

Baptist and Reflector

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News journal of Tennessee Baptist Convention



PREACHING — Popular preacher J. D. Grey often returned to Tennessee to proclaim the gospel. Here he is shown speaking at the 1981 Tennessee Baptist Convention.

J. D. Grey dies

NEW ORLEANS — J. D. Grey, former president of the Southern Baptist Convention and former Tennessee pastor, died July 26 in Southern Baptist Hospital in New Orleans after a long illness. He was 77 years old.

Grey was a speaker at the 1981 Tennessee Baptist Convention and was scheduled to speak at the 1983 State Evangelical Conference, but could not attend because of illness.

A native of Kentucky, Grey was a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Union awarded him an honorary degree in 1938.

Grey pastored several Tennessee churches while attending Union University. He was pastor of First Baptist Church, New Orleans, for 35 years before his retirement in 1972.

During his pastorate at the New Orleans church, membership grew from 1,500 to more than 4,000 and contributions increased from \$26,000 to \$650,000. He was named pastor-emeritus of the church on his retirement.

Grey was elected president of the Southern Baptist Convention in 1951 and in 1952. He also had been president of the Louisiana Baptist Convention; a director of Southern Baptist Hospital, New Orleans; and served on the Southern Baptist Convention Bold Mission Task Force, which led to Bold Mission Thrust.

Grey also held many civic posts in the New Orleans area. A biography, *Saint J. D.*, was published in 1969.

His wife of 57 years, Lillian, died in February of this year. Grey is survived by twin daughters, Mary Beth and Martha Ann, and three grandsons.

The funeral was to be held July 30 at First Baptist Church of New Orleans, with Pastor William Hinson and former SBC President Herschel Hobbs officiating. Burial was to be in Garden of Memories cemetery in New Orleans.

Uganda missionaries escape coup Mission meets in Kenya at time of overthrow

MOMBASA, Kenya (BP) — Southern Baptist missionaries to Uganda were in neighboring Kenya for a meeting when Ugandan President Milton Obote was overthrown in a coup July 27.

Whether or not missionaries will return to Uganda will depend on the stability of the new government, said John Faulkner, the Southern Baptist Foreign Mission Board's associate director for eastern and southern Africa.

Twenty-one missionaries and their families, three journeymen, and a volunteer were in Mombasa, Kenya, for the annual meeting of Uganda missionaries when they got word July 26 that the American Embassy had asked all Americans to leave Uganda because of fighting, said Faulkner.

Obote's civilian government was overthrown the next day after a month of tribal in-fighting within the Ugandan

army. Military officers who seized power announced they had suspended the Constitution and closed the borders but would hold free elections.

The missionaries felt God's timing had protected them. Rob Norman said in a telephone interview July 29. The mission meeting originally was scheduled earlier, which would have placed most of the missionaries in Uganda when the coup came.

Although they were glad they were out of the country during the coup, they feared Ugandan friends might be caught in the fighting, Norman said, and tears were shed for them. Missionaries Walter and Billie Allen, stationed in Lira, Obote's hometown, were especially concerned about what might happen to their friends there.

Norman said they had heard of no missionaries seriously injured in violence

that accompanied the coup, but they had heard of much looting, especially in the downtown section where the Baptist Book Store and offices are located.

Brig. Basilio Olara Okello, who led the coup, was second in command of the force that toppled dictator Idi Amin in 1979, setting the stage for Obote's return to power in national elections. Obote had been overthrown by Amin in a 1971 coup.

Most churches, including Baptists, were banned by Amin, but two Southern Baptist missionary couples were allowed to stay in the country and operate a Bible correspondence school. When Amin was ousted, churches were allowed to reopen and the Southern Baptist missionary force grew rapidly.

The missionaries are staying in Kenya until they have further word on conditions in Uganda.

SBC mission gifts bring \$7.5-million gain

By Craig Bird

NASHVILLE (BP) — At the end of the third quarter, voluntary missions contributions through the Cooperative Program, the national unified budget of the Southern Baptist Convention, are running more than \$7.5-million ahead of the previous fiscal year, according to Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee.

October 1984 through June 1985 gifts through the national Cooperative Program were \$88,134,621 — a 9.39 percent increase over the October 1983-June 1984 figure of \$80,569,759.

"The continued growth and strength of the Cooperative Program is meaningful in that it translates into continued growth and strength in the programs Southern Baptists have created to share the good news of Jesus Christ with the entire world," Bennett said.

The 1984-85 basic operating budget of

\$118-million funds the work of 20 Southern Baptist Convention agencies — and almost 70 percent of that amount goes to foreign and home missions and more than 20 percent to the six Southern Baptist seminaries.

Unlike last year, when income was \$5.56-million short of the basic budget of \$114.5-million, the prospects for meeting the 1984-85 basic budget are good.

After 75 percent of the fiscal year, receipts are at 74.69 percent of the total. For each of the past five years the last quarter income has been higher than the third quarter.

"Southern Baptists continue to say spreading the gospel is primary and they are willing to reach into their pockets and pay the bills," Bennett said. "The impact of 36,500 autonomous churches pooling resources through the Cooperative Program provides a daily response to the New Testament challenge of 'How

can they hear without a preacher? And how shall they preach except they be sent?' (Romans 10:14-15).

"We are sending missionaries and training preachers at an escalating rate — but we are very aware that the needs of this world, both spiritually and physically, are also escalating. I'm confident Southern Baptists will continue to respond to the challenge with their lives and with their resources. I commend our churches and the state convention leaders."

Fifteen of the 37 state conventions affiliated with the Southern Baptist Convention have increased their gifts through the Cooperative Program by more than \$100,000 over last year and two conventions — Georgia and Texas — are more than \$1-million ahead of a year ago.

Georgia, always a major contributor, has sent \$7,959,030 since last Oct. 1 — an increase of 31.36 percent and a dollar increase of \$1,900,164. Texas, which is up 7.85 percent, has increased \$1,126,862 to a nine-month total of \$15,472,125.

Tennessee's participation in the SBC Cooperative Program increased 9.31 percent for the three quarters, as compared with the same period of the previous fiscal year.

"One of the exciting threads in the fabric of the Cooperative Program is that the \$15,000 Southern Baptist churches in Iowa have given this year is added to the \$15-million from Texas Baptists and with all the other gifts — big and small — from across the United States. Our mission and education programs are as much an extension of SBC churches in Maine and Oregon and South Dakota as they are of our churches in Georgia and Florida and Tennessee," Bennett said.

Burkina Faso army to get Bibles

OUAGADOUGOU, Burkina Faso (BP) — Southern Baptist missionaries have obtained government permission to distribute Bibles to about 25,000 military personnel in the west African nation of Burkina Faso (formerly Upper Volta).

Bible distribution among the military can have real significance in a country where the military is in control, said John Mills, the Foreign Mission Board's director for west Africa. "If the Bible does what we say it does, this is worth doing," he added.

Al Hodgea, Southern Baptist missionary, is in charge of distribution to all Burkinabe military personnel, using more than \$56,000 from the Foreign Mission Board.

Mills encouraged the Burkina Faso missionaries to seek permission for the distribution after seeing the success of Baptist ministries to the military in Korea. In 19 years of evangelism to the Korean army, Southern Baptist missionaries have seen 75,000 make professions of faith and 18,000 baptized.

The Baptist mission will mark each Bible as a gift of the mission and will deliver them individually whenever possible, said Mills.

Korea agreement sets stage for many to find loved ones

By Erich Bridges

PANMUNJOM, Korea (BP) — Millions of Koreans, including many Baptists, finally might learn the fate of loved ones they have not seen for a generation if a new agreement between North and South Korea sets the stage for regular family contacts.

For the first time in 40 years, officials of both Koreas have agreed to allow a small group of family members separated by the division of the country to visit each other. The Red Cross-sponsored agreement, reached in principle July 15, may enable 300 South Koreans to visit their families and hometowns in North Korea in September. The same number of North Koreans would be allowed to visit relatives in the south.

An estimated 10-million family members were torn apart by the war that cut Korea in half. Kim Sung Chin is one of them.

Kim was a young Christian medical student in Pyongyang (capital of North Korea) when war suddenly came in June 1950. He hid in a mountain cave with three friends until South Korean troops pushed north in the seesaw battle for the Korean peninsula.

Today, Kim, a respected Baptist physician in South Korea, directs community health work at Wallace Memorial Baptist Hospital in Pusan. He has not seen or spoken to his parents and three sisters in North Korea for 35 years.

"No communications. Probably my parents have died," Kim said. "I don't know. I just felt at that time that it would be temporary... a few days later and we would be back! Or a few weeks or a few months, we would meet again. Not any long separation like this. I never, never thought that. Sad."

Not all separated family members live on opposite sides of the north-south line. Multitudes of South Korean relatives, separated when invading Communist troops swept south, have never relocated each other.

A 1983 Korean Broadcasting System (KBS) television program featuring South Koreans looking for lost loved ones became a national phenomenon. The program turned into a 65-hour telethon spread over eight days, reuniting some 3,000 families in the south within a month.

Tens of thousands applied to appear on the show. Their names and family data since have been entered in a computer bank jointly sponsored by KBS-TV and the government to match relatives electronically. But Koreans' small number of family names — almost half the population of both Koreas is named Kim, Park, or Lee — complicates the process.

Thousands of placards still plaster the outer walls of the KBS building in Seoul, covering every scrap of space from ground to 15-foot line. Each tells the story of a family divided. A mother searches for her two sons. Another parent seeks five children, two sisters, and a brother. The eyes of a toddler stare out of an old photograph; reared in an orphanage and now middle-aged, he does not remember where he was born or even if the name he carries is his own.

Many of the signs are faded by time. Yet when they become unreadable, their owners often return to replace them.

Fading hopes for those with family members in North Korea have revived once again with the resumption this summer of full-scale Red Cross talks between north and south. The first such negotiations in 12 years, the talks are partly aimed at hammering out a framework for reuniting families split apart by the division of Korea, at least through letters or brief visits.

"There is a 50-50 chance this time" for family visits, predicts Yim Yong Soon, a Korean scholar who teaches in the United States. "The question is, who goes?"

But hopes raised by negotiations, and the July 15 agreement, have been crushed so often that many people refuse to hope at all.

"No seeing, no believing," said retired Baptist layman Yoon She Hoon, who left his parents, sisters, wife, and two sons in the north in 1950, sure that he would soon return for them. But he does not forget. "I always remember my family. I never forget."

Yoon eventually remarried in South Korea and has three daughters and a son. His son, Yoon Soknam, now a college student, often wonders about his two half-brothers in the north. "They are my brothers," he explained. "No one can deny this. But what can I say? I have never seen them, ever. They are my brothers. I hope to see them, one day."

Unusual band joins parade, appears on national news

One of the first, if not the first, Fourth of July parades that appeared on the national news programs of ABC and CBS featured a Southern Baptist missions group in Gatlinburg.

An estimated crowd of 45,000 people gathered in the resort town at about midnight on July 3 to watch fireworks and a parade during the first hours of July 4.

