of our heart" (1:18). Spiritual insight enables us to better understand our calling (1:18), the fullness of our future inheritance (1:18), and the power of God (1:19-22).

**Our need and our mission**

The fact that Paul prayed for Christians to have a deeper understanding of salvation emphasizes our need for continued spiritual growth and development. This is one reason we need strong churches and Christian schools.

Our need is also our mission! We have a responsibility to help each other grow up in Christ.

Baptist colleges are partners with the local church seeking to insure that personal growth and spiritual development do not end when a student enrolls in college. Our commitment is to do everything possible to provide spiritual insights that will enable students to better understand their calling and challenge them to do God's will.

**UNIFORM LESSON SERIES**

Lesson for Oct. 2

# The problem: sin

By William E. Troutt, president  
Belmont College, Nashville

Basic Passages: Jeremiah 2:9-13; Romans 1:18 to 2:29  
Focal Passages: Jeremiah 2:9-13; Romans 1:18, 28 to 2:1, 11

Recently a doctor treated a patient for a stomach ailment. Unfortunately, in spite of the doctor's treatment, the patient's condition worsened. The patient then went to another physician who immediately entered him into a hospital.

Tests revealed the patient had cancer. The first doctor treated the symptoms of the disease, the second found the cause.

Many people today are seeking to treat the symptoms of mankind's problems. The Bible instructs us that the ultimate cause of the problem is sin. Merely treating such symptoms as ignorance, social inequities, and psychological frustrations will not solve the ultimate problem of sin.

Regrettably, many people view sin as an old-fashioned concept that has nothing to do with us today. But human nature has not changed much down through the centuries. The problem of sin plagues the world today just as it did in Jeremiah's Old Testament times or at the time of Paul's writings.

**Israel's sins (Jeremiah 2:9-13)**

Jeremiah describes God's dispute with His wayward people and their lack of faithfulness.

Their behavior toward God is shamed by the faithfulness of the heathen people of Chittim (Crete) and Kedar (Arabia). These people, though worshippers of false gods, remain loyal to their religions.

Israel, however, has abandoned the true God for idols. They have not embraced paganism forthrightly, but they have allowed idolatrous practices to become part of the worship of Jehovah.

Israel has departed from the Lord, their benefactor (apostasy), and has engaged in the worship of false gods (idolatry). These two offenses are pictured as supreme folly, as when persons dependent on an ever-flowing stream

turn from that sure source of water to man-made cisterns which cannot be relied upon.

**Escalation of sins (Romans 1:18, 28-32)**

We tend to think of judgment for sin as being in the distant future, but Paul says "the wrath of God is (being) revealed" against persons who deliberately choose to do wrong.

Verse 28 describes God as giving people up for their sins. God does not deliberately forsake people, leaving them without help or hope. But sin does engender sin. Sin becomes its own punishment. Those who willfully and consistently commit themselves to evil become victims of their own habits.

In verses 29-31 of this opening chapter in Romans, Paul catalogs a long list of sins. Not every individual is guilty of all these sins; but together they provide a picture of a "reprobate mind" (v.28), the condition of man apart from God.

**Universality of sin (Romans 2:1, 11)**

It is so easy for us to sit in judgment of others. We recognize very quickly the sins of others. But Paul admonishes us to examine our own actions before we criticize the behavior of others.

In verse 1 of the second chapter of Romans, Paul condemns spiritual smugness. He points out that those with the knowledge of the true God need to curb their criticisms of pagans who offer worship to idols. Paul goes so far as to accuse prideful people of doing "the same things" as those pagans they held in contempt.

In the next chapter, Paul points out that "all have sinned." Some sin without the knowledge of God's laws; others sin in spite of that knowledge. Unfortunately, familiarity with the Word of God does not restrain people from living in defiance of it.

Sin represents a rebellion or separation from God. At the heart of every sin is the basic choice to abandon the way of God and to follow our own way. Sin has been described as "the refusal to meet God at the place where God has come to meet us."

