

Baptist and Reflector

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News journal of Tennessee Baptist Convention



GREETINGS FROM THE MAYOR — Nashville Mayor Richard H. Fulton speaks to SBC leaders during the dedication service for the new Southern Baptist Convention building in Nashville.

Baptist leaders dedicate SBC building in Nashville

The new Southern Baptist Convention Building in Nashville was formally dedicated "as a very special place" during services on Monday afternoon.

The ceremony, which was held in the building's auditorium, ended with the placing of historic documents in a time

capsule which was buried in the plaza in front of the building. The capsule will be covered by a bronze plaque.

Frank Ingraham, Executive Committee member from Nashville who presided over the plaza part of the program, noted that the placing of the contents from the SBC agencies in the copper box is a historic event. "It is a joy to be a link in God's ongoing kingdom," he said. "To His glory, this box and its contents are dedicated."

Participating in the dedication program were executives from the SBC agencies which occupy the building, as well as members of the SBC Executive Committee.

A. R. Fagan of the SBC Stewardship Commission said that the Southern Baptist Convention Building is a "special place" because it serves as a reminder of what the dedication of Southern Baptist

(Continued on page 4)

Board votes budget, plans review, center

The Executive Board of the Tennessee Baptist Convention voted to recommend a record Cooperative Program budget-goal to November's state convention; authorized a Program, Personnel, and Planning Task Force to review the current organization; and voted to purchase property for a new student center at Motlow State Community College, Tullahoma.

The board met Sept. 13 at the Executive Board Building in Brentwood.

In other actions, the board voted to recommend to the state convention that changes be made in the program statements of the three TBC colleges to permit graduate programs; approved guidelines for requests for allocations from the Golden State Missions Offering; and created a Conference Center Committee to pursue the possibility of establishing such a convention facility.

The Executive Board will recommend to the state convention that a Cooperative Program budget-goal of \$21-million be adopted for the November 1985-October 1986 convention year. This is a 7 percent increase above the \$19,625,000 Cooperative Program goal for the current year.

The recommendation will ask that the percentage of Tennessee Cooperative Program gifts shared with the ministries and missions of the Southern Baptist Convention be increased from the current 36.5 percent to 36.75 percent.

The recommendation will also establish a challenge budget-goal of \$1-million beyond the basic \$21-million Cooperative Program budget-goal. In this challenge section, 40 percent will be shared with the SBC Cooperative Program.

Of the 60 percent of the challenge section retained in Tennessee, \$175,655 will go to TBC educational institutions; \$23,500 for Tennessee Baptist Children's Homes; \$29,256 for Executive Board reserve and contingency funds; with the remainder for Bold Mission Thrust creative ministries.

If the \$1-million challenge budget sec-

tion is not fully reached, all funds will be distributed on a pro rata basis.

(A summary of the budget recommendation will be printed in the Oct. 16 issue of the Baptist and Reflector.)

On a recommendation of its administrative committee, the board authorized a 12-member Program, Personnel, and Planning Task Force "for the purpose of reviewing program organization and building (space) needs." The study is expected to parallel a similar study made in 1958-59 to determine TBC organizational needs through 1980. The changes produced by that study were approved by the 1959 state convention.

The Task Force is to be appointed by the president of the Executive Board (Jerry Oakley of Springfield) and Executive Secretary Tom Madden.

In other action the Executive Board approved the purchase of a one-and-one-half-acre tract of land on the campus of Motlow State Community College in Tullahoma. The college has offered to sell the tract, which is located across the street from the college's administrative building.

When the new student center is constructed on the property, the present student center will be sold.

The Executive Board voted to recommend that the state convention approve changes in the program statements of the three TBC colleges to allow "for professional service degrees at the master's level in education and business, subject to Executive Board approval of specific plans submitted by the institutions."

According to the recommendation, graduate programs will not be approved unless these degrees "meet appropriate standards of quality, financial support, and denominational service." It was further stated that Cooperative Program funds for Tennessee Baptist colleges will be distributed without regard to graduate enrollments.

On recommendation of its state missions committee, the board established guidelines for causes which wish to be included in the Golden State Missions Offering. To qualify for consideration, an activity must be within the scope of TBC goals and directions, must be missions oriented, and should have long-range impact on state missions.

Applications for offering allocations must be in written form.

Previously, there have been no guidelines for consideration in the Golden State Missions Offering. Annually, the allocations are approved by the Executive Board on a joint recommendation from the state missions committee and the executive committee of Tennessee Woman's Missionary Union.

The Conference Center Committee will replace a long-range planning subcommittee of the administrative committee for several years. Personnel composing

(Continued on page 3)



TIME CAPSULE — Two Tennessee members of the SBC Executive Committee, Richard Patton (left) and Bill Collins, display a copper box in which SBC memorabilia was to be placed before being buried directly in front of the new SBC building. Patton is pastor of First Baptist Church, Portland, and Collins is a member of Trinity Baptist Church, Memphis.

Lawman testifies to Kenyan peers

LIMURU, Kenya (BP) — A Kentucky highway patrolman learned in Kenya that he has a message important to law enforcement officers anywhere.

Steve Duff, highway patrolman stationed in Harlan, Ky., gave his testimony to policemen during a 10-day volunteer stint in Kenya and saw four make professions of faith.

Duff gave his testimony at a tea given by the staff of the Brackenhurst Baptist International Conference Center in Limuru to thank officers for helping retrieve some stolen conference center property. About 15 men attended.

Duff, a member of Evarts (Ky.) Baptist Church, gave his testimony as a Christian law enforcement officer. After a devotional by Southern Baptist missionary Ralph Bethea, four policemen responded to an invitation to profess faith in Jesus Christ.

The next day one of the four found himself under fire from robbers he was helping apprehend. He said he was really glad he had "settled things with the Lord" before that experience.

Senate deflects Helms bill on prayer in public schools

By Stan Haste

WASHINGTON (BP)— The U.S. Senate has decisively rejected so-called "court-stripping" legislation which would have forbidden federal courts — including the U.S. Supreme Court — from reviewing state laws authorizing prayer in public schools.

Following a brief debate Sept. 10, the Senate voted 62-36 to table a bill introduced by Sen. Jesse Helms designed to overturn Supreme Court decisions banning state-sponsored prayer and Bible reading in the nation's schools.