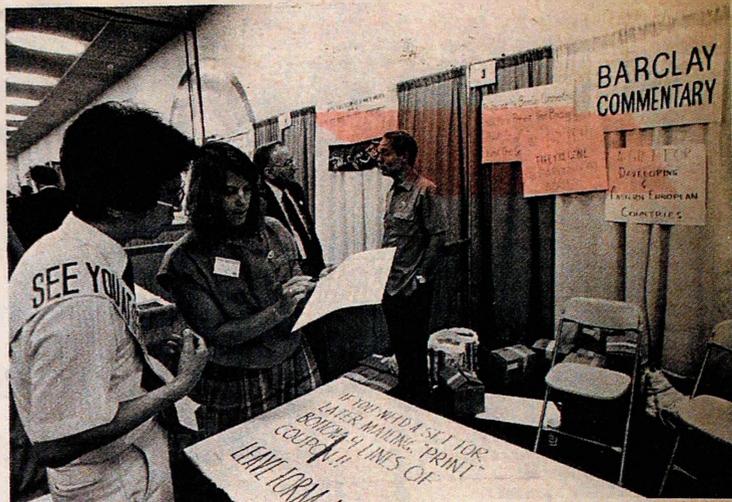
The only marching band among the floats was as unusual as the parade. The marchers played kazoos, toy musical instruments; did precision drill routines that included reverse marches; and featured clowns that passed out Scripture portions. Their music included the songs, "God Bless America," "When the Saints Go Marching In," and "This Land Is Your Land."

"The Smoky Mountain Resort Ministries Red, White, and Blue Kazoo

Marching Band" members were Southern Baptist missionaries Bill and Cindy Black and their staff of full-time and part-time volunteers and summer youth mission groups. Volunteer houseparent Janette Heard carried the banner. Leading the band was Larry Burt as drum major. Mark Starnes called cadence and Harley Petty, Bill Heard, Ruthie Adkins, and several youth from Forest Baptist Church, Forest, Miss., were clowns.

Besides being on national TV news on two networks, they were also on all three Knoxville stations' news programs.

The Blacks reported, "We received good publicity, performed professionally and playfully, and shared some good news. It's safe to say we were the best marching band in the parade — we were the only one!"



FREE COMMENTARIES — Marilyn Yeggy, a member of Montgomery Community Baptist Church, Cincinnati, Ohio, helps a Korean pastor complete the form to receive a set of Barclay's commentaries during the Baptist World Congress in Los Angeles.

BWA aids Third World pastors through literature distribution

By Linda Lawson

LOS ANGELES — In early 1985 when Wendell Mettey learned that many Baptist pastors in undeveloped countries lack even Bibles, much less theological or study literature, he launched a project to give 800 sets of Barclay's commentaries to those in need.

"Barclay 800," as the project became known, is one of four major Christian literature distribution projects conducted through the Baptist World Alliance.

Hundreds of delegates to the 15th Baptist World Congress here recently returned to their homes, primarily in Third World countries, with resources for their pastoral and educational ministries.

Mettey, pastor of Montgomery Community Baptist Church, Cincinnati, Ohio, formed a committee which raised \$50,000 through American Baptist churches in Ohio to buy 800 sets of the 18-volume commentary. Individuals and families were asked to donate \$64.50 per set, and members of Mettey's church provided 347 of the sets.

The names of the donors were placed on each box of commentaries and members of the Barclay 800 committee personally gave 600 sets to congress delegates who demonstrated their need. The remaining 200 sets will be mailed to individuals and libraries in Third World countries.

"We've talked to people where pastors are new converts and have no literature," said Pollyanna Sedevil, a member of the Barclay 800 committee. "Some don't even have Bibles. They've told us this is a treasure."

Also in Los Angeles, a BWA "Share Your Books" project made available used and new books through a distribution center at First Baptist Church, Los Angeles.

The project will be an ongoing effort of the BWA Evangelism and Education Division with the establishment of regional book depots.

Grady Cothen, president emeritus of the Sunday School Board and chairman of the division of evangelism and education during 1980-85, said one man walked into the book room in Los Angeles and asked, "Do you mean to tell me I can have this Bible?"

"When he was told he could have the Bible and could select others as well, he wept," said Cothen. "This is just the beginning of this effort. The resources

that are potentially available are almost unlimited."

The books were donated by pastors and widows of pastors, Cothen said. In addition, the Sunday School Board and Southern Baptist Theological Seminary gave 500 volumes each.

Two other BWA literature distribution projects are making available mini-libraries to pastors and providing publications on evangelism, Christian leadership, and Sunday School work.

The mini-library project was Cothen's dream. At his retirement as president of the Sunday School Board in 1984, the board and other friends provided funds for 6,000 10-volume libraries.

To date, 1,100 mini-libraries have been distributed to Baptist leaders in 43 countries, reported Lloyd Elder, 1985-90 chairman of the Christian literature workgroup and president of the Sunday School Board.

"This is an opportunity to strengthen and multiply Baptist work around the world," said Elder. "Being able to give or to receive these books is a benefit of participation in the Baptist World Alliance."

Youth to meet on witnessing

Youth in east Tennessee will be hearing Miss Knoxville 1985, Melanie Davis, and gold medal winner of the World Games for the Deaf in 1981, Phil Huckaby, speak at the East Tennessee Regional Youth Witness Workshop Aug. 16-17 in Knoxville. The theme is "Come Alive in '85."

The main speaker is Knox Talbert, youth evangelism director of the Baptist General Convention of Texas, and the music leader is Steve Shirk, a music evangelist in Knoxville.

The music group, Love Inc., of Central Baptist Church, Fountain City, Knoxville, will sing.

The Friday 7:30 p.m. meeting will be held at the civic coliseum and the Saturday morning meetings will be held at area churches.

To register send \$2.00 per person, church name, and address, as soon as possible to Tennessee Baptist Convention, evangelism department, P.O. Box 728, Brentwood, TN 37027 or check in at the registration desk on arrival at the civic coliseum.

Pastors' Retreat program features Eaves, McEachin



James Eaves



Tom McEachin



Billie Friel

James Eaves, professor of evangelism at Southwestern Baptist Theological Seminary, Fort Worth, Tex.; Tom McEachin, associate director of the mass evangelism department at the Home Mission Board, Atlanta, Ga.; and five vocational evangelists will be on the program of the 29th annual Pastors' Retreat Aug. 19-23 at Camp Carson, Newport.

Eaves will be Bible study teacher and McEachin will be music director. Billie Friel, pastor of First Baptist Church, Mt. Juliet, will be camp pastor; Ed Jenkins, minister of activities at Central Baptist

Church, Fountain City, Knoxville, will be recreation director; and Tony and Carla Carroll of First Baptist Church, Alcoa, will be musicians.

Vocational evangelists to speak are Charles "Toonie" Cash of Johnson City, Phil Hoskins of Kingsport, Jim Lindsay of Elizabethton, W. B. Oakley of Dyer, and Earl Taylor of Maryville.

The director of evangelism of the Tennessee Baptist Convention, Forrest Watkins, is directing the retreat.

Registration begins at 2:00 p.m. on Aug. 19 at Camp Carson.

FMB president questions Israeli religious freedom

By Art Toalston

RICHMOND, Va. (BP) — In a July 19 letter to 55 members of Congress, the president of the Southern Baptist Foreign Mission Board has raised the question of whether religious freedom in Israel has been "neglected or abandoned."

R. Keith Parks, wrote 22 U.S. senators and 33 representatives, expressing concern "extremist elements" in Israel have, to date, stalled the rebuilding of a Jerusalem Baptist church destroyed by arsonists in 1982. Also cited were "several incidents where congregations of Jewish believers in Jesus as the Christ have been harassed and persecuted."

Such problems, Parks wrote, reflect an "apparent disregard" for statements in the declaration of the Establishment of the State of Israel, May 14, 1948, that, "The State of Israel ... will be based on freedom, justice, and peace as envisaged by the prophets of Israel; it will insure complete equality of social and political rights to all its inhabitants irrespective of religion, race, or sex; it will guarantee freedom of religion, conscience, language, education, and culture ..."

In an interview, Parks said the incidents of harassment "are not numerous and they're not frequent, but they are often enough to create a concern."

Antagonism toward Christians in Israel, he said, is "not what we believe the Israeli government or the people in general approve."

Parks described his letter to selected members of Congress as "a personalized approach" to ask that they "exert some quiet influence" for Israeli officials to "uniformly apply their policy of religious freedom." Parks said he intends no "public campaign."

The members of Congress were selected in consultation with the Baptist Joint Committee on Public Affairs, Parks said. The senators and representatives

are Baptists or others "sensitive to the situation in Israel" who might "want to help correct it."

Parks said he also has relayed his concerns by telephone to Rabbi Marc Tanenbaum, director of the American Jewish Committee's International Relations Department in New York City, and by letter to Jerusalem's mayor, Teddy Kollek.

Robert Lindsey, pastor of the 300-member English-language congregation which lost its chapel to arson, the Narkis Street Baptist Church, said rebuilding plans "were processed through the various departments of the municipality over a period of more than two years" and were approved last fall. "Most of the people ... were very helpful," he said.

But the plans have been delayed by an Israeli government regional development committee. Although a hearing was held earlier this year, several months have passed without action. A meeting with Kollek about a month ago was congenial but without results, Lindsey said.

Before the hearing, a conservative Jewish organization antagonistic toward Christianity in Israel, Y'ad L'achim, staged a protest in front of the church property.

Apart from criticism by radicals, Lindsey said, several individuals in the church neighborhood have objected that reconstruction plans entail a larger facility than the former chapel built in 1933. Temporary roofs and tarpaulins had been used for added space.

About \$500,000 of the needed \$1-million has been raised for the new facility, to include a 400-seat auditorium, offices, and several Sunday School rooms. Funds have come from individuals, congregations, and groups (many from the United States) in numerous countries. After the fire, Kollek established a fund that has received various donations from Israelis.

Former SBC president, White, dies

TUCSON, Ariz. (BP) — K. Owen White, former president of the Southern Baptist Convention in 1963-64, died in Tucson July 12. He was 83 years old.

White, pastor of First Baptist Church, Houston, for 12 years, was elected president of the SBC in 1963 — six months after being elected president of the Baptist General Convention of Texas and held both posts simultaneously.

He was elected to the SBC position as a leader of those opposing a perceived liberal drift in the convention's seminaries. White did not permit his nomination for a second one-year term as SBC president.

In 1965, shortly after the Houston church voted 206-182 for a policy barring black members, White announced his resignation to become metropolitan mis-

sions coordinator for Southern Baptist work in the Los Angeles area.

He said the vote was not a factor in his decision but he was disappointed by the action, stating publicly he felt the vote did not "reflect the true spirit of the church. It expresses the politicking of a few who were negative on the question."

He retired from the California post in 1968.

White was born in 1902 in London, England. He graduated from Southern Baptist Theological Seminary, Louisville, Ky.

