

Baptist and Reflector

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News journal of Tennessee Baptist Convention



Mr. and Mrs. Dyer

Mr. and Mrs. Hendricks

Mr. and Mrs. Kerr

Mr. and Mrs. Malthaner

Mr. and Mrs. Trail

Mr. and Mrs. Tucker

Mr. and Mrs. Wallin

Seven Tennessee couples accept mission posts

GLORIETA, N.M.— Seven couples with Tennessee connections were among the 63 people appointed as missionaries by the Southern Baptist Foreign Mission Board Aug. 11 at Glorieta Baptist Conference Center here.

Mr. and Mrs. W. Glenn Dyer will work in West Germany, where he will be a youth worker and she will be a church and home worker. Currently, he is minister of education at First Baptist Church, Paducah, Ky.

Born in Knoxville, Dyer also lived in Georgia while growing up. He has taught school in Georgia and has served in church staff positions in Georgia, Mississippi, and Louisiana. He is a graduate of Reinhardt College, Waleska, Ga.; West Georgia College, Carrollton; and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

A native of Georgia, Mrs. Dyer, the former Camilla Jordan, is a graduate of Reinhardt College and West Georgia College. She has taught school in Georgia, Texas, and Louisiana. The Dyers have two children: Daniel Clinton, born in 1973; and Deanna CaLynn, 1980.

Mr. and Mrs. Larry D. Hendricks will work in Costa Rica, where he will be a general evangelist and she will be a church and home worker. Currently, he is pastor of Parkview Baptist Church, Lufkin, Tex.

Born in Oklahoma, Hendricks also lived in Mississippi and Louisiana while growing up. He has been a summer missionary in Montana, a chaplain intern in Texas, a summer youth worker in Maryland, and has served as pastor of churches in Mississippi, Texas, and South Dakota. He is a graduate of Clarke

College, Newton, Miss.; Mississippi College, Clinton; and Southwestern seminary.

A native of Arkansas, Mrs. Hendricks, the former Mary White, has served as a Home Mission Board summer missionary in Tennessee. She is a graduate of John Brown University, Siloam Springs, Ark., and also attended Southwestern seminary. The Hendrickses have two children: Jason David, born in 1979; and Mark Weaver, 1982.

Mr. and Mrs. James H. Kerr, former home missionaries, will work in Argentina, where he will be a general evangelist and she will be a church and home worker. He is pastor of Reedy Springs Baptist Church, Spout Spring, Va.

Born and raised in Chattanooga, Kerr considers Oak Grove Baptist Church there his home church. He has worked as a travel agent in Washington, D.C.; as pastor of Elkins (W. Va.) South Baptist Church; and a Southern Baptist home missionary in West Virginia, working with internationals in Charleston. He is a graduate of Carson-Newman College, Jefferson City; and Southwestern seminary.

A native of Florida, Mrs. Kerr, the former Eugenie Henderson, has taught school in Mississippi; served as a staff worker at Lake Yale Baptist Assembly, Eustis, Fla.; and as a missionary with her husband in West Virginia. She is a graduate of Palm Beach Junior College, Lake Worth, Fla.; Blue Mountain (Miss.) College; and Southwestern seminary. The Kerrs have three children: Jamie Elizabeth, born in 1979; Julie Michelle, 1982; and Jessica Leigh, 1984.

As missionary associates, Mr. and Mrs. Karl Malthaner will be MK dorm parents in Ghana. Currently, he is a self-employed health insurance salesman in Oklahoma City, Okla.

Born in Memphis, Malthaner grew up in Oklahoma. He has served in the U.S. Air Force and has been a coach, teacher, building contractor, and a car salesman. He is a graduate of Baylor University, Waco, Tex.; and the University of Oklahoma, Norman.

Mrs. Malthaner, the former Kathryn Sapp, is a native of Oklahoma. She attended Baylor and the University of Oklahoma and has worked as a book-keeper and secretary. The Malthaners have five grown children.

Mr. and Mrs. Randall C. Trail will work in Rwanda, where he will be a student worker and she will be a church and home worker. Currently, they are resident-hall directors at Texas Christian University, Fort Worth, Tex.

Born in Texas, Trail also lived in South Carolina and Georgia while growing up. He has been an orderly at hospitals in Missouri and Alabama and a residential specialist for a mental health agency in Texas. He also has served as a missionary journeyman in Liberia. He is a graduate of Oklahoma Baptist University, Shawnee, and Southwestern seminary.

(Continued on page 3)

Missionaries to Uganda report on damage, looting of property

NAIROBI, Kenya (BP) — One missionary residence in Uganda was leveled and another looted, but Southern Baptist missionaries have found little other property damage and learned of no Baptists seriously injured during the recent coup there.

Some of the missionaries returned briefly to Uganda in early August to check out the situation but most have since returned to Kenya.

The house rented in Lira for Walter and Billie Allen was destroyed, according to word which came to Missionary Jim Rice from sources inside the country. The Allens' house sat only 500 yards from the home of deposed President Milton Obote, which also was destroyed in the coup.

Walter Allen visited Uganda in early August, but did not travel to Lira, Obote's hometown. He and Missionary Physician David Sorley checked conditions in Mbale, where Sorley is stationed. They found no damage.

Jimmie Hooten and Missionary Journeyman John Dina visited Jinja and Jim and Linda Rice and their baby daughter traveled to Jinja and Kampala. The missionaries found no damage in Jinja, but later heard reports of additional fighting there.

Before visiting the country, they had learned the Baptist bookstore and offices

in Kampala received minor damage and the home of George and Doris Berry was looted. The Rices learned police have recovered a car stolen from the Berrys' yard.

Except for the Rices, who were still in Kampala, all missionaries had returned to Kenya by Aug. 13, said Davis Saunders, the Foreign Mission Board's director for eastern and southern Africa. Kenya missionaries have made housing arrangements for them to stay there until they can make a decision about returning to work in Uganda, he said.

One couple, Harry and Doris Garvin, came to the States Aug. 13, a week earlier than planned, for furlough in Cisco, Tex.

TBC dates create confusion

The Tennessee Baptist Convention offices in Brentwood continue to receive telephone calls from people who are confused over the correct dates of the convention's annual meeting in November.

Due to a conflict with another major convention in Memphis, the TBC meeting had to be delayed one week. The action to change the dates was taken at last year's annual meeting.

The TBC will meet Nov. 19-21 at First Baptist Church, Memphis.

Part of the confusion stems from the fact that the dates printed in the "1985 TBC Diary" are incorrect. The diary was printed prior to the action to change the dates.

Richard Morris dies in Tucson

TUCSON, Ariz. — Richard E. Morris, Southern Baptist missionary to Taiwan, died here Aug. 19, following a long battle with Lou Gehrig's disease. He was 57 years old.

Born in Memphis, Morris grew up in Somerville. Before his appointment as a missionary in 1958, he was pastor of First Baptist Church, Iron City. Earlier he was pastor of Fellowship Baptist Church, Quito; Feathers Chapel Baptist Church, Somerville; and churches in Texas and Arizona. He was a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Morris was diagnosed as having Lou Gehrig's disease early this year while he was serving as a missionary evangelist in Taipei, Taiwan. He and his wife, the former Christena (Tena) Simmons of Somerville, flew to Arizona in February, seeking better medical attention.

He is survived by his wife and five children.

Maddox, Troutt probe future of Southern Baptist colleges

NASHVILLE (BP) — The future of the Southern Baptist Convention depends on the strength and vitality of Southern Baptist colleges, Cordell Maddox is convinced.

Maddox, president of Carson-Newman College, Jefferson City, was one of two college presidents who addressed Southern Baptist college admissions personnel at a workshop sponsored by the Education Commission of the Southern Baptist Convention. "Our Baptist people must recognize and understand that keeping our colleges strong is not an option, it is an absolute essential," Maddox charged.

He told the admissions counselors it is a mistake to think the vast majority of people are "enthusiastically supportive" of Baptist educational institutions when, "the real truth is many of our people do not understand the mission and the distinctives of Baptist colleges. The good news is that once people get the information they become enthusiastic supporters."

Bill Troutt, president of Belmont College, Nashville, shared similar thoughts

with the college staffers.

"The most pressing problems for Baptist schools do not lie in demographics, government involvement, or money," he contended. Our most significant problem, Troutt said, relates to the clarity of our mission, our closeness to our constituency, and our commitment to action.

According to Troutt, successful colleges are dominated by a commitment to a clear mission and purpose. These schools, he said, have a strong strategic vision, a guiding perception of who they are, why they exist, and whom they serve.

"Just saying you are different won't get the job done," he warned.

Despite problems facing Baptist colleges and schools, Troutt expressed optimism for the future. "Innovation always comes during the challenging times. Strong people, great institutions always emerge. The schools that have a clear mission, are close to their constituency, and are ready to act are going to flourish like never before," he said.

Parks tells new missionaries of dangers, crises, risks

By Art Toalston

GLORIETA, N.M. (BP) — Danger may lie ahead, 63 new foreign missionaries were warned during an Aug. 11 appointment service at the Glorieta (N.M.) Baptist Conference Center.

But that prospect apparently did not deter foreign missions week conference attendees who felt led to make commitments. Among 109 decisions were 90 commitments to missions. These included nine pastors and their wives, two medical doctors, eight children of missionaries, and 18 returning journeymen. Almost 2,000 attended the missions sessions.

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, said turmoil in the Middle East, Africa, and Latin America causes some people to wonder, "Are the missionaries safe? ... Why do you let them serve in dangerous places?"

"No, they're not necessarily safe," Parks said. To him, there is a larger question: "Would you have us try to preach the gospel only in the places where there's no risk ... no danger ... no suffering?" To avoid ministry in the midst of human crises is to "pretend" to represent Jesus Christ, Parks pointed out.

The Foreign Mission Board also met during the week, devoting most of its time to dialogue and special reports on

Music camp opens

Some space is still available for the Church Music Leadership Workshop scheduled for this weekend at Camp Carson, Newport. The workshop, featuring sessions for choir leaders for preschool, younger and older children, youth, and adults, plus accompanists, begins with registration Friday at 5:00 p.m. and concludes on Saturday at 3:00 p.m.

The cost is \$18.50 which includes room, three meals, registration, and insurance. Contact the church music department, Tennessee Baptist Convention, P.O. Box 728, Brentwood, TN 37027, for more details.

various phases of its work.

The board did consider a resolution expressing support for the special committee seeking ways to restore harmony among factions in the Southern Baptist Convention. But it chose not to act on it after one board member said such action would only heighten visibility of differences and that the board could best offer its support by taking no action now.

Appointees included the first natives of mainland China and Romania sent as foreign missionaries by the FMB. Another appointee is an ophthalmologist who, as a medical volunteer, has worked in 10 countries.

Reminding the appointees of the sufferings of Jesus, Parks said, "If He suffered persecution, physical pain, even death ... when they persecute you, don't be surprised." It may be that "when you suffer the most will be when you've done right."