Perhaps the greatest failure of modern day Christians is our inability to see ourselves as sinners. Our tendency to feel that our lives are our own to do as we please is, perhaps, the most basic sin of all. In our success-oriented society, we all need to stop and remind ourselves that regardless of our achievements, we have all fallen short of the glory of God.

During Daniel Webster's days as a great statesman in Washington, it is stated he never attended church services in the city. Instead, he chose to go out of town to a rural church for worship services.

Asked why he chose to go out into the country to worship, Webster answered that in Washington preachers spoke to Daniel Webster, the statesman; but in the country the preachers spoke to Daniel Webster, the sinner.

We need to be reminded that we are all sinners who have fallen short of God's glory. Once we recognize our condition, God can begin to work in and through us.



Troutt

## Carpenter accepts call to Hickory Hill church

Bill Carpenter accepted a call from Hickory Hill Baptist Church, Lynchburg, to come as its pastor.

Carpenter, who began the position Aug. 7, was previously pastor of Vincent Baptist Church, Booneville, Ky.

A native of Dayton, Ohio, Carpenter is a graduate of Clear Creek Baptist School, Pineville, Ky.

## Riley begins ministry in Hanging Limb pulpit

Don Riley accepted a call to the pastorate of First Baptist Church, Hanging Limb, a ministry he began in July.

Riley, a native of Franklin, came to the church from the membership of First Baptist Church, Livingston, and is a former pastor of the Livingston Church of God.

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**LIFE AND WORK SERIES**  
Lesson for Oct. 2

# Chosen by God

By R. Trevis Otey, pastor  
First Baptist Church, Jackson

Basic Passage: 1 Samuel 15:1 to 16:13  
Focal Passages: 1 Samuel 16:1, 6-7, 10-13

When God has a work to be done He chooses a person who will obey and who is wholly committed to Him and to His cause. Such was the case in this week's Scripture passage. The choosing of David and the rejection of Saul hinges on obedience to His will.

**I. Saul is rejected (15:1-13)**

A. Saul had been anointed by Samuel as king of Israel. He had done it reluctantly since it seemed to be a rejection of his leadership. The people had demanded a king "to govern us like all the nations" (8:7). (It is always a mistake when God's people want to be like the world.)



Otey

Primarily, however, God considered it to be a rejection of Himself as King of Israel. (No people can reject God and prosper.)

Nevertheless Saul assumed the position and authority of king of God's people with all the opportunities of leadership which the office offered. His reign lasted for several years but ended in failure and rejection.

B. Why did Saul fail? Why was he rejected? The answer is simple - God rejected Saul because Saul had rejected God (v.26).

He had been disobedient to God's command. God had directed that he should completely destroy the Amalekites - "slay utterly ... spare them not" (v.3). (This is the way we must deal with sin in our lives.)

Instead, Saul kept the best of the flocks and spared the life of King Agag (v.8).

When Samuel reappears on the scene, Saul claims to "have performed the commandment of the Lord" (v.13). Samuel then asks, "What meaneth then the bleating of the sheep in mine ears and the lowing of the oxen which I hear" (v.14)? As is always true, Saul's sin was uncovered - the disobedience revealed. Dead sheep do not bleat. Long ago God had warned His people, "Be sure your sin will find you out" (Numbers 32:23). It is still true today.

Partial obedience is never enough. Partial purity is not purity at all. A husband or wife who is 90 percent faithful is not faithful at all. God requires complete obedience.

When confronted by Samuel, Saul immediately began to make excuses. First, he said the people had kept the best of the

flocks in order to sacrifice to God (v.15). He had kept the best of what God hated. He wanted to offer to God the best of what God had condemned. Against this background we have that piercing verse, "Behold to obey is better than sacrifice" (v.22).