He was pastor of churches in California; Washington, D.C.; Texas; Arkansas; and Georgia.

Survivors include his wife, who is seriously ill.

FMB commissions Tennesseans to missionary journeyman posts



Brown



Clary



Park



Strickland

RICHMOND, Va. — Six people with Tennessee connections were among 66 missionary journeyman commissioned by the Southern Baptist Foreign Mission Board July 19 at Monument Heights Baptist Church, Richmond.

The 66 new journeymen will work in 36 countries during the next two years alongside career missionaries. They come from 19 states.

Ron Brown of Memphis will serve in Seoul, Korea, as a student worker. Most recently employed as BSU staff assistant in Memphis through the Tennessee Baptist Convention, Brown is a graduate of Memphis State University. He also has served as a Tennessee summer missionary and is a member of Ridgeway Baptist Church, Memphis.

Chip Clary, also a Memphis native, will teach English in Morong, Philippines. He is a graduate of Memphis State, where he was BSU president and served on the state BSU council. He was a summer missionary in Tennessee and Brazil. Elliston Baptist Church, Memphis, is his home church.

Kenny Park, the son of Southern Baptist missionaries to Chile, will teach school in Spain. Born in Kentucky, he also lived in Antofagasta and Santiago, Chile, and in Nashville while growing up. He is a graduate of Western Kentucky University, Bowling Green.

Loretta Strickland, a graduate of Vanderbilt University, Nashville, will teach missionary children in Addis Ababa, Ethiopia. Previously, she was a bookkeeper and accountant at Vanderbilt. Active in BSU work, she was summer missions chairman and a summer missionary to Brazil. She is a native of Birmingham, Ala.

Claudia Wall of Hixson will serve as a Bible Way Correspondence School worker and youth worker in Brits, Bophuthatswana. A native of Alabama, she is a graduate of Samford University, Birmingham, and served as a summer missionary in New Jersey.



Wall



Whaley

Betsy Whaley of Knoxville will teach English and work with students in Bangkok, Thailand. Born in Bristol, she grew up in Pigeon Forge. A graduate of the University of Tennessee, Knoxville, she was BSU president, missions chairman, and served on the state student missions selection committee. She was a Southern Baptist Home Mission Board summer missionary to Virginia and New York.

Sunday School training set

Sunday School workers can receive training and hear a Baptist Sunday School Board presentation in six regional meetings. Training will be for officers and teachers of small Sunday Schools, Sunday School directors, all department officers and teachers, all Sunday School members, pastors, directors of missions, outreach directors, and workers with mentally retarded.

The Sunday School Workers' Briefings will be Aug 19-20 at First Baptist Church in Memphis; Aug 26-27 at Judson Baptist Church in Nashville; Sept. 9-10 at Central Baptist Church in Johnson City; Sept. 16-17 at Central Baptist Church in Fountain City, Knoxville; Sept. 23-24 at Concord Baptist Church in Chattanooga; and Sept. 30 through Oct. 1 at West Jackson Baptist Church in Jackson.

Meeting from 7:00-9:30 p.m. each night. preschool child care will be provided and study course credit will be given

EDITORIAL

The world needs our prayers for peace

The Day of Prayer for World Peace is Aug. 4.

It was 40 years ago that the Atomic Age burst into the reality of the world with the explosion of the first atomic bomb.

On Aug. 6, 1945, a B-29 named Enola Gay flew toward Hiroshima, Japan, carrying the first nuclear device to be used in military warfare. At 8:30 a.m., the projectile was released, set to detonate at 2,000 feet above ground.

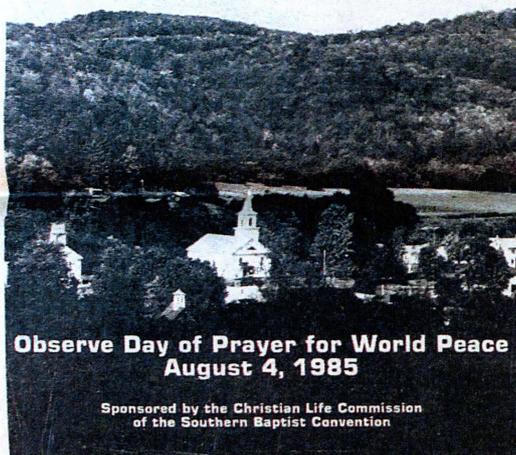
Two-thirds of the city of Hiroshima was destroyed.

Three days later, a second atomic bomb was dropped on Nagasaki, destroying 50 percent of that Japanese city. An estimated 200,000 deaths resulted from those two nuclear explosions — with the radiation effects lasting for many years.

The intended purpose of those two historic atomic bombs was accomplished. On the day following the devastation of Nagasaki, Radio Tokyo broadcast Japan's tentative acceptance of the Allies' terms of surrender.

"Neither shall they learn war any more."

(Isaiah 2:4)



Observe Day of Prayer for World Peace
August 4, 1985

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The Day of Prayer for World Peace is Aug. 4.

From that time, world peace — in that there has been no World War III — has existed. In a real sense, this uneasy peace has lasted because of the fear of what might happen in a war which used nuclear weapons.

This peace — based on fear — has led to a nuclear arms race — particularly between the United States and the Soviet Union, with each nation stockpiling enough atomic weapons to destroy the entire world more than 20 times!

The Day of Prayer for World Peace is Aug. 4.

Throughout the years since Hiroshima and Nagasaki, the major powers have negotiated — and thankfully continue to negotiate — treaties which hopefully will reduce the number of nuclear weapons and limit certain forms of atomic testing.

But also during these intervening years, "improvements" in such nuclear weapons have been made which have greatly expanded the force and the radiation of those first two atomic bombs.

Another factor that adds to the threat of nuclear war has come with the increasing number of nations which reportedly have developed their own atomic weapons; among these are China, France, India, Israel, Japan, South Africa, and Spain.

The Day of Prayer for World Peace is Aug. 4.

Meanwhile, the absence of worldwide warfare during the last 40 years has not meant an absence of war nor international tensions. We remember such wars as in Hungary, Korea, Vietnam, Afganistan, Laos, Iran-Iraq, Nicaragua, Israel-Lebanon, El Salvador, to name a few. Governments have been overthrown in civil wars in other nations, such as in Uganda this past weekend.

No issue of your daily newspaper is without reports of strife, either within or among nations.

The Day of Prayer for World Peace is Aug. 4.

Messengers to 1983 Southern Baptist Convention voted to designate the first Sunday in August on the denominational calendar each year as a Day of Prayer for World Peace, beginning in 1984.

The theme for the Aug. 4, 1985, observance is "Neither shall they learn war any more" (Isaiah 2:4).

War — its preparedness or its prevention — is an important factor in our today's life, judging by the amount of time and money spent by the nations of the world on this subject.

Monuments remind us of what wars have cost in the loss of human life.

Movies and television programs often are based on past or future wars.

Many of our national heroes are those who have distinguished themselves in times of war.

What would it mean to our world if we spent as much time, money, and emphasis on peace as we do on war? Is peace a real priority to us as individuals and as nations?

The Day of Prayer for World Peace is Aug. 4.

As Christians, we believe that God is concerned about peace and goodwill between the peoples of His world. Therefore, it is truly appropriate for us to give special significance to prayers for world peace.

Certainly, it is very important that our prayers for peace be continuing — not limited to the first Sunday in August. However, that day — properly observed in Southern Baptist churches — will serve to call our attention to the importance of praying for peace.

How glorious it will be when the citizens of this world can spend their efforts on more constructive issues, rather than "learning war."

The Day of Prayer for World Peace is Aug. 4.

Cicero's
comment



By the editor

"Cicero, I would like to advertise a new product which every church needs," announced Roe Bart Sellers.

Assured the Baptist and Reflector advertises products and services which aid churches, Sellers revealed his new invention is a robot Baptist.

"As you know, robots perform tasks for human beings," he continued, "those things which flesh-and-blood people dislike or avoid."

Cicero was puzzled, but nodded. "Let me ask you a question: What is the greatest personnel need today in Baptist churches?" inquired Roe.

Cicero figured it was not pastors, since in Southern Baptist life there are more ordained ministers than churches. Perhaps there might be a shortage of other church staff workers.

Roe Bart Sellers interrupted. "I am thinking of those volunteer tasks within a church. Our surveys indicate the greatest shortage is for members who will visit and witness to prospects."

Cicero agreed.

"So, we have a robot named Vizzy Torr which a church can purchase to make those visits!" Roe reported.

He pointed out that Vizzy Torr could make church visits every night of the week — not just the one night that most churches are presently using.

The robot is manufactured with certain characteristics which will aid it in performing its functions:

— It is constructed of non-corrosive materials, so that it can even go visiting when the weather is bad.

— It has a re-enforced front panel, so that it will not be damaged if a door is slammed in its face.

— It has infrared "eyes," so that it can read those street signs and house numbers — even in the dark.

— Knuckles are made of carbon steel, so these will not wear out from knocking on doors.

— It does not have "ears," so it will not be insulted by harsh responses from those being visited.

— It is programmed with a variety of voices, so it can talk like a man, woman, or teen-ager — depending on the age and gender of the person being visited.

— It has an electronic override system, so that it can automatically turn off the television and even talk through the TV speaker.

— It has push buttons which persons can use to get answers to their questions and arguments, like "I can't hold out, I've committed too many sins, I'm already a church member, etc."

— It is programmed to ignore all other robots, so it will never have company and have to miss visitation nights.

Cicero noted that all of this sounded great, "but what about the most important aspect of witnessing — the personal testimony of what Christ means to the witnesser?"

Roe Bart paused for a moment and searched his notes, "I really don't know, Cicero," he admitted. "I guess there is really no way to 'fake' or automate that experience. I'll just have to find another market for my robots."

Letters to the Editor

Attaching labels

Dear editor:

It has puzzled me to see the label "fundamentalist" attached to Charles Stanley. Unless the meaning behind the label has changed, it is not absolutely accurate to call him that. However (and this is a big "however") - given the nature of semantics - if the meaning of "fundamentalist" has changed and is the new word for a man like Charles Stanley, then I, too, shall wear it with a grace.

Francis Schaeffer, one of the 20th century's most influential apologists, "deliberately let himself be called a fundamentalist. He wanted to make it clear that he was not ashamed of the fundamentals - the truths of historic, Biblical Christianity." As with Schaeffer, I am not ashamed of the fundamentals.

Although Schaeffer was an intellectual, his was not exclusively a cerebral theology, thankfully, for faith comes from a child's heart, and faith is demonstrated by belief in an infallible, inerrant Word of God which tells us the truth. From this truth springs doctrine, the basics of the Christian faith, a few obvious ones of which are: God's incarnation as the divine man Jesus, His virgin birth, acknowledgment of man's sin condition, the blood atonement for sin in Christ's substitutionary act on the cross, the realities of heaven and hell, the physical resurrection of Jesus, and His literal return to planet earth.

Stanley's faithfulness to the proclamation of these among many of the basic tenets of the gospel has won him not only my friendship in the faith but my fellowship in the Spirit.