The mother of appointee Nina Ellison is a witness to a different kind of suffering — among famine victims in Ethiopia. Just days before the appointment service, Mary Saunders returned from five months of work at Rabel, a remote village in Ethiopia's highlands, where Southern Baptists operate a feeding station for about 30,000 people a month.

Mrs. Saunders is the wife of Davis Saunders, FMB director for eastern and southern Africa. The Saunderses are former missionaries in Africa, and their daughter and son-in-law, Craig, will be youth workers in Uganda. Both mother and daughter also are nurses.

Roland and Angie Cheng, natives of mainland China, were appointed to minister among the 6,000 Chinese in San Jose, Costa Rica, while Titus and Fulga Dan, natives of Romania, will be working among several thousand Romanians in Sydney, Australia.

Ophthalmologist Robert Barbe and his wife, Carolyn, of Tarboro, N.C., will work in Sierra Leone, Africa. Since 1971, he has been a volunteer in 10 countries, on mission trips of one week to one month.



JAPAN NIGHT — On Aug. 12, the visiting Japanese students served as hostesses for Japan night, which included a Japanese dinner and a program reflecting Japanese culture.

Germantown church shows hospitality to 40 Japanese

By Charlie Warren

The same week that Americans were remembering the death and destruction caused by the dropping of atom bombs on Hiroshima and Nagasaki 40 years ago, 40 Japanese were experiencing the love and hospitality of Germantown Baptist Church, Germantown.

The Japanese, including 36 young women who are students at Seinan Jo Gakuin University and their four sponsors, were visiting the United States on a cultural exchange program. Ironically, Seinan Jo Gakuin, a Baptist school for junior high through college level girls, is located in Kitakyushu, Japan, which is almost exactly halfway between Hiroshima and Nagasaki.

College and University Partnership Program (CUPP), an international partnership exchange program based in Memphis, invited Germantown Baptist Church to participate. Robert Sutherland, CUPP's executive director, is a member of the church.

Foreign students involved in the program spend two weeks on an American college campus, studying English, American history, and American culture. They spend an additional week living in American homes, learning firsthand about American homelife.

The Seinan Jo Gakuin students studied at Tift College, Forsyth, Ga., for two weeks before arriving in Memphis Aug. 5. In Memphis, they stayed in 20 different homes of Germantown church members. The church members also provided

meals for the visitors throughout the week.

The Japanese students spent one day with the church's college students, swimming, visiting American shopping centers, and enjoying "American" cuisine — hamburgers and pizza.

Church members also took them to some of the tourist attractions in the Memphis area and involved them in regularly scheduled church activities.

During the week, the church also held 40 Backyard Bible Clubs in Germantown and east Shelby County that attracted more than 1,000 participants. The Japanese girls attended some of these just to observe. However, they ended up getting involved in the craft activities.

Returning some of the hospitality they received, the Japanese girls invited Germantown members to "Japan night." Dressed in their native costumes, the girls prepared and served traditional Japanese food and assisted the Americans as they tried to maneuver chopsticks. They also sang for their hosts, in English and Japanese.

The Japanese students were from a variety of religious backgrounds, although all had been exposed to Christian teaching through Seinan Jo Gakuin.

One of those who had professed Christ as personal Saviour had been disowned by her family as a result. Another explained that she planned to profess Christ when she reached 20 years of age — the beginning of adulthood in Japanese culture — to avoid confrontation with her Buddhist parents.

Jim Chatham, associate pastor and coordinator of mission activities at the Germantown church, encouraged other churches to get involved in similar "positive, enriching" experiences.

He said when the Japanese girls arrived, they were very timid, but by the end of the week, strong friendships had developed with the Americans and "there were an awful lot of tears" when they had to leave.

Chatham said some churches may feel such a project is too difficult or feel they could not handle it. But he said he believes they can and should do it because the experience is well worth the effort.

"We came out the winners," he said. Ken Story, pastor of the church, agreed. He said he hopes this was the first of many such experiences.

Sutherland summed up the week, "It was an extremely beautiful, heartwarming, delightful, happy, and memorable experience."



CULTURAL EXCHANGE — Liz Story, wife of Germantown pastor Ken Story, presents American flags and hats to Mrs. Eiko Kuroiwa (center) and Teruyoshi Tajima, both of Seinan Jo Gakuin, Kitakyushu, Japan.



MEDIA LIBRARY PLANS — The Tennessee Baptist Church Media Library Organization 1985-86 officers meet with church media library department consultant Eleanor Yarborough of the Tennessee Baptist Convention office. Frances McGlocklin (left), Nashville, is secretary, and Helen Brown (right), Murfreesboro, is president.

Tennessee couples...

(Continued from page 1)

Born in Arkansas, Mrs. Trail, the former Kittie Colvin, served as a Home Mission Board summer missionary in Tennessee. While growing up, she also lived in Louisiana and Wisconsin. She has served as a summer missionary in Alaska, a missionary journeyman in South Africa, and a campus minister and Baptist Student Union director at the University of Montevallo (Ala.). She is a graduate of Louisiana State University, Baton Rouge, and Southwestern seminary.

Mr. and Mrs. Dale Tucker will work in Argentina, where he will be a social worker and she will be a church and home worker. He is executive director of Wayside Christian Mission, Louisville, Ky.

Born in Mississippi, Tucker also lived in Arkansas while growing up. He has been executive director of a church social agency, associate and interim director of Kentuckian Interfaith Council, and executive director and social service consultant for the Salvation Army, all in Louisville. He also was pastor of Waddy (Ky.) Baptist Church. He is a graduate of Ouachita Baptist University, Arkadelphia, Ark.; and Southern Baptist Theological Seminary, Louisville, Ky.

A Tennessee native, Mrs. Tucker, the former Gail Atchison, was born in Paris and also lived in Louisville, Ky., while growing up. Currently self-employed as a media consultant, she has been a public information officer for a parks and recreation agency and assistant director of public information at a health science center, both in Louisville. She is a graduate of the University of Kentucky, Lexington. The Tuckers have two children: Todd Nathaniel, born in 1979; and Daniel Oliver, 1983.

Mr. and Mrs. Richard Wallin will work in Taiwan, where he will be a general evangelist and she will be a church and home worker. Most recently, they have been Home Mission Board church planters at Columbia City (Ind.) Baptist Mission.

A Virginia native, Wallin has been a summer missionary in India, an associate pastor in Louisiana, a missionary journeyman in Nigeria, and a church planter in Louisiana. He is a graduate of

the University of Richmond (Va.) and New Orleans (La.) Baptist Theological Seminary.

Born in Memphis, Mrs. Wallin, the former Cynthia Weaver, also lived in Bolivar and Waynesboro, as well as towns in Kentucky and Mississippi while growing up. She considers Bolivar her hometown and First Baptist Church there her home church. A Southern Baptist missionary to Taiwan for more than three years, she was reappointed at the August meeting. She also has been a teacher, a secretary, and a bank teller. She is a graduate of Union University, Jackson, and Murray (Ky.) State University. She also attended New Orleans seminary. The Wallins have one child, Stephanie Lynn, born in 1984.

Each of the new missionary couples will go to Rockville, Va., in October for an eight-week orientation before leaving for their fields.

Woodmont to host international group

International Friends, a program for international women and children, will begin its new fall program with a welcome coffee Sept. 5 at 9 a.m. at Woodmont Baptist Church, Nashville.

All international women and children as well as interested American women are invited to attend. The organization is sponsored by 10 Baptist churches and one Methodist church.

Meetings, every Thursday at Woodmont, include fellowship, conversational groups, crafts, refreshments, and a variety of programs of interest to international women. There is no membership fee.

The purpose of International Friends is to help internationals adjust to American life and to provide friendship experiences. Last year, more than 206 internationals, representing 35 countries, participated.

On Aug. 29, Woodmont will host an orientation for American women interested in International Friends. The orientation will begin at 9 a.m. and will conclude at 11 a.m.

Two statewide conferences attract 1,400 WMU leaders

By Karen W. Carden

The first of two Tennessee Woman's Missionary Union Leadership Conferences was held Aug. 9-10, at Belmont College, Nashville, with about 700 in attendance. The second, Aug. 16-17, drew about 800 and was at Carson-Newman College in Jefferson City.

These annual leadership training opportunities offer conferences for experienced and inexperienced leaders and directors for all WMU age-level organizations.

"Open My Eyes... Send Me" was the theme for both conferences and will continue as the watchword for the Golden State Missions Offering emphasis and State Missions Week of Prayer. A multimedia program of the same title was premiered at the sessions. Paul and Debbie Chenoweth of Nashville produced and arranged the presentation, and Katharine Bryan, Tennessee WMU executive director-treasurer, wrote the script. The slide, voice, and music

display compels viewers to discover and respond to the many needs within the boundaries of their home state. It is available to churches by contacting the WMU department, P.O. Box 728, Brentwood, TN 37027.

Both conferences offered Saturday lunch from the Tennessee Baptist disaster relief van. TBC Brotherhood department director Archie King also brought the theme interpretation messages at both Friday evening worship services.

The Nashville conference featured Robert and Pat Mulloy of Nashville leading music; Martha Brown, WMU staff member, portraying Mrs. R. C. Golden (after whom the state missions offering was named); the Korean Church of Belmont Heights Baptist Church, Nashville; Kary and Karen Smith, US-2 missionaries, who helped establish Appalachian Outreach at Carson-Newman College; Dawn Hester, Belmont College scholarship recipient; Mike Elliott, missionary in Louisville, Ky.; and Ben and Charlotte Kirby, missionaries in Venezuela.

The Jefferson City conference featured many of the same personalities along with Imogene Hutson and Randy Ford leading music, and the Praising Hands, deaf choir of First Baptist Church, Alcoa. Chad Fain, Harrison-Chilhowee Baptist Academy scholarship recipient, and Larry and Martha Sue Baldrige, missionaries in Pippa Passes, Ky., also spoke.

Leaders at both conferences included Ethel McIndoo, WMU, SBC, Birmingham, Ala., and Barbara Joiner, Columbiana, Ala., who also entertained after supper and breakfast. All program personnel represented areas of service funded by the state missions offering.

A reception followed each Friday night service to honor Mary Hutson, former interim Tennessee WMU executive director, who completes her service at the end of August.

State WMU president, Judy Trivette, presided at all general sessions.

—Carden is a free-lance writer and photographer and also works at South Knoxville Baptist Church, Knoxville.



SIGNING SONG — Praising Hands, deaf choir of First Baptist Church, Alcoa, directed by Beth Senter, used sign language to share a song at the Jefferson City WMU conference.



A LOOK BACK — During the WMU conferences, WMU staff member Martha Brown portrayed Mrs. R. C. Golden after whom the state missions offering was named.

Tanner challenges church planters

RIDGECREST, N.C. (BP) — Southern Baptist Home Mission Board President William G. Tanner challenged 26 church planter apprentices to let their lives count for Christ.

