

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Cooperative Program gifts climb toward 1984-85 goal

With Tennessee mission gifts through the Cooperative Program reaching nearly \$1.6-million in August, Tennessee Baptists are only 1.53 percent below the convention-adopted goal after 10 months of the convention year, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

When the convention books for August closed last Friday, Madden reported that

\$1,592,249.43 had been received from Tennessee Baptists through their churches.

Messengers to the 1984 state convention adopted a \$19,625,000 Cooperative Program budget-goal for the November 1984-October 1985 convention year.

The monthly goal would be \$1,635,416.67 (one-twelfth of \$19,625,000). August's mission gifts through the Cooperative Program of \$1,592,249.43 were \$43,167.24 or 2.64 percent below the monthly goal.

Last month's Cooperative Program mission gifts were 12.1 percent below the \$1,811,371.04 given to the Cooperative Program in August 1984 — which is the TBC's fifth highest month in history. August 1985 ranks as the Tennessee convention's 14th highest month.

Madden noted that Cooperative Program contributions for the first 10 months of the convention year had reached \$16,104,102.30 for the November 1984-August 1985 period. This amount is \$752,484.74 higher than the \$15,351,617.56 given through the Cooperative Program for the same period of the 1983-84 convention year — a 4.9 percent increase.

The 10-month goal for the current convention year would be \$16,354,166.67 (ten-twelfths of \$19,526,000). The \$16,104,102.30 received during the past 10 months is \$250,064.37 or 1.53 percent below the 10-month goal.

Madden expressed optimism that the 1984-85 Tennessee Cooperative Program mission giving goal will be reached, noting that historically September and October are high months in giving.



CARAVAN OF CONCERN — Disaster relief vehicles of the Tennessee Baptist Convention prepare to leave Sept. 1 to offer assistance to victims of Hurricane Elena. Seventeen Tennesseans formed the volunteer work crew for the relief project.

Non-violent coup occurs in Nigeria

RICHMOND, Va. (BP)— News from Nigeria was scarce in the wake of the country's Aug. 27 coup, but Southern Baptist missionaries there are believed to be safe.

The new government immediately cut communications from the country, but reports which filtered to Ivory Coast and England indicated no violence during the takeover.

Meanwhile, U.S. State Department officials said they felt there was no danger to Americans in Nigeria, according to Betty Kay Abell, the Southern Baptist Foreign Mission Board's associate director for west Africa. The state department indicated the country was calm and activities were returning to normal the day after the coup.

Almost 100 of the 120 Southern Baptist missionaries assigned to Nigeria were in the country when the coup occurred.

TBC disaster van goes to aid of Elena victims

The Tennessee Baptist disaster relief van and panel truck with 17 volunteer workers left Brentwood Sunday night for the coast of the Gulf of Mexico to assist victims of Hurricane Elena.

Assistance from the van and team were requested by the American Red Cross and cooperating civil defense organizations.

A ministry of the Brotherhood department of the Tennessee Baptist Convention, the van and panel truck with two trailers left the TBC Executive Board Building in Brentwood at 6:40 p.m. CDT

Sunday, headed for Montgomery, Ala. From there the Tennessee team was to stand by for assignment to an area of need.

The Tennesseans arrived in Montgomery at 2:15 a.m. Monday and spent the rest of the night at the offices of the Alabama Baptist Convention.

At press time on Monday afternoon, the Tennessee Baptist relief vehicles and team were in Montgomery, awaiting assignment by civil defense officials.

After dumping torrents of rain on the

(Continued on page 2)

Committee reminds messengers to follow procedure

1985

OFFICIAL REGISTRATION CARD

Church _____

Association _____

This is to certify that:

Mr.

Mrs.

Name Miss _____

Rev.

(Last Name - Please Print)

(First Name)

(Middle Initial)

Post Office _____

State _____

has been appointed by _____ Baptist Church of (town) _____, in

business session, (date) _____ a messenger to the TENNESSEE BAPTIST CONVENTION.

This appointment is made on the basis of and in agreement with the Convention's constitutional requirement, as

follows (which entitles this church to _____ messengers):

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

Date _____

19 _____

Signed _____

Church Moderator or Clerk

THIS CONSTITUTION DOES NOT PROVIDE FOR ALTERNATES

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

Phone _____

Official registration cards for messengers to the annual Tennessee Baptist Convention are now available from associational offices or from the registration secretary, Pat Porter, P.O. Box 728, Brentwood, TN 37027.

The convention will be held Nov. 19-21 at First Baptist Church, Memphis. Registration for the session is scheduled to begin Monday, Nov. 18, at 2 p.m.

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

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

1. The registration card for the annual meeting of the Tennessee Baptist Convention is white with black lettering (see sample copy). No other cards will be accepted at the registration table.
2. Each messenger must be elected by the church. The pastor is not automatically considered a messenger and should be voted on by the church along with other messengers.
3. Only one name should appear on a card.
4. The Constitution does not provide for alternates.
5. Lost ballots will not be replaced.

Explosion, fire level church in Mississippi

JACKSON, Miss. (BP) — A Sunday morning thunderstorm helped minimize the tragedy at a north Mississippi Baptist church when an apparent gas leak sparked an explosion which burned the church to the ground and injured five members, two severely.

About 15 people were standing in the sanctuary of Priceville Baptist Church near Tupelo at 9:50 a.m. Aug. 25 when the accident occurred. A number of others were waiting in their cars for the rain to slack. Still others had not yet arrived for the 10 a.m. Sunday School which usually averages 60-70, according to Terry Ramey, minister of music and youth.

The church janitor already had turned on the lights in the basement when two Sunday School teachers went downstairs to prepare for their classes.

"I saw a flash out of the corner of my eye," said Ramey who had been standing near the pulpit talking with members. "The blast knocked us all down and

we managed to get out." He said the basement door to the sanctuary blew off and "a gush of flames started coming up."

Ramey said the two men in the basement, Vardaman Alexander and Jerry Nolan, were burned, but were able to get out. Ramey, already burned, went back into the sanctuary to make certain everybody was out. "It blew the whole back wall out the basement," said Ramey.

The frame building, which was insured, burned completely despite the arrival of firefighters. A couple of the women later said they had smelled gas.

The two men who had been in the basement were listed in critical but stable condition at Firefighters Memorial Burn Center in Greenville. Two women in the sanctuary suffered injuries. Cora Alexander, sister of one of the injured men, had a sprained shoulder. Lucille Crider had a fractured wrist.

Members had a service at 4 p.m. at Au-

burn Baptist Church, making tentative plans for temporary facilities. A new pastor, Robert Rogers, began his services with the church on Sept. 1.

The Mississippi Baptist Convention Board was providing a double-wide chapel trailer for temporary facilities and \$2,500 from disaster relief funds.



FINAL INSTRUCTIONS — Archie King, TBC Brotherhood director, shares information with the disaster relief team before the group departs for the Gulf coast. The Tennesseans will serve meals and offer assistance to victims of Hurricane Elena.

Tennesseans share culture, Christianity with Japanese

By Charlie Warren

Thirty Japanese students and their four chaperons experienced American culture with a Tennessee flavor last month while staying in the homes of Tennessee Baptist church members.

They also returned to Japan with a new awareness of Christianity and Christian love, which they saw demonstrated through the lives of their host families and Baptist youth.

The 30 high school-age Japanese were students at Seinan Gakuin University, Fukuoka, a Baptist school for junior high through college level boys. They were visiting the United States on a cultural exchange program sponsored by College and University Partnership Program (CUPP), an international partnership exchange program based in Memphis.

Foreign students involved in the program spend part of their time in America on a college campus, studying English, American history, and American culture. They spend additional time living in American homes, learning firsthand about American homelife.

The Japanese group spent one week in Baptist homes in Knoxville and another week in Ooltewah and Morristown. Central Baptist Church of Fountain City, Knoxville, hosted 20; Fifth Avenue Baptist Church, Knoxville, hosted 10; and Wallace Memorial Baptist Church, Knoxville, hosted four. Ooltewah Baptist Church kept 21 and Manley Baptist Church, Morristown, hosted 13.

The Baptist churches took the Japanese visitors on tours of attractions in east Tennessee, took them to shopping centers, fed them American meals, and arranged fellowship and activities with American youth.

"Cultural" experiences included tennis, softball, volleyball, horseshoes, swimming, hamburger outings, and an all-American wiener roast using coat hangers to cook the hot dogs over an open fire.

The Ooltewah hosts took the students on a 10-mile canoe trip down the Ocoee River. The Morristown Baptists took their visitors on a five-mile hike in the Smoky Mountains.

One of the Japanese chaperons, a chaplain at Seinan Gakuin, said he had three goals for the trip: to expose the

students to Christian ideas, to improve their English skills, and to increase their awareness of American culture.

As these goals were being accomplished, another benefit emerged. Cross-cultural relationships developed.

For example, during an activity at Ooltewah Baptist Church, each Japanese youth was paired with an American youth. Each person was given a T-shirt and paints with which to decorate the shirts. But instead of making a shirt for themselves, the youth decorated the shirts for their cross-cultural partners.

"I believe these will be treasured for a long time," said Larry Williams, pastor of the Ooltewah church.

After the Japanese students returned to Japan, one 16-year-old Japanese boy wrote to a teen-age girl at Manley Baptist Church, Morristown, saying that since meeting her and other American Christian youth, he is seriously considering becoming a Christian.

The American adults who hosted the Japanese also were affected. "I never dreamed that I would have fallen in love with the Japanese people like I have," admitted Brenda Tenpenny, who coordinated the project for Manley Baptist Church. "They have taken my heart back to Japan.

"I found out they are just like our youth except they are dying and going to hell," she continued. "It opened my eyes and gave me a new vision. We're praying for them daily."

She noted that most of the students were not Christians. Her concern motivated her to write to Southern Baptist missionaries in Japan, sharing with them the names of the Japanese boys she helped host and explaining to the missionaries that these students had been exposed to Christianity in a new way while visiting Tennessee.

The Tennesseans also expressed the sadness they felt when the Japanese visitors departed.

Suzanne Burnette, who coordinated the efforts of Central Baptist Church of Fountain City, told how the Japanese students gathered just before leaving to sing, in English, "God be with you 'til we meet again."

"That really jerked the tears," she said.

TBC disaster van...

(Continued from page 1)

Florida Gulf coast for several days, Hurricane Elena turned northwest and came ashore near Biloxi, Miss., Monday morning with 125-mile-per-hour winds. Additional destruction came from 12-foot tides which battered coastal areas.