So as the labels get banded around and those involved tread gently through the fray, may the ultimate label "Christian" be a true expression of what's inside - the love, holiness, strength, purity, peace, and power of a crucified, resurrected Christ, who, incidentally, got His share of labels too.

Janet A. Reeve
1108 Carter Drive
Chattanooga, TN 37415

Likes 'restraint'

Dear editor:

I cannot adequately express my joy over your decision to "exercise restraint and refrain from divisive comments" in the Baptist and Reflector. It is my fervent hope that all writers of letters to your "letters to the editor" column will do likewise.

May the Lord richly bless you in your work there, and I pray that your paper will be used of God as "an instrument to bring peace!"

Bill Delaney
1000 Justine Lane
Chattanooga, TN 37142

Let Peace Committee work

Dear editor:

I wish to heartily commend you for your editorial in the July 17 issue of the Baptist and Reflector, in which you clearly and courageously stated the policy not to accept for publication in "letters to the editor," articles of a divisive, controversial, or inflammatory nature, with reference to the unfortunate current controversy among Southern Baptists.

You have set a good example for other editors of our Southern Baptist state papers. Next to concerted prayer, I believe nothing would do more good to

help or enhance the work of our Peace Committee than for all the editors of our "strictly Southern Baptist" publications to adopt similar policies and leave to our Peace Committee the work for which it was appointed, namely: to frankly and prayerfully consider, pro and con, all the issues that are involved in the controversy.

I am afraid it would be wistful thinking to even expect an editor of a "non-Southern Baptist" or "special interest" publication to adopt such a policy, since such publications seem to thrive on controversy.

D. W. Pickelsimer
5164 Creekbend Circle
Cleveland, TN 37311

HMB Week highlight

Dear editor:

My wife and I had the privilege of attending Home Mission Week at Glorieta Baptist Conference Center.

It was a wonderful week in every way, but the highlight of it all was to attend the Bible study each morning led by our own executive director of the Tennessee Baptist Convention.

As Loretta Lynn says about Crisco, Tom Madden "did us proud every time." We praise God for him.

E. Gordon Crocker
202 South Cooper
Memphis, TN 38104

BWA Women's Department elects Mexican as leader

By Carol S. Garrett

LOS ANGELES (BP) - Sisterhood was the operative word as a woman from Russia stood singing "Because He Lives" next to a blond American. And sisterhood was the word as black and white women from South Africa shared one Bible.

This unique sisterhood was studied Biblically and experienced by 255 delegates from 80 countries at the Baptist World Alliance Women's Department Pre-Congress Leadership Conference and by more than 1,500 visitors and delegates at the BWA open sessions.

"God's Command - Our Response" was the theme for the conference. Bible studies and speakers drew from Micah 6:6-8, calling delegates to "do justice, love mercy, and walk humbly with your God."

Edna Gutierrez of Mexico was elected Women's Department president in the final open session. New Zealand's Rena Smith was elected secretary-treasurer. Both will hold office through the 1990 Baptist World Alliance Congress to be held in Seoul, Korea.

Asian Baptist Women's Union President Esther Byu told those attending that women must have the courage to admit "things are not right, something is wrong with our human society," and then begin to do justice, love mercy, and walk humbly with God. Only then, she said, will righteousness and peace prevail.

Six continental unions make up the Women's Department. During the leadership conference, a panel of representatives from each union told of the work Baptist women are involved in on their continent, and tried to give delegates a flavor of their land.

Visit publishing house

Dear editor:

As a Tennessee Baptist foreign missionary (in Argentina for 20 years, now in El Paso eight years), I want to thank you for sending us the Baptist and Reflector and for the missionary emphases we find in every issue. It is encouraging to us to know that the needs and news of the whole world are presented so well.

In June we attended Foreign Mission Week at Ridgecrest and were so pleased to meet many of the Tennessee volunteers who had served in Upper Volta (now Burkina Faso). The enthusiasm they shared and the deepened desire they demonstrated to continue sharing their faith both at home and abroad renewed our hope that, indeed, Bold Mission Thrust can be a reality!

We will continue to read your publication eagerly each week and to pray that the Father will call out many more to serve Him without reservations or conditions.

We would invite Tennessee Baptists who get out this way to visit the Baptist Spanish Publishing House and see some of the work done by your missionaries in preparing and sending out books, literature, etc. to Spanish-speaking countries all over the world.

Jean Thompson
P. O. Box 4255
El Paso, TX 79914

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

Belmont to offer computer degree

NASHVILLE - The Belmont College department of mathematics and computer science will offer a bachelor of science degree in computer science at night, beginning this fall, according to Donald Ramage, dean of the school of science.

Working adults will now have the opportunity to complete all course requirements for this degree while taking only evening classes, Ramage added.

Three courses, which will apply to the computer science major, will be offered in the fall semester: Programming I, ADA Programming Lab, and Programming in C.

More than 100 other courses are being offered this fall in evening classes and on Saturday. Registration for all evening courses will be on Aug. 19, with classes beginning on Aug. 22. Tuition is \$129 per credit hour.

Black leader dies

JACKSONVILLE, Fla. (BP) - James C. Sams, 74, president of the National Baptist Convention of America, died recently in a hospital in Jacksonville, Fla. He had been a pastor in Jacksonville for 32 years.

The convention over which he presided for 15 years is the second largest of three national black Baptist conventions. It has about 3.5-million members.

In addition to being a church pastor and leading the National Baptist Convention, Sams was president of the Florida Progressive Baptist Convention for 17 years.

The Cochran, Ga., native was listed in Who's Who in Religion in 1977 and Ebony, a black monthly magazine, named him among America's 100 most influential black Americans every year since 1971.

Surviving are his wife, Cornelia Sams, and two sisters, Algertha Jenkins and Minnie Lee Thomas, all of Jacksonville.

Gardner-Webb president announces resignation

BOILING SPRINGS, N.C. (BP) - Craven E. Williams, president of Gardner-Webb College since Aug. 1, 1976, has resigned, effective June 30, 1986.

In submitting his resignation Williams said, "I have been a college administrator and/or a teacher for 20 years. I have been part of a major private university, a women's college, a men's college, and a co-educational college. Now, I have been president of a private, church-related college for 10 years. It is a good time for Gardner-Webb College to continue its growth and development under new leadership, and it is a good time for me and my family to pursue other interests and opportunities."

Williams will become president of Dominion Corporation in Raleigh, a corporation involved in land development, new construction, property management, and other personal and family ventures.

Valentine urges support for alcohol ad legislation

WASHINGTON (BP)— Legislation dealing with broadcast advertising of alcohol may provide Southern Baptists with "the best vehicle in recent years for influencing public policy related to alcohol abuse," according to Foy Valentine, executive director of the Christian Life Commission.

Legislation introduced in the House by Rep. John Seiberling would require television stations to provide time for public service announcements or programming about alcohol misuse equivalent to the time used for beer and wine commercials. The Fairness in Alcohol Advertising Act, H.R. 2526, is being supported by a variety of health and religious organizations concerned about the national epidemic of alcohol abuse.

Companion legislation has yet to be introduced in the Senate, but supporters hope a recent briefing for Senate aides will generate momentum. The briefing was sponsored by Project SMART (Stop Marketing Alcohol on Radio and Television), a national campaign supported by Valentine and the Christian Life Commission.

During the briefing, media analyst Jean Kilbourne described alcohol advertising as "myth-making, not the presentation of information." Although "this is true of all advertising," only alcohol advertising promotes "America's No. 1 drug and cause of health problems," she said.

Dunn challenges broadcasts of mass on tax-funded radio

WASHINGTON (BP)— Baptist Joint Committee Executive Director James M. Dunn has protested the weekly broadcast into Cuba of the Roman Catholic Mass over U.S.-funded Radio Marti.

In a letter to U.S. Rep. Bill Alexander, Dunn expressed alarm at the practice, revealed recently in an article in *The Miami Herald*. "Religious radio is no part of the business of government," Dunn said.

While stating the Baptist Joint Committee does not object to news reports about religion or discussion of religious topics on Voice of America broadcasts, he quoted Thomas Jefferson's maxim that "to compel a man to pay taxes for the propagation of opinions which he disbelieves is sinful and tyrannical."

Reports of the practice over Radio Marti, which began broadcasting into the Communist nation May 20, were confirmed by Voice of America spokeswoman Rogene Waite, who said her agency's charter includes a provision for religious programming which "reflect(s) religion in the United States."

Other religious programming over Radio Marti, she said, includes a weekly half-hour "ecumenical" program featuring religion in the news and a "roundtable" discussion with personalities from the world of religion.

In addition, Waite said, Voice of America — which broadcasts in 42 languages around the world, primarily into Communist-controlled nations — presents "ad hoc" religious programs during Christian, Jewish, and Muslim religious holidays.

In a telephone interview, she also said Voice of America has been broadcasting the Mass into Poland since the December 1981 imposition of martial law in that

Kilbourne, a board member of the National Council on Alcoholism, pointed out the alcohol industry spend \$1-billion each year on advertising. Network television carries about 5,000 alcohol ads annually. Much of the advertising, she added, is aimed at heavy drinkers — the 11 percent of adults who consume one-half of all the alcohol sold in this nation.

Unless the networks are required to provide the opportunity for "counter-advertising," the glamorization of drinking portrayed in thousands of alcohol ads will continue to go largely unchallenged, she said.

Despite interest generated by the briefing, Valentine and other supporters of H.R. 2526 admit enactment of the bill will be difficult.

"This is one of those pieces of legislation which many members of Congress hope will die a quiet death," Valentine said. "It is our responsibility as Christians to see that it gets full consideration."

Valentine pointed out Southern Baptists will have a timely opportunity to contact members of Congress while lawmakers are in their home states and districts during the August recess.

"Thus far, the moving force behind the legislation has been a coalition of health organizations from the North and Northeast," he said. "Southern Baptists can help significantly by joining this moral crusade and securing the support of legislators from our various states."

eastern European country.

Congressman Alexander, an Episcopalian, read Dunn's letter into the Congressional Record July 17 during debate over an administration request to increase funding for Radio Marti in fiscal year 1986 from the current \$8.5-million to \$11.2-million. An amendment to freeze the spending at this year's level then was adopted by voice vote.

WMU conference speakers urge personal involvement

GLORIETA, N.M. (BP)— "Who is alive today because of you? Who has heard the message of salvation today because of you?" Ruth Bagwell asked more than 1,000 women and men gathered at Glorieta Baptist Conference Center for WMU week.

Bagwell's question went to the heart of the week's theme, "Multiply The Vision." Conferences and speakers were designed to cause women to recognize their own personal mission responsibility and also their responsibility in enlisting others in mission support.

Bagwell, a retired Florida WMU staff member who has been assisting Tennessee's WMU, was Bible study leader.

God has called each woman to witness in a world of loss and loneliness, said WMU President Dorothy Sample. "If you put every kind of Christian believer in the world together last year there were only 2.3-million new believers," she said.