In a commissioning service at Ridgecrest (N.C.) Baptist Conference Center, during home missions emphasis week, Tanner said God has not changed how He uses the lives of Christians.

"God carried out His mission in the lives of early Christians much like He does in Christians today, dwelling in their lives and working miracles with their hands," he said.

Tanner added the same God which called the 26 church planter apprentices would be accompanying them in their various fields of mission.

A church planter apprentice is a recent seminary graduate with less than two years pastoral experience who will start and lead new churches in "new work areas where there are no Southern Baptist churches."

EDITORIAL

The purpose of the 'Baptist and Reflector'

Next Sunday, Aug. 25, is observed as "Baptist and Reflector Day" on the calendar of the Tennessee Baptist Convention. On that day many churches across our state will note the ministry of the "news journal of the Tennessee Baptist Convention."

The Baptist and Reflector is unique among the programs of the state convention. We do not have an institution nor organization to promote — as is true of other TBC programs. Rather, our task is to promote the total program of the Tennessee Baptist Convention and the Southern Baptist Convention.

What is the purpose of the "Baptist and Reflector"?

Perhaps the best official definition of this purpose is contained in the convention-adopted program statement for the publication, which states: "To unite Tennessee Baptists in advancing the cause of Christ by providing news, inspirational material, features, and information concerning the ministries of the Tennessee and Southern Baptist conventions and to inform, inspire, promote, and enlist the interests of Tennessee Baptists in these ministries."

Another aspect of its work is contained in the position description of the editor, which was approved by the Executive Board: "(The editor) studies and appraises (1) all phases of Baptist work, both state and conventionwide, (2) matters concerning other denominations, and (3) general state, national, and worldwide trends; interprets them as they affect Christian life by expressing his position and ideas in editorials and other types of editorial content."

To assist the editor in this work, the Executive Board's organizational manual notes that the administrative committee "serves as Board of Directors for the Baptist and Reflector, developing policies for and directing the editor in the management of the Baptist and Reflector, safeguarding the editorial freedom of the editor."

The Baptist and Reflector can trace its roots back directly to the beginning of The Baptist, which first appeared in January 1835 under the editorship of R. B. C. Howell, then pastor of Nashville's First Baptist Church. Howell's emphasis was cooperation with organized Baptist work.

In 1846 Howell gave the publication to the Baptist General Association of Tennessee and North Alabama. Howell continued as editor, but the association named J. R. Graves as associate editor — beginning

Graves' 47-year relationship with The Baptist and its successors.

Graves was named editor in 1848 when Howell took a Richmond, Va., pastorate. Graves chose to emphasize the supremacy of the local church and challenged the influence of national cooperative Baptist organizations. This led to the beginning of the Landmark movement, which — if Graves was not its founder — he was certainly its most outstanding leader.

Howell returned to the pastorate of Nashville's First Baptist Church in 1857 — inaugurating a bitter Howell-Graves controversy which dominated our denomination for decades.

Graves changed the name of the publication to The Tennessee Baptist, and it continued to be published in Nashville until that city was captured by the Union Army in 1862. The publication reappeared Feb. 1, 1867, as The Baptist with offices in Memphis.

In 1882 the name was again changed to The Tennessee Baptist, but when it merged with the Baptist Gleaner in 1887, the name again became The Baptist. J. B. Moody, who had been editor of the Baptist Gleaner, and Graves were listed as co-editors.

Meanwhile, The Baptist Reflector was founded in 1874 in Morristown. After undergoing several ownerships and locale changes, this publication was moved to Chattanooga in 1881 and combined with The American Baptist of that city and with the Baptist Sun of Rome, Ga. — and was called The American Baptist Reflector.

Edgar E. Folk became editor in 1888 and the following year, The American Baptist Reflector was combined with The Baptist. The first issue of the new Baptist and Reflector appeared Aug. 29, 1889, with Folk, Graves, and Moody all listed as editors.

That year O. L. Hailey, Graves' son-in-law, bought out Moody and served with Folk for two years as co-editor. Shortly thereafter, Graves gave his interest to Hailey, and Graves assumed the role of contributing editor because of declining health.

Folk bought out Hailey in 1891 and served as sole editor and owner until his death in 1917. After several short-term editors and owners, the Baptist and Reflector was purchased by the Tennessee Baptist Convention in 1921.

Directed by a convention-elected board, the Tennessee Baptist Press operated the publication until 1959 when during the TBC reorganization, the Baptist and Reflector was placed under the Executive Board.

Serving as editors since the TBC purchase have been J. D. Moore (1921-1925); John D. Freeman (1925-1933); O. W. Taylor (1933-1950); Richard N. Owen (1950-1968); James A. Lester (1968-1973); Eura Rich Lannom (acting editor, 1973-1976); and Alvin C. Shackleford since 1976.

Throughout its 150-year history, the Baptist and Reflector has sought to inform Tennessee Baptists what is going on within our denomination and what is being done through our collective efforts of cooperation. Since we are a democratic denomination, it is imperative that Baptists know as much as possible about our activities. We support that old Baptist adage, "Tell the truth and trust the people." When there is controversy, both sides will be presented.

Because the editor is not infallible, we place a strong emphasis on our "letters to the editor" feature, whereby all Baptists have the opportunity to share their opinions. It is our intention to print every controversial letter which meets the requirements printed in our paper each week.

The Baptist and Reflector does not belong to the editor, the Executive Board, or even the Tennessee Baptist Convention. In reality, it belongs to all the Baptists of Tennessee. We pledge ourselves to making it your publication.

Cicero's comment



By the editor

"Cicero, put an advertisement in the paper for applicants as pastor of our church," announced Paul Pitts Hunter, chairman of the Pastor Selection Committee at Big Time Baptist Church.

Cicero was sympathetic — they had been without a pastor for 47 months but explained that the paper has a policy of not printing ads for church staff positions.

We discussed ways that the church committee might find names to consider. "We've tried all of those, but it just seems that no one we have found comes up to our expectations," Hunter said.

He explained that at the first meeting of the Pulpit Selection Committee a list of requirements was made for the next pastor. Thus far the committee had not found anyone who meets these.

"What requirements?" Cicero asked.

"They are very simple — and what our church deserves," Hunter noted.

The pastor must be in his mid-30s, but with at least 25 years of pastoral experience. He should have been an All-American football player in college.

He must be well-educated — with all "A's" in college and seminary, but he must never refer to his education or give any hint of intelligence.

His sermons must be less than 20 minutes, but each message must cover all the gospel. These must be well prepared and well delivered, but he must not spend a lot of time studying.

The committee feels that his sermons must be well-balanced and must cover all aspects of the gospel and the Christian life. "However, he should not preach on any subject that might offend any church leader," Paul added.

They want a pastor who has not been to the Holy Land — or if he did, he did not take any slides.

The new pastor must never have studied Greek or Hebrew, but he must be able to interpret properly the Scriptures in their original meaning.

"We want a man who is active in the work of the association, the state convention, and the Southern Baptist Convention, but he must never be away from the church field," he added.

The committee requires that the new pastor promise to resign before he reaches retirement age, so the members will not feel guilty for providing an inadequate annuity program.

His wife must be active (but not conspicuous) in all church activities, such as singing in the choir (but not solos), teaching in Sunday School, church training, serving on at least 17 committees (but not chairman), and working in all organizations except maybe Brotherhood.

His children must be able to sit through meetings with rapt attention.

He must be willing to resign the pastorate on one-day's notice, if there is a decline in baptisms, Sunday School enrollment, or offerings.

"Is that all?" stammered Cicero.

"Oh, one more thing," added Paul Pitts Hunter. "For the opportunity of being our pastor, he ought to be willing to come at one-half his present salary!"

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Letters to the Editor

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

Crisis in confidence

Dear editor:

In the July 7 Adult Bible Study of the Life and Work Series appeared some shocking statements. The listed writer was John I. Durham, professor of Old Testament and Hebrew, Southeastern Baptist Theological Seminary.

The lesson states that Satan mentioned in Job 1 and 2 was not the devil mentioned in the New Testament, but that Satan was not God's enemy, but His loyal servant, and that there is no dualism in the Old Testament, no contest between God representing good and a devil representing evil.

The July 17 issue of the Baptist and Reflector quoted Max Caldwell of the Baptist Sunday School Board as saying that these erroneous statements were not written by Durham, but rather were inserted by an unnamed and to date unknown temporary editor.

The Aug. 7 issue of the Baptist and Reflector quotes Lloyd Elder, president of the BSSB, saying to his trustees, "However, a complete review of the entire lesson shows that the manuscript by Durham is not unlike what appears in print." I think this means that what appears in print is what Durham wrote.

A pastor of my acquaintance has requested to see Durham's manuscript for himself. To date he has been given the

runaround. There is a crisis in confidence! An unnamed editor has been made the scapegoat to protect John I. Durham, seminary professor at Southeastern.

Here's the Sunday School Board's chance to prove me wrong. Let the SBC Peace Committee see Durham's manuscript.

Jimmy Stroud
4917 Western Ave.
Knoxville, TN 37921

It is explained to me that both of the news articles are accurate, but address different matters.

The first article was prepared to quickly express regrets that theological errors had been printed in the July 7 lesson and that these errors were inserted in the lesson writer's manuscript by a temporary editor. That article did note that the entire quarterly was being reviewed.

The second article did not deny that the statements in question were inserted by the temporary editor but added that these statements were apparently the temporary editor's interpretations of what Durham had written.

Everyone agrees that not everything which appeared in print in the quarterly was what Durham wrote.

An error was made — and admitted well before I received any "letters to the editor" or the board was attacked by the "conservative" publications. I believe that in the spirit of reconciliation and restraint — asked by the SBC — we should give the BSSB an opportunity to prove that steps are being taken to prevent similar errors in the future. (editor)

Post-SBC 'Parliamentarianism'

Dear editor:

I am sorry to see that Southern Baptists have now broken out with an awful rash called post-convention parliamentarianism. It has afflicted some of our former high-ranking leadership, former parliamentarians, and even one of our convention officers. I regret that we have such a rash, because it has the smell of sour grapes. The ugliness of the rash has been exposed for all to see under the pretense that democracy is going to perish among Southern Baptists. This makes it evident that the rash causes those afflicted to have a most fer-

tile and fantasy-inclined imagination; Monday Morning Quarterbacks have never done much for the game. Could we declare a moratorium on Monday morning parliamentarianism? It contributes little to the convention. Perhaps I should say, "It is prompted by and promotes littleness in our convention."

Clay Frazier
145 St. John's Road
Morristown, TN 37814

Not commercial

Dear editor:

When I was a little boy I was told that a bunch of commercially-minded New Yorkers had eliminated Christ out of Christmas by using "Xmas" in place of "Christmas." Later I learned that this was not the case at all, and that "Xmas" can be traced back as far as A.D. 1551. This usage had nothing to do with commercialism, New York, or the Jews.