At least seven tornadoes were reported to have struck in the Biloxi-Gulfport area, with about 100,000 homes without electrical power.

Archie King, director of the TBC Brotherhood department, said the Tennessee disaster relief team will assist in feeding the over 1-million area residents who have evacuated their homes.

On Saturday the vehicles were loaded with over 7,000 meals which can be served to those in need and to other relief workers, as well as cots, bedding, chain saws, emergency generators, and other equipment.

King said the unit will stay in the area as long as it is needed.

Making up the volunteer team which accompanied King on Sunday were:

—Seven members of Lincoln Heights

Baptist Church, Tullahoma; Pastor and Mrs. Bill Smith, Mr. and Mrs. Pat Faris, Harvie Cranford, Ray Cintron, and Albert Gaddis;

—Six members of LaGuardo Baptist Church, Lebanon: Wayne Driver, Clayton Gray, Pete Henderson, Ed Johnson, Conway Stockton, and Raymond Wright;

—Two from Haywood Hills Baptist Church, Nashville: Joe Nave and Richard Todd; and,

—Russell Cantrell of First Baptist Church, Smithville.

The team will work with disaster relief units for at least three days, King said, and will be replaced by another team being enlisted from eastern Tennessee at midweek.

Assisting in coordinating the relief effort is Cameron Byler of the Southern Baptist Brotherhood Commission in Memphis. A disaster relief unit from the Alabama Baptist Convention will also be serving in the area, and the Brotherhood department of the Florida Baptist Convention will assist by providing volunteers.



FINAL CHECK — Members of the TBC disaster relief team make a final check of food and supplies before leaving Sunday for the Gulf coast to aid storm victims.



DIFFERENT MEDICINE — Steven Edmonds (left), a student summer missionary from Carson-Newman College, visits a patient with other summer missionaries serving at the Louisiana State University Medical Center in Shreveport.

Summer missionary learns lessons in life and death

By Connie Davis

Many young men look for life-changing experiences during the summer, but Steven Edmonds, a student at Carson-Newman College, Jefferson City, got one this year.

Edmonds, a native of Big Stone Gap, Va., has spent previous summers working at home.

This summer, however, Edmonds decided to serve as a student summer missionary supported by the Tennessee Baptist Convention's Baptist Student Union. He was informed and encouraged in his decision by the BSU at Carson-Newman; Missions '85, a national program for students during the Christmas break in Nashville; and Home Missions Experience, a week-long program at Carson-Newman.

A junior majoring in psychology with plans to attend seminary and then become an associate pastor or minister of pastoral care, Edmonds applied for the program not knowing if any position in his area of study would be available.

Edmonds was sent to Shreveport, La., to serve at Louisiana State University Medical Center with four other student summer missionaries and Southern Baptist Chaplain J. A. S. Fisher.

"I experienced real life — as real as you can get," said Edmonds. "I dealt with death and dying. It's serious," he emphasized. "It strengthened me and reassured me of my call." He learned that the Lord would take care of him just like the Bible says. "It was great just to serve."

Edmonds learned a great deal about people through the patients and other workers. "I thought people could change easily," he said, but he learned just to "go the extra mile with them."

He saw a kidney transplant over the surgeon's shoulder in the operating room. Edmonds said he learned a "high regard" for organ donors and believes it makes the "death process easier and positive. It is life-giving when thousands are waiting (for organs)."

Edmonds recalled visiting a 16-year-old girl who was waiting for her second liver transplant. "Through prayers," he shared, she received one in a 19-hour operation just as they were leaving.

Edmonds visited patients daily in intensive care, psychiatric, urology, and renal dialysis wards. Three of those patients died while he was serving. He explained that people often want to talk about things that happened 15 to 20 years ago and guilt and shame when faced with a life-threatening situation.

Although it was his job to minister to others, a black lady who could not even read the Bible ministered to him. She was "one of the few that prayed for her doctors," he said, adding that she was thankful for everything and was looking forward to heaven. She died during the summer. Edmonds remembers holding her hand and praying with her at every visit. He will keep the picture of her he brought home.

Edmonds shared that everything the summer missionaries needed was provided by Chaplain Fisher who raised money for the program from Baptist groups. The students also received a small salary. Edmonds and the other male summer missionary lived in a house behind the hospital.

"Hospitals are still getting used to chaplains," Edmonds observed. "Some of the doctors would call on us . . ." He helped lead two chapel services each Sunday.

Edmonds' only suggestion for the program is "to continue the program at all costs."

Nicholases escape Beirut explosion

BEIRUT, Lebanon (BP) — Southern Baptist Missionaries Ed and Anne Nicholas bought groceries in a Beirut supermarket just one day before it was leveled by a car bomb Aug. 17.

Triggered by an estimated 550 pounds of explosives inside a parked sedan, the blast blew up the supermarket, set ablaze about 50 parked cars, and hurled five bodies into the Mediterranean Sea some 300 yards away. More than 50 people died and 100 were wounded.

Many of the 13 Southern Baptist missionaries now on the field in east Beirut had shopped at the supermarket often.

The bombing was one of the worst yet in east Beirut, which has remained comparatively orderly during the bombings, kidnappings, sniper fire, and street battles that have long wracked west Beirut. It was one incident in what has become known as the "war of the car bombs" between Christian and Muslim factions.

During the most intense fighting in mid- and late August, several Southern Baptist missionaries were forced to spend time in places of shelter, such as the Arab Baptist Theological Seminary in Beirut. They had resumed normal activities by the end of the month.

The Nicholases were appointed missionaries in 1956.

51 Tennessee students minister around world

Tennessee college students were sent across Tennessee, the United States, and around the world as student summer missionaries this summer. The 51 students were commissioned by the student department of the Tennessee Baptist Convention and worked with Southern Baptist foreign and home missionaries.

Kyung Soon Hong of Korea, a student at Belmont College in Nashville, served at a Baptist Center in Knoxville. She and other center workers visited nursing homes once a month, but she went one Saturday "just to say hello. While I was visiting I could tell through their eyes that to have a visitor means a lot to them," wrote Hong.

Tim Enos of Knoxville, a student at Roane State Community College in Harriman, served in South Brazil on a chapel construction project. He reported that at the last church service, "Every church member there shook our hands and thanked us."

Rufus Gomez of Singapore, a student at the University of Tennessee in Knoxville, wrote about serving in Utah. "Most everyone in Utah is a Mormon." But Gomez said he saw "young kids take a stand for the Lord in school, among their friends, and in the community."

Jennifer Kelley of Elizabethton, a student at East Tennessee State University in Johnson City, worked at the Carl Perkins Child Abuse Center in Jackson. She learned that people who abuse children were often abused as children themselves. "Nobody has ever told them, I love you. My task and desire while I am here is to fill that void in their lives with the love of Christ, the living, everlasting water," she wrote.

Fondra Jones of Cleveland, a student at Union University in Jackson, served as a chaplain at a youth correctional facility in South Carolina. "I have spent many hours in the school playing softball and listening to 'my' kids. As they saw my willingness to be their friend, they began to trust me and ask questions . . . God's Holy Spirit began dealing with hearts," she reported. While teaching a Bible study and leading a share group Jones discovered, "Temptations and pressures seem to be 100 percent greater in some home environments . . . These new Christians need the faith of Job."

Helping the chaplain at the Louisiana State University Medical Center, Steve Edmonds of Big Stone Gap, Va., a student at Carson-Newman College in Jefferson City, learned about healing. "The power of prayer is the chaplain's way to healing . . ." he wrote.

Becka Petry of Memphis, a student at Memphis State University, Memphis, served in Canada where she met other summer missionaries with whom she would be working. "I was so awed how well the partners were paired up. I knew that the Lord definitely was in complete control," she added. She helped lead three Backyard Bible Clubs a day for two weeks, and two Vacation Bible Schools one week with activities for the parents and workers on the weekend.

Shelley Patterson of Hixson, a student at Carson-Newman, also served in Canada. When she found out an hour before that she needed to teach the preschool class of Vacation Bible School, Patterson had to rely on God. "Only God could bring to mind enough songs and activities to keep the attention of 15 squirming preschoolers for two and a half hours

in an overcrowded room," she recalled.

After five weeks, Tim Alexander of Athens, a student at the University of Tennessee in Chattanooga, noted reaching 150 kids in Minnesota from a Chapel on Wheels bus and showing Biblically-based cartoon filmstrips and doing other activities.

Learning to be thankful, Beverly Graham of Manchester, a student at Motlow State Community College, Tullahoma, shared with a girl at the New Life Youth Home in Dyersburg. The girl had been sexually abused by her father and wished for a family like Graham's.

A student at Memphis State University, Bill Moshier met a young man at Daytona Beach while witnessing. Moshier, a Memphis native, found out that the young man had been a Christian for two weeks but had fallen quickly back into sin. "God has given me the chance to disciple Richard and help him get his feet back on the ground," he testified.

Greg Carey, a student at Rhodes College in Memphis from Muscle Shoals, Ala., did not feel good about his witnessing efforts at Daytona Beach until he met Barry at the Raceway Ministry booth. When Carey shared the plan of salvation with him, tears came to his eyes, but during the three-hour conversation he could not talk about it. But he later called and they plan to share together, Carey related.

Working in Malawi, Africa, Sherry Talbert of White Bluff, a student at Tennessee Technological University in Cookeville, was shocked at a women's meeting. "One lady stood up and said that she thanked us so much for teaching her and that this was the first time she had ever shaken hands with a white person."

Brian Cunningham, a Belmont College student from Laurel, Miss., who did survey work and youth activities in Indiana, said God showed him the importance of a daily time with Him.

Serving in Harlem, N.Y., Donna Watts of Nashville, a student at Belmont College, helped get food for a young woman who had not eaten in three days.

A girl he let wear a pink rabbit costume to publicize Vacation Bible School in Anaconda, Mont., several days later began witnessing, recalled David Ray of Bradyville, a student at Middle Tennessee State University in Murfreesboro.

At Bethel Baptist Church in Frankfurt, Germany, Brian Buford of Fairview, a student at Union University, learned about religious freedom.

Buford reported the church has people from many different countries that are at a refugee camp there while in transition to another country. "For many that service represents the first time that any religious freedom has ever been experienced," he said. The multilanguage translations and the response by many who have never learned the gospel meant the most to him. The people are German, Nigerian, Iranian, Swedish, British, Polish, and Cuban. He said it was easy for those who have newfound freedom to understand the freedom of Jesus.