During the debate, Helms argued that the nation's founders wrote the Establishment Clause of the First Amendment ("Congress shall make no law respecting an establishment of religion") only "to prohibit the establishment of a national church" and sought "to leave the remaining issues of church-state relations strictly with the states."

Helms, a Southern Baptist, also declared: "Religious liberty is too important to leave exclusively in the hands of judicial elites more concerned about imposing their own political views on the nation than in objectively interpreting the words of the Constitution."

Opposition to Helms' bill came from senators all along the ideological spectrum, including veteran conservative Barry Goldwater, who told Helms during the debate he was "surprised" the North Carolinian would write the measure. "If I wrote it," Goldwater declared, "I would have been ashamed of it."

The measure also drew opposition from Sen. Orrin Hatch, chairman of the Judiciary Committee, a panel that is

considering a Hatch-authored Constitutional amendment to guarantee moments of silent prayer and meditation in the classroom.

More liberal senators also spoke against the bill, including Edward M. Kennedy, who labeled it "an attack on our basic freedoms," "an insult to the Supreme Court," and "an affront to the Constitution." He said further: "What is at stake is the preservation of the rule of law, the foundation on which all our other liberties rest."

But Helms' proposal drew support from numerous fellow conservatives, particularly from Republican senators facing re-election fights next year.

Among these was Sen. Jeremiah Denton, who said the legislation was needed "to curb a wayward judicial branch" and to "restore vitality to the notion that the elected representatives of the people, not judicial appointees, have the right and responsibility to interpret the Constitution in a reasonable and just manner."

Reacting to the vote to kill Helms' bill, Baptist Joint Committee on Public Affairs Executive Director James M. Dunn praised the Senate "for resisting once more a frontal assault on the Constitutional doctrine of separation of powers among the legislative, executive, and judicial branches of government."

Dunn also pointed to a 1983 Baptist Joint Committee position statement pledging opposition to "any and all such court-stripping efforts," and warning further: "We cannot and will not sit idly by while individual liberties are stripped away by politicians with eyes on the latest public opinion polls."

Senate committees consider aid to famine-stricken Africa in '86

WASHINGTON (BP)— Two recommendations now before the Senate will help determine the extent of U.S. aid to famine-stricken Africa during fiscal year 1986.

Proposals aimed at both emergency relief and long-term assistance are in the hands of two subcommittees of the Senate Committee on Appropriations.

The Subcommittee on Agriculture will consider this month a recommendation to provide \$900-million in emergency food and transportation aid next year for Africa.

The aid would be channeled through private voluntary hunger organizations already working with famine victims.

Seven Southern senators, including a Tennessee senator, may hold the key votes on the subcommittees: Dale Bumpers, Ark.; Lawton Chiles, Fla.; Thad Cochran, Miss., and chairman of the subcommittee on agriculture; Bennett Johnston, La.; Mack Mattingly, Ga.; Tennessee's Jim Sasser; and John Stennis, Miss.

Meanwhile, the Appropriations' Subcommittee on Foreign Operations will take up a proposal to provide \$50-million for long-term agricultural development targeted for small-scale farmers to help them return to self-sufficiency.

The loans, to be channeled through the International Fund for Agricultural Development, are part of IFAD's strategy of "handups" rather than handouts.

Supporters of the development aid point out that it costs \$400 to send a ton of emergency food to Africa, while \$200

through IFAD can enable an African farmer to grow a ton of food every year for the rest of his or her life. Also, IFAD loans, which would vary from \$10 to \$100, have experienced a high rate of repayment.

Most of the farms in Africa are five to 15 acres in size. Women do 80 percent of the farm labor.

House committees already have approved the \$50-million for IFAD and \$650-million of the \$900-million recommended for emergency food aid for Africa.

Chaplains retreat set at state park

Fall Creek Falls State Park will be the site of the Tennessee Baptist Chaplains Retreat, Sept. 30 through Oct. 1.

The annual event, for Tennessee Baptist chaplains who are endorsed by the Southern Baptist Home Mission Board, provides a time of fellowship, praise, prayer, music, and reflections.

Myron C. Madden, clinical professor of psychology at Louisiana State University Medical Center, New Orleans, will speak.

The retreat is jointly sponsored by the missions department of the Tennessee Baptist Convention and the chaplaincy division of the Home Mission Board.

According to L. R. Baumgartner, director of the TBC missions department, the purpose of the retreat is to provide a support system for chaplains serving in Tennessee.

Christian Life Commission adopts plans for 1985-86

NASHVILLE (BP)— The Southern Baptist Christian Life Commission in its annual meeting adopted a \$950,000 budget and approved a series of conferences dealing with issues such as world hunger, peace with justice, and gambling.

During the Sept. 11-12 meeting, commission members also joined the agency's staff in a special dedication service for the agency's offices in the new Southern Baptist Convention Building. The staff moved into its new quarters in January.

In addition to back-to-back conferences on peace with justice and world hunger scheduled for Jan. 20-22 in Charlotte, N.C., the commission also approved plans for regional and associational conferences to assist Christian life committees in local Baptist churches and associations.

The conferences are part of an intensive educational effort during 1985-86 aimed at helping Southern Baptist families and individuals cope with moral issues. Plans include expansion of the agency's printed and videotape resources on abortion, hunger, economics, family violence, and television morality.

The 1985-86 budget reflects an increase of \$51,000 over the previous year. With an anticipated increase of only 1.8 percent in Cooperative Program funds, the budget does not include a cost of living increase for employees. The commission,

however, asked its Executive Committee to examine the budget at a later date and to authorize a cost of living increase of up to 4 percent if funds allow.

In other actions, the commission: —Authorized the staff to lead in the establishment of a national anti-gambling organization to spearhead grassroots opposition to the expansion of gambling throughout the country.

—Commended the national Project SMART (Stop Marketing Alcohol on Radio and Television) campaign and expressed specific support for the Fairness in Alcohol Advertising Act. The legislation, introduced in the House, would require TV and radio stations which broadcast alcohol ads to provide equivalent time for public service announcements and programming regarding alcohol abuse.