All the prophets have proclaimed this truth. Jeremiah said, "Your burnt offerings are not acceptable nor your sacrifices sweet unto Me" (Jeremiah 6:20). Micah taught the same truth (Micah 6:6-8) as did Amos (5:22-24).

Secondly, Saul blamed the people (v.21). He was not the first nor will he be the last to attempt to excuse oneself by blaming others. Adam was the first - "The woman whom Thou gavest to be with me she gave me of the tree and I did eat" (Genesis 3:12).

It is as if Saul had said, "I know what you wanted me to do Lord and I intended to do it, but oh the voice of the people - the pressure of my peers - the spirit of the age - the enticements of Satan made me do it."

C. Saul confessed when confronted by his sin and by God's servant. "I have sinned" (v.24), but his confession was one of expediency like that of Pharaoh (Exodus 9:27-28) or Achan (Joshua 7:20).

Saul had failed! He was rejected! Think of what might have been.

**II. Samuel is instructed (16:1-12)**

A. Samuel is told to stop mourning for Saul (15:35 and 16:1). "How long wilt thou mourn for Saul?" The Hebrew indicates that Samuel had been mourning for a lengthy period.

Why the mourning for Saul? Perhaps he had placed his faith in Saul rather than in God and expected too much of the king. It seems Isaiah did. In Isaiah 6, when the earthly king was removed, he saw the eternal King. We in like manner must always place our trust in God, not in man.

Perhaps God is saying to Samuel, "Forget the past. Saul has failed, but that doesn't mean I have failed." Paul expressed the same idea: "Forgetting

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those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

B. Samuel is sent to seek a son of Jesse to anoint as the new king.

He discovers that God always has a man waiting in the wings. Someone has said, "God's workman may die, but God's work goes on." When one fails, God raises up another to take his place.

He discovered also that God's choice is not always man's choice. When Samuel arrives at Bethlehem and speaks to Jesse, his sons are brought forward. Seven sons in sequence (v.10) are paraded before Samuel, but none is the one God has chosen.

At first Samuel thought it must be Eliab (v.6). He was the firstborn; his name meant "God is his Father." But it was not to be. God had other plans.

God speaks to Samuel and says, "Look not on his countenance, or on the height of his stature, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16:7).

Samuel had to learn the lesson all of us have to learn that "My thoughts are not

your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts" (Isaiah 55:8-9).

**III. David is anointed (16:11-13)**

A. Samuel sends for David. He is the youngest son and only a shepherd boy. (v.11). Who would have thought this one was God's chosen? Yet as soon as David appears, God says, "Arise, anoint him: for this is he" (v.12).

David was handsome and stood out from the others. He obviously possessed great talents and skills, but these were not the reasons for God's choosing him. When sent for, David was about his father's business faithfully tending to his responsibility. As Jesus said, "He that is faithful over a few things, I will make thee ruler over many things" (Matthew 25:23).

B. David was anointed and the Spirit of the Lord came upon him (v.13). How else can you explain the greatness of David? It is still true - "It is not by might nor power but by My spirit saith the Lord" (Zechariah 4:6).

With the Spirit there can be no failure. Without the Spirit there will be no success.



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# 'Hiding Place' actress aids Christian drama

By Mary Jane Welch

GLORIETA, N.M. (BP) — "Nobody would send an actress to the mission field — nobody but God and the Southern Baptists."

But that is just what happened, admits Jeannette Clift George, the actress best known for her role as Corrie ten Boom in "The Hiding Place."

Not only did Southern Baptists send her to the Caribbean island of Grenada to take part in a Christian arts festival, they invited her to teach Bible to college and career age adults and present a series of "reflections" during the foreign missions conference at Glorieta (N.M.) Baptist Conference Center.

Mrs. George has had a successful stage career in New York and elsewhere, but she also feels she belongs in the Christian world — as an actress. Because she believes the theater has not taken its proper place in praising God, she has become one of the prime movers behind the growth of Christian drama in America.

The main purpose of Christian drama, she says, is evangelistic. It should focus on the Bible and help people understand it.