David Counts, a student at the University of Tennessee in Knoxville from Maryville, said he learned from the 26 missions volunteers in Israel that many Christians in America are really missing a big blessing by not responding to God's call.

EDITORIAL

'Open My Eyes... Send Me' to Tennessee's mission needs

Where are the people who need our prayers, our witness, our Christian love, our friendship, our message of salvation?

Well, we usually answer, "Everywhere! The world is full of 4.5-billion people who need Christian compassion and companionship."

Of course, this is true. Yet when we consider "everywhere," our thoughts usually center on places like Togo, Taiwan, and Tibet — rather than Tennessee.

Next week Tennessee Baptist churches will focus on the mission needs of the Volunteer State as we note the annual Week of Prayer for State Missions Sept. 8-15, with Sept. 11 designated as State Missions Day of Prayer.

The theme for this year's observance is "Open My Eyes... Send Me." Its obvious intent is to cause Tennessee Baptist church members to open their eyes to the mission needs which exist in our own state — and to ask God to send us as His instruments to meet those needs.

The Scripture which will be used to highlight the theme is, "...unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me" (Acts 26:17b-18).

This was Christ's challenging assignment to Paul at that dramatic Damascus Road experience. That assignment is given to all, who like Paul, would ask, "Lord, what wilt Thou have me to do?" (Acts 9:6).

Through our prayers of commitment, we ask God for opportunities to witness, to help those in need, to love those who are unattractive, to touch the lives of the down and out and the lonely. But do we really open our eyes past our own regular weekly church involvements?

To help Tennessee Baptists to open their eyes and to pray to be sent by God, special program materials have been mailed to each church in the state to be used in promoting the Week of Prayer for State Missions. Program guides have been prepared by the following authors:

- General church program: Phyllis Hazlewood, a member of First Baptist Church, Harrogate;
- Baptist Women: Sandy Bolton, a member of Central Baptist Church of Fountain City, Knoxville;
- Baptist Young Women: Diane Stewart, a member of Woodmont Baptist Church, Nashville;
- Acteens: Kaye Pickens, a member of Woodmont Baptist Church, Nashville;
- Girls in Action: Lynn Sorrell, a member of Charleston Baptist Church, Stanton;
- Mission Friends: Jannie Engelmann, preschool director at First Baptist Church, Donelson.



In connection with the Week of Prayer for State Missions, the annual Golden State Missions Offering will be received in Tennessee Baptist churches. This year's statewide goal is \$655,000.

The goal and allocations for the 1985 Golden State Missions Offering were approved in May by the Executive Board of the Tennessee Baptist Convention, on a joint recommendation from the board's state missions committee and the executive committee of Tennessee's Woman's Missionary Union.

The allocations for this year's Golden State Missions Offering are printed at the bottom of this page.

The Golden State Missions Offering is a tangible way to give support to our prayers and to our state mission concerns. As you pray and study Tennessee's mission needs next week, ask God how much He wants you to share financially with these mission needs of our state through the 1985 state offering.

There are many areas among the expanding population of Tennessee where there is no Southern Baptist church. Assistance for new mission churches will be provided by the mission offering.

The 1980 census revealed more than 63,000 ethnics with international languages and cultures living in our state. Special ministries are needed to reach these with the gospel.

In Tennessee there are reported to be 137,000 mentally retarded citizens who need to have the love of Jesus Christ expressed to them at their level of understanding.

Other allocations will assist college students; residents at Baptist Health Care Center in Lenoir City; pastors' conferences; the disaster ministry; resort ministries; and many other causes.

The Week of Prayer for State Missions was begun in 1902 — the same year that W. C. Golden became TBC state missions secretary. For the first nine years, the program materials were not only written by Golden and his wife, but also were packaged and mailed from their home. In 1943, the offering was renamed in their honor.

Although WMU promotes the week of prayer and the offering, church-wide participation has become an important aspect of the annual event.

May the theme of the Week of Prayer for State Missions become the prayer of all Tennessee Baptists — "Open My Eyes... Send Me."

September 8-15 is State Missions Week

ALLOCATIONS FOR THE GOLDEN STATE MISSIONS OFFERING IN 1985
GOAL: \$655,000

PROGRAM OF WORK	ALLOCATION
Baptist Home for Retarded Adults, Caryville	\$ 6,000
Black Baptist Student Work	7,500
Burney Love Gifts (for children of Tennessee missionaries)	9,500
Camps Capital (new buildings, improvements, etc.)	170,000
Camp for Mentally Retarded, Sunday School department	15,000
Church-Related Vocations Students' Emergency Aid	7,000
Disaster Relief: Brotherhood	10,000
Emergency Relief Funds/Baptist Health Care Center Patients	2,000
Gifts to Native Tennessee Missionaries at Christmas	10,500
International Student Ministries	12,000
Language Missions Ministries	20,000
Military Oasis, Millington	3,400
Ministers' Aid Fund	7,500
Ministry to the Handicapped	6,000
Mission Lot and Building Fund	65,000
New Work Revolving Loan Fund	60,000
Offering Promotion Expense	17,000
Prison Ministry (formerly Scripture Distribution)	6,000
Proposed Conference Center Fund	40,000 ¹
Resort Missions	6,000
Special Rural and Mountain Missions	16,000
Student Summer Missions (Missions Dept. and WMU)	9,500
Summer Preachers' School	12,000
United Tennessee League, Inc.	70,000
VBS Summer Missionaries, Sunday School department	7,000
Videotape Ministry — Associations	1,200
Videotape Ministry — Bold Missions	5,000
Weekday Missions Ministries	2,500
WMU Budget Supplement (Metropolitan WMU Promotion)	13,250
WMU Budget Supplement (Rural WMU Promotion)	5,000
WMU Student Scholarships	29,500
Contingency Fund	3,650
TOTAL	\$655,000¹

¹The last \$40,000 of the goal to the proposed conference center fund.

²Any offering above the \$655,000 goal will go to the proposed conference center.

CIRCULATION THIS ISSUE — 74,683

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Tom Madden, Executive Secretary-Treasurer

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NEW FLAG — Learning about a new flag and a new pledge of allegiance helps campers who have just come to the U.S.

Camp attracts 55 campers from six language groups

The babble of sound from the campers at Camp Linden, Linden, Aug. 12-16, was different. Most were first-time campers. But the sounds were different because they were in different languages.

The 55 campers from six different language culture groups attended the first Tennessee Baptist state ethnic camp. It was sponsored by the missions department of the Tennessee Baptist Convention and was directed by James Redding.

Redding reported that one little Vietnamese girl had not left her mother since leaving her father and her country, but she came and said, "We are all so happy." She also asked Redding to be her father. He explained that many of the children have just entered the U.S. and they fear camps because many stayed in refugee camps where they may have had unhappy experiences. All were from Asian countries including Cambodians, Chinese, H'Mongs, Koreans, Laotians, and Vietnamese.

The campers were led by 21 staff persons in Bible study, worship, crafts,

recreation, fellowship, and nature study. Redding explained that the major emphasis was Bible study, worship, and memorization of Scriptures. Twelve of the campers memorized the names of all of the books of the Bible. At the decision service on Thursday night, 20 of the campers made a decision to receive Jesus as Saviour.

"It was an amazing week in that there were absolutely no discipline or sickness problems, and only one minor injury," said Redding. Polite, respectful, and cooperative, there was no visible friction between the ethnic groups, he added.

The campers were also given the opportunity to learn some practical skills such as choral music, puppetry, English and Spanish, and even fishing, ping-pong, horseshoe pitching, and other skills.

Becky Mullins of Johnson City was assistant director and crafts director; Miki Jones of Bethel Springs was music director; Eliab Saenz, Spanish pastor in Nashville, was camp pastor; Gina Kelley of Memphis was recreation director; Nathan Powers of Nashville was assistant recreation director; and Jeff Redding of Goodlettsville was bugler and assistant crafts director.

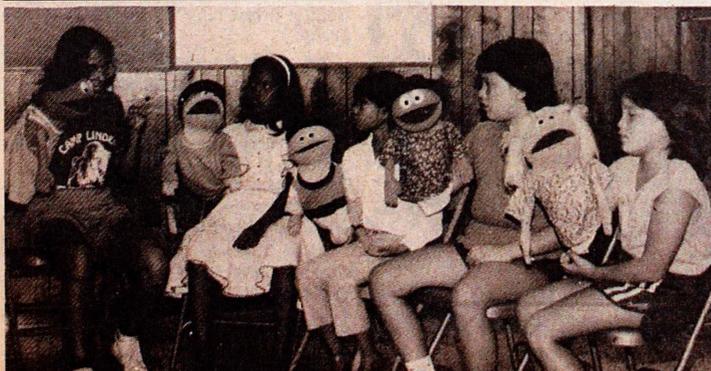
The five Bible teachers were Ben and Maxine Walker of Smyrna, James and Mary Lou Powers of Nashville, and Stella Cook of Goodlettsville.

The counselors were Sarah Davis and Catherine Foo Lee of Nashville, Tracy Arnold of Madison, Catherine Brasseaux of Tullahoma, Carolyn Baker of Dresden, Ryan Wagers of Kingsport, Ken Jones of Bethel Springs, and Phil Alsop and Thongpheth Chanthoumphone of Murfreesboro. Lee is Chinese from Singapore and Chanthoumphone is from Laos.

CORRECTION

In the July 17 *Baptist and Reflector* there was a photograph of Charles Walker, chairman of deacons at Mullins Station Baptist Church, Memphis, presenting an automobile to the church's pastor on his 30th anniversary as pastor. The outline incorrectly listed the pastor as "John Mullins." The pastor of Mullins Station Baptist Church is John E. Budlong.

The *Baptist and Reflector* regrets any confusion caused by our error.



PUPPET PLAY — Campers at ethnic camp learn how to use puppets.

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.

Barclay's beliefs

Dear editor:

On page 2 of the July 31 issue of the *Baptist and Reflector* is an article and photograph implying that it is a good thing to give sets of William Barclay's commentaries to Third World pastors.

Barclay did not believe in the inerrancy of Scripture, the deity and virgin birth of Christ, and many other fundamental truths. His autobiography is very plain on these points.

I do not believe it is good to plug the writings of a man like Barclay who sank into such deep apostasy. And surely it is dangerous for the poor pastors of the Third World to read Barclay's teachings.