—Approved plans for support materials for the new Sanctity of Human Life Sunday adopted by the Southern Baptist Convention in June.

—Affirmed the agency's growing involvement in the nation's capital in support of moral values.

—Re-elected Charles Wade, pastor of First Baptist Church, Arlington, Tex., as chairman; and David George, pastor of Immanuel Baptist Church, Nashville, as vice-chairman; and elected Roy Rhodes, an attorney from Tallahassee, Fla., to be secretary.

Honeycutt views role of the Bible

NASHVILLE (BP)— In a world of crumbling moral values, Christians must turn to God and Holy Scripture for guidance and authority in moral decision-making, a Southern Baptist seminary president said.

Roy L. Honeycutt, president of Southern Baptist Theological Seminary in Louisville, Ky., delivered the keynote address at the two-day annual meeting of the Southern Baptist Christian Life Commission.

"The authority of the Bible is foundational for our moral imperative," Honeycutt said. "Holy Scripture gives us an objective point of reference without which we would be awash in a sea of subjectivity."

Honeycutt urged Southern Baptists to affirm the authority of Scripture "not as a legal code" for moral behavior but as "a dynamic living experience with God." That experience, he added, "is a

relationship that focuses on wholeness."

The Bible, he pointed out, is "the inspired witness to the authority of God. The Bible is not an end in itself but points beyond itself to God. Ultimately, our moral imperative is grounded in the authority of God whose revelation is recorded in the Bible."

Honeycutt noted some persons believe the Bible is the product of the church. "Both the church and the Bible are products of the gospel of Jesus Christ," he declared. "The gospel was preached, persons were won to Christ, and first century churches were begun before we ever had a New Testament."

"We read and understand the Bible but we are transformed only by the gospel of the risen Lord."

"Read the gospel, teach the gospel, live the gospel," he urged, "and in the process you will create foundations for your personal moral imperative."

Baptists respond to Kenya fire

NAIROBI, Kenya (BP)— A Kenyan Baptist church used Southern Baptist relief funds to aid 400 people left homeless by a fire that swept the Mathari Valley slum area of Nairobi in late August.

Members of Mathari Valley Baptist Church gave a blanket and four bags of corn, the staple food in Kenya, to each victim, said Laura Lee Stewart, missionary press representative for Kenya. Tom Jones, Southern Baptist missionary, assisted Pastor Patrick Kimani and church members.

One man died when fire swept the crowded valley where many of Nairobi's poor have built cardboard shanties to shield themselves from the weather.

This is the third time Southern Baptists have worked with the Mathari Valley church to help slum residents in

the wake of a fire. Southern Baptists provided \$5,000 to buy blankets for about 1,500 fire victims after a 1984 fire and \$5,000 to provide food and blankets after a fire in 1983.

The Mathari Valley church grew out of worship services at a clinic built 15 years ago by Southern Baptist missionaries using wood from their packing crates. But because the area is so crowded, the church was unable to secure land for a building for a long time, said Stewart.

Impressed by the clinic and Baptist relief efforts, local Christians lent their support to the church's request to the government for a building plot and 3.5 acres recently was allotted for the church building.

"This is the answer to 15 years worth of prayers," said Jones, whose wife, Nancy, is a nurse at the clinic.



A NEW BODY — Bill Wilson (on porch), pastor of Brentwood Baptist Church, delivers a charge to members of Clearview Baptist Church, as they constitute. Clearview was started two years ago as a mission of Brentwood.

Clearview constitutes as church, calls Bob Norman as first pastor

Clearview Baptist Church, Brentwood, was constituted as a church at a 2 p.m. dedication service Sept. 15. The new church also called Bob Norman, pastor of Northway Baptist Church, Dallas, Tex., as pastor, effective Oct. 27.

Clearview, begun as a mission of Brentwood Baptist Church, Brentwood, in September 1983, constituted with 106 members.

The congregation has acquired 14.6 acres of land and a historic house on Franklin Road, between Brentwood and Franklin. Members will continue to meet at Brentwood High School until a building can be built on the property.

Norman, pastor of the Dallas church for six years, officially accepted Clearview's call at the Sept. 15 service through a pre-recorded videotape message.

Before the Texas pastorate, Norman was pastor of Belmont Heights Baptist

Church, Nashville, for 15 years. He is a graduate of Samford University (then Howard College), Birmingham, Ala.; and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He is a native of Birmingham.

Participants at the service included Bill Wilson, pastor of Brentwood Baptist Church; Lee Porter, registration secretary for the Southern Baptist Convention; Carroll Owen, director of convention ministries for the Tennessee Baptist Convention; Clifford Horne, missions and ministries director for the Nashville Baptist Association; and Rick White, pastor of First Baptist Church, Franklin.

Two of the congregation's interim pastors: Gwenn McCormick of the Baptist Sunday School Board's church architecture department, and Herbert Gabhart, chancellor of Belmont College, Nashville, also participated.

Bob McGaughey, moderator of the Clearview congregation and chairman of the pastor search committee, presented the statement of request for church status on behalf of the congregation.



Norman

Board votes budget, plans...

(Continued from page 1) the present subcommittee will constitute the Conference Center Committee, with the chairman of the administrative committee serving as an ex officio member.

The new committee will report to the Executive Board through its administrative committee.

James McCluskey of Knoxville, committee chairman, reported that the committee had been pursuing the possibility of locating a state Baptist conference center on a 127.9-acre tract in Williamson County which was given to the Executive Board by Tennessee WMU. The property had been paid for through the Golden State Missions Offering.

However, McCluskey said that the committee had been discouraged by Williamson County officials in regard to getting the zoning changed. The committee will continue to investigate the possibility of a zoning change, while looking for alternative sites.

In other action, the Executive Board approved changes in the state convention's contract with the Southern Baptist Annuity Board. These changes will allow any Tennessee participant to transfer

funds between different plans as often as once a month. Previously, this could be done only once each year.

The Executive Board also approved changes in the policies and guidelines for the Church Building and Loan Fund. Basically, these changes will make more funds available and ease requirements on churches applying for such loans.

Additionally, the board voted to transfer two small pieces of property adjacent to churches in Clay and Overton counties to Riverside Baptist Association. If the properties are not needed for churches, they can be sold by the association and proceeds used for mission work in the respective counties.