Sample called the audience to challenge the "group think" and find fresh ways to respond to the world. She said

Childhood educator urges ministry to abuse cases

RIDGECREST, N.C. (BP)— "Because we are called to be channels of God's love we can no longer afford to ignore the issue of child abuse," a denominational childhood educator told persons attending a conference during church training leadership week at Ridgecrest (N.C.) Baptist Conference Center.

"I am sure we feel like the topic of child abuse belongs with the clinical social worker," said Kathryn Chapman, assistant professor of childhood education at Southern Baptist Theological Seminary, Louisville, Ky. "But as church leaders, this is something we all come in touch with because, under the right circumstances, anyone, regardless of social standing, is a potential child abuser."

Admonishing conferees to minister to persons on both sides of the abuse, Chapman said, "We need to embrace the hurt child as well as the one who has done the hurting."

As ministers to children, one of the most important things parents and leaders can do is to be aware of the differences between discipline and abuse, according to Chapman. "Abuse is consistent, negative behavior by adults toward children. It can take the form of emotional, physical, or sexual abuse," she said.

Explaining that discipline teaches correct behavior and models Jesus' example of love and forgiveness, Chapman said, "Discipline should be done in love. When we discipline a child, we say, 'I love you but I don't have to like what you've done.' But when abuse occurs, adults are usually working from a hidden agenda that has nothing to do with the child."

Chapman identified some of the common factors that are associated with child abusers, including adults who were abused as children, adults with a low self-esteem, family crises, extreme emotional stress, families with 'special' children, and adults who do not understand the developmental stages of a child.

"You have a legal obligation to report child abuse, but don't stop there," she

stressed. "You cannot rescue the child and leave the family alone. We as leaders are to live out our theology of practicing a love that shows forgiveness and grace."

Chapman challenged children's leaders to educate themselves and know social and referral programs that are available in their area. "Find a good trustworthy adult in your church who can help you," she said.

She believes the church needs to take a "more neighborly" approach to ministry by providing confidentiality, friendship, and a helping hand. "Sometimes a small act of kindness may take away the pain and stress of a parent that otherwise might be directed toward the child," she explained. "As church leaders we must maintain a non-judgmental relationship, modeling the love of Jesus Christ in our lives."

BSSB equipment stolen in Ohio

NASHVILLE (BP)— A van and trailer loaded with equipment valued at more than \$5,000 were stolen July 20 from a traveling Centrifuge faculty group stopped overnight at a motel in Middleburg, Ohio, near Cleveland.

The Centrifuge faculty, one of two traveling teams under the sponsorship of the church recreation department of the Southern Baptist Sunday School Board, has been leading summer camps for 7th- to 12th-grade youth in Midwest and Northeast states.

The 11 seminary and graduate students were spending the night en route to Bambi Lake, state Baptist encampment in Michigan, when the van, trailer, and contents were stolen.

Local police said they believe professional thieves stole the rented van and trailer, because the lock on the passenger side had been cut out with a blowtorch and was discarded near where the van was parked.

In addition to 40 backpacks, 40 sleeping bags, and 10 tents, also lost were materials and recreation and audiovisual equipment. Trunks containing all but an overnight change of clothes for the workers were stolen with the equipment.

A second van used by the students was parked away from the stolen van and trailer, so the group had crowded transportation to the nearby home of parents of one of the faculty members who loaned them a van until another could be rented to complete the summer.

Even with the delay of working with local police to list lost property, the counselors arrived on schedule at Bambi Lake July 22 to start the next Centrifuge. Materials to replace much of what was stolen were flown to Michigan by the board's church recreation department.

Don Mattingly, special services coordinator in the church recreation department, expressed gratitude that none of the students were hurt. He estimated 22,000 youth and their adult sponsors will attend Centrifuge camps this summer at several locations throughout the United States.

BAPTIST AND REFLECTOR
brings you news first

Vision 88, the WMU plan to have 2-million members by 1988, was an ideal opportunity to make big plans and then let God "multiply through us." Personal commitment is the key to Christian witness, she continued. "God doesn't call us to save the whole world but does call us to respond to those moments in our individual lives."

Such personal commitment leaves a long legacy according to Sylva Rego, a Brazilian native who is now serving as a Southern Baptist home missionary in Portland, Ore. "I do believe Annie Armstrong was praying for me almost 100 years ago when she prayed for William and Ann Bagbee, first Southern Baptist missionaries to Brazil," Rego said.

God has determined people "like you and me" are to be involved in his redemptive plan, said R. Keith Parks, Foreign Mission Board president. Intercessory prayer is the basic part of activity with Jesus Christ, he said. "It is the intercessors who pray for the power of God to change the destiny of the world."



TENNESSEE LAITY ABROAD COORDINATOR — Tennessean Gwen Davis (center) talks with Foreign Mission Board staffers James Cecil (left) and Jackie Hollis during a conference for the board's laity abroad information coordinators. Davis is available to provide information about mission opportunities for Tennessee Baptists going overseas to work, study, or travel. She may be contacted through the convention ministries division of the Tennessee Baptist Convention.

Dying missionary 'recruits' nurse

TURIN, Italy (BP) — An Italian Baptist missionary to Cameroon, suffering from a rare tropical disease, spent her final days in a hospital in Turin, Italy, as an evangelist.

Rita D'Isanto, who died July 3 at the age of 51, went to the equatorial forest region of Cameroon in western Africa with her husband, Luigi, two years ago. They were appointed by the European Baptist Mission in 1982.

The couple returned to Europe in April after Mrs. D'Isanto had received eight months of treatment in Cameroon for a disease that had damaged her liver and generally weakened her. Specialists in tropical medicine in Paris and Turin failed to find a way to arrest the disease.

Southern Baptist Missionary Stanley Crabb reported that Mrs. D'Isanto, in the Turin hospital, "used the time to tell her nurse about the meaning of life in Jesus Christ," rather than "expressing regret or bitterness." The nurse became a Christian and "desires to serve Christ in Cameroon," according to Crabb. The nurse has contacted Italian Baptist representatives of the European Baptist Mission about opportunities for service.

Mrs. D'Isanto's husband said his wife's illness began after she was bitten by an insect in a Cameroon marketplace last year.

The couple worked in a village in southern Cameroon and had made trips of several weeks to remote forest villages, often on foot, spending nights in the open air.

Truitt to direct HCBA academics

SEYMOUR — Mrs. Karen Truitt has been named as academic administrative assistant to the president of Harrison Chilhowee Baptist Academy, according to HCBA President William L. Palmer.

Her responsibilities will include those formerly administered by the academy principal, Palmer said, and she will continue to teach mathematics and language studies at the Tennessee Baptist institution.

Truitt's appointment to the new position was made by Palmer and confirmed by the Board of Trustees at its July 23 meeting.

A native of West Virginia, Truitt is a graduate of Concord College, Athens, W. Va., and the University of Tennessee, Knoxville. She has done additional study at Towson State College, Baltimore, Md., and George Washington University, Washington, D.C.

She taught school in Maryland and Tennessee before joining the HCBA faculty four years ago.

Commenting on the new position, Palmer said the structure of the academy's administrative staff is being adjusted to meet changing institutional needs.



TRUITT

Senior adults receive discount at Belmont

NASHVILLE — Belmont College will again honor its policy of admitting Baptist senior adults age 60 or over to regular classes on a space available basis at the rate of \$25 per course.

For more information and a complete schedule of class offerings, contact the admissions office. Registration is Aug. 19, 5-7 p.m.

Smith sustains blocked artery

MEMPHIS (BP) — Brotherhood Commission President James H. Smith underwent coronary angioplasty treatment to repair a blocked artery July 16 at Baptist Memorial Hospital in Memphis. He was released from the hospital July 18 and already has resumed his duties at the Brotherhood Commission.

"I feel good, and my doctor tells me the angioplasty procedure was a complete success. After a few days' rest I expect to be back in full swing," Smith said.

He began to suffer discomfort in his upper back late in the spring. "The pain was particularly noticeable when I would mow my grass or take a brisk walk. Like most people, I thought it would go away," he said, "it didn't."

While in North Carolina during Brotherhood week at Ridgecrest, he consulted with Fred Graham, Brotherhood Commission trustee and medical doctor from Asheboro. Graham referred him to a cardiologist who suspected a blocked artery and recommended he see a heart specialist when he returned home.

William Russo, a Memphis cardiologist and member of Bellevue Baptist Church, confirmed the earlier diagnosis when he conducted a heart catheterization study July 12.

Tennessee Scene

LEADERSHIP . . .

Chris Rigby is serving as summer youth director at First Baptist Church, McKenzie, where R. Wesley Pitts is pastor. He is a student at Union University, Jackson.

Nick Holman is serving as interim pastor of Round Lick Baptist Church, Watertown.

Mt. Olive Baptist Church, Knoxville, has called Mitch Hunter to direct their youth and music programs. Kenneth C. Hubbard is the pastor.

Ronald D. Stokes, associate pastor of education and outreach for Monte Vista Baptist Church, Maryville, has accepted a call to First Baptist Church, Hamilton, Mont. Stokes and his wife, Janie, will be going to Montana as Mission Service Corps volunteers.

REVIVAL PRAYER REQUEST . . .

Round Lick Baptist Church, Watertown, will have revival services July 28 through Aug. 2. Gary Rickman, pastor of Ridgeview Baptist Church, Chattanooga, is the evangelist for the week. Steve Scott, music director at Immanuel Baptist Church, Lebanon, will lead the music. Nick Holman is interim pastor of the Watertown church.

CHURCHES . . .

Prosperity Baptist Church, Auburntown, celebrated their 150th anniversary with special services on July 28. The pastor is James Shutt.

First Baptist Church, Dyer, will celebrate their 100th anniversary the week of Aug. 4-11. The pastor of the church is Jerry Legg.

Toone Baptist Church calls Jimmy Breedlove

Jimmy Breedlove began serving as pastor of Toone Baptist Church, Toone, on June 2.

He comes to Toone from Three Way Baptist Church, Bells.

Jimmy Breedlove, pastor of Toone Baptist Church, Toone, will lead the church in a special service on Aug. 4 to celebrate their 125th anniversary.

Personal Perspective

By Tom Madden
TBC Executive Secretary-Treasurer



As I read the 15th chapter of Luke recently, I studied again the elements of repentance that are found in the return of the younger son known as "the prodigal."

Repentance for this young man began with an awakening. "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" Circumstances were pushing in upon him and he became aware that his father's servants were better off than he. The Word of God simply states that he came to his senses.

In verse 18, the prodigal is described as returning to his father. He resolved to arise, leave the far country behind, and start toward his father's house. One writer has said, "Repentance means learning to say 'Abba' again, putting one's whole trust in the heavenly Father, and returning to the Father's house to the Father's arms."