J. W. Gill
1233 Radmoor
Chattanooga, TN 37421

Question explanation

Dear editor:

Your explanation following Jimmy Stroud's "letter to the editor" in the Aug. 21 issue, regarding the July 7 *Life and Work* lesson, is not accurate. You say it was explained to you that both articles in the *Baptist and Reflector* are accurate, one stating, "John I. Durham ... did not write the statements that are errors" (*Baptist and Reflector*, July 17), the other quoting Lloyd Elder, "However, a more complete review of the entire lesson shows that the manuscript by Durham is not unlike what appears in print."

I called the Sunday School Board and talked with Lee Porter and Michael Fink. They both said I could not see the original manuscript, however confirmed that Durham wrote paragraph 2, column 2 on page 8 of the quarterly and paragraph 2, column 2 on page 9. Two statements appear in these paragraphs, "He was God's Servant, not His enemy," and the statement on page 9, "No dualism is here, no contest between God representing good and a devil representing evil" — both of which would indicate the theological intent of the lesson is Durham's, not a temporary editor's.

Elder has said, "Southern Baptists

have a right to register criticisms and expect them to be dealt with seriously." When we are going to stop dealing in semantics and either admit that Durham wrote the lesson or allow an open look at the manuscript?

Thomas E. Gatton
5001 W. Sunset Rd.
Knoxville, TN 37914

I discussed your letter with the BSSB officials, and here are their comments:

"Both articles which appeared in the *Baptist and Reflector* are accurate. The first article dealt with three statements that were errors, all of which were added by a temporary editor. These three statements were the focus of the earliest questions and complaints about the lesson. However, a more detailed review of the material completed after the first article was released, revealed that problems with the lesson were broader than the three errors noted in the first story and that the lesson as it appeared was not substantially different from what Durham wrote. This was stated in the second article.

"The statement on page 8, column 2, 'He was God's servant, not his enemy' was one of three added by a temporary editor. This was determined in the first review of the manuscript and has been the consistent position of the board, though it is possible miscommunication or misunderstanding could have happened in the telephone conversation. This and two other statements were added by the temporary editor.

"The statement in the lesson on page 9, 'No dualism is here, no contest between God representing good and a devil representing evil,' was written by Durham.

"However, whether statements are inserted by a temporary editor or prepared by the writer, the Sunday School Board is responsible and accountable for all that appears in print. To prevent such mistakes in the future, a review of editorial and evaluation processes is continuing. This review covers writer selection and training, editorial processes, manuscript evaluation and appraisal, adequate handling of materials during times of personnel vacancies, and other matters that relate to ensuring the Biblical accuracy, doctrinal integrity, and denominational acceptability of our materials."

It seems to me that you did "register criticisms" and Lloyd Elder is dealing with them seriously. (editor)

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Rains ease conditions; hunger needs continue

By Mary Jane Welch

RICHMOND, Va. (BP) — The best rains in years have fallen across much of Africa, but Southern Baptists are continuing efforts to help those who do not yet have adequate food.

Good rains this year will ease the crisis, but will not end it immediately and Southern Baptists should continue praying for Africa, according to John Cheyne, the Foreign Mission Board's human needs consultant. He also announced the board has released \$1.4-million for four new feeding stations being built in the Merhabete district of Ethiopia.

Rains already have produced good crops in countries such as Zimbabwe, Kenya, and Tanzania and are the best in five years in some of the Sahel countries bordering the Sahara where famine has been greatest. But the Sahel still needs rain, according to John Mills, the Foreign Mission Board's director for west Africa.

Continued steady rains are needed to break the drought and prevent the crop failures that happened last year even in countries which appeared to have adequate rain. Such rains, for which Southern Baptists have joined in concerted prayer, will do "more to feed people than all the relief efforts we can mount," said Mills.

In Senegal, for instance, rains came last year. Farmers planted but the rains stopped. Adequate rains came again after the crops had died.

In Mali this year, rains started, stopped, then started again. Missionaries Norman and Beverly Coad said the country had three weeks of good soaking rains — enough to give hope, but not yet enough to assure crops. Rains were enough, however, to cause the Niger River, which had ceased flowing for the first time in recorded history, to flow again.

The Coads have almost finished distributing 6,000 tons of grain, partly because a Norwegian relief group, which was provided trucks by their government, supplemented the two trucks purchased with Southern Baptist funds.

Bill Dean, grain distribution coordinator in Burkina Faso, says rains have enabled most farmers to plant their crops, but have complicated distribution of 7,000 tons of corn and cornmeal. Most distribution sites are reached by dirt roads which quickly turned to mud in the rain. But people who are eating only every two or three days have been glad to walk up to nine miles to get food when trucks have been unable to reach them, he said.

In the town of Banfora, Burkina Faso, more than eight inches of rain in one night left more than 500 people homeless. The Baptist mission, which was just starting grain distribution, responded immediately with more than 15 metric tons of corn and 12 bales of clothing which they distributed with local authorities.

Reports from Ethiopia indicate rains have encouraged many at feeding stations to return home, but continue to complicate grain distribution to those who still need food. Food is still being flown into the Southern Baptist feeding station at Rabel because rains washed out the crude road to the remote center.

Volunteer nurses Diana McKinnis and Linda Barnett and Barnett's husband, Clyde, all of Owensboro, Ky., were expected to arrive in Ethiopia in mid August to work at the Rabel center and possibly help open the other centers.

Six other nurses are prepared to go to Ethiopia and are awaiting government permission. The Foreign Mission Board also plans to send a volunteer field administrator and use Ethiopian Christians to finish staffing the centers.

In spite of rains, Ethiopia is still in desperate condition and will need aid for a long time, said Davis Saunders, the Foreign Mission Board's director for eastern and southern Africa. The board's recent release of \$1.4-million for four feeding stations in the Merhabete district will help sustain people who may not recover from the drought for some time.

Ethiopia is not alone. "The problem in Africa right now is so deep and it's caused by so many different factors that merely growing some good crops for a couple of years is not going to solve the problem," said Cheyne. "Every report I've seen from the United Nations or USAID (U.S. Agency for International Development) indicates that the critical condition will continue at least through 1986 — and that's the most favorable scenario."

Good rain does not guarantee a good growing season, especially on a continent where per capita food production has been declining for years, he said. In Ethiopia, for instance, people have eaten their seed grain, sold their tools, and lost the animals they once used to plow. Weakened by hunger and stripped of resources, they will find it difficult to raise a good crop this year regardless of how much rain they get.

Many also have been displaced by drought or war. They may find that crops that grew well in their homelands will not grow at all where they are now living. Few African governments have the economic resources to retrain farmers in new agricultural methods. Cheyne says missionaries, along with governments and relief agencies, will play an important part in helping Africans restore agricultural production and



RAIN AT LAST — Betty Hovis, a Southern Baptist volunteer in Togo, celebrates the arrival of the first rain in six months. The rain marked the beginning of the best rains Togo has had in five years, according to missionaries.

increase it to cope with an exploding population.

He believes Southern Baptist missionaries are in a particularly good position to help. While Southern Baptist development efforts involve small amounts of money compared to governments and major relief agencies, he said, "I don't know of any group that is giving the quality of response that our missionaries are able to give."

Because Southern Baptists have limited resources for development, they have had to choose the projects carefully, he said, favoring relatively small projects targeted at the peasant farmer which can be copied by neighboring areas and eventually by other countries.

The project carried out in the Sanwabo area of Burkina Faso with help from Tennessee Baptists is already serving as a model for another just starting in the Kenieba region of neighboring Mali. Cheyne believes the Mali government was receptive to Southern Baptists entering their country primarily because they liked what they saw happening in Burkina Faso.

Recently more than \$1-million was allocated for the first phase of the Kenieba project, digging 75 wells with hand pumps and four with solar pumps. The Mali government hopes the Kenieba region, where water is adequate for farming, will someday replace the agricultural output of areas being lost to the desert.



GOING HOME — Ethiopians leave the Baptist warehouse at Rabel carrying precious food for their families. Many will walk long distances to carry the food home.

Cheyne also cited the "People Who Care Project" carried out in partnership with Louisiana Baptists in the Gokwe region of Zimbabwe. When the project started, drought had reduced people to eating weeds and grass seeds to survive.

Baptists distributed grain, opened a number of wells in critical areas, and provided health care and nutritional training. The mortality rate from nutritional causes dropped to almost zero.

This year rains came and the Gokwe region reported an outstanding crop. "I think we can say that in this area, because we were there in the most critical period, the people were sustained," Cheyne said.

Southern Baptist missionaries now have greater opportunities for evangelism and development, he says. "It's still going to be an ongoing effort, but both in the eyes of the government and in the eyes of the local people, Baptists are so highly respected and authentic for what they've done in sustaining these people that we now have a solid base to do the kinds of things for long-range development we might not have had the opportunity to do otherwise."

New pastors' school opens for Maasai

THIKA, Kenya (BP) — The first pastors' school for men from Kenya's seminomadic Maasai tribe opened Aug. 12 with 19 pastors and assistant pastors attending.

The Maasai have long been resistant to change and only seven percent of the 250,000-member tribe have become Christians, said Harold Cummins, a Southern Baptist missionary who works with the group.

But when Nairrotai Kiriswa, who is more than 105 years old and known as a "killer of many lions," became a Christian in 1982 and changed his name to Paul Kiriswa, many Maasai became interested in hearing about Jesus Christ. The Maasai, who have great respect for the wisdom of age, consider Kiriswa "the oldest man anyone knows."

Within the past year, 165 Maasai, including Chief Ole Papu, have become Christians and been baptized, said Cummins. The Maasai Pastors' School will train leaders for the new churches primarily through Theological Education by Extension, which offers classes near the pastors' homes.

Media focus on Africa raises response to domestic hunger

By Leisa A. Hammett

RIDGECREST, N.C. (BP) — Recent secular media attention to famine in Africa has prompted Southern Baptist giving for world and domestic hunger, according to a Southern Baptist leader on hunger in America.

Nathan Porter, Southern Baptist Home Mission Board national consultant on domestic hunger, reported Baptists gave nearly \$500,000 to domestic hunger during the first six months of 1985. Last year, gifts for hunger in the United States reached about \$600,000, he noted.

Porter predicted if Southern Baptists continue the giving patterns established the first half of 1985, funds for domestic hunger may total \$1-million this year.

Porter also attributes giving increases for domestic causes to emphases given church pastors and state Baptist conventions. Porter said several local churches and state conventions have increased the percentage of hunger gifts allocated to domestic hunger.

Until recently, explained Paul Adkins, Home Mission Board associate mission ministries director, 100 percent of Southern Baptist gifts to "world hunger" were given to the SBC Foreign Mission Board which distributed the funds overseas since, until recent clarification, the term "world hunger" had been interpreted as applying to overseas and not to the United States.