Further, it is very common to find the names of deity abbreviated in our oldest parchment (animal skin) manuscripts containing the New Testament. The proper nouns "God," "Lord," "Jesus," etc. were almost always shortened to simply the first and last letters in the names. This was not done out of irreverence, but simply to save the scribe time in copying due to the many occurrences of the names of God.

If Mrs. Hampton had known this, I doubt that she would have been so "horrified."

John Gill
1233 Radmoor Dr.
Chattanooga, TN 37421

'Christ' in Greek

Dear editor:

I want to respond to the letter from Mrs. Hampton in the Aug. 14 issue entitled "Horrified at 'Xmas.'"

The X in Xmas is the first Greek letter in the name "Christ," when written in Greek as it is in the Greek New Testament. Therefore, the abbreviation Xmas does not take Christ out of Christmas.

Douglas J. Harris
Route 2, Box 732, Timberlake
Talbot, TN 37877

Media library worker typifies volunteers across the state

Jan Moye, media library director of Loudon County Baptist Association, attended church media library week at Ridgecrest (N.C.) Baptist Conference Center in July. It was her third time to attend.

The Tennessee group was the largest attending from any state.

Tennesseans also earned the most church study course awards in the media library area this year. Moye just completed her third and last diploma for media library (which involved about 90 hours of classes or study), but she says each year she learns something new.

"It was truly a mountaintop experience. I returned ... rededicated to serving God to the best of my ability through the media library ministry," said Moye.

"Church media libraries support every facet of the church program," she added.

Her goal is to help all 38 churches in her association start media libraries. Now 15 churches have them and she start-

ed one this year. She said it sometimes includes "sitting in the middle of the floor and showing them how to classify books" or climbing "up on our soap boxes" and talking to pastors.

Moye also helps train the workers in her association. She said many are volunteers who cannot travel to regional, state, or national meetings for training. She helps them learn about support from the Tennessee Baptist Convention and helps them start new services, such as cassette tape ministries.

"It's the Lord's money and time so we want to do the very best that we can," said Moye. She commended the TBC staff for their support.

SBC chaplain aids victims of crash

DALLAS (BP) — It was not a pleasant task, but on the night of the Delta Flight 191 plane crash, Lea Henry, a Southern Baptist chaplain at Parkland Hospital, spent the evening informing friends and relatives whether or not their loved ones had survived.

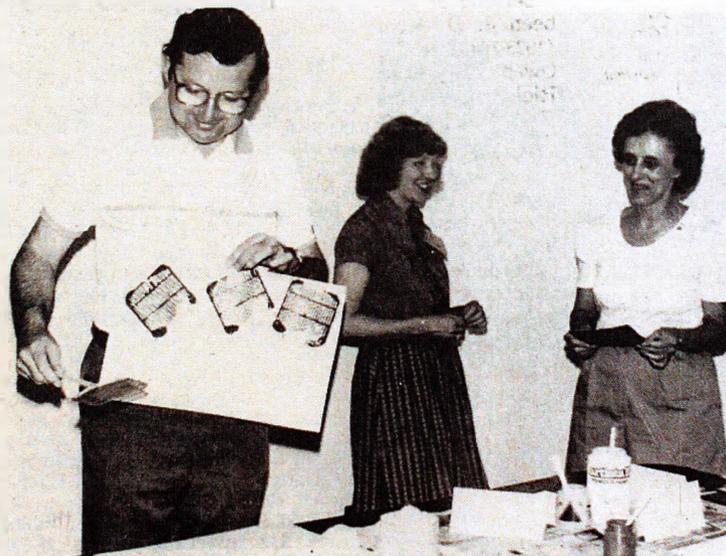
Henry, a recent graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex., and a member of Gateway Baptist Church in Dallas, did not work on the following day but has worked with several of the survivors and their families since then.

Two of the severely burned survivors are in Parkland's Surgical Intensive Care Unit. Henry is the chaplain assigned to the SICU.

"Delta had taken care of all the families' personal and physical needs. It was — and is — my job to help them with their emotional and spiritual needs," she said.

"One of my purposes for being with the patients and their families is to stand with them through the ordeals they encounter. They need someone who is a stabilizing force. They also need someone who will give them space to grieve and deal with their emotions."

She said she has not had a real chance to witness to the families because "in situations like this, people don't hear the message. They do hear the concern and love of God. I represent that concern and compassion and hope that later on I can share with them."



MAKING CRAFTS — Greer Rubie, director of the Sunday School department of the TBC, is shown in the Weekday Early Education Workshops attended by 70 persons. They were held recently at Camp Carson and Camp Linden.

Riverside Baptists offer two classes

The Extension Training Center, sponsored by Riverside Baptist Association, will open its winter quarter Sept. 16, offering continuing education for ministers and laypersons.

Two courses will be offered. "Brews" will be taught by Judson Hays, pastor of First Baptist Church, James-town. "Pastoral Care" will be led by Mike Madewell, pastor of First Baptist Church, Byrdstown.

Registration already has begun through the associational office. The meeting place for the classes will be determined by the registration results and students will be notified.

College credit and credit toward a diploma in ministry is available to students taking the courses through the Southern Baptist Seminary Extension Department.

For information or to register, contact the Riverside association.

**BAPTIST
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brings you news first!

Philippines missionary wins major Asia award

By Marty Croll

MANILA, Philippines (BP)— Southern Baptist Missionary Harold Watson has won the Ramon Magsaysay Award, considered the Asian Nobel Prize.

Watson becomes one of a handful of non-Asians to win the award during its 28-year history. He joins the ranks of individuals and organizations working in 16 Asian countries such as India's Mother Teresa, the 1962 winner.

The award foundation's trustees named Watson for helping "the poorest of small farmers" by encouraging international use of a hillside farming technique he and two Filipinos developed, which they call Sloping Agricultural Land Technology (SALT).

"I'm amazed," Watson admitted. "I'm real surprised, but real satisfied, too." He and his wife learned about the award

'It's not God's will anyone suffer and go hungry,' said Watson. 'Christ came that we have abundant life. We are here to try somehow to help people have abundant life, physically and spiritually.'

by cable three days before returning from furlough to the Philippines Aug. 13.

The Ramon Magsaysay Award was set up to honor a president of the Philippines who died in a plane crash in 1957. It goes to one person a year in each of five categories: government service; public service; community leadership; journalism, literature and creative communication arts; and international understanding. Nominations are received secretly from throughout Asia.

Watson's award, for international understanding, is the only one open to non-Asians or organizations.

Winners will be recognized Aug. 31 in Manila, Philippines, where foundation

offices are located. The award carries a \$20,000 cash prize.

Watson credits the entire Mindanao Baptist Rural Life Center staff for the Magsaysay award. There, in the hills of southern Mindanao, three other South-

From the beginning, Baptists made sure their Christian witness came across during the agricultural program.

ern Baptist agriculturalists, 14 Filipino agriculturalists, and a Southern Baptist nurse team up to wage war on hunger, teaching Filipino farmers and their families how to live better.

More than 6,000 people from Asian nations travel to the Philippines every year to study SALT, the award foundation said in naming Watson. SALT is thought to hold promise for reclaiming Asian land destroyed by slash-and-burn subsistence farmers and profit-hungry timber companies.

"It's not God's will anyone suffer and go hungry," said Watson. "Christ came that we have abundant life. We're here to try somehow to help people have abundant life, physically and spiritually."

Watson told Philippine finance and government leaders at a special seminar in late 1983 that SALT could revolutionize the lives of three-fourths of the families who farm in developing countries. It could save minority farming groups worldwide from starvation and extinction. About two-thirds of the world is hilly and mountainous terrain, Watson said.

In the most rural sections of the central and southern Philippines he estimates 5-million farmers fight to eke out a living on hillsides, battling slanting slopes and eroding fertility resulting from torrents of rain.

Even terracing washes out. With SALT, terrace farming gets a new twist: use of the ipil-ipil tree, with which Watson first started experimenting in 1973.

In SALT, ipil-ipil seedlings planted inches apart and trimmed back 10 times a year form thick hedgerows. Several

yards are left empty between hedgerows. With the hedgerows, hillside erosion begins to work for the farmer, causing the space between the two hedgerows to fill in and flatten to form a terrace.

Scientifically known as the leucaena leucocephala, the ipil-ipil grows quickly. Its roots work as deep into the soil as its height. Foliage from the tree, high in nitrogen, is used to fertilize the land. Corn, beans, pineapple, coffee, bananas, peanuts, sweet potatoes, and fruit trees have prospered in SALT.

SALT trainees learn to use a simple, inexpensive A-frame device to analyze hillside contour and determine where to plant hedges. They are shown how to plant different crops to create a continuing food supply for their families and even a saleable surplus.

Last year professors, students, and extension workers from 14 Philippine land-grant universities and colleges trained at the center. Each month the Philippine Ministry of Agriculture sends groups of technicians and farmers to the center for training. The U.S. Peace Corps and volunteers from Great Britain and the Netherlands routinely schedule training at the center.

SALT is only one of many programs at the Rural Life Center. Others include Baptist Out of School Training (BOOST) and Food Always in the Home (FAITH).

From the beginning, Baptists made sure their Christian witness came across during the agricultural program. One goal has been to establish new churches from contacts made at the center. In the association near the center there are now 36 Baptist churches.



SPECIAL RECEPTION — Monte Vista Baptist Church pastor Howard G. Olive (left to right) joined other church members in send-off activities for Mrs. Janie Stokes, Alisa, Curt, and Ronald Stokes as Mission Service Corps volunteers.

Church commissions Stokes family for missions work in Montana

By Mary Lynn Anderson

The Ronald D. Stokes family of Monte Vista Baptist Church, Maryville, were commissioned as volunteer missionaries for two years of the Home Mission Board's Mission Service Corps on Aug. 11. Stokes has been minister of education and outreach there since 1980.

During the morning worship service on "Stokes Day," Donald T. Bunch, director of Mission Service Corps, gave the message and Howard G. Olive, pastor, presented the commissioning certificates. All church members participated in the commissioning and a reception, gift-giving, and outdoor song-time.

Stokes, his wife, Jannie Cassidy Stokes; his daughter, Alisa, 14; and son, Curt, 12; will be serving in Western Montana for two years. They will be working with the five churches in Glacier Baptist Association and serving at First Baptist Church, Hamilton. Stokes will be working in education and with senior adults there. The association covers 20,000 square miles and includes 26 percent of the state's population. It is one of the fastest growing areas in the western states.