The board also approved a resolution to correct an error in filing of a deed to the property of Crievewood Baptist Church, Nashville. When the title was transferred from the Executive Board to the church many years ago, it was incorrectly filed, indicating that the title still belonged to the Executive Board.

The next scheduled meeting of the Executive Board will be at 3:30 p.m. Nov. 18 at First Baptist Church, Memphis, on the eve of the Nov. 19-21 state convention.

RTVC trustees approve three-year action plan

FORT WORTH, Tex. (BP) — Southern Baptist Radio and Television Commission trustees this week approved a three-year business plan including goals for significant development activities, radio and television programming, and households to be reached by the ACTS television network.

The trustees also approved a 1985-86 budget, including details of a development program designed to bring in \$3.3-million, praised the agency's ongoing radio ministry, and were led by trustee

Laverne Butler of Louisville, Ky., in a standing ovation to the staff for their commitment and hard work.

Fred Roach of Dallas presented the three-year plan on behalf of the trustee finance committee.

"The plan is practical and realistic, but it needs a total team effort to make it achievable," said Roach. "The team includes us as trustees, the commission management and staff, the SBC Executive Committee, our many constituents and supporters, and our financing institutions."

In a report to trustees, RTVC President Jimmy R. Allen said the ACTS Task Force goal of 3.5-million households by the end of the current fiscal year can be achieved by Oct. 1 when systems representing nearly 300,000 subscribers are scheduled to come on line. These systems include Tennessee's Davidson and Williamson counties and St. Petersburg, Fla.

With the addition of these systems, ACTS is confirmed via cable and low power television for accessing more than 3.5-million households in 31 states. ACTS will be viewable in most of those households before the end of October, following equipment deliveries and installations, Allen reported, bringing the potential ACTS viewership to 9,450,000.

The approved 1985-86 budget calls for cash operating revenues of more than \$10-million with funds expected to come primarily from the SBC Cooperative Program, RTVC development efforts, church satellite service fees, advertising messages on the ACTS network, and the syndication of some ACTS programs.

Planned priorities for budgeted cash expenditures include reduced operating expenses, restructured debt service costs, and increased production costs for the religious and family programming of the commission.

Whereas a net cash operating deficit of over \$900,000 is projected for the current fiscal year, a net cash income of \$1.8-million is planned for 1985-86.

Development plans call for capital campaigns to be held in Atlanta; Baton Rouge, La.; and in Birmingham and Mobile, Ala. In addition, a series of TeleMissions Launch dinners are scheduled to be held in about 50 locations in October.

Allen said the ACTS network is in much the same situation as the Jews in Nehemiah's time. They had rebuilt Jerusalem's wall but complained of being tired and wondered, even before they hung the gates, if the task could be completed.

"Every dream comes to those critical moments when the dreamers get weary, when the folks ask, 'Can it be done?'" Allen said. "ACTS is at that point, and it is crucial that we tool the network so our local churches, who have always looked at television with a 'Can we afford it?' approach, can now face the beautiful challenge of accessing thousands of homes in this country 24 hours a day."

"We are at a point where we will either seize the passing opportunity afforded us by cable and television or we will let it go," he said. "We are accountable to God to give Southern Baptists the right to make that decision. If we seize the opportunity, we will see ACTS grow. I look forward to seeing the blessings from God that will come, and to seeing the problems we will cope with in the future, as opposed to the ones we are coping with now."

Bellevue votes phase one plans

Bellevue Baptist Church of Memphis has voted to name an architect and a design consultant for the first phase of its new church facility in northeast Shelby County.

The new church facility will be located on a 376-acre tract adjacent to Interstate 40.

According to conceptional plans approved by the church in January, the first phase will include a 7,200-seat auditorium and four floors of educational space, with two additional two-story educational wings. Estimated cost of this first phase has been set at \$28-million.

Ground-breaking ceremonies have been tentatively scheduled for next spring. The new facility is expected to be ready for occupancy during the first part of 1988.

A "Victory in Jesus" campaign among the church members has resulted in over \$10-million in gifts and pledges. The present church property in downtown Memphis will be sold with proceeds applied toward construction costs.

A parallel project of providing housing for the elderly is not a part of the first phase construction project, but it is expected to be completed at about the same time.

The Kulwiec Group of Camarilla, Calif., has been named as architect, and Darrell Howe and Associates of Los Angeles will serve as design consultant.

Belmont announces record enrollment

NASHVILLE — A record 2,257 students registered for classes at Belmont College this fall, according to President William E. Trout.

The enrollment figures reflect a 7.5 percent increase in the number of full-time students carrying at least a 12-hour class load. Belmont's enrollment has doubled in the past 10 years, according to Trout, who commended Tennessee Baptists for offering Christian education in middle Tennessee.

The college's new bachelor of science in nursing (BSN) program has filled all available openings for the 1985-86 academic year and is compiling a waiting list for next year.

Belmont's school of music reached a new high with the addition of 110 music majors. The new art major/minor program enrolled 81 students.

Dean Kenneth Sidwell announced a 29 percent increase in resident students with the addition of a new women's dormitory and the renovation of Heron Residence Hall for men.

New SBC building . . .

(Continued from page 1)

tist people are doing here and around the world; because of the people who work here; and because of the work that is done here for God, to bring people to Jesus Christ, and to fulfill God's work in His people.

Lynn E. May Jr. of the SBC Historical Commission traced the history of the various office sites used by the seven Baptist entities which are now housed in the new building.

Words of appreciation to all involved in

Couch assumes preschool work

Martha T. Couch of Nashville was elected Sept. 12 by the Executive Board's state missions committee as director of preschool work for the Sunday School department of the Tennessee Baptist Convention and began her work Sept. 17 at the Brentwood office.

She has assisted the Baptist Sunday School Board, Nashville, as a field service worker, metro assistant, and specialist in eight Metro Sunday School Enrollment/Training Clinics since 1983. Previously for five years she served as preschool minister at Belmont Heights Baptist Church in Nashville.



Couch

Couch has also served as preschool special worker for the Maryland, Alabama, and Tennessee Baptist conventions, as director of preschool programs including kindergarten and other weekday programs in churches in Alabama, and as curriculum writer for the BSSB.