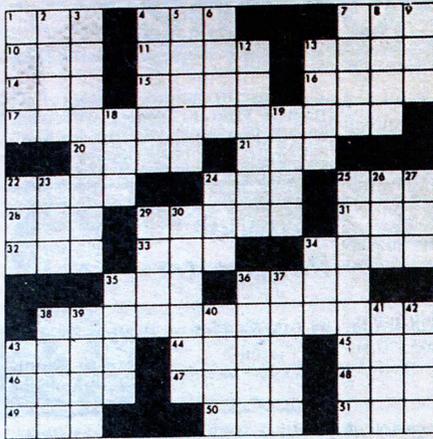
Repentance always involves the confessing of sin. The son did not try to make excuses for his actions. He acknowledged his guilt when he confessed, "Father, I have sinned against heaven, and before thee." He had experienced a loss of a sense of worthiness because of his sin, his hunger, and his feeding of the swine. He felt worthless until his father revealed his enormous worthwhileness.

Repentance changed his life. The lifestyle that the son had been living was reversed. The father's joy was far greater than the son had anticipated. He regained his self-respect and his cleansing took place in forgiveness. When he confessed his sins, cleansing took place. He entered into the joy of the kingdom.



A WORLD CENTER — A new Foreign Missions Center at Ridgecrest (N.C.) Baptist Conference Center is open year round to people interested in knowing more about foreign missions. Instituted this summer, missionaries are on hand to answer questions, give firsthand reports, and share foreign missions resource materials.

Bible Puzzle Answers on page 10



DOWN

- 1 Sullen
- 2 Key-shaped
- 3 N.T. letters
- 4 "the sea —"
(Judg. 5:17)
- 5 "will be —" (Psa. 38:18)
- 6 Fencing sword
- 7 "David —"
(Heb. 11:32)
- 8 Cry
- 9 Compensation, N.Z.
- 12 "way to —"
(1 Cor. 10:13)
- 13 "mount —" (Gen. 14:6)
- 18 Custom: obs.
- 19 "— their claws"
(Zech. 11:16)
- 22 "I see a —" (Jer. 1:11)
- 23 One: Ital.
- 24 Animal, sing.
(1 Ki. 10:22)
- 25 "house of —"
(1 Sa. 7:1)
- 26 Parrot, hawk
- 27 Ancient Order of
Hibernians: abbr.
- 29 "hath no —"
(Deut. 10:9)
- 30 "Hivite, and the —"
(1 Ch. 1:15)
- 34 Trouble
- 35 "gall of —" (Job 20:14)
- 36 "— these three —"
(1 John 5:8)
- 37 "— their days"
(Job 21:13)
- 38 "— it up" (John 2:20)
- 39 "are at —" (Psa. 123:4)
- 40 Swelling
- 41 "— of figs"
(1 Sa. 30:12)
- 42 Noble: Ger.
- 43 Royal Society of British
Aristals: abbr.

ACROSS

- 1 "that was —"
(Matt. 18:34)
- 4 Compass direction
- 7 Atomic mass unit: abbr.
- 10 Weep: Scot.
- 11 "therefore I —"
(Phil. 2:23)
- 13 Track, deer's
- 14 North Caucasian
language
- 15 Metallic rock, pl.
- 16 "face of —" (Gen. 35:1)
- 17 "in the —"
(Matt. 22:28)
- 20 Three-spot
- 21 Chalice veil
- 22 "will I —" (Ezek. 20:33)
- 24 American Philological
Association: abbr.
- 25 "thou saidst, —"
(Ezek. 25:3)
- 28 "no, not —" (Psa. 14:3)
- 29 "— reads" (Isa. 19:7)
- 31 Short for biography
- 32 Marriage portion: Scot.
- 33 "— there any"
(Jer. 14:22)
- 34 Zibeon's son
(1 Ch. 1:40)
- 35 Noah's — (Gen. 6:14)
- 36 "— offering"
(Ex. 29:36)
- 38 "a — for them"
(Num. 10:33)
- 43 "but shall —"
(Jer. 12:13)
- 44 Teareth (Luke 9:39)
- 45 Father
- 46 Fish
- 47 Garden
- 48 Forever: Maori
- 49 "— there yet"
(Mic. 6:10)
- 50 Moslem Easter
- 51 "— boweth down"
(Isa. 46:1)

CRYPTOVERSE

A V A J J N C Z E R S X O J E K L X O A N
B Z K O R Q U O C M L B Z R E K S K O N N
Today's Cryptoverse clue: K equals R

Interpretations

A proud spiritual father

By Herschel H. Hobbs

"To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord" (2 Timothy 1:2).

Paul addresses his letter to Timothy as his "beloved son" (agapetoi teknoi). In 1 Timothy 1:2, he calls him his "own (genuine) son (gnesioi teknoi) in the faith." Paul evidently had led him to Christ (Acts 14:6, 16:1), so he regarded him as his "son in faith." Thus he was his spiritual father.

These references show the strong bond of love between the two. Since Timothy had been so highly recommended by the people of Lystra and Derbe, Paul had taken him as his helper in the work (sense of "prophecies" in 1 Timothy 1:18).

Paul usually followed the address of his letters with a prayer that grace and peace be with his readers. But here and in 1 Timothy 1:2, he adds "mercy." (It is

not in the oldest manuscripts of Titus 1:4.) Perhaps Timothy faced unusual problems in Ephesus. The Roman province of Asia was a hotbed of Gnosticism, a pagan philosophy which denied both the deity of Jesus and the humanity of Christ.

In any case, Paul thanks God for Timothy, constantly praying for him day and night (v.3). He expresses his great desire to see Timothy.

"Being mindful" (v.4) renders a perfect middle (reflexive) participle. Permanently etched in Paul's memory is the scene of Timothy's weeping, apparently when the apostle departed from Ephesus leaving Timothy behind. "Filled with joy" relates to his desire to see his "son" again. If Timothy did arrive in Rome before Paul's death, we can imagine the joyful reunion.

Paul's pride in and love for Timothy knew no bounds. It is always a beautiful thing to see such between God's children.

Baptists offer ministries at World Games for Deaf

LOS ANGELES (BP) — Southern Baptists were the only religious group represented in the opening day ceremonies parade at the 15th World Games for the Deaf, which began July 10 at the University of California at Los Angeles stadium.

The Southern Baptist Conference of the Deaf (S.B.C.D.) had a representative group in the opening day ceremonies parade at Drake Stadium on the UCLA campus, site of the 1984 Summer Olympics. It was the only religious group invited to participate in the parade.

The "Texas White Boots," a group of 18 Southern Baptists, followed deaf athletes representing 40 countries into the UCLA stadium. The group, which includes 11 deaf people, then performed for the nearly 7,000 people gathered at opening ceremonies for the 15th World Games for the Deaf.

During the 10-day competition, the Baptist team, made up of members from Tennessee, Texas, New York, New Mexico, Alabama, and Louisiana, sponsored concerts and worship services.

The group also staffed a booth and served free ethnic foods and refreshments prepared by Southern Baptist ethnic congregations in Southern California.

While athletes competed, the team took to the streets for mime and other drama presentations. Group members also participated in street evangelism and provided personal counseling for athletes and visitors, explained M. Rodney Webb, assistant director of ethnic church growth for the Home Mission Board.

The World Games for the Deaf local coordinating committee also asked the Baptist team to provide assistance in translating for athletes, noted Webb.

During the 10-day Olympic-style competition, two Southern Baptist chaplains lived with the athletes. At least three of them were Southern Baptists.

In addition to ministering to individuals attending the games, Southern Baptists hoped to begin five new ministries to the deaf in the Los Angeles area, said Webb.

Currently, only First Baptist Church,

Van Nuys, Calif., sponsors a Southern Baptist deaf ministry in the metropolitan area, which is home to about 50,000 deaf people.

On the first Sunday of the Deaf Olympics, the team sponsored two worship services for athletes and tourists and provided Bibles to all American athletes and to as many international athletes as possible.

Tennessee Baptist Foundation

By Earl Wilson
President



Almost everyone is looking for a "good investment" for his money — one that offers a high yield and no risk.

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FMB promotes Morgan as enlistment director

RICHMOND, Va. (BP) — Former Memphis pastor and missionary, William L. Morgan, has been promoted to direct the Southern Baptist Foreign Mission Board's efforts to find preachers, its greatest overseas personnel need.

Morgan, who had just come to the board June 19 as an associate director in the volunteer enlistment department, became director of the missionary enlistment department, effective July 22. The department was created a little more than a year ago to expand the board's efforts to fill positions in overseas evangelism and church development.

Before joining the board staff, Morgan had been pastor of Wells Station Baptist Church, Memphis, since 1981. He and his wife, the former Noretta Smith of Memphis, were Southern Baptist missionaries to Brazil for 16 years.

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Exceeding Abundantly Beyond

These words penned by Paul in Ephesians 3:20 indicate that God is able to do exceeding abundantly beyond all that we ask or think. This is a true expression of what our summer has been at the Tennessee Baptist Children's Homes.



Gerald L. Stow

First God did exceedingly and abundantly bless our "Opportunity Camp." Our final analysis indicated that 19 of our boys and girls made professions of faith. Eighteen others rededicated their lives to Christ. We rejoice in these spiritual victories with our boys and girls. Some of our children had never attended camp. It was a new experience for them. Thanks to so many of our friends and churches who provided the special funds for the camp.

Secondly, we are nearing the end of the period for receiving the Mother's Day Offering. To date we are within \$12,000 of our \$630,000 goal. If your church has not yet responded please do so before August 1 when our books will close on the Mother's Day Offering.

We are so thankful for your overwhelming response in giving the greatest offering this year ever. It comes at a very needy time when we are engaged in new construction and renovation on the campuses as well as initiating three new programs; the Jennings Ministry to Older Girls, the Alternative Home for unwed mothers and the Respite Care program. Thank you for your faithfulness.

Prayer, patience and wisdom are the greatest needs for all our staff. Guiding the lives of precious children is not an easy task. Please lift all of our workers to God daily in prayer. Pray for God to meet each staff person's individual needs as they give of themselves in ministry to our children.

SCENES FROM OPPORTUNITY CAMP 1985



Blowing bubbles was one of the favorite activities of our preschool class.



Here are two of our youth enjoying a paddle boat ride on the lake.



A beautiful lake provided a pleasant, peaceful place to cast the lure. Tangled lines do present a problem but a one and a half pound bass helps one to forget the tangle very quickly.



The swimming pool was a popular attraction. Many types of dives were witnessed at the "Water Olympic Games."



Two of our boys enjoyed a competitive round of miniature golf, an afternoon activity enjoyed by all our children and staff.



Growing Up, Moving Up

In March, the Memphis Home implemented a set of Campus guidelines, incorporating a new approach and method known as the T-R-F Levels system (Trust-Responsibility-Freedom). The philosophy and practice are designed to help both staff and children to develop wholesome relationships and to achieve productive lives in a spirit of mutual concern. There are four Levels within the system. All children begin on Level one. As a young person becomes more trustworthy, demonstrating his fulfilled responsibilities, he moves up a level, being given more freedom and other privileges, both on and off the Campus.