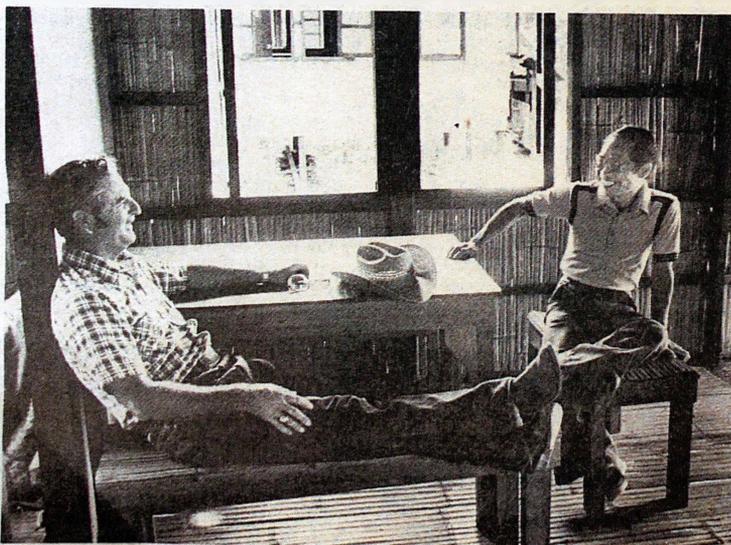
As part of the 800 Mission Service Corps workers, the Stokes are raising their own funds from individual and church pledges. Those interested should write First Baptist Church, 200 S. Cooper Lane, Hamilton, MT 59840.

The Stokes' interest and commitment to missions has grown over many years. Stokes said, "The desire to be used by God is my main interest in serving. We're willing to go wherever He leads." He emphasized, "The success of whatever takes place depends on your prayer support."

Mrs. Stokes said, "Missions is not an option. It is an imperative that Christ has given us... We are to go, make disciples, and baptize."

Stokes has led growth campaigns in pioneer mission areas and taken missions groups to South Dakota and Michigan. Mrs. Stokes first became interested in missions as a GA and served as a summer missionary. Both Alisa and Curt have worked on missions trips with their parents.

—Mary Lynn Anderson is a free-lance writer and director of leader training at Monte Vista Baptist Church.



WINNER OF ASIAN AWARD — Missionary Harold Watson (left), pictured here talking with Filipino Warlito Lakiquhan, has won one of Asia's highest prizes for international understanding, the Ramon Magsaysay Award.

Midwestern students 'experience' missions

By Mary E. Speidel

ST. LUCIA, West Indies (BP)— Wearing a dingy "Little Slugger" baseball cap, a St. Lucia toddler dozed in the arms of a Southern Baptist mission volunteer. The cap drooped over his eyelids, barely exposing his runny nose. Nearby, Theresa, his mother, cradled another child in her lap. With her free hand, she covered her face as she prayed.

"Why not tonight?" the islanders sang from their faded Baptist Hymnals. Their voices carried a slight French accent.

Across the aisle in the Laborie Baptist Chapel, Theresa's cousin, Jennifra, trembled as she brushed a mosquito from her daughter's ebony arm. Beside her, sisters Ermain and Leigh Donat glanced quickly at each other. Their brother, Columbain, nudged a friend named Rouse.

These young adults live on the Caribbean island of St. Lucia, located two islands north of Grenada. During the past year, Southern Baptist Missionaries Jon and LaHoma Singleton introduced them to Jesus Christ.

In the village of Laborie, the Roman Catholic Church towers above the one-room shacks housing island nationals. Discipleship is costly for Lucians who openly profess evangelical faith. Following Christ in believer's baptism may mean losing family, friends, or income.

Like many St. Lucian women, Theresa lives with a man who is not her husband. He supports her and their house full of

children. They cannot afford a traditional Lucian wedding.

Jennifra also lives in common-law marriage. Both women face a tough choice concerning baptism.

"Because of the influence of previous evangelicals on the island, they think they can't be baptized until they are legally married," explained Mrs. Singleton. "If they leave the man, they lose their means of support. In most cases, the man probably wouldn't want to marry them anyway. Marriage costs too much in St. Lucia."

Young singles, the Donats live with their mother. The village priest has visited her, asking questions about her children's spiritual decisions. Their mother is a devout Catholic. If they receive believer's baptism, she might kick them out of the house.

That night at the Laborie Baptist Chapel, six students from Midwestern Baptist Theological Seminary, Kansas City, Mo., watched the struggle on the faces of these Lucian Christians. What they saw made a lasting impression.

The students participated in a summer mission internship sponsored by the seminary and the Foreign Mission Board. Each summer the seminary offers the two-week course, designed to give students a first-hand view of foreign missions. Past teams have traveled to St. Lucia, Dominica, and Belize.

This summer's team included Richard Glass, Dot and Bob Needham, Angela

Ray, Mary Speidel, and Donna Voteau. Maynard Campbell, associate professor of preaching at Midwestern, was faculty sponsor for the trip.

Team members lived and ministered with the Singletons, the only career missionaries on the island.

Two years ago the FMB transferred the couple to St. Lucia from the Caribbean island of Dominica. Since they arrived, the Singletons have opened the Hewanorra Baptist Centre in Vieux Fort, the island's southernmost community. There they offer counseling and classes such as nutrition and literacy. The facility also includes a reading room and a listening center.

Since last summer, Tom and Paula Stocks, missionary journeymen, have operated most of the center's programs. Their ministry has freed the Singletons to begin planting churches in Vieux Fort and in nearby Laborie and Saltibus.

Working closely with the Singletons, Campbell and student mission interns led crusades in the villages of Saltibus and Laborie. They also presented worship leadership, church growth and drug/alcohol abuse seminars. Because teen-age pregnancy is a problem on the island, one female team member led a sex education seminar for teen-age girls. Students also canvassed in all three communities.

Some team members discovered communication barriers with the nationals. Although English is St. Lucia's official language, islanders often speak "patois," a creole combining English, French, and several African languages. The language is unwritten, so missionaries must pick it up from the nationals.

For a few students, the trip was a first time to travel outside the United States. "I was surprised by the Third World conditions, especially the lack of money," related Ray, a second-year religious education student. "Life is so simplistic there. The people don't get weighed down by material things."

Students also gained some valuable insights into missions by interacting with the Singleton family. "One thing that impressed me on this trip was our missionaries — seeing the burden they have for

their work, how well they have adjusted to the culture, the way they relate to the people, the way they respect them," commented Glass, a second-year divinity student. "I was impressed by the way they were willing to work with us and by their openness in sharing about their ministry and the struggles they have had."

Voteau, a former journeyman to Liberia, said she appreciated the Singletons' approach to cross-cultural ministry. "They had a gift of relating to the people. They did missions the way it is intended to be done, by turning the work over to the nationals," she noted.

Mission interns found one of the toughest adjustments to the field was learning how to work as a team, in spite of differing theologies and ministry styles. "The variety of personalities and backgrounds of team members emphasized that interpersonal relationships are very important on the mission field," pointed out Bob Needham, who, with his wife, had served as a special project missionary.

One seminarian changed vocational directions because of the internship. "I have finally admitted what God has been leading me to do," related Glass, who had planned to be a seminary professor before the trip. "I was able to learn firsthand what a field evangelist does... I had to be honest with myself and say, 'This is what the Lord has called me to do.'"

All six team members brought back a renewed commitment to missions. "I have grown up hearing about missions but now I have experienced missions," said Ray. "I saw that the Cooperative Program does make a difference."

Southwestern trustees elect three to faculty positions

FORT WORTH, Tex. (BP)— James L. Heflin, Penrose St. Amant, and James D. Crane have been named to teaching posts at Southwestern Baptist Theological Seminary in Fort Worth.

Heflin will be associate professor of preaching. He moves from a similar position at New Orleans (La.) Baptist Theological Seminary, where he has taught since 1982.

Previously, Heflin served as pastor of churches in Arkansas, Louisiana, Texas, and Mississippi. He is a former trustee of Southwestern. Heflin holds a degree in history from the University of Arkansas at Monticello, in addition to master of divinity and doctor of theology degrees from Southwestern.

He and his wife, Wilma, have one son, James David, 16.

St. Amant, senior professor of church history at Southern Baptist Theological Seminary in Louisville, Ky., will be guest professor in church history. He has earned degrees, including two doctorates, from Louisiana College, Pineville; New Orleans seminary; Edinburg University; and Mercer University, Macon, Ga. He also studied at Union Theological Seminary and Columbia University, New York; the University of Paris; and Zurich University.

St. Amant has taught at Hannibal La-Grange College, Hannibal, Mo.; New Orleans seminary; and Southern seminary, where he was formerly dean of the school of theology. He has also filled many visiting and guest professorship posts. His works include two books and numerous articles and pamphlets. He and his wife, Jessie, reside in Bay St. Louis, Miss.

Crane will be guest professor in mis-

sions. He and his wife, Edith, are former missionaries to Mexico. They previously served English- and Spanish-speaking churches in Texas, including First Mexican Baptist Church in Fort Worth. Crane has taught at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., and at Southwestern. The Fort Worth resident holds degrees from the University of Texas and Southwestern.



WHAT'S MY LINE? — Reminiscent of an old television quiz show, new directors of the Home Mission Board might ask, "Will the real William Tanner please stand up?" During the board's recent session, a new director answered to the same name as HMB President Bill Tanner. On the left is William F. Tanner, geology professor at Florida State University, Tallahassee. On the right is William G. Tanner, HMB president.

Dilday predicts unity in SBC

RIDGECREST, N.C. (BP)— The Southern Baptist Convention will reunite and continue with its goal of reaching the world with the saving message of Jesus Christ by the year 2000, Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary, Fort Worth, Tex., is convinced.

In a recent interview, Dilday said despite attacks on so-called "liberals" in denominational institutions, he finds hope in Southern Baptist heritage, strength, and encouragement through a God who lives in the present and an unwaivering faith in the future.

During home missions emphasis week at Ridgecrest (N.C.) Baptist Conference Center, Dilday preached a five-sermon series on the Biblical basis for missions in America to about 2,700 home missionaries, denominational employees, and laypeople.

Dilday urged conferees to not give up their pursuit of Bold Mission Thrust (an effort by the Southern Baptist Convention to present the message of Jesus Christ to the entire world by the year 2000) even amid personal difficulties or convention controversies. He was referring to controversies within the SBC.

"I really believe (the convention) is going to be all right and we are going to come back to our task as a convention."

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Merger of Houston churches opens door for ethnic work

HOUSTON, Tex. (BP) — In 1984, First Baptist Church, Houston, committed itself to start two new churches each year for the next 10 years. Two already have been started.

Both churches, Westland and Willowbrook, are in suburban areas of Houston.

And now through a unique opportunity, First Baptist Church, Houston, plans to begin six ethnic congregations within the next few months beginning with an ethnic mission center at Westview Baptist Church, about two miles from First Baptist Church in the Spring Branch area.

Westview Baptist Church voted to merge with First Baptist Church, leaving its facilities for the forming of an ethnic mission center, and First Baptist approved the merger on June 19.

Westview Baptist Church has been in a steady decline, dropping from an all-time high of 450 in Sunday School to 75.

Last February the deacons of Westview began discussing several alternatives for the church which was beginning to face some financial difficulties.

They had offers from other denominations to purchase the property as well as interest from commercial realtors, but "the congregation wanted this church and this location to remain as a Southern Baptist witness in this community," Bill Lipps, pastor, said.