Some state conventions are changing this, Adkins said, by distributing 80 percent of the designated hunger receipts to world hunger and 20 percent to domestic hunger.

Media exposure, said Adkins, has also highlighted additional "pockets" of need on the home front, including various islands and sociologically identifiable groups such as the elderly.

Porter, said the "overwhelming media-generated interest in Africa has had a very positive connotation on hunger relief in the United States." Since January, a number of Hollywood and Christian celebrities, teamed with secular news media, have focused on the problem.

"It's extremely encouraging to have a strictly secular area in the entertainment field become genuinely concerned and do something about it," Porter said, referring to "USA for Africa," a collection of secular musicians who teamed their talent to produce an album for which proceeds are designated to feed the starving. Ten percent of the album proceeds are allocated for hunger in America.

Until recently, Porter said there has been a tendency to "refuse" knowledge of the wide-spread hunger problem in America.

"(Now) Africa's hunger and human suffering have become a reality and it hasn't been as easy for us to deny it exists here," said Porter.

Last year, 35.2-million people in America (15 percent of U.S. population) were below poverty level, said Porter. The U.S. Bureau of Statistics defines poverty level at \$10,178 for a family of four. Porter observed that U.S. poverty figures are the highest since 1954.

Even though more monies indicate increased concern and awareness for the problem in America, Porter maintained Southern Baptists are far from burdened about human suffering in their country.

"It's my conviction," said Porter, "that relieving hunger and human suffering is not a priority of Southern Baptists. In confronting so much human need, we're getting to know the Scrip-

tures and that the gospel can't be limited to words. We have to touch human lives and minister to the whole person."

He added that a contemporary Christian theology he described as "success cultism" leans toward a "negative" approach to poor people.

"Sometimes it's very difficult," explained Porter, "for a person who loves the Bible to love poor people because he's gotten his culture mixed up in the Bible." When "success cultism" becomes fused with the Bible, Porter added, the poor are looked down upon.

A prevalent attitude among Christians today, said Porter, is that all a person has to do to be materially successful is believe in Jesus Christ. "I believe that attitude is changing," Porter interjected. "We are accepting poor people and identifying with them."

"It's easy to give dollars to Africa," said Porter, "but, it takes a converted human being, who really knows Christ, to take someone into their home or champion the cause of welfare people and poor kids in this country."

Baptist counselor suggests 'balance' for healthy life

RIDGECREST, N.C. (BP) — According to a Southern Baptist counselor, a healthy life is possible when there is balance between four major needs.

Gary Jones, Southern Baptist Home Mission Board director of counseling services, identified self, family, church, and community as major needs Christians need to have in equal proportions for a healthy life.

Speaking to associational directors of missions' wives during home missions week at Ridgecrest Baptist Conference Center, Jones explained that having a positive self-image is Biblically based.

Humans were created in God's image, said Jones, and are objects of His love and resurrection, not His wrath. The Bible, he continued, refers to human sin but it also addresses Jesus Christ's affirming act of dying to redeem men and women.

Jones also differentiated the easily confused terms, self-denial and self-rejection. The latter, he said, is as foreign to Christianity as selfishness. Yet, the church often affirms self-rejection under the guise of self-denial, he said.

Self-denial is periodic and temporarily puts another's needs (such as child rearing) before your own. Jones said, warning if Christians did not recognize and respect their own needs they would not be effective in church or other respon-

Angelino joins staff at Carson-Newman

JEFFERSON CITY — Sergeant Major Robert A. Angelino, a native of New York, has been assigned to the military science department of Carson-Newman College.

Angelino, now stationed at Fort Campbell, Ky., will arrive in Jefferson City with his family this month. He will be the detachment Sergeant Major and instructor for junior-year military science cadets, as well as instructor for physical conditioning.

Experts say relief efforts cannot keep up with needs

By David Wilkinson

WASHINGTON, D.C. — While money pours in to American and international hunger relief organizations and tons of emergency food aid reach African ports, the plague of hunger continues to spread across sub-Saharan Africa.

Anti-hunger experts now estimate that the emergency situation in most of the 20 drought-stricken countries will continue into 1987, even if current levels of food aid are sustained.

Firsthand reports from a variety of sources, including officials of hunger relief agencies, government observers, and journalists, indicate that relief aid has simply been unable to keep pace with the steadily advancing famine.

The United Nations Food and Agricultural Organization estimated that total requirements in cereal food aid for Africa's beleaguered countries stood at more than 5.2-million metric tons as of July 1. International pledges for food aid fell far below that amount and actual deliveries by July 1 had met less than half the total

requirement, the FAO reported.

Meanwhile, the number of people facing starvation continues to rise. In Sudan, for example, the estimate of persons seriously affected by the drought was 4.5-million in February. By June the number had risen to 8.4-million. Relief officials now estimate that during the second half of this year 11.5-million — more than half of the country's total population — may be affected. Along with its own crisis, the country is also trying to cope with 1.2-million refugees from Ethiopia and Chad.

In Chad, officials report 2.2-million displaced persons out of a population of 4.5-million. Thirty percent of the children under age five are suffering from acute malnutrition and require therapeutic feeding in order to survive.

In Angola, one out of three children dies before age five.

While desperately-needed rains have brought relief to a few areas in Africa, they have compounded the problems in some of the most critical areas, hampering transportation of emergency food supplies and contributing to disease.

In Sudan, heavy rains damaged a vital rail link, making transportation of grain even more difficult. Rains in Ethiopia have jeopardized internal transportation of food aid and contributed to an outbreak of waterborne diseases. Cholera, which can kill within eight hours if untreated, is spreading in many areas, including the capital city of Addis Ababa.

Rains also have brought outbreaks of cholera in many of the famine relief camps and isolated villages in Burkina Faso, Mali, Somalia, and Tanzania. The disease has reportedly reached "epidemic proportions" in areas of Sudan.

Even in favorable weather, transportation poses major difficulties for relief efforts. Chad, a landlocked nation, faces severe problems in both internal and external transportation of emergency food supplies. Although the country is almost twice the size of Texas, it has a total of only 100 miles of paved roads.

Similar transportation obstacles exist in Ethiopia and Mali.

Southern Baptist leaders at the Foreign Mission Board, which has distributed more than \$3.2-million this year in hunger and general relief funds to a dozen African countries, and the Christian Life Commission, which coordinates Southern Baptist hunger education and action, have emphasized the need for a long-term commitment to hunger relief and development ministries in Africa.

From January through July, the biggest recipients of hunger and general relief funds through the Foreign Mission Board have been Ethiopia (\$640,000), Mali (\$1,280,183), and Burkina Faso (\$420,000). The board released another \$1.4-million in relief funds to Ethiopia during August.

HMB promotes Brown to editing position

ATLANTA (BP) — Sherri Anthony Brown, editorial assistant in the SBC Home Mission Board's evangelism section for the past four years, has been promoted to assistant features editor in the board's editorial department.

Brown, a 1981 journalism graduate of Baylor University, Waco, Tex., will specialize in developing features for Baptist Press, state Baptist papers, and secular news media.

sibilities. Proper diet, quality exercise, adequate rest, and spiritual care are all needed for proper care of oneself, he said.

"When we take good physical, emotional, and spiritual care of ourselves, it is easier to balance the other demands of our lives," said Jones.

To achieve balance in marital and family relationships, Jones stressed the marital relationship needs to be kept primary. Divorce often occurs when the empty nest syndrome strikes a couple who placed more importance on child rearing than marital intimacy. Marital intimacy cannot be substituted by child rearing, Jones added.

In addition to needs for self and family, Jones said Christians also need the balance of church interaction but warned against tendencies to be too involved or not involved enough in church activities.

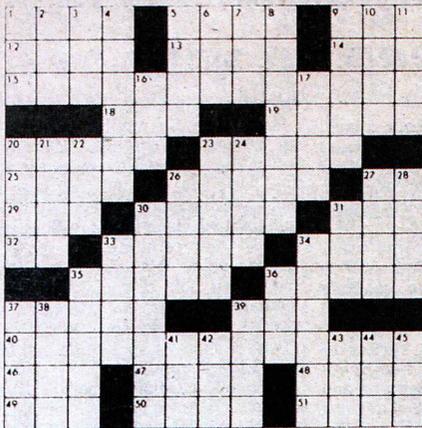
"It's important to plug into church in a giving and receiving role in addition to everything else in our lives. We need a local church connection," said Jones. However, he noted over involvement in the local church is often at the expense and neglect of individual and family needs.

Last, Jones addressed the need for community involvement to counterbalance life. Community involvement, he said, has a Biblical basis, adds perspective, and can bridge individuals into fulfilling retirement. "If we only associate with other Christians," he questioned, "how will we be 'salt' and 'light' like the Bible says we should be?"

Achieving balance among community, church, self and family needs, Jones concluded, is a continual life process. It is a discipline, he continued, because it involves the pain of giving something up.

Christians enjoy overinvesting and being told they are "committed" or "spiritual," he explained. But, Jones warned, rebalancing every six months or when needed is easier than "burning out" and abusing your health, family, and marriage.

Bible Puzzle Answers on page 10



- DOWN**
- Shoe latchet
 - Robot drama
 - Pray: prefix
 - Desolate places
 - "did not —" (2 Sa. 22:37)
 - "incline thine —" (Psa. 88:2)
 - World War II area
 - "— and playing" (1 Ch. 15:29)
 - "and went —" (2 Ch. 17:9)
 - German landscape painter
 - Way
 - "in his —" (Ezek. 18:24)
 - "the lame —" (Matt. 11:5)
 - "the — walk" (Matt. 11:5)
 - Nathan's son (2 Sa. 23:36)
 - "— fruit" (Ezek. 47:12)
 - "face —" (Num. 6:25)
 - "the — tree" (Isa. 60:13)
 - "seven — ears" (Gen. 41:6)
 - Ward off
 - "the pine —" (Isa. 60:13)
 - "— land" (Psa. 63:1)
 - Snake
 - "dogs to —" (Jer. 15:3)
 - "fat as —" (Psa. 119:70)
 - "the — towns" (Num. 32:41)
 - "in — kingdom" (Mark 14:25)
 - Russian emperor
 - Tree, tamarisk salt
 - "— with sandals" (Mark 6:9)
 - Danish money
 - "— wood" (2 Sa. 6:5)
 - Veterinarian: abbr.
 - "thou shalt —" (Deut. 28:53)
 - National Shipping Authority: abbr.