Pictured above are twelve of the children who have earned their Level Three awards. Presenting the awards is Miss Faye Smith, Supervisor of Social Services at the Memphis Home. These young people are now working hard toward the highest and most responsible and rewarding Level, that being Level Four. All of the staff are proud of these outstanding youth and their accomplishments. They are to be commended for their exemplary character and their model conduct.



Dr. Stow and Volunteer Camp Pastor, Steve Wright, discuss the evening worship service.



New found friends say goodbye on the last day of camp.

New Drivers

During the month of April there occurred an historic first for the Memphis Home. Nine youth participated in an extended certified Drivers' Education Program, resulting in competent beginner drivers who have obtained their driver's licenses. Mr. Bill Ayers, the instructor, wrote a letter expressing pride in the accomplishments of the young people, of which the following is a part: "I want to say I feel it was a tremendous success and will serve to create a genuine desire and interest for others to follow in the future. Again I say the work and enthusiasm by the students was great and will surely benefit them as they develop into adulthood. Thank you for allowing

me to be a part of this program."

The West Tennessee Baptist Children's Home expresses its appreciation to Baptist layman and automobile dealer, Gary Simmons, who furnished the Drivers' Education Car and to the Shelby Baptist Association WMU who provided the funds for the instruction. Tennessee Baptists are a cooperative child-caring people.

Do you have a Senior Adult group in your church? Why not plan a trip to the TBCH campus in your area? We can arrange an exciting tour for your group. Please give us a few hours notice so we can be ready for you. Please come to see us.

Franklin Campus 'Home-Coming'

On Saturday, August 10, the Franklin Campus of the Tennessee Baptist Children's Homes will host the annual Alumni Association Reunion. The yearly event brings approximately 300 previous residents and staff of the Franklin Home back to the campus for a day of reminiscing with old friends.

The Franklin campus staff and the Alumni Association encourage all former residents and staff to join them for food, fun and fellowship. A business meeting will begin at 10:00 a.m. with lunch beginning at 12:00 noon. Alumni are asked to bring a covered dish for the noon meal and spend the afternoon visiting with old friends.

For more information regarding "Home-Coming" activities contact:

Porter Freeman
President Alumni Association
5521 Blue Hole Road
Antioch, Tennessee 37013
Phone: (615) 832-7010

or the Franklin campus at (615) 377-6551. Alumni are asked to pass the word to any alumni who may not have received any information. See you at "Home-Coming" on August 10.

BIBLE BOOK SERIES
Lesson for Aug. 4

Jeremiah's struggle

By Robert E. Jones, pastor
First Baptist Church, Bluff City

Basic Passage: Jeremiah 15:10 to 20:18
Focal Passages: Jeremiah 15:15-19; 20:7-11

The two focal passages in this week's lesson highlight Jeremiah's agony as a prophet.

The key note in Jeremiah's ministry is conflict. Unrelenting conflict has a way of wearing a person down. Apparently, this is what happened to Jeremiah. His unending conflict with the people brings emotional and spiritual exhaustion. Yet Jeremiah continues faithfully to fulfill his prophetic calling, for it was like a fire that burned deep within him.



Jones

Jeremiah's complaint to God

Jeremiah 15:10-11, 15-18 records the prophet's cry to God in the form of a confession. These verses reveal a condition we could describe as a spiritual drought. Jeremiah asks God to remember him, to take notice of him (v.15). He wonders whether or not God has forsaken him, even questioning if God is "like a deceptive stream with water that is unreliable" (v.18).

The prophet had faithfully discharged his duties, but what had it brought him? For God's sake, he was forced to endure reproach (v.15), experience loneliness (v.17), and live in a perpetual state of emotional and spiritual pain. Jeremiah felt as if God had abandoned him.

Of course, Jeremiah was not the first or last person to experience these feelings. Most of us at one time or another have gone through spiritual valleys in life. Fortunately, Jeremiah discovered, as Elijah had earlier, that he was not alone; God had not abandoned him. God reminded Jeremiah that He was continually with him (v.20) and that He would sustain the prophet in his time of need.

God's reply to the prophet

Verses 19-21 contain God's reply to the prophet's complaint.

In these verses God promised Jeremiah that He would strengthen him against his enemies. God proposed a condition, however, and that condition was repen-

tance. Jeremiah, indulging in self-pity, had lashed out at God instead of trusting Him. If he would now return to God with a repentant heart, God would give him the privilege of continued service as His spokesman (v.19) and grant him deliverance from and victory over his enemies (v.21).

This was a critical time for Jeremiah, and God responded to the prophet's needs by renewing His call to Jeremiah. Still, this reaffirmation of God's call did not mark any decisive turning point in Jeremiah's ministry. The conflicts between Jeremiah and the people continued, leading ultimately to the prophet's imprisonment and yet another confession to God.

A prayer of despair and victory

Jeremiah 20:7-18 is the last of the prophet's recorded confessions and takes us, as no other confession does, to the very depths of the prophet's agony. The confession follows Jeremiah's humiliation by being beaten and placed in the stocks overnight. The emotional tone of these verses reaches a fever level as the prophet pours out his heart to God.

The confession begins with Jeremiah's charge that God had deceived him. This charge is similar to the one made in 15:8, but is stronger and more direct. Here, the Hebrew verb pathah means to persuade with the intent to deceive.

Jeremiah, in his physical and emotional distress, felt that God had deceived him by calling him into a ministry that had resulted in "reproach and derision all day long" (v.8).

This led the prophet to consider giving up his prophetic ministry. Yet, when he tried to be silent, God's message became "like a burning fire" in his bones (v.9). This graphic metaphor showed that God's message can neither be put out or shut in. Paul echoed this truth when he exclaimed, "For woe is me if I do not preach the gospel!" (1 Corinthians 9:16).

God's Word is a consuming power that cannot be silenced.

The confession reaches a climax in verse 11 when Jeremiah recognized that his enemies would stumble before him. In almost total despair, the prophet had prayed and God had answered. The Lord reassured Jeremiah that He was with him like a "dread champion." This reassurance sustained Jeremiah and enabled him to complete his ministry successfully.

UNIFORM LESSON SERIES
Lesson for Aug. 4

Faith amidst despair

By John H. Tullock, professor of religion
Belmont College, Nashville

Basic Passage: Habakkuk 1:1 to 3:19
Focal Passages: Habakkuk 1:1-4; 2:2-4; 3:17-19

Children are natural questioners. They are filled with curiosity about the world around them. They have not, furthermore, developed all those inhibitions that we have as adults that keep us from asking questions when we wish to know something.

At times, the only way to learn is to ask questions. The prophet Habakkuk did not regard his faith as something so fragile that he could not ask the Lord questions about those things that bothered him. As a result, we are the richer because of his curiosity.



Tullock

The prophet's questions (1:1-4)

The reform started by King Josiah in the early days of his reign (around 630 B.C.) had promised great things but those promises had not been fulfilled. Added to this had been the untimely death of Josiah as he tried to block an Egyptian army passing through his country. This killed any hope of the reform succeeding. Josiah's ultimate successor, Jehoiakim, had his mind on anything but reform (2 Kings 22-23; Jeremiah 22:13-17). It is against the background of this disappointing series of events that Habakkuk preached.

Our first passage (1:1-4) introduces Habakkuk's major complaint. He had prayed to God but there had been no answer. He had preached against the violence and injustice in the land but, seemingly, God was not interested (1:1, 2). This raised further questions. During the early days of the reform, Habakkuk had heard promises of change in the way people were treated. These promises had all gone awry. Those who stole were still stealing. Those who oppressed the poor were still mistreating them. The courts were still dispensing perverted justice, with favorable decisions being sold to the highest bidder. The man who really tried to live right, to deal honestly, was overwhelmed by those who took advantage of him (1:3, 4).

While it is not a part of our focal passages, the Lord's answer to Habakkuk's first series of questions is found in Habakkuk 1:5-11. In these verses, the prophet is told that punishment was coming upon the sinful nation in the form of the armies of Babylon (here called the Chaldeans). They would overrun the nation and carry out the Lord's purposes of judgment.

Habakkuk reacts by asking another question. He says, in effect, "Lord, I wanted You to punish the sinner among us but aren't You going a bit too far? After all, the Chaldeans are worse sinners than we are. How can You justify using such people to punish us?" (1:12-17).

The Lord's answer (2:2-4)

When the answer did not come as quickly as Habakkuk wanted it, he mounted a watchtower to look for it (2:1). Then he saw it. What form the vision took, we are not told. The prophet is ordered to write the message in such large letters that even one who is running past could see it. This was a sort of seventh century B.C. billboard (2:2). The prophet was told, furthermore, to be patient, for the Lord did things in His own good time. After all, He is in control of history.

What followed was one of the most influential lines in the history of religion. The message was that "the righteous will live by his faith (fulness)" (2:4). This verse is quoted three times in the New Testament (Romans 1:17, Galatians 3:11, Hebrews 10:38). Martin Luther, an Augustinian monk, read it in Galatians and had his life transformed, leading to the great religious revival known as the Protestant Reformation in the 16th century.

The translation "faithfulness" also is a clue to what Paul means by "faith." Faith is that quality of belief that not only involves trust but motivates one to act on that trust. I work for Belmont College for three reasons: (1) I believe that Belmont is where God has called me to minister; (2) I believe in what Belmont is trying to do; and (3) I believe that once each month Belmont will pay me so that I can support my family. Thus my faith motivates me to faithfulness in my responsibilities.

The prophet's praise (3:17-19)

This is the climax of a psalm entitled "A prayer of Habakkuk." While some have questioned its relationship to the prophet, it certainly is in keeping with praise for answered prayer. Though the prophet complained to God at times, it was not from a lack of faith. It grew more out of impatience with the Lord's timing than a belief that He would not act. The prophets were of the conviction that history was in the Lord's hands, that nations great and small moved at His command; that nature was evidence of His activity. Even if all things fail, the psalm says, God is the source of hope and salvation (3:17-18). If a man is to be exalted in any way, it will be the Lord's doings (3:19).

We see in this lesson a point made in an earlier lesson on Job - the great saints did not hesitate to question God when they did not understand. We should not be afraid to question, nor should we be shocked when others raise questions. Out of such questions often arises an even deeper faith.

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LIFE AND WORK SERIES
Lesson for Aug. 4

God's answer

By Juanita M. Wilkinson, acting administrative assistant
Southern Baptist Education Commission, Nashville

Basic Passage: Job 38:1 to 42:16
Focal Passages: Job 40:1-9; 42:1-6

It has been said that the Book of Job may tell us more about God than it tells us about the man, Job. After four weeks of intense sympathy for the plight of Job, his suffering, his friends' accusations, and his search for some reason for his personal misfortune, we anticipate with Job an answer from God.



Wilkinson

Like Job, we are not always prepared for the message God has for us in His answer to our prayers. We are sometimes surprised that the answer is not really an answer at all to the difficult questions we have asked God. Rather, the answers often lead us into such a growing relationship with Him that the questions we asked are suddenly unimportant. This does not mean that the questions at the time were unimportant. The fact that we brought our concerns to God in prayer opened the door to a revelation of the larger plan God has for us.