Lipps contacted John Bisagno, pastor of First Baptist Church, Houston, about the possibility of an ethnic mission center, and discussions were held be-

tween the deacon bodies until final papers were signed and voted on by both congregations.

First Baptist Church assumes the assets and debts of Westview and is in the process of hiring a missions center director to start ethnic congregations immediately.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



I am thankful for the privilege of receiving publications from many of our Tennessee Baptist churches. As I read them, I am blessed by the victories, achievements, and the sacrifices that are shared through this medium. As we come toward the fall, I note that our churches are beginning to plan their budgets for the coming year.

As I reflected on this, I thought of all the wonderful members of our churches who will be involved in the planning programs of their churches. Department leaders, the church treasurer, the pastor, the church staff, finance committee members, and many others will contribute to this task. I wondered, too, how many hours are invested by noble people of this caliber.

I am reminded also that a church budget is actually the ministry of the church translated into dollars and cents. I do not believe it is wrong to refer to a church budget as "our financial ministry," for it is just that. In my way of thinking, a church budget reflects the priorities of the church family. It also presents a challenge, indicates the reasonableness and responsibility, and demonstrates what is at stake in trying to win a world for Jesus.

I have thought that a church budget is a very spiritual matter. Surely it is as spiritual as we are willing to pray it will be and pledge our giving to make it be.

As we commit ourselves to our church budget, it is always a unifying force. As our people make sacrifices, God in an unusual way blesses a giving, sharing, and sacrificing people.

Thank you, Tennessee Baptist church families, for being so faithful in your stewardship of the material things with which God has blessed you.

Tennessee student links classroom, ministry needs

LOUISVILLE, Ky. — Joe McAfee's parish is a playground.

For more than a year, McAfee has been developing a ministry to children and youth at a large apartment complex in Jeffersonville, Ind. Starting with a Wednesday night Bible study and expanding to a daily recreational ministry during the summer months, the number attending regularly has grown from five to an average of 30 to 35.

McAfee, a native of Chattanooga, is a student at Southern Baptist Theological Seminary, Louisville. His apartment ministry is part of his education through Southern seminary's Supervised Experience in Ministry (SEM) program.

Every student in a professional degree program at Southern must participate in a minimum of two semesters of supervised ministry experience.

While many students take positions as pastors or church staff members, others, like McAfee, work with local churches in initiating new ministries.

McAfee describes the apartment complex where he works as a "transient community — few families live here over a year. Most kids don't go to church."

This summer, in addition to the weekly

Bible study and recreation program, McAfee sponsored a Bible School week at the complex. The program has attracted one or two new children almost every day in recent weeks.

"The main thing we're trying to do is let them (the complex's children and youth) get to know us," explains the Southern seminary student. "We're trying to establish a Christian involvement with them."

Two students — Ray Purvis of Alachua, Fla. and Tennessean Bruce Sheets of Soddy — have worked with McAfee from the beginning of the ministry. During the school year as many as five students have volunteered time to assist in the work. Some have expanded the ministry to include a nursing home next to the apartment complex.

This kind of practical experience is a vital part of ministerial training, according to Walter Jackson, who directs Southern seminary's field placement efforts. He compares seminary to a medical school: "How would you like to have a surgeon who only sat in lectures and never got hands-on experience?"

For now, Joe McAfee has his hands full building a bridge between the seminary classroom and the world of ministry.

Baptist youth make commitments to pray for SBC foreign missions

RICHMOND, Va. (BP) — Southern Baptist's newest foreign missions prayer supporters are some of the youngest.

They are students entering grades eight through 12 whose missions awareness has been raised by Centrifuge, week-long youth camps sponsored by the Southern Baptist Sunday School Board's church recreation department.

The prayer commitments made this summer by the youth have prompted the Foreign Mission Board to inaugurate a monthly mailing of youth-oriented prayer requests from foreign missionaries.

As of mid-July, the Foreign Mission Board had received about 3,500 commitments to pray daily for foreign missions from youths who attended the first three weeks of Centrifuge camps in several locations across the country.

The initial youth-oriented prayer list will be mailed in September, according to Minette Drumwright, special assis-

tant to the FMB president for intercessory prayer.

Already the board is mailing monthly prayer lists to more than 13,500 individuals, groups, and churches across the country.

"When a young person enters a commitment to pray daily for specific overseas prayer requests and continues to pray over a period of years, a sensitivity to the needs of the world and the lostness of people is bound to develop," Drumwright said.

"Of even greater significance, that young person is opening his or her life to the call of God and to the possibility of being the answer to prayer needs," she said. "I believe many future foreign missionaries are among these pray-ers."

The Centrifuge prayer commitments are made usually during the week's closing service, according to Don Mattingly, coordinator of special services in the church recreation department. About 22,000 youth will attend one of the eight weeks of Centrifuge this summer.

Youth ministers interested in leading their groups into expanded prayer for foreign missions should contact FMB Prayer Requests, Box 6767, Richmond, VA 23230.

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Linda Lawson

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Andy Anderson resides in Ft. Myers, Florida. Linda Lawson is supervisor, News and Information Services, The Sunday School Board, Nashville, Tennessee.

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Churches in two states believe final push to top Sunday School enrollment goals

By Frank Wm. White

WINONA LAKE, Ind. (BP)— Two churches in Michigan and Wisconsin believe "From Here to Victory" will be the key to reaching Sunday School enrollment goals by the end of September.

From Here to Victory is a three-month enrollment emphasis promoted by the Sunday School department of the Southern Baptist Sunday School Board for the final months of the five-year 8.5 by '85 enrollment effort to reach a Sunday School enrollment of 8.5-million persons by Sept. 29, 1985.

"We will reach our goal because of From Here to Victory," said Jim Hatfield, pastor of Central Baptist Church, Flint, Mich. The church began in July with the Find a Prospect segment of From Here to Victory and enrolled about 75 Sunday School members. In October, the church had 322 enrolled in Sunday School and now has 364 enrolled.

The church's goal has been to enroll 33 new members each quarter. "We almost met our goal the first two quarters but then dropped off," Hatfield said. New gains have been made with From Here to Victory activities and a continued push through the end of September will put the Sunday School over its enrollment goal, he said.

Central Baptist Church has adapted the Reach Five aspect of the emphasis to encourage Sunday School members to contact five prospects each week. A Reach Five honor roll posted in the church has encouraged people to participate, said Gene Domerese, Sunday School director. "They feel proud to get their name on the roll," he explained.

Hatfield includes a time to fill out contact cards in the worship service. Members are asked to list the persons they have contacted during the week.

Emphasizing contacts from the pulpit helps underscore the importance of it, he pointed out. "We want to get people conscious of the need to make contacts," Hatfield said. "I don't see it as taking time from the worship service. I see it as part of worship. Sunday School is evangelism and that's what worship is about."

Northside Baptist Church, in the Racine, Wis., suburb of Caledonia, is only six months old but has set an enrollment goal and is using From Here to Victory to reach the goal, according to Ray Robinson, Sunday School director.

Northside plans to use From Here to Victory to reach an enrollment goal, even though the church was constituted from a five-year-old mission this past January.

The church started on the first Sunday January with 111 members but the next Sunday moved 39 Sunday School members to a new mission. Although the Caledonia church is five miles from Racine, the new mission was, needed because there was no Southern Baptist work inside Racine, a city of about 75,000, explained Robinson.

During the first six months as a church, Northside grew from 72 to 79 enrolled in Sunday School. But, the goal for Sept. 29 is to have 108 enrolled.

The church leadership got excited about From Here to Victory during a weekend small Sunday School workshop, Robinson said. During July, the Sunday School used From Here to Victory to find and enroll new prospects. By the first Sunday in August, the Sunday School enrollment had reached 91. "We're almost halfway to the goal and we can make it," Robinson said.

From Here to Victory came at a good time because of Back Yard Bible Clubs and Vacation Bible School, he pointed out. Four Back Yard Bible Clubs the church conducted produced 198 prospects and three new members. Those prospects will be targets for helping reach the goal.

The church will have a praise Sunday on Sept. 29 to celebrate the victory of the enrollment emphasis. Praise Sunday will be a scaled-down version of Celebration Sunday suggested in the From Here to Victory plan. The church's activities must be limited because the community

center where it meets is available only until 12:30 on Sunday afternoons.

"We're confident about meeting our goal because we feel the Spirit working with us," Robinson said.

Churches that have not started From Here to Victory activities can still conduct an emphasis, according to Harry Piland, director of the Sunday School department of the Sunday School Board. "We can meet our goal in the final month. It could all be done even on the last Sunday if people will get committed and work," Piland said.

Piland is urging churches to use September as Super September to emphasize enrollment in Sunday School. Churches are asked to report their Sunday School enrollment on Sept. 29 to their associational directors, who in turn will report to state convention Sunday School directors. Later that day on a live BTN telecast, Piland will receive enrollment totals from state Sunday School directors.

South China Sea becomes baptistry

LABUAN, Malaysia — A small group of Baptists on the tiny island of Labuan, off the northwest coast of Borneo, gathered beside the South China Sea in May for its first baptismal service.

The group began meeting in the home of Baptist layman Patrick Low, who is stationed in Labuan with the Royal Malaysian Air Force. In November 1983, Bobby Evans, Southern Baptist missionary to Brunei, started making monthly trips across the Brunei Bay to lead home Bible studies.

The congregation gained strength and this past January began renting a building for regular Sunday worship. Three Baptist laymen from Sabah, Malaysia, and two from Brunei rotate with Evans in ministering to the group.

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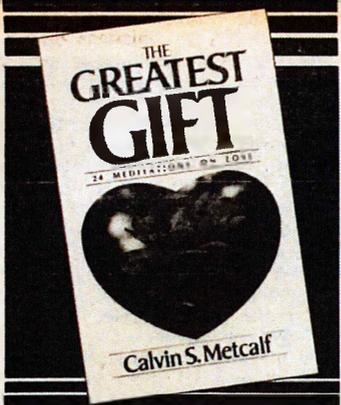
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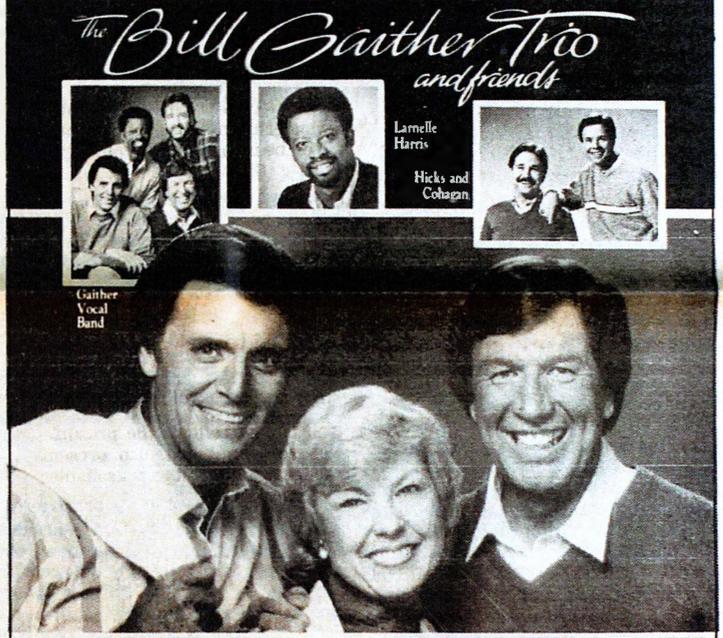
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Calvin S. Metcalf is pastor of Central Baptist Church of Fountain City, Knoxville, Tennessee.