Bob Couch, her husband, is a supervisor in the preschool curriculum section of the BSSB. They have two married children.

the planning and construction of the building were spoken by Foy Valentine of the Christian Life Commission.

Hollis Johnson of the Southern Baptist Foundation led the invocation; Raymond Rigdon of Seminary External Education Division read Scripture; and Arthur L. Walker Jr. of the Education Commission led the litany of dedication.

Richard Fulton, mayor of Metropolitan Nashville, told the Baptist leaders, "If we let our hands be guided by the Master Craftsman, we can accomplish so much for Him." Fulton expressed appreciation "for your confidence in Nashville in placing this building here in our city." He added, "By Baptists putting this magnificent building on this site, it will be an encouragement to Baptists for years to come."

Rodney Landes of Arkansas, chairman of the SBC Building Construction Committee, introduced other members of the committee and representatives of the architect, Earl Swenson Associates of Nashville; the contractor, Rentenbach Constructors Inc. of Knoxville; and lending institution, First American National Bank of Nashville.

The construction of the seven-story facility was approved by messengers to the 1983 Southern Baptist Convention in Pittsburgh. The building provides 170,000 square feet of floor space and an additional 59,000 square feet of parking space.

The building is located on property at Ninth and Commerce streets in downtown Nashville on property which was given by the Baptist Sunday School Board.

Doctors list Stewart in critical condition

Jonas Stewart, pastor of First Baptist Church, Somerville, was reported to be in critical condition by officials at Baptist Memorial Hospital in Memphis on Monday afternoon.

The former executive director of the Tennessee Baptist Foundation from 1968 to 1983, Stewart underwent heart bypass surgery on Sept. 5 but is now in the hospital's critical care unit as a result of complications which have developed from the heart surgery.



SERVICE — Recognized by the Executive Board on employment anniversaries were (from left) Julie Miller, Teresa Garrett, Doy Mayes, and Frank Green. Not present were LaJuana Alexander, Doris Elliott, and Paul Hall.

Seven Executive Board employees honored on service anniversaries

Seven employees of the Executive Board of the Tennessee Baptist Convention were recognized for their service during the board's meeting last Friday in Brentwood.

Service pins are given for each five years of service.

Recognized for 15 years of service was Paul Hall, associate department director for the TBC missions department.

Doris Elliott, administrative secretary for the Baptist and Reflector, was honored for 10 years of service.

Five other Executive Board em-

ployees were recognized for five years of service. These were:

—LaJuana Alexander, part-time BSU director at Tennessee Wesleyan College, Athens;

—Teresa Garrett, assistant accountant for the Tennessee Baptist Foundation;

—Frank Green, camp director at Camp Carson, Newport, who serves under the TBC business office;

—Doy Mayes, mail clerk for the TBC program services department; and

—Julie Miller, secretary for the Tennessee Baptist Foundation.

HMB chairman names committee to develop ordination guidelines

ATLANTA (BP)— A nine-member study committee has been appointed to develop guidelines concerning ordination of missionaries for the Southern Baptist Home Mission Board, members of the board's executive committee were told.

Travis Wiginton, pastor of Bethel Baptist Church in Norman, Okla., and the board's chairman, announced appointment of the committee. Last month, the full board voted to ask its chairman to appoint the committee, but membership of the group was not announced at that time.

Wiginton asked for board members and all Southern Baptists to pray for the committee as it begins its study and meets for the first time Oct. 8.

He said in appointing the committee he sought to maintain balance both in geographical representation and "in other ways."

Appointed to the committee were: Johnny Jackson, pastor of Forest Highlands Baptist Church, Little Rock, Ark.; Robert Latham, pastor of Northside Baptist Church, Indianapolis, Ind.; Lavana McIver, a television personality and homemaker from Dallas; T. L. McSwain, pastor of Hurstborne Baptist Church, Louisville, Ky.; Marvin Prude, retired president of Sunnyland Refining Co., Birmingham, Ala.; M. O. Owens Jr., pastor of an English-speaking Baptist church in Belgium and former pastor from Gastonia, N.C.; Austin Tucker, pastor of Shreve City Baptist Church, Shreveport, La.; Lula D. Walker, housewife and local church woman's Missionary Union director from Beaverton,

Ore.; and Wiginton, chairman.

In major business, the board's executive committee authorized filing an amended prospectus with state and federal securities offices in preparation for offering securities for investment by the general public, probably in November.

The committee also took legal steps related to changing the name of the Baptist Rescue Mission in New Orleans to the "Clovis A. Brantley Center" in memory of a longtime Christian social ministries staff member and missionary.

Directors of the board also approved a \$35,000 allocation to the Colorado Baptist General Convention to assist the state convention with financial difficulties. The allocation implemented an earlier decision to change the ratio of cooperative work from 78 to 88 percent funding by the Home Mission Board, and to 12 percent funding by the Colorado convention.

In his report to board members, HMB President William G. Tanner said receipts from the Annie Armstrong Easter Offering for Home Missions had reached \$25.9-million by Sept. 10, an increase of 8.38 percent compared to receipts for the same period last year. Tanner cited projections indicating the board will probably receive about \$27-million through the offering this year, about \$3-million short of the \$30-million goal.

In other actions, the HMB executive committee appointed 16 persons as new missionaries, 13 as missionary associates, 16 as church planter apprentices, and approved financial assistance to 67 mission pastors.

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Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



During my recent visit to Burkina Faso, we drove about 250 miles across the country from Ouagadougou to Bobo-Dioulasso. As we passed through several villages, I noticed a unique type building in many of them. I asked our missionaries about them. They replied that the buildings were mosques. I was absolutely amazed at the growth the Islam religion is making.

The majority of Christians in the world today are non-white. The population increase is overwhelming and the spread of Islam is alarming. The people of the world are not waiting for us to share our faith in Christ. Other religions are rushing in with increasing intensity.

I am reminded that the homeland of William Carey now receives more missionaries than it sends out. Islam has a bank in London which provides interest-free loans to their people. Britain's House of Lords has ruled that simple oral pronouncements of divorce, sanctioned by Islam law, are valid in the British courts.