When we recognize the all-encompassing concern God has for us, we stand amazed at the depth of His love and the provisions He has for us.

A portrait of Job (40:1-9)

The one side of Job which we had not seen before is also the side that Job himself had not even recognized. Having been on the receiving end of God's blessings, he had given appropriate acknowledgement of the Giver of all good things. He had indeed behaved properly and even accepted all the bad events of life along with the good times.

What Job had not really seen was God in all of His majesty, in all of His holiness, in all of His creation, in all of His provisions in the universe. He had experienced God on a limited scope. His concept of God had been centered on his own little world. When that little world caved in on him, and he cried out to God for some assurance, for some kind of personal deliverance, Job did not know that he would be privileged to see God in all of His glory.

Job learned that God can be trusted in all situations. God was in control of the world that He had made. Job learned how weak man is and how great is God.

Our portrait of Job is now complete. His personhood takes on a new aura when he confronts the omnipotence of God. His focus on self is shifted to an awareness of God's greatness. Whatever admirable traits have characterized Job up to this point, the most complimentary statement we can make of Job is his acknowledgement of and submission to God's omnipotence.

Job's profession (42:1-6)

The plight of Job fades into oblivion and has no place in our outline in this last act of the drama.

God has bombarded Job with a series of questions that causes Job to acknowledge his own incompetency in judging God's methods and designs.

Job acknowledges that God does not

need him to give directions on how to run His world. Job learns that he cannot thwart the plan of God. He confesses that his knowledge is nothing compared to God's knowledge. He humbles himself in total submission to the wisdom of God. Satisfied with his renewed fellowship with God, Job learns that God can be trusted in all things.

Personal perceptions

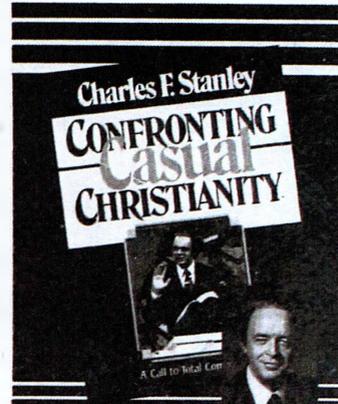
Job had demanded a conference with God but he had not contemplated the awesomeness of such an occasion. Job had boasted that he would state his case very clearly before God. Instead he was humbled before the evidences of God's holiness.

Job did not learn the answer to the why of his experience. Instead he learned to trust God in all of life's experiences. His patience had grown exceedingly thin. More importantly, he caught a vision of God's complete control of the universe.

Job thought he knew a lot about God from what he had heard about Him. His eyes were opened to a much larger scope of God. He had expected to confront God on his own terms. He was surprised when God revealed Himself suddenly out of the whirlwind.

This week's Bible study emphasizes

Job's relationship to God by: (1) His awareness that the world is better off in the hands of God and not run by man, (2) His submission to God's omnipotence, (3) His acknowledgement of the greatness of God, and (4) His willingness to let God answer his needs and not his questions.



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Charles F. Stanley is pastor of First Baptist Church, Atlanta, Georgia. He is widely known for his television preaching ministry.

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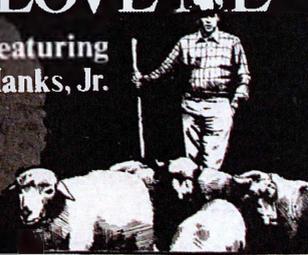
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Gregory adds BWA to leadership tasks

By Carol Garrett

LOS ANGELES (BP) — She describes herself as "very plain vanilla" in a brown paper wrapper, who is also a "communicator on a grass-roots level." But when Christine Gregory begins to speak, plain papers fall away and the listener discovers a shining treasure of a woman.

"I'm convinced one's total Christian commitment has to be carried out through many different directions. I can't just tell you what I believe, I've got to show you what I believe," Gregory said recently after addressing the pre-congress leadership conference of the Baptist World Alliance Woman's Department.

The path of doing instead of talking has lead "ordinary Plain Jane" Gregory into places of worldwide Baptist service.

The past national president of Woman's Missionary Union, first vice-president of the Southern Baptist Convention, and president of the Baptist General Association of Virginia, was selected as the first vice-president for the BWA the first week in July.

A refreshing "plainness" does prevail, when, discussing her impressive list of accomplishments, this animated Virginia seems almost amused at herself.

Gregory said she simply has been willing to be led by God where He has wanted her to go.

Blue eyes sparkling she said, "I've never set a personal goal. God always has worked in my life for me to do what He wanted without my having to set goals. Most of the things I've done I never dreamed I'd do."

Learning to do more than she thought

possible, being "better than her best," can be traced, Gregory said, to the level training ground of WMU service.

"Looking back to my earliest involvement in mission action, things like literacy and race relations, I doubt seriously that, had I not been involved in WMU, I would have been involved in those things," she said.

Her service easily could have gone the route of Junior League or civic clubs in the 1950s, Gregory said, adding although these are good activities, she would not have lived a "total life." She explained, "The fact you have the opportunity to exercise your talents and gifts in WMU is terribly important. And where else is a laywoman going to do it?"

Finding and using gifts are so important to Gregory that 1 Corinthians 14:1 springs easily to mind as her favorite Bible verse. "It's about the Holy Spirit ... asking Him to help you know how to use your gift," she said.

Using your gift for the Lord is an important distinction, Gregory said. "Too many young women who have realized their power in helping change laws by influencing legislatures aren't influencing the church to recognize its responsibilities," she said.

Sometimes being placed in leadership is hard. Being named to the special Peace Committee of the Southern Baptist Convention is one of those times, Gregory said.

"This Peace Committee thing has disturbed me a great deal. The people in the denomination, who are serious, are hanging a tremendous load of responsibility on this committee," she said.



BWA OFFICER — Christine Gregory, past president of Woman's Missionary Union and former first vice-president of the Southern Baptist Convention, was elected first vice-president of the Baptist World Alliance earlier this month.

Current labels such as moderate, liberal, conservative, and fundamentalist are a real problem, according to Gregory. "I don't like to be tagged, and I was tagged. Nobody's ever asked me what I believe about the Bible. You get tagged by assumptions," she said, this time with eyes flashing.

Gregory would like to see two major things come out of this committee.

"First, it is my hope we will shut out the world and learn to talk to each other in common Christian courtesy," she said. She also hopes to see the committee become a sounding board.

"The Scripture says when you have ought against your brother to go to him with a third person. I hope the 'third person' in the SBC can be this committee," she said.

"Why be a Southern Baptist?" is a question which draws reflex response in authentic Southern drawl. "It's how I was born and bred," Gregory said. "I remain a Southern Baptist today because I believe totally the things which I was taught," she continued.

Those affirmations of her Southern Baptist faith include priesthood of the believer, autonomy of the local church, and "also being priest to someone else by listening, caring, helping, and hurting," she said.

From this base, Gregory reaches out further through the Baptist World Alliance. They can join people together in fellowship that separate Baptist groups could not bring, she said.

The coming together with other Christians, for Gregory, is the best part of a life spent in Baptist leadership. "The fact that you come in contact with all kinds of people, and your common bond is Jesus Christ; there is nothing more special," she said.

"The fact I've been able to do all the things I've done in my lifetime makes you absolutely sure that just one ordinary woman can do anything the Lord asks."

Sullivan urges forgiveness in social, family issues

RIDGECREST, N.C. (BP) — An attitude of forgiveness must be the overriding emotion for churches dealing with contemporary social and family issues, according to John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La.

Sullivan, who taught a class during Bible preaching/administration week at Ridgecrest Baptist Conference Center on how the Bible deals with contemporary issues, said he tries to approach problems on the basis of love, mercy, and forgiveness rather than legality.

During the conference, Sullivan addressed the areas of marriage, divorce, abortion, and the abuse of alcohol.

"The church has to deal with the problems of the family," Sullivan said. "When dealing with persons who remarry, the church becomes either a hos-

pital or a firing squad.

"It's interesting, we are willing to forgive everything except divorce," he said. "In your church you have to answer if whether you are as ready as Jesus to forgive and reclaim the divorced and remarried persons. On any moral or ethical subject, Jesus never deals in less than the ideal," Sullivan told the participants. "Divorce shatters God's ideal of marriage.

"The ideal marriage is for three, not two," he continued. "It includes man, woman, and God. And, the ideal marriage is not free of problems, but has unrestricted love because of a proper relationship to God."

The reality of society today, however, is that "the family is in trouble." He said 38 percent of first marriages today will fail. Of those divorced persons, 79 per-

cent will remarry and 44 percent of the remarried persons will divorce again.

"People are going to marry, even within the church, so they can fit back into society," Sullivan said. "We need to learn to have a forgiveness that releases from the bondage of guilt and helps us to live in a forgiving community."

Sullivan performs marriages between divorced individuals and holds the opinion, "If they ask forgiveness for the sin of divorce, they are not living in adultery."

Forgiveness also is the principle out of which Sullivan operates in considering the issue of abortion, though he believes "abortion for any reason is contrary to Biblical principle.

"I believe from the moment of conception there is life and it should be treated as life," Sullivan explained. "It's a little idealistic, but we should start with the ideal and deal with exceptions," he said. "Most abortions happen because of an inconvenience to some adult. It is a tragedy because children are being destroyed. Inconvenience is not one of the criteria for destruction of life."

Sullivan said there have been 15-million legal abortions in the United States since 1973 and the surgeon general of the United States estimates there are 2-million illegal abortions each year. "There have been more abortions in the United States since 1973 than the total number of Americans who have died from the Revolutionary war through the Vietnam war," he said.

"In my opinion, the unborn child is new life and must be treated as a human being," he continued. "The fetus is a person — is life — not a non-entity. Life and death should belong to the providence of God, not a doctrine of convenience. Hu-

man beings are created with the possibility of eternal life with the Father. The unborn child is life with God's potential."

For Sullivan, drinking alcoholic beverages is not just a social problem, but a moral issue and an economic issue. He said the annual loss for American businesses because of employees who drink is almost incalculable.

"Alcohol is the number one drug problem in America today and the biggest problem we deal with among teen-agers today," he explained. "It is a problem because Mom and Dad have become convinced that if you don't take a social drink, you are not with it. Children today need examples from parents, not sermons.

"Alcohol harms and dehumanizes the user and harms others," he said. "There is not one positive contribution that drinking of alcoholic beverages makes to the individual or to the church. It is moral hypocrisy to do in my home things I would not do in my study."

When dealing with social and contemporary concerns from the public, Sullivan said ministers have a responsibility to take a stand and be consistent with that stand. He said pastors need to make it clear, however, if a church member does not agree with the position of the pastor, the person knows he is still loved and can turn to the pastor in time of need.

"Christians can't consider just themselves," Sullivan concluded. "It is a Christian's duty to think of everything he does in terms of how it affects others."

When church members do not live up to the ideal Jesus painted for us, Sullivan said, it hurts our witness because the world expects better of us.

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