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BIBLE BOOK SERIES

Lesson for Aug. 25

Promise of restoration

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

Basic Passage: Jeremiah 30:1 to 33:26
Focal Passages: Jeremiah 31:27-34; 33:15-16

In the Book of Jeremiah, chapters 30-33 are frequently referred to as "The Book of Consolation." Jeremiah had faithfully fulfilled his prophetic calling to pluck up, break down, destroy, and overthrow (see 1:10).

In this week's lesson, however, we see the second part of the ministry of Jeremiah: namely, "to build and to plant."

The message contained in these chapters is one of hope for the people of God. Both Israel and Judah, being political states, had collapsed. The people had experienced great loss and many of them had been deported into exile.

Into this gloom and despair, Jeremiah prophesied that God had not abandoned His people. In justice and righteousness, God had judged His people for their sins. But now He would restore the houses of both Israel and Judah (v.27) and would once again bless His people (v.28). In the process of this restoration, God would go one step further and establish a new covenant with His people.



Jones

The new covenant

Many scholars believe that Jeremiah 31:31-34 constitutes the single most important teaching of Jeremiah. The passage is often referred to as a mountain peak in the Old Testament and is quoted in full in Hebrews 8:8-12.

The passage was composed at a time when the original covenant seemed to have been destroyed. Jerusalem, including the Temple, laid in ruins, and the ark of the covenant was gone. Those individuals who had not died or been carried off into exile were doing all they could just to survive. The people desperately needed an authentic word from God.

In this hour of need, the Lord delivered a revelation of hope and promise. God assured His people that His covenant relationship with them had not ended. Instead He was making a new beginning.

The passage is loaded with verbs of action. The expressions "I will make" (vv.31, 33), "I will put," "I will write," "I will be" (v.33), "I will forgive," and "I will remember" (v.34) make it clear that

God was taking the initiative to reestablish a covenant relationship with His chosen people.

God was showing once again His love and concern for His people. He had been like a husband to them even though they had continually broken the covenant from the day they had been delivered from Egypt (v.32).

Now, however, God was initiating something new. The force of the word "but" in verse 33 is strong. God's new covenant would stand in stark contrast to the old covenant. Under the old covenant, the people had been called upon to obey the covenant stipulations and they had failed miserably. Therefore, God determined to establish a new covenant in the form of three promises which would guarantee its success.

First, God promises His people that He will write His law on their hearts (v.33). The new covenant would not be based upon external laws but would consist of an internal relationship. Under the new covenant, God will go straight to a man's heart and will make him into a new person. This new person will then know God's will inwardly and will have the power to respond to that will in obedience.

Second, God promises that the people will know Him personally (v.34). The Hebrew word for "know" carries the idea of knowledge by experience or personal relationship. The new covenant will enable God's people to know Him in an intimate, saving relationship.

Third, God promises to grant a real and absolute forgiveness (v.34). This is crucial to the new covenant because there can be no life-changing relationship with God apart from the forgiveness of sin. On the basis of genuine repentance, God promises to forgive sin and forget about it.

The fulfillment of the promise

In Jeremiah 33:14-16, God guarantees the future fulfillment of the new covenant through the coming of the promised Messiah. At the right time in history, God will raise up "a righteous Branch of David" to execute justice and righteousness (v.15).

God's promise through Jeremiah became a reality in the person of Jesus Christ. By His atoning death, Jesus fulfilled the conditions of the new covenant (see Mark 14:24) and made possible a saving, life-changing, personal relationship with a loving God.

This personal relationship with God is available now for everyone. This message of hope and promise constitutes the very heart of the gospel.

UNIFORM LESSON SERIES

Lesson for Aug. 25

Prepare for God's return

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

Basic Passage: Malachi 1:1 to 4:6
Focal Passages: Malachi 3:1-4, 6-12

One of the ironies about the prophets who have contributed so much to our faith is that we actually know very little about them beyond their messages. At most, we may know the bare essentials of a prophet's family background and a little about his historical setting.

When we come to a book like Malachi, we do not even know those minimal facts. The title of the book literally is "the book of my messenger," suggesting that here we do not have the actual name of the prophet but instead just a title by which he is designated. It is these rather obscure individuals, however, who have left us a literary and spiritual legacy whose value is beyond calculation.



Tullock

The form of the book (1:1-5)

To understand Malachi one needs to understand the form of the prophet's message. It is in the form of a dialogue which consists of (a) a statement by the Lord; (b) a question by the people, challenging the statement; and (c) an answer to the challenge by the Lord.

The Lord's messenger (3:1-4)

This segment really should begin with Malachi 2:17. There the charge is made that the people have wearied the Lord with their words. This is challenged by the people, "How have we wearied Him?" (RSV). The answer is that they have wearied the Lord with being unjust by blessing the evil and by questioning His justice.

The Lord answers further by telling of His messenger who is coming to prepare the way for the Lord. Here we hear echoes from Isaiah 40:3. Matthew 11:10 tells us that Jesus applied this passage to John the Baptist. Note that the messenger is like an advance agent who goes to prepare the way for one greater than he.

If you have ever been in a city where one of our presidents has visited, you perhaps are familiar with all the advance planning that has to precede such an appearance. Here the messenger heralds the coming of the Lord to His Temple (3:1). While the coming of the messenger will be eagerly anticipated, it will not be a day of glory but a day of judgment (3:2a).

The prophet uses two figures to describe the judgment, both of them symbols of cleansing and not of annihilation. As metal must be refined by heat to separate the pure product from the slag, so would be the judgment. Fullers' soap was a kind of earth that was used for washing clothes, the ancient equivalent of modern detergents (3:2b).

The cleansing process would start with the religious leadership, particularly the priests. Earlier there was the charge that the people had been offering sick and diseased animals on the altar (1:8). This could not have been done without the cooperation of the priests who controlled the sacrificial system.

It all went back to the wrong attitude, a problem from which we still are not immune in our own worship. When the attitude gets right, then the worship becomes acceptable and pleasing to the Lord (3:4).

This segment continues through verses 5 and 6 where specific groups upon whom judgment would fall are named. The threats were coupled with the assurance that the judgment was to be for the purpose of cleansing the nation so as to make worship acceptable.

A plea to return (3:7-12)

The people had a long history of unfaithfulness stretching back through many years. Yet the Lord was still pleading for their return to Him so that they might become what He really knew they were capable of becoming (3:7).

The question comes, "How shall we return?" The answer begins with a question that really was a charge — namely, that the people have been robbing God, robbing Him of tithes and offerings (3:8). Obviously, just as they had been offering diseased animals instead of animals without blemish, they were also holding back on the full tithe. All of this went back to an attitude that said, "What difference does it make whether I give my best to God?" This is confirmed by the larger context since the charge that follows this one was that the people have said they were serving the Lord in vain (3:13).

This illustrates the difficult situation facing the prophet. The people were discouraged to the point of cynicism, beaten down by the circumstances which they had to confront. He was trying to get them to think positively, to act in faith in their worship, to show their trust in the Lord by bringing the full tithe.

In turn, he assured them that good things would happen to them. Material and spiritual blessings would be theirs, once they turned their attentions outward rather than dwelling on their problems. Their influence would reach beyond their borders as their neighbors caught their positive spirit. Their spiritual and material prosperity would make their land a "land of delight" (3:10-12).

NOBTS names Trull as ethics professor

NEW ORLEANS — Joe Earl Trull, pastor of Hatcher Memorial Baptist Church, Richmond, Va., has been named associate professor of Christian ethics at New Orleans (La.) Baptist Theological Seminary, effective Aug. 1.

Trull, a native of Oklahoma City, is a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He has done additional graduate work at the University of Texas at Austin.

Prior to his Virginia pastorate, Trull served as pastor of several churches in Texas. He also was associate professor of sociology at Carson-Newman College in Jefferson City.



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LIFE AND WORK SERIES

Lesson for Aug. 25

The nature of ministry

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

Basic Passage: 2 Corinthians 4:1-17
Focal Passage: 2 Corinthians 4:1-12

Purpose of ministry (4:1-6)

Paul's concept of ministry was not limited to the position of an Old Testament prophet or lawgiver such as Moses or of an apostle of Jesus such as himself. To Paul, ministry was a task to be carried out by every believer in Christ.

Paul's concept of ministry centered in Jesus. It was from God and it was always to glorify God.

Paul remembered that he had not chosen to be God's minister and it certainly was not through his own merit that God chose him. Actually, it was the mercy of God that had intervened in Paul's zealous efforts to persecute the new converts to Christianity.

Paul never got away from the reality of his own conversion experience. Whenever he reflected on God's mercy so dramatically demonstrated on the road to Damascus, he received renewed encouragement for his own task of ministry.

Paul had been a student of the old covenant. The statements of law and the pronouncements of the prophets were engrained in his very being. He was aware, however, that he was a recipient of and eyewitness to the new covenant.

In no way could he ever be accused of tampering with the Word of God. There was no need then — nor now — to be dishonest about what God's Word says. Deception or shady, underhanded manipulations were never in Paul's life-style. There was no reason to stoop to such mishandling of God's Word. Paul had experienced the gospel — the good news of Jesus Christ — and that glorious gospel speaks for itself. The gospel speaks of Jesus Who is the Light of the world.

In the creation experience, God had commanded light to come out of the

darkness. In our conversion experience, God's light penetrated our hearts and we are privileged to focus on the glory of God in Christ Jesus.

The circumstances of the coming of God's light into our lives may differ from that experienced by Paul, but it is the same light, from the same source, and given for the same purpose. This Light of the world is the message of our ministry. We are to share Him with the whole world.

Participants in ministry (4:7-12)

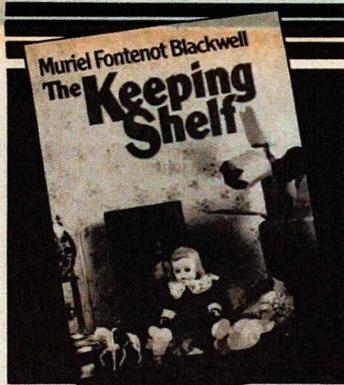
God could have used any instrument He desired to show forth the knowledge of His glory, but He chose human beings, His highest creation, to be the bearers of that light. Paul says that we are earthen vessels, much like the clay pots that were often used to hold the candle. The clay pot did not produce the light; its chief function was to hold up the light.