I understand that in some areas Islamic voices insist that private conduct and public policy be set by rules of the Koran. In many countries Islam has become the second religion.

I came home more determined than ever to share our Christ across our state and around the world. We have a marvelous gospel to share. We have a hungry, needy world with many open doors to receive the message of our Lord. Would you join your prayers with mine that we might be good stewards of the opportunities afforded us?

J. Milton Knox accepts Shelbyville pastorate

J. Milton Knox was called as pastor of First Baptist Church, Shelbyville. He assumed his pastorate Aug. 25.

A native of Nashville, he is a graduate of Belmont College there. He also attended Southern Baptist Theological Seminary, Louisville, Ky.

Knox has been serving as pastor of First Baptist Church, Fairview, for the past six years.

Handbell leaders learn in meeting

One of the largest groups gathered at the Tennessee Baptist Convention in Brentwood for the third annual Handbell Leadership Seminar on Sept. 9-10.

The 34 persons who were primarily leaders of handbell choirs represented 22 churches in the state. Some met in a beginners' meeting with the local representative of Malmark handbells, Bill Scudder. The advanced group met with the local representative of Schulmerich handbells, Frank Marshall.

It was sponsored by the church music department of the TBC.

"This is an ongoing part of our handbell program which is one of the largest in the percentage of church members in the Southern Baptist Convention," said Jere Adams, program associate in the church music department.

Meridian Baptist Church calls Joel Fisher as pastor

Meridian Baptist Church, Knoxville, has called Joel Fisher to serve as its pastor.

A native of Gastonia, N.C., he comes to the church from Greenwood Baptist Church in Thomasville, N.C.

Fisher is a graduate of Carson-Newman College in Jefferson City, and New Orleans (La.) Baptist Theological Seminary. He has pastored churches in North Carolina, South Carolina, and Florida.



Fisher

Correction

In a Sept. 4 Baptist and Reflector article, "Tennesseans share culture, Christianity with Japanese," a group of Japanese students who were visiting in the homes of Tennessee Baptist church members were identified incorrectly as being from Seinan Gakuin University, Fukuoka, Japan.

The visitors were actually students at Seigakuin High School, Tokyo, which is affiliated with The Uniting Church of Christ in Japan. We regret the error.

Uncertain future offers hope for Baptists, Honeycutt says

LOUISVILLE, Ky. (BP) — The uncertainty of the future offers reason for hope for Southern Baptists, Roy L. Honeycutt told about 1,600 persons attending the fall convocation ceremony at Southern Baptist Theological Seminary.

Honeycutt, president of Southern seminary, told the overflow crowd the very uncertainty of the future "creates a catalyst for change for the good. The fact that the future is still uncertain gives hope."

One cause of uncertainty within the denomination, according to Honeycutt, is a political movement "that for five years has broken the fellowship of this great convention."

He stressed his support for the SBC Peace Committee as the best means of reconciliation now available, but reminded students and faculty that even the peace process involves uncertainty.

"However much we may support it and pray for it, we do not know its agenda, its process, or its outcome. Uncertainty inevitably characterizes its work, and we leave its results to the grace of God," he said.

Honeycutt also expressed concern about those within the denomination who would "abandon our Baptist heritage" and redirect the convention "according to a Falwellian model." He referred to Jerry Falwell, a leading fundamentalist pastor and founder of Moral Majority.

Honeycutt added: "Only divine omniscience can disclose whether and at what precise time Southern Baptists finally will reject the heresy of radical fundamentalism."

In the address, Honeycutt pledged to maintain diversity at Southern seminary and declared the SBC-affiliated institution will remain a place open to "every-one redeemed by Jesus Christ and called of God."

He called for the seminary community to pledge to abandon superficial stereotypes and labels such as "moderate, liberal, or fundamentalist" and "simply call one another 'Christian.'"

Honeycutt described Southern seminary as an institution founded "to generate and maintain diversity" and conended: "Diversity is neither a weakness to be overcome nor a sin to be confessed."

He said Basil Manly Jr., one of the founding fathers of SBTS, argued for a central seminary on the basis it would encompass and enhance the diversity of the convention. Throughout the seminary's history, the institution "has not only survived but thrived during every period of ambiguity and uncertainty," Honeycutt said.

Ultimately, Honeycutt said, "We have excitement about an uncertain future because we still believe in the unshaken providence of God."

Union enrollment hits record high

JACKSON — Union University has topped another record for fall enrollment as the number of students registering for classes peaked at 1,511 this week.

The school's total headcount is up by 53 students (3.6 percent) President Robert Craig has announced. Enrollment of full-time students (FTE) is up by 46 over last year. Union's current FTE is 1,315 as opposed to last fall's 1,269. FTE is the figure on which the college sets its operating budget for the academic year.

"Union has been blessed with a 50 percent enrollment increase since moving to the new campus in 1975," Craig commented. "We are grateful to God for this blessing when so many schools are declining," he added.

Craig attributed the increase to the high number of transfer students as well as the implementation of a new scholarship program. "The Scholars of Excellence scholarship program attracted many quality students with high academic qualifications," he said.

Students registered in the evening program numbered 91. There are 379 members in the freshman class which are included in the 601 new students on campus this fall.

Oak Ridge church calls T. Melzoni

Tom Melzoni, associate pastor and administrator of First Baptist Church, Dallas, Tex., has accepted the call to become the pastor of Central Baptist Church in Oak Ridge, beginning Oct. 6.

Central has been without a pastor for about 18 months since the untimely death of Filmore Strunk. Raymond Sanderson has been serving as interim pastor.

Melzoni is in his fourth year as associate pastor of the Dallas church. He has served in a similar capacity at First Baptist Church, Wichita Falls, Tex.; Dauphin Way Baptist Church, Mobile, Ala.; Far Hills Baptist Church, Dayton, Ohio; and Miami Shores Baptist Church, also in Dayton.

Born in Harlan, Ky., Melzoni grew up in Tennessee, where his father was pastor of Beech Park Baptist Church, Oliver Springs.

Melzoni has received formal education at Wright State University, Dayton, Ohio, and Columbia Pacific University, San Rafael, Calif., where he is presently a doctoral candidate.