- ACROSS**
- "I — not" (Luke 17:9)
 - "sow thy —" (Eccl. 11:6)
 - "an outstretched —" (Deut. 26:8)
 - Vulture
 - Malay nerve ailment
 - Word that startles
 - "silver, and gold, of —, —, —" (Dan. 5:23)
 - "upon the —" (Lev. 14:17)
 - "their —" (1 Ki. 8:45)
 - "the — clothes" (Luke 24:12)
 - "as water —" (2 Sa. 14:14)
 - "in other —" (Eph. 3:5)
 - "— to know" (Eccl. 8:17)
 - Feet: abbr.
 - Poppy seed
 - "done this —" (Judg. 6:29)
 - Jubilee
 - Elevation: abbr.
 - "— adversary" (Matt. 5:25)
 - "The thing is —" (Dan. 2:5)
 - A large net
 - "— ye therein" (Gen. 34:10)
 - "Judah to —" (Gen. 38:11)
 - "— gave me" (Gen. 3:12)
 - Seed as the — (Gen. 26:4)
 - "— Jerusalem" (Matt. 2:3)
 - Triad
 - "out of the —" (Ezek. 27:33)
 - Religion: abbr.
 - Thirty-six inches
 - Woman's name

CRYPTOVERSE

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 TYJGIWVHJM JG JDY GNHPS
 EHPSJDP ENUIYHMZ

Today's Cryptoverse clue: J equals O

Millionaire leaves her home as parsonage for SBC church

By Carol Reeves

HOOD RIVER, Ore. (BP) — A loyal housekeeper and Sunday morning radio broadcasts combined to change the life of an invalid millionaire.

After the millionaire's death, her will changed the economic future of a struggling church.

In 1983, Celia Dexter, the mother of 12 and grandmother of 30, needed a job after her husband died. She went to work as a live-in housekeeper for Louise Down, a prominent citizen of the community whose family had considerable real estate holdings.

Down, at age 88, was still making money in the stock market, Dexter said, and was handling all of her own accounts. Every day she would read the Wall Street Journal and on Friday nights she would always listen to the Dow Jones stock report.

But there was another program to which she always listened. Tucker Road Baptist Church (where Dexter was a longtime and regular member) broadcasts its Sunday morning worship service each week on a local radio station and Down never missed it.

Although Down had never been a member of a church anywhere, she was agreeable to Dexter attending Sunday and Wednesday services at Tucker Road and to her saying grace before their meals each day.

Last fall Down began to write once a month to Pastor Maury Houghland and send a "tithe" to the church, Dexter said. In December, Houghland received a letter that disturbed him. "She said she wanted me to pray for her when she died and that bothered me. I sensed she was lost and that I needed to go visit her."

He did and came to the conclusion that

Down thought she could work or buy her way into heaven. She had been a good person, he explained, and had given generously to several churches and organizations around town.

But Houghland shared that it was by grace and not works that you are saved and in the months to follow Down became a Christian. Houghland believes "it was Celia ministering to her every day and living out the Christian life before Mrs. Down that reached her."

Then illness struck. In February of this year, Down became sick with a tumor on her brain. In May she died.

In her will, she left nearly \$2-million to the county to build a retirement center with nursing facilities for Hood River citizens and she left her home and its contents to the Tucker Road Baptist Church for a parsonage. Interestingly, the bequest came shortly after Houghland had been notified he must move from the house he had been renting because it had been sold.

To a church averaging 45 to 55 in Sunday School, such a generous gift was quite a boost. "I feel like God really provided for our church," Houghland said. "We will always be able to provide a place for the pastor whether it's me or someone else to stay. And that's important when you can't afford a big salary."

"Something happening like this just seems to validate the church's ministry," he said.

Dexter also was included in the will. She is to get first pick of a two-bedroom apartment in the new retirement center as soon as it is built.

—Carol Reeves is a writer for the Northwest Baptist, newsjournal of the Northwest Baptist Convention.

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Moral scene

FEWER CIGARETTES — Cigarette sales in America dropped in 1982 and 1983 for the first time in more than a decade, according to a study by the Federal Trade Commission. The FTC reported that 584.4-billion cigarettes were sold in 1983, compared to 632.5-billion in 1982 and 636.5-billion in 1981. Another factor for the recent decline was that the federal cigarette tax doubled in 1983 — USA Today.

DRUG ABUSE — The worldwide problem of drug abuse has gained new priority at the United Nations. Secretary-general Javier Perez de Cuellar recently singled out three areas of immediate concern to the United Nations: the quest for peace, the fight against hunger, and the struggle against drug trafficking and abuse. Countermeasures against illicit drug traffic are being considered by representatives of many governments — Baptist World Alliance.



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HMB recognizes contributions made by churches, individuals

RIDGECREST, N.C. (BP) — The Southern Baptist Home Mission Board recently honored two churches and a pastor for their contributions to church and community ministries, resort mission, and language missions.

Isaias Hernandez of Michigan was honored as the 1985 Language Pastor of the Year.

Hernandez has been pastor of First Spanish American Baptist Church for 28 years. The church started three local missions in Pontiac, Mich., and 20 missions in Mexico.

Tyrrell Park Baptist Church of Beaumont, Tex., received the first Jewell Beall Award for Church and Community Ministries. First Baptist Church, Tahoe City, Calif., was awarded the first resort missions church of the year.

Tyrrell Park Baptist Church is located in a community which has shifted from a predominantly white to predominantly black population. The church offers a variety of weekday programs, including a worship service and Vacation Bible School for senior adults at a local nursing home and sewing and craft classes.

Last year the church's annual children's activities program drew 400 neighborhood children for recreation, Bible studies and clubs and a choir. An inner-city mission also resulted from the activities program.

The resort missions church of the year, First Baptist Church, Tahoe City, is situated in one of the nation's major resort centers. In its leisure-oriented, secular setting, the church started two missions, several home Bible fellowships, and led six ski slope worship services during ski season.

First Baptist Church also maintains ministries in area campgrounds, condominium and vacation home communities, casinos, and beach fronts. Last year the northern California church led the state in baptisms.

The board also honored two associational directors of missions, a missionary, and a local church for contributions to home missions.

Harold Polk of Lexington, Ky., and Cline Borders of Shelby, N.C., were named outstanding missionary leaders for the East for their work as associational directors of missions. Stephen Cloues of Birmingham, Ala., was named eastern PACT consultant of the year and Prichard Memorial Baptist Church of Charlotte, N.C., was named eastern PACT church of the year.

PACT (Project: Assistance for Churches in Transitional Communities) is a Home Mission Board effort to help churches that are facing transition to evaluate church ministries and programs and their communities in order to be more effective in community outreach and ministry.

Union University receives bequest

JACKSON — The children of the late Harvey W. Johnson of Huntersville have presented \$10,000 to Union University from their father's estate.

Johnson, a longtime supporter of Union, made the bequest in his will "in appreciation of the work which Union University is doing and as an expression of gratitude for what it has done for my children." He died Nov. 23, 1983, at the age of 90.

Three of Johnson's six children presented the check to President Robert Craig "to be used in such manner as the board of trustees may deem best." The gift will be placed in endowment, according to Craig.

The Johnson family stated in a letter to the college "we join in the spirit of our father's feeling. May the spirit of God guide Union University and its leadership in the best utilization of these funds."

Four of Johnson's children were educated at Union — Leon Johnson and Christine Johnson Fairless, both of Jackson; Sadie Johnson Lisenby and Lillie Bell Johnson Wood, both of Memphis. His other children, both residents of Jackson, include H. Clifton and Frank W. Johnson.

Johnson was a longtime member of Ararat Baptist Church, Jackson, where he served as a deacon for 63 years and was Sunday School superintendent for 32 years. His late wife was the former Flora Bell Reid of Denmark.

FMB names Wood to consultant post

RICHMOND, Va. — Helen S. Wood has been named to manage student ministries for the Southern Baptist Foreign Mission Board, effective Aug. 31.

As the board's consultant for student ministries, Wood will work with Southern Baptist agencies and boards to increase missions awareness among youth and college students, and to encourage their participation in programs such as summer and semester missions.

For the past two years, Wood has directed the board's efforts to relate to a loosely knit organization of retired and resigned foreign missionaries and returned journeymen.

Wood and her husband, Rudolph, were missionaries to Luxembourg and Belgium for 15 years until they resigned in 1979.

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Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



As we observed Labor Day, I looked again at 1 Thessalonians 4:11-12, where Paul advises the Christians at Thessalonica by saying, "And that ye study to be quiet, and to do your own business, and to work with your own hands ... that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

It seems to me that Paul was emphasizing the little pronoun "own." He is assuming that the Christian is going to engage in honest work. Each disciple is endowed with unique abilities and it is assumed that he will be a good steward of those abilities.

As a result of this principle, the Christian will bear eloquent testimony to those outside of Christ and at the same time meet his own needs.

The strong implication here is that this appeal for honest Christian work is at the same time a warning against laziness and indifference.

I believe we could carry this a step further and say that in every church family, each one of us is able to "do his own business, to work with his own hand." Another way to say it is that "each has his part."

I often think about the different kinds of hands that the Tennessee Baptist Convention family has. As we employ our own hands, what tremendous things we can do for our God. There is something for each of us to do.

Campus leaders discuss marriage

RIDGECREST, N.C. (BP) — Divorce is bringing tragedy and despair to Christian marriage and churches should be taking marriage more seriously, two marriage enrichment counselors feel.

"Churches could help improve marriages but they aren't doing it yet," said David Mace.

Mace and his wife, Vera, are credited with developing marriage enrichment when they began marriage enrichment retreats in the United States in 1962. The couple recently led sessions on marriage enrichment for campus ministers during a student conference at Ridgecrest Baptist Conference Center.

Newlyweds need training in the first year of marriage to help them have a fulfilling relationship, according to the Maces. "If all churches would make a commitment to marriage and provide training, we could cut the divorce rate in half," he said.

The Maces have developed a pilot program in Kansas City, Mo., with a six-

week training session and follow-up counseling for newlyweds. However, he said community organizations have been more willing than churches to participate.

Fifty percent of the marriages in the United States will end in divorce. That does not mean the other 50 percent are successful marriages. Only about 5 to 10 percent of all marriages are truly satisfying, according to Mace.

A fully satisfying marriage requires three essential elements, according to the Maces. A marriage must have commitment to work together for change and growth; effective communication; and the ability to use anger and conflict constructively.