The purpose of Paul's life, according to his own testimony, was to be a participant in the sharing of God's light. To do so brought him persecution and perplexity, but he was never driven to despair. He never had the feeling that God had forsaken him in his endeavors.

Paul's attitude about his setbacks in ministry are a tribute to the profound faith he had in God. He always turned his burdens into inspirations.



Wilkinson



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A recognized writer and religious and professional children's worker **Muriel Fontenot Blackwell**, is manager of the Preschool-Children's Group, The Sunday School Board, Nashville, Tennessee. Her other books include *The Secret Dream* and *Called to Teach Children*.

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Whatever he suffered, it was so that others might know the gospel.

The gospel is a treasure, God's revelation and redemption in Christ. It is a precious gift of supreme worth. It is a priceless gift because it came from the heart of God in the form of His only begotten Son. It is a gift worth giving our lives for in order that others may know of the power of God's redemptive love.

Personal perceptions

Johnny was one of several children at the juvenile detention home. He was there not because of any problem he had caused to society. His parents were having some problems and he was a temporary resident at that particular home in a distant state.

He looked forward to our church's mis-

sion action group which once a month provided homemade cookies and a brief time of sharing and singing of God's love.

Johnny's favorite chorus was, "He's Got the Whole World in His Hands" and his favorite adaptation of the chorus was, "He's got the juvenile detention home in His hands."

The limp in his left leg could not be ignored as his frail body inched nearer the piano. Nor could the glow on his face be misunderstood while he sang his own adaptation of the familiar chorus.

Johnny was an earthen vessel with the treasure of Christ Jesus in his heart. His face was aglow with the Light of the world. Johnny was a demonstration of the true nature of ministry.



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Cuban Baptist musician relates difficulties

By Jim Newton

ATLANTA (BP)— The director of music for the Baptist Convention of Western Cuba, Miriam Escudero, told directors of the Southern Baptist Home Mission Board's language missions committee that Baptist work is going forward in Cuba, despite unique difficulties.

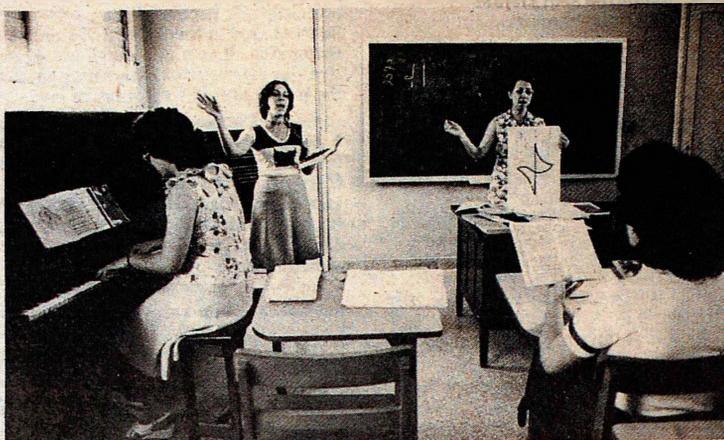
Escudero, who also works as an administrative assistant for the Baptist seminary in Havana, was one of six Baptist leaders from Cuba permitted to travel to the United States to attend the Baptist World Alliance in Los Angeles this summer.

"It (Baptist work) is very difficult in Cuba, but God is with us and is blessing our churches," she said in an interview following her presentation to HMB directors.

One of the major problems is that so many of the pianos in Baptist churches are being destroyed by Cuban insects similar to termites, only worse, she said. It is also very difficult to keep the pianos tuned because of the deterioration of the instruments and the extremely high humidity, she said.

Almost all of the 105 churches and missions have a piano, she said, but all were imported prior to 1959. Now only Soviet-made pianos are available, and they are very expensive.

One of the other major problems she faces in Cuba is that printed music in Spanish is not available for choirs and



TEACHING MUSIC IN CUBA — Miriam Escudero (holding poster), director of music for the Baptist Convention of Western Cuba, teaches a class of music students at the Baptist seminary in Havana.

music directors. To solve the problem, she and others copy the music by hand onto mimeograph stencils, using a stylus and ruler to draw in the staff lines and notes. Last year, Cuban Baptists mimeographed 20 music scores for their choirs using this technique.

They print the music on a Gestetner mimeograph machine held together by baling wire. The machine has been used by the Baptist Convention of Western Cuba for more than 30 years. Her husband, Rafael Escudero Garcia, is general secretary and office manager for the convention.

As a music professor at the Baptist seminary in Havana, Mrs. Escudero teaches music, piano, and conducting to about 45 lay church leaders and to seven full-time music students.

Last year, she said, there were 21

students enrolled in the seminary; with seven students in each of the three major fields of study — music, religious education, and theological training for the ministry.

In June, two of the theology students were graduated and were called as pastors of churches, but two new students are expected to be admitted for study this fall, she added.

In addition to the seven full-time seminary students, about 70 lay leaders are enrolled in courses on doctrine, theology, Bible, and homiletics taught each Monday, and 30 pastors are enrolled in continuing education courses.

The seminary has 11 professors, all unpaid volunteers who work as pastors and leaders in the Baptist Convention of Western Cuba. The rector (president) of the seminary is Leoncia Veguilla, who

earlier this year was permitted by officials to travel to the United States and Mexico to work on a graduate degree in theology.

Although Escudero acknowledged there is a shortage of trained pastors in Cuba, most of the pastors serve more than one church. There are 105 Baptist churches and missions in Cuba with 65 pastors, she said. Total membership of the churches is about 7,000. Last year, the churches baptized 250 new believers, she said.

Although there is a shortage of trained pastors, Cuban Baptist churches have strong leadership in the music ministry which Escudero directs.

The 105 churches and missions have 393 music directors, most of whom have some training. Most churches have several trained music directors. Every church also has a pianist, with a total of 192 pianists in the convention.

The churches have 60 adult choirs and 26 youth choirs, with a total of 2,206 people enrolled in music ministry programs in the churches, she said. Recently, more than 200 Cuban Baptists attended the music camp at the convention's encampment.

At the camp, she was able to train several Cubans to use a new electric organ recently purchased for the encampment. Only four Cuban Baptist churches have organs, but many of the church pianists are interested in learning to play the organ, she said.

Almost 27 years ago, Escudero was able to learn basic organ techniques when she attended music week at Ridgecrest Baptist Conference Center as a teen-age girl. Her parents had given her a trip to Ridgecrest as a present for her 13th birthday. It was her first trip to the United States.

She had dreamed of being able to return to Ridgecrest for music week this year, but her travel papers were not approved in time. She said that music week at Ridgecrest in 1958 had a tremendous impact on her life, preparing her in so many ways for her ministry later in life. She expressed deep appreciation for the concern of Southern Baptists and the relationship Baptists in Cuba enjoy through the Baptist World Alliance.

Escudero said the visit of Home Mission Board Vice-president Gerald Palmer and Language Missions director Oscar Romo in 1984 has helped open doors for Baptists in Cuba and allowed her and other Baptist leaders to travel to the United States.

"We thank God for Southern Baptists," she said. "Please pray for us in Cuba. We need your help, and God's."

Annuity Board stays with Aetna

DALLAS (BP)— Aetna Life and Casualty Insurance Company has been chosen to continue as the carrier of Southern Baptist insurance programs, Annuity Board President Darold H. Morgan told trustees during the summer board meeting.

"Aetna submitted the best insurance package of the five companies that rendered bids for the Southern Baptist programs. However, The Prudential Insurance Company ran a close second," Morgan said. The other companies submitting bids were Equitable Life Assurance Society, John Hancock Mutual Life, and Metropolitan Life Insurance Company.

He noted benefit packages of Aetna and Prudential were almost the same, but there was not enough difference in the premium to merit a change. "We estimated that it would have cost us \$250,000 plus several months of administrative time to make the carrier change," Morgan said.

A benefit to be added Jan. 1, 1986, is the mail order prescription drug program. Morgan said the patient may continue to present his prescription to the local pharmacy for medications immediately needed and file for benefits under the traditional insurance plan.

The patient also has the choice of mailing prescriptions with a \$5 fee for each prescription for maintenance medications to a central dispensing organization and receive up to a 90-day supply. The dispensing organization will bill the Annuity Board for the balance of the medication costs.

In further business, the Annuity Board reported a \$55-million increase in earnings of retirement plan funds over the first half of 1984 totalling \$73,142,522.

Total assets invested by the board totalled a record \$1,562,021,356.

Edgemon urges churches to offer better counseling

GLORIETA, N.M. (BP) — One reason Southern Baptist churches are losing so many converts to other religions or to inactivity is that new converts receive inadequate counseling at the time they made public decisions, according to Roy Edgemon.

Edgemon, director of the Sunday School Board's church training department, said during the church training leadership conference, "We are not growing because we are losing so many people we baptize. I think we're losing most of them at the altar."

Edgemon believes people respond to the invitation at the end of the worship service in genuine awareness of their need for salvation. However, they do not receive adequate information to understand the implications of their decision or their need for further study in order to grow in their faith.

"Pastors do the best counseling they can in three or four verses of a hymn, but too often that's all a person gets unless the church clerk gives them a little more," said Edgemon. "We've got to get back to counseling."

He advocates training laypersons to counsel persons making professions of faith, rededications, vocational decisions, or others. After the pastor talks briefly with each person, a trained counselor takes the person to another room to talk about the decision.

In many instances, persons making decisions are then presented to the congregation at a later service, Edgemon said. He noted that this kind of process may necessitate changing the order of service.

"In churches where I have served as interim pastor, we have the offering and announcements at the close of the service to give the counselors more time," said Edgemon. "I've used this system in every size church. There is no reason why we can't train counselors."

In preparation for the 1986 Good News America revivals, resources have been prepared to implement a counseling process, said Edgemon. A "Commitment Counseling Manual" was produced by the church training department in cooperation with the Home and Foreign Mission boards and the Radio and Television Commission. A companion piece for use with persons making decisions, "Personal Commitment Guide," was produced by the Home Mission Board.

After new converts have been counseled and presented to the church, Edgemon says he prefers they go through new member training before being baptized.

"We must come to a point where we're sure people are saved," said Edgemon. "Then we must do all we can to help them get started in becoming grounded in their faith."

HCBA names Gowan to faculty position

SEYMOUR — Harrison Chilhowee Baptist Academy has named Joye Elaine Gowan of Davenport, Okla., to the academy faculty for the 1985-86 school year. She will teach French, computer science, and mathematics.

A native of North Carolina, Gowan is a graduate of Oklahoma Baptist University, Shawnee, and Central State University, Edmond, Okla. She also has done graduate work at the University of Oklahoma, Norman, and the University of Tulsa.

Gowan comes to the academy from the Davenport, Okla., school system where she taught all three of the subjects she will teach at Harrison Chilhowee.