Melzoni



MARTIN GROUND BREAKING — Ground-breaking ceremonies were held Aug. 4 at First Baptist Church, Martin, for a 13,000-square-foot educational wing. Building committee members pictured are: (left to right) Frank Warmath, Charles Tyner, Jim Tice, J. O. Jones, Susie Gorman, Pat Liggett, Bill

Liggett, Elwood Doss Jr., Wilbur Washburn, Betty Baker, Nancy Claybrook, Gary Baker, Gary Young, Jean Young, Russell Duncan, Martha Sue Duncan, Phil Dane, Neva Collier, Lewis Collier, and Harold Brundige. The pastor of the church is Thomas M. Atwood.

Korean believers prepare to evangelize Asia, world

By Erich Bridges

YEOSAN, South Korea (BP) — You might call Nah Yuun Ho the Johnny Appleseed of Korean foreign missions.

Nah plants trees — ginkgo trees. The little Baptist church he leads is surrounded by almost 8,000 of them. And Nah wants to buy land adjacent to the church to plant more.

What is the connection between ginkgo trees and foreign missions? Money. Ginkgo seeds are a hot item among Koreans and Europeans (especially Germans) for medicinal purposes. Ginkgo advocates claim the seeds lower high blood pressure and build resistance to various diseases. Nah and his congregation sell their harvest and put the profits in a special mission fund. Their ultimate goal is to support two Korean Baptist foreign missionaries.

"I really believe in growing a church, a pastor must have a vision and a strategy," Nah explains. "When a church is founded, there must be a strategy that we are founding this church to proclaim the gospel here, of course, but also to proclaim the gospel in the lands and regions beyond."

Nah has no shortage of vision. He is one of the few rural Korean pastors who acts on the conviction that foreign missions is not just for large, wealthy churches in the cities. Many of the more than 1,000 Baptist pastors in South Korea earnestly agree that the time has come for sending Korean missionaries throughout Asia and points beyond.

"I heard Pastor No Chang U say he thought the progress of the gospel started in the Holy Land, went through Europe and across to America going west — west to the Far East — and maybe it's time for Koreans to take the ball and carry it back to Jerusalem," says Don Jones, Southern Baptist mission administrator in South Korea.

No Chang U, also known as Stephen No, heads the Baptist Church Development Board in Seoul. "I've found many pastors who have such vision," he reports. "Someone said, 'If Korea does not carry out this purpose which God gave, then God will scatter the Korean people like Vietnam.' We must accept this mission."

The Baptist seminary in Taejon, one of the largest institutions of its kind in the world, is producing more graduates than Korean church staffs can absorb. "Where are all those people going to go?" asks Jones. "My personal feeling is that we're seeing God calling out a great number of young people and he must have a plan to send them somewhere, so Korean Baptists have to get ready to send them."

The challenge is turning potential into reality. "Koreans have the heart for missions and the mind for it," says Han Ki Man, pastor of Seoul's fast-growing Yoido Baptist Church. "But we don't have the experience."

Han and his 6,000-member congregation help support two Korean Baptist missionaries now working in Paraguay and American Samoa. Large urban churches like Yoido participate in several small Baptist foreign mission societies. But Baptists nationwide have no single channel, no Foreign Mission Board or Cooperative Program, through which to send and support missionaries.

Across the whole Korean evangelical spectrum, foreign missions is growing fast.

More than 20 Korean mission agencies supported about 500 missionaries around the world by 1980, according to Evan-



MISSION TREES — Pastor Nah Yuun Ho watches two church members plant ginkgo trees. The church sells ginkgo seeds, popular among Koreans for medicinal purposes, and places the profits in a mission fund.

gelical Missions Information Service. But the movement is very young; only a dozen or so Korean missionaries began their careers before 1970. And few have ministered to non-Koreans on the field.

Korean foreign missionaries have encountered their share of problems too. Good mission education is hard to find in South Korea. Getting visas to enter many countries is difficult. Once on the mission field, Korean missionaries often must master English, the international tongue, in order to study the language of the people they want to serve.

Sometimes big churches compete with weak mission societies for missionary loyalty and obedience. Sometimes — the

Singapore crusade wins 37 converts

SINGAPORE (BP) — Thirty-seven Singaporeans decided to become Christians when, for the first time, Chinese-speaking Baptist churches in the city-state teamed up to hold evangelistic services in the Chinese dialect, Mandarin.

Young people who regularly attend English-speaking Baptist churches invited parents and friends to the Mandarin services. Many had never heard the story of Jesus Christ preached in their own language.

The crusade, at Grace Baptist Church, drew between 400 and 500 people each evening during the four-day effort in early August. They heard preaching by the principal of Singapore Bible College, Maak Hay Chun. Besides the 37 new Christians, 64 people said they wanted to learn more by studying the Bible on how to live the Christian faith.

Singapore Baptists have sponsored several crusades in recent years, but they have been conducted mainly in English with Chinese interpretation. More than three-fourths of the people who live on the southeast Asian island are Chinese, but increasing numbers are learning English in school and speak it at work. For this reason, churches provide English ministries, but not all provide Chinese services.

nightmare of "faith" missionaries — churches withdraw support entirely.

But problems have not dampened Korean enthusiasm for missions. As custodians of perhaps the fastest-growing Christian movement in the Far East, the Koreans see themselves as God's instruments for finishing the evangelization of Asia.

China, the giant next door, holds special attraction. Manchuria in the north claims some 1.5-million ethnic Koreans living in Jilin Province. South Korean Christians know China is closed to missionaries. But they await their opportunity.

Koreans also have easier access to some countries that reject or only grudgingly accept American and other Western missionaries — including Asian nations as well as the Islamic lands of the Middle East, where Korean Christians have quietly worked in industry and technology.

At a major Baptist consultation on global evangelization strategy held at Ridgecrest (N.C.) Baptist Conference

Center in June, Yoido pastor Han asked Southern Baptists to consider sending missionaries to train Korean missionaries for foreign fields. He and colleague No Chang U also joined Baptist leaders from five Asian neighbors — Japan, Taiwan, Singapore, Hong Kong, and the Philippines — to explore ways to cooperate in foreign missions.

But No believes what Korean Baptists need most, if they want a foreign mission program that will fulfill their potential, is internal cooperation. "Without cooperation among the Baptist churches, the church will not grow," he insists. "One of our strong points will be mission work. But in order to do these things, we must cooperate!"