She gets excited when Christians realize what they can do evangelistically with the theater. One Missouri church, for example, invited her theater group, the After Dinner Players, to present an evening of Christian drama in their church. Members committed themselves to bring non-believers and witness one-on-one to them after the show.

Theater, she says, is one of the last places where the believer and non-believer can come together naturally and share ideas and viewpoints. Because the theater is not threatening, the non-believer may welcome a message through the theater he would shun elsewhere.

She saw this, she says, after "The

Hiding Place" when she met people in grocery stores who said they had become Christians after seeing the film. And she saw it again when her theater group toured Europe recently, often staying in the homes of non-believers. Even church members, especially in England, were eager to stay after the show to discuss the Bible.

Mrs. George points out most Americans are disciplined by the entertainment industry, controlled by a handful of people who hold views which are neither Christian nor much like those of the general population.

Groups like the After Dinner Players are changing that. Mrs. George, who writes about 90 percent of the players' material, bases much of her work on the Bible. She says she tries to present Bible stories and truths like an illustrator drawing a picture. She wants the audience to feel the tensions and the dynamic conclusion of a passage.

Christian drama, especially "The Hiding Place," has played an important part in her own life. Before the film, she says, she was an actress who was a Christian. But when she returned from filming in Europe she found she had become a Christian personality who was considered qualified to give others answers to their problems. She was made to examine her own convictions and pick out those that defined her, those she could stick with even if the consequence was that offered to the woman she had just portrayed.

The film on the ten Booms and their imprisonment in a Nazi concentration camp for hiding Jews in their home affected her Christian life in other ways. It changed her world view. She was impressed by the fact "these two gentle ladies" were plopped down in the middle of the Nazi horror and "yet they stayed ladies." Corrie survived to become an in-



STEPHEN'S WIFE — Jeannette Clift George steps into the imagined role of Stephen's wife to give the Glorieta audience a fresh view of the early Christian martyr's life and death.

ternationally known lay evangelist before her death this spring, but her father and sister died in the camps and her brother died shortly after the war.

As Mrs. George got to know women in London who played concentration camp victims in the film, she realized many of them were prisoners in another way — prisoners in their own city. In Holland, she was struck by the proliferation of cults and the fact so few of the Dutch

knew of Corrie ten Boom and what she had done. She came to treasure her privileges. She had grown up in a Texas home where her father, a Baptist deacon, lived out his convictions and her mother "enjoyed a healthy prayer life."

More than that, "The Hiding Place" affirmed the value of Christian drama and the need for excellence in it. She was nominated for Gold Apple and Golden Globe Awards and named "Most Promising Newcomer of 1977" by the British Academy of Arts and Sciences. The film won attention seldom given to Christian films. She felt it gave her an "assignment" to respond to new opportunities in Christian drama.

But Mrs. George said it was not until a year ago as she traveled to speak at a vocational conference that she realized she was devoting more time and energy to Christian drama than secular drama. At the last minute, she changed her topic from acting to Christian theater, surprising her husband, who was in the audience expecting her usual speech.

She got affirmation of her commitment to Christian drama at Glorieta when R. Keith Parks, Foreign Mission Board president, pleaded for preachers to go overseas as missionaries. Most of the world's preachers, he pointed out, remained in America, ready to fill the place of any who left.

Mrs. George applied the lesson to herself. Every time she turns down a role in the secular theater, she said, there are hundreds eager to fill the spot. But so few have chosen to fill the role of striving for excellence in Christian theater.

## Interpretations

### The growing conflict

By Herschel H. Hobbs

"We be not born of fornication; we have one Father, even God" (John 8:41).

During His public ministry, each time Jesus went to Jerusalem a confrontation erupted between Him and the Jewish religious leaders (see John 2:18-21; 5:10-18; 7:32, 45-52; 8:41-59). In each case there was a growth in intensity.