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BIBLE BOOK SERIES
Lesson for Sept. 8

Jerusalem's fall

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

Basic Passage: Jeremiah 37:1 to 39:18
Focal Passages: Jeremiah 38:14-20; 39:6-8

Sometimes we have to learn lessons in life the hard way. Such was the case with King Zedekiah.

Zedekiah was a weak ruler who vacillated between listening to his advisers and seeking the leadership of God through the prophet Jeremiah. As a result, he learned the hard way that we must suffer the consequences for not obeying the will of God and failing to follow His leadership as we go about our daily lives.



Jones

The setting

Chapters 37-39 record the events which surrounded Babylon's 18-month siege of Jerusalem (589-587 B.C.). According to Jeremiah 37:5, Nebuchadnezzar was forced to temporarily lift the siege of Jerusalem in order to meet Egyptian troops approaching from the south.

Zedekiah, hoping that this was a sign of God's deliverance, sent Jehuiah and Zephaniah to urge Jeremiah to "please pray to the Lord our God on our behalf" (37:3). Jeremiah's prompt reply to the king was that the Babylonian army soon would return and take up again the siege of Jerusalem. The city would be captured and burned to the ground (37:8). Any word of hope would be nothing but deception (37:9).

Shortly thereafter, Jeremiah attempted to return to his hometown of Anathoth to settle some business matters (37:12). The prophet was arrested and charged with desertion (37:13). Despite Jeremiah's stern denial, he was taken to the authorities, beaten, and imprisoned in a dungeon or vaulted cell (literally "house of the cistern-pit").

Meanwhile, the situation in Jerusalem grew steadily worse. Zedekiah had made the mistake of following the advice of his princes. As a result, his kingdom was on the brink of total destruction.

Not being sure what to do, Zedekiah secretly sent for Jeremiah and once again asked him, "Is there a word from the Lord?" (37:17). The prophet's answer was clear and straight to the point. Zedekiah would be delivered into the hands of the king of Babylon. Nothing would divert God's judgment.

In addition, Jeremiah pleaded not to be returned to the dungeon. As a result of his plea, Zedekiah transferred the proph-

et to a place of confinement on the palace grounds.

An attempt to kill Jeremiah

During his confinement at the palace, Jeremiah urged the people to surrender to the Babylonians (38:2). Those who did so would live and those who continued to fight would die. The prophet's words were reported to the Temple officials who made an effort to silence him.

Although Zedekiah was secretly in sympathy with Jeremiah, he gave the officials permission to lower the prophet by ropes into a cistern (38:6). Jeremiah sank into the mud and would surely have died if it had not been for the efforts of Ebed-melech, an Ethiopian servant, who pled Jeremiah's cause and received permission to remove the prophet from the pit.

Jeremiah's final meeting with Zedekiah

Jeremiah's final interview with Zedekiah is found in 38:14-28. The setting is both pathetic and tragic. The king in desperation was grasping for an answer to his dilemma. Why he continually refused to obey the divine mandate is not clear. Nevertheless, Zedekiah would not do the one thing that would save himself and the people - surrender.

The prophet vividly pictures for Zedekiah the consequences of the king's rebellion. As Jeremiah sank into the mire in the cistern, so Zedekiah would sink into the mire of his rebellion against God (v.22). The women of the palace would be given over to the Babylonians as spoil. Zedekiah would fall into the hands of Nebuchadnezzar and the city would be burned with fire (v.23).

The fall of Jerusalem

Jeremiah 39:1-14 records in summary fashion the siege and fall of Jerusalem. The account parallels the narrative in chapter 52. The siege lasted for a horrible 18 months with a brief interval of false hope.

When the end was certain, Zedekiah fled by night, but was soon captured by the Babylonians. Zedekiah's sons were slain before his very eyes. Then the king was blinded and bound in chains to be taken to Babylon. The walls of the city were broken down and the city was burned. Those who had survived were deported and only the poorest of the people were left to care for the vineyards and work the land.

This must have been a sad moment for Jeremiah. He had spent most of his life trying to spare Jerusalem from God's judgment. Nevertheless, the people had to pay the consequences for failing to follow the leadership of God in their lives.

The fall of Jerusalem confirmed the genuineness of Jeremiah's prophetic ministry. He was given his freedom, but chose to remain with the people and try to help them rebuild their lives. There was no vindictiveness in Jeremiah's heart, only a deep desire to be an instrument of God.

UNIFORM LESSON SERIES
Lesson for Sept. 8

Christ, our guide to maturity

By David J. Irby, chairman
department of religion and philosophy
Union University, Jackson

Basic Passage: Philippians 3-4
Focal Passages: Philippians 3:13 to 4:1, 4-9

This is a lesson about Christian growth. Southern Baptists are well-acquainted with the challenge of growth. At present we are involved in a program of Bold Missions, an evangelistic effort to win people to Christ and the church. This important emphasis is a mandate from the Lord's Great Commission (see Matthew 28:18-20).



Irby

However, the lesson this week deals with another kind of growth, the growth of Christians within the body of Christ. Every church, then, faces the challenge of both kinds of growth - the growth that happens when members are added to the body and the growth of members within the body.

The goal of growth is maturity. Our lesson title states that Christ is our guide to maturity, but the title needs amplification. He not only is our guide but also our goal for maturity. This means that the goal of Christian growth is to become like Christ. Christian maturity is Christlikeness. Note Paul's teachings on the subject in Philippians.

Problems at Philippi

The church at Philippi was established by Paul on his second missionary journey (Acts 16:11-40). It maintained close contact with him through the years of his ministry and sent gifts to him on several occasions.

One purpose of Paul's writing Philippians was to thank them for their most recent gift. They were compassionate and generous in their support of the apostle.

But there were problems in the church among some of the members. Paul speaks of grumbling (2:14) and disagreements between women in the congregation (4:2). He alludes to disagreements and disunity in his repeated calls to "Be of the same mind" (2:2) and to "Have this mind within you which was also in Christ Jesus" (2:5).

Clearly there was a need for those Christians at Philippi to become more Christlike. They needed to grow.

Paul's appeal for growth

Chapter three contains Paul's personal appeal for the Philippians to join him in striving toward Christian maturity. His goal is to "gain Christ and be found in Him," to "know Him and the power of His resurrection," and "to attain (himself) the resurrection of the dead" (3:8-11). Obviously, Paul already "knew" Christ and already was "in Him," but he desired to know Him fully and to be like Him in every way. This was his goal for growth.

Paul does not claim that he has reached that level of maturity (v.12), but the attainment of it has become for him a magnificent obsession, the primary compelling interest of his life (v.13). Forgetting the past, Paul "strains forward" to what lies ahead, the attainment of Christ-

likeness which is God's will and call (v.14). He invites all who are "mature-minded" to be thus minded (v.15) and to join him in this endeavor (v.17).

Essentials for growth

Notice how frequently Paul speaks of one's thoughts, mind-set, and attitudes in this week's lesson. He indicates that attitudes as well as actions are essential for one's growth toward maturity.

Striving toward maturity is not enough. One must also rid his mind of anxiety (4:6) and fill it with thoughts about worthwhile things - things that are true, honorable, just, pure, lovely, and gracious (4:8). To rid our minds of anxiety results in God's peace guarding and keeping us, thus preventing further anxiety. To think worthwhile thoughts results in the God of Peace abiding with us.

We all can grow toward Christlikeness if we have the aspiration, attitude, and dedication which are necessary for it. We also can have peace in the process.

Historical society recruits members

NASHVILLE - The Southern Baptist Historical Society, an auxiliary organization of the Southern Baptist Historical Commission, recently approved a campaign to double its membership within the next two years.

Individuals interested in Tennessee Baptist history have received a letter urging them to enroll in the nationwide Southern Baptist Historical Society. Membership is open to all Baptists interested in Baptist heritage.

Carolyn Blevins of Jefferson City is the current vice-president, and Lynn E. May Jr. of Nashville is the current secretary/treasurer of the Southern Baptist Historical Society. Kathy A. Grenga of Nashville is the Tennessee representative on the 28-member advisory committee, and Fred S. Rolater of Murfreesboro is a society director.

Southern Baptist Historical Society members receive Baptist Heritage Update, a quarterly newsletter; Baptist History and Heritage, a quarterly journal; a membership card; and an invitation to attend annual meetings of the society and the Historical Commission.

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LIFE AND WORK SERIES
Lesson for Sept. 8

The privilege of sharing

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

Basic Passage: 2 Corinthians 7:1 to 8:24
Focal Passage: 2 Corinthians 8:1-12

The plight in Jerusalem

In order to understand the full meaning of the focal passage, it is necessary to review the conditions in Jerusalem which prompted Paul to make frequent appeals for offerings to be designated for the "saints in Jerusalem."

Jerusalem was the center of Judaism. Many Jews from various parts of the Roman Empire journeyed to Jerusalem for annual religious festivities. Some of the visitors remained in the city. Jerusalem also attracted many poor and indigent transients.

As long as these visitors and transients retained their Jewish religious beliefs, they could count on some assistance from the traditional Jewish community. Many of them, however, became believers in Christianity while in Jerusalem. When they did, the traditional Jewish community cut off any assistance to them. It then became the responsibility of the church in Jerusalem to help these and other believers who were in special need. It became increasingly difficult for the church to find the means to do so.

A review of Galatians 2:6-10 points out that the church in Jerusalem and Paul came to an agreement that he should continue to preach to the Gentiles in spite of the criticism of the Judaizers and that he would ask the Gentile converts to remember the poor in Jerusalem. As Paul established congregations throughout his missionary journeys, he encouraged the new converts to assist the church in Jerusalem in its ministry of meeting special needs of the people.

The pattern of Macedonia (8:1-5)

True to his promise, Paul had mentioned to the believers in Macedonia the needs of the believers in Jerusalem. He was aware, however, that the Macedonians had suffered a great deal of persecution because of their embracing Christianity and many of the members had been thrust into a poverty level.

Paul was amazed that the Macedonian Christians begged to be a part of the solution of the needs of the Jerusalem church. How could people who had been made poor themselves because of their Christian identification so earnestly desire to help others in need? Paul said

that only the grace of God in the hearts of the Macedonian believers could prompt such an outburst of liberality. These people had responded to God's marvelous grace by committing themselves completely and unreservedly to the Lord. Out of the overflow of such a commitment emerged a pattern for sharing.

The grace of God, amazing grace, marvelous grace — the words flow from our lips so frequently. We even make attempts to define "grace" by such a simple acrostic as "God's redemption at Christ's expense." The grace of God was the theme of Paul's life. It was the motivating force of the Macedonian churches.