In our present passage the Pharisees accused Him of being a bastard (v.41). This reflects a popular attitude among those ignorant about His virgin birth. In turn, Jesus told them that the devil, not God, was their father (v.44).

They responded by calling Him a "Samaritan, and hast a devil" (v.48), or "a crazy Samaritan." They could not have spoken more slanderously in these two charges. Of course, Jesus denied both of them (v.49).

Then He said that those keeping His word would not see death (v.51). Taking Him literally rather than spiritually, the Pharisees reminded Him that Abraham and the prophets were dead, which proved their charge of insanity (vv.52-53). So they asked Him, "Whom makest Thou Thyself?" (v.53b).

Jesus noted, "Abraham rejoiced to see My day: and he saw it, and was glad" (v.56). Of course, this was through his faith. But the faithless Pharisees reminded Jesus that He was not 50 years old (actually He was 33, v.57).

Jesus replied, "Before Abraham was, I am" (v.58). Literally, "Before Abraham came into being, I always am." "I Am" was tantamount to God (see Exodus

3:14). So Jesus claimed to be God in flesh.

To the Jews this was blasphemous, punishable by death through stoning. Thus the Pharisees took up stones to kill Him, not through legal processes but by mob violence (v.59).

However, Jesus slipped away in the crowd. His "hour" had not yet come.

### VBS plan starts Filipino churches

TARLAC, Philippines (BP) — Twenty-two churches and preaching stations have been started in five years using a plan of witnessing to children and adults through Vacation Bible Schools.

The plan was developed by pastor Abraham Magtanong of First Baptist Church, Tarlac, who hopes to plant new churches in each of the 544 districts of the province.

Working with seven other churches in the Tarlac Baptist Association, Magtanong leads teams of workers to set up morning Bible school sessions at various locations.

Workers then visit the children's homes in afternoons, and preparations are made for Bible studies or preaching services in the area during evenings.

This year during a six-week period workers conducted 36 sessions of Bible school and started 88 regular Bible studies. They report 22,530 people were told about Christ and 2,445 asked for baptism, accepted Christ, or committed themselves to special service.

## Supreme Court justice rejects appeal of Baptist church school

CLARKSDALE, Miss. (BP) — Clarksdale Baptist School's request for a stay of an investigation of the school's tax exempt status pending the outcome of an appeal has been denied.

After U.S. Supreme Court Justice William J. Brennan denied the request; it was resubmitted to another justice. If that ruling should go against the school, the Internal Revenue Service would begin investigations of the school's tax exempt status and possibly also that of Clarksdale Baptist Church since the school is an institution of the church, Pastor Don Dunavant told the Mississippi Baptist Record this week.

The school has appealed a federal district court ruling which directed the IRS to investigate the tax exempt status of the school following a suit brought against the IRS to force such an investigation.

The briefs in the appeal will be submitted in October and since there must be time for a response to the briefs by the opposing side, the hearing will not begin until November or perhaps even after the first of next year, Dunavant said. A decision by the appeals court is not expected until next spring.

Thus the school and church are facing an immediate investigation by a government agency even though the agency

may be told in the spring such an investigation is unconstitutional, the pastor noted.

The IRS claims the school must provide proof it was not begun in order to provide an escape for some students from the integration of Clarksdale public schools. The tax agency has established the procedures by which the school must provide its proof, including recruiting black students, faculty members, and board members.

The school contends it was begun to provide a Christian education for children of church members and that it is an extension of the church's religious education and evangelism efforts. The student body is not limited to Baptists, however, and anyone may attend who pays the tuition and is interested in such religious training from a Baptist perspective.

The school notes it has minority pupils (though no blacks) and it has no need to recruit since classes are always full. No blacks have applied for entrance, officials have said.

Dunavant feels that for the IRS to seek to force the school to recruit is a violation of the religious freedom of the church as provided by the Constitution and the outcome of the appeal will have nationwide consequences for churches that operate religious schools.