No person is a self-saved person. To the grace of God, we owe our salvation. To the grace of God, we are indebted for the peace we have which passes all human understanding. To the grace of God, we are debtors for an abundant life. To the grace of God, we owe our strength to overcome all evil.

The grace of God is an experience — a never-ceasing experience. It was a costly experience — at Calvary — but it is a constant motivation for us to respond with an overflow of gratitude and sharing.

The plea to Corinth (8:6-12)

The believers in Corinth were growing in grace. In an earlier letter, Paul had

identified evidences of that growth. They had already demonstrated examples of faith, sincerity, diligence, and knowledge. They had also successfully resolved the factors which had contributed to a momentary disruption of fellowship.

Building upon these strengths, Paul encourages them to complete the goal of the collection which they had apparently put on hold during the recent church crisis. Unfinished business needed to be completed, he reminded them, and Titus was sent to assist in the process. The Corinthian Christians had not known the kind of persecution and poverty which so many other first-century believers had experienced.

Paul's appeal is not for a specific amount of money. He urges them to share from what they have. God does not ask for what we do not have.

Personal perception

Bill had accumulated considerable wealth from the oil fields of a midwestern state and he gave generously to his church. Then came the Great Depression and all of his fortune was lost. As he

reflected on those years, he said to a young friend, "I lost a lot of money during those difficult years, but, you know, every time I passed by my church, every time I entered its doors, I was grateful that the investment I had made in the ministries of my church had not been lost."

The amount of Bill's offering, though in his case was quite substantial, was not the point of his reflection. He was only grateful that he had responded to the privilege of sharing.

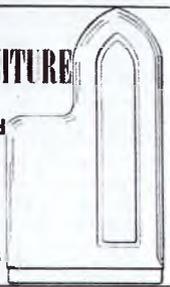


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First Baptist Church, Grand Junction	\$12.69	First Baptist Church, Chattanooga	\$15,543
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(These figures were obtained from the state convention office and from the Church Union Letters.)

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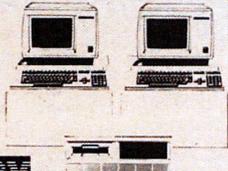


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At age 93

Chile's first missionary makes prayer a priority

By Art Toalston

GLORIETA, N.M. (BP) — Two rubber bands hold together aging, tattered sheets of paper that help William Davidson, age 93, traverse the world in prayer nearly every day.

In old-time handwriting, Davidson has written the names of 450 current and former missionaries and their children for whom he prays.

"This man is incredible!" said one of numerous grateful missionaries who greeted Davidson during foreign missions week at Glorieta (N.M.) Baptist Conference Center.

The former missionary — the first to represent Southern Baptists in Chile in 1917 — has supported other missionary families through prayer for 25 years.

Davidson, of Shonto, Ariz., carried his prayer list just like a wallet at Glorieta — in his back pocket. He does not boast about his prayer practice. He keeps no tally of answers to his prayers.

"I think it's His (God's) missionary assignment to me," he simply says. "So it's my priority activity."

Davidson tangibly demonstrates his ministry of intercession on each person's birthday. He sends a handwritten letter, along with a Scripture verse etched onto a note card, a verse he hopes will be "fresh" for each person.

Siegfried Enge, artistic and photographic resource specialist at the Baptist Spanish Publishing House in El Paso, Tex., says he is amazed at Davidson's re-



PRAYER WARRIOR — William Davidson, 93, who prays for missionaries daily, visits with retired missionaries to Taiwan, Oz and Mary Quick.

call of each family member. "He keeps up with us. I don't know how he does it."

Enge adds, "In today's computerized world, for him to write a handwritten letter — not typewritten — is something else. It's a lost art."

Davidson is an antidote to any retiree

who thinks, "What can I do now? I'm finished."

"If I could drive around freely, I could be helpful to a good many people," Davidson says. "But since I can't (drive), I have to do what I can at home."

Davidson probably could drive if he had a mind to, but he decided to quit several years ago, knowing that other drivers might not think he should be behind the wheel.

"I feel that He (God) gives me this good health in order to do this praying for (the missionaries) daily and this writing." Neither his eyes nor his writing hand tire. He still can read small print without his glasses. To stay in shape, he ventures out a mile "first thing in the morning," then undertakes 30 minutes of "fitness exercises."

His outlook toward prayer is to the point. "The Bible commands us to pray. Men like Paul (the apostle) asked for prayer. It's just a natural thing for a Christian to do."

Davidson and his wife, Mary, who died in 1966, were appointed as Southern Baptist missionaries to Chile on July 3, 1917, just a month after they were married. Within another month, they set sail for South America. By the time of their furlough in 1922, Davidson had begun the First Baptist Church of Santiago and two other congregations, all of which remain active.

During furlough, he was diagnosed as having tuberculosis. His doctor privately expected him to die. Davidson surprised

the physician, recovering while in a sanitarium for six months and returning to Chile in 1924. Still, he felt weak and decided to resign from missionary service. Several years later he had recovered from the disease and "I haven't had a trace of it since." He was a Bible teacher at Hannibal-LaGrange College, Hannibal, Mo., for 15 years and a draftsman for 28 years.

He now lives with his widowed daughter, Virginia Fisher, school nurse at a Navaho elementary boarding school in Shonto. He is a member of First Southern Baptist Church, Tuba City, an English-language Navaho church.

After leaving Chile, Davidson continued to pray for the missionaries there. Later, he added those in Ethiopia and various others. He remembers reading a missionary's letter in *The Commission* years ago recounting a rough day when she felt no one had prayed for her. "So I wrote to her and said, 'You can't say that again, because I'll be praying for you every day.'"

Around 1960, he began writing to all missionaries in language school in San Jose, Costa Rica, keeping in touch with everyone who wrote back. In about 10 years, his list got so big "I couldn't add any more."

Davidson does not advocate everyone having such a large prayer list of missionaries, yet he believes that, "Everybody ought to have a number he's praying for daily."

McPherson probes methods for starting black churches

By Leisa A. Hammett

RIDGECREST, N.C. (BP) — Southern Baptist attempts to start churches in black communities or have homogenous worship with blacks will not be successful until the two groups form meaningful relationships, said a Southern Baptist church starter.

The fact many whites never have had meaningful relationships with blacks perpetuates a parental tendency in Southern Baptist church starting attempts, noted Willie McPherson, Southern Baptist Home Mission Board national consultant for new church starts.

Because Southern Baptists are 95 percent white, McPherson said, most SBC churches in black communities are going to have to be started by whites. But many white Southern Baptists only know how to relate to blacks in "superior and patronizing" ways, he said.

During home missions week at Ridgecrest (N.C.) Baptist Conference Center, McPherson, a black, told Southern Baptist church starters the ideal of homogenous worship will not compromise black heritage but will blend it with equally valuable white worship styles.

"I'm convinced the love of Christ transcends all cultures, colors, and nationalities. The gospel is the same to all people," McPherson said. "One of our problems is that we polarize people by talking about status and culture."

McPherson admitted that many National Baptists (members of the three mainline black Baptist denominations: National Baptist Convention, USA Inc.; National Baptist Convention of America; and the Progressive National Baptist Convention) see Southern Baptist church starting efforts among blacks as a take-over attempt.

"But," McPherson defended, "we are not out to win people to a denomination.

We're out to win Christians."

McPherson reported that about 1,000 black churches are affiliated with the SBC, though the majority of them maintain dual alignment with their respective National Baptist conventions, McPherson said.

Some black churches do not see aligning with the 14.3-million-member denomination as "constructive," McPherson admitted.

The advantages of National Baptists and Southern Baptists pooling their monetary, material, and human resources is the increased effectiveness of church starting and communicating the gospel message of Jesus Christ, according to McPherson and other black National and Southern Baptist leaders.

Some National Baptist churches want to dually align with Southern Baptists, McPherson said, but are hesitant for several reasons.

Those reasons include the difficulties of dual alignment, (which McPherson compared to the Biblical admonition of trying to be loyal to two masters), fears of minimizing black Baptist heritage, and concern over if they will be accepted by white Christians.

Blacks, said McPherson, are accepting the "mission approach," the typical Southern Baptist church starting method. The approach involves surveying the church needs in an area, choosing property, and obtaining monies and support from local, state, and national denominational structures (local churches, associations, and the state and national convention).

He reported that about 350 black Southern Baptist churches have been started nationwide in the last three years.

McPherson named three other approaches to starting churches in predominantly black communities.

The pastor/family approach, said McPherson, is a church starting method common to the black culture. In this method, a person decides to become a pastor and creates a church family in his home.

The pastor is usually bivocational and receives no funding until the church eventually moves into a storefront and later buys property and builds a church. Many of these church starts, however, never advance beyond their storefront quarters, he said.

The Bible study approach usually occurs when blacks move from the South to

the West and start a Bible study in a home. Eventually the group calls a pastor — usually someone they knew in the South.

A fourth method occurs when a church splits. Usually the split happens because of a negative confrontation, he said. However, McPherson noted, splits also can occur purposely and have positive results. The churches, for example, can relocate in unchurched communities.

Whatever method is used, McPherson believes Southern Baptists are serious about reaching people and starting churches among blacks and others.

Interpretations

Suffering in good company

By Herschel H. Hobbs

"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the gospel according to the power of God" (2 Timothy 1:8).

Paul was in prison awaiting death. Was Timothy being taunted about this by Paul's enemies in Ephesus? Or did Paul wonder if his young friend was wondering about so faithful a servant of Christ coming to such an end?

In any case, the apostle warns him not to become ashamed over his situation (Mark 8:38). Paul is only suffering on his part as Jesus did on His (John 15:18-25; 16:33b).

Instead of suffering shame, Timothy is exhorted to "be thou a partaker of the (same) afflictions" for the gospel. These quoted words render a double compound verb meaning "to suffer evil with." This verb is found only here, in 2 Timothy 2:3,

and in later ecclesiastical writings. Apparently Paul coined it to express his idea. Timothy will be able to do this only by God's power through the Holy Spirit.

To strengthen Timothy in this, Paul reminds him of what God has done for him. He has saved and called him into service, by grace and not by human spirit. This is in keeping with God's eternal redemptive purpose (v.9). What God purposed in eternity, through our Saviour Jesus Christ, He has performed in history (v.10).

What our Lord provided, the Holy Spirit is propagating through Paul, Timothy, and us. As Jesus suffered infinitely to provide redemption, we must suffer in our own sphere to make it known to all people.

When you suffer for Christ, just remember that you are in good company. To do less is to be ashamed of our Lord Who saved and commissioned us.