Whether that will mean an effort modeled on Southern Baptists' Cooperative Program, or an entirely Korean strategy, remains to be seen. It may take five, 10, or 20 years to accomplish. But if it effectively harnesses the energy and vision of Baptists like Nah Yuun Ho, the Johnny Appleseed of missions, it is bound to succeed.

BSSB begins phone blitz to help enroll 8.5 by '85

By Frank Wm. White

NASHVILLE (BP) — Many pastors and church leaders have expressed surprise to receive a telephone call from the Southern Baptist Sunday School Board, but as many as 10,000 will be called by the end of September.

More than 60 Sunday School department employees and volunteers are calling churches to check progress on "From Here to Victory," the final three-month push to reach a Sunday School enrollment of 8.5-million by Sept. 29. The callers also are asking whether the board can provide any last-minute assistance for the churches' enrollment efforts.

The call list includes the 5,000 largest SBC churches and 5,000 smaller churches.

The response from pastors and church leaders has been encouraging. "I now believe even more strongly than ever before we can reach our goal," said Harry Piland, director of the Sunday School department. On Sept. 30, 1984, SBC Sunday School enrollment was 7.81-million.

Dan Watts, pastor of Raymond Road Baptist Church, Jackson, Miss., said his church has set and exceeded three Sunday School enrollment goals. The third goal was 549. Watts plans to set a goal of 649 to try to enroll 100 persons in Sunday School during September.

First Baptist Church, Cullman, Ala., has doubled its goal and will continue emphasizing enrollment during September. Hickory Grove Baptist Church, Charlotte, N.C., has enrolled three times its goal and plans to continue enrolling more, according to pastor Joe Brown.

"We have enrolled more people in the last six months than in any six-month period in the last six years," said Frank Trotter, pastor of Third Baptist Church, Marion, Ill.

Most of the 20 churches contacted by Joe Haynes, Sunday School program promotion consultant, are doing at least some part of the "From Here to Victory" emphasis.

"If this is any indication, I see no reason why our goals can't be reached," Haynes said.

Sharon Roberts, assistant editor in the Sunday School department, called Fairmont Park Baptist Church, Houston, and learned that 100 new Sunday School members have been enrolled so far this year. A total of 50 had been enrolled in the past two months with 11 on the Sunday before she called, Roberts said.

The telephone project was developed "to make sure everything that can be done will be done" for the enrollment campaign, said James Lackey, 8.5 by '85 project coordinator.

Some of the volunteers who are retirees and wives of employees are calling as many as 40 to 60 churches per day, said Dick Kornmeyer, a board retiree who is coordinating the volunteers. Employees are being asked to take lists of 20 churches each. Some employees have taken more than one list.

Many of the people contacted have said they appreciated someone from the Sunday School Board calling to express interest in what they are doing at their church, Kornmeyer said.

M. R. Jones, pastor of Langston Memorial Baptist Church, Conway, S.C., told Kornmeyer the call was the first personal contact he had received from the Sunday School Board in 20 years. Ronnell L. Owensby, pastor of First Baptist Church, Cowpens, S.C., told Jo Kornmeyer, a volunteer caller, the call came at a time when he needed some encouragement.

Lackey said if calls are completed to 10,000 churches before Sept. 29, more of the 36,000 Southern Baptist churches will be added to the call list.

The overwhelmingly positive responses from those contacted have developed interest in continuing to call churches even after the enrollment emphasis ends, Lackey said. "Churches need to hear from us. They appreciate us calling to say we care about what they are doing."

On Sept. 29, churches are being asked to report their Sunday School enrollment to their associations. Associational leaders in turn will call state conventions. State reports will be telecast live on the Baptist Telecommunication Network, 4 to 6 p.m. (CDT).

Union University Announces Matching Church Scholarship Program

Dear Baptist Friends:

I am pleased to announce one of the most exciting projects ever developed in the history of Union University - the Matching Church Scholarship Program. Due to the generosity of an anonymous Tennessee Baptist layman, \$1-million has recently been pledged to our endowment campaign. This gift will provide a way for Union to say thank you to the churches for their loyal support. It will also serve as a stimulus for additional giving to the campaign in the days ahead.

Because of this layman's benevolence, we are now able to challenge our churches to establish their own scholarships. We will use the \$1-million gift to match a church's contribution on a \$1 for \$2 basis. This program is designed to enable a church to give additional financial assistance to their members attending Union.

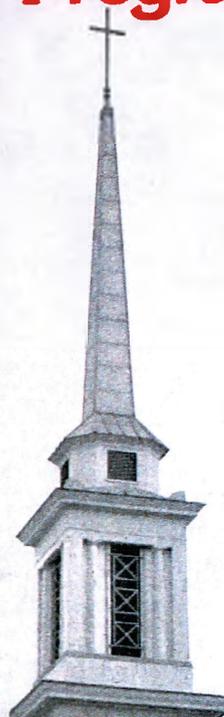
We believe this new concept in providing financial aid will be a tremendous blessing to the churches as well as a benefit to Christian education. The overall possibilities are exciting.

I personally hope each congregation will react to this challenge and take advantage of the benefits that can be provided. The accompanying sample scholarship form and guidelines will explain how the project will work. A representative from our development office will be happy to meet with your church to discuss how it can be implemented.

Again, we thank you for your support. This is our way of giving back to the churches what they have generously given to us.

In Christ's love,

Robert E. Craig
Dr. Robert E. Craig



MATCHING CHURCH SCHOLARSHIP GUIDELINES

1. Any Baptist Church can establish a "matching church scholarship" at Union with a minimum contribution of \$3400. The maximum contribution to such a scholarship fund that will be matched by Union University is \$150,000.
2. Churches with existing scholarships at Union University may also choose to accept matching funds provided they are willing to revise their specific scholarship guidelines to be in agreement with those that have been developed and are specified for the "matching church scholarship program."
3. Previous pledges and payments by a church to the endowment campaign will be transferred to an individual church scholarship fund upon receipt of an official request. Current endowment pledges can be increased to provide maximum benefits to the church.
4. Union University will match annually on a 1 for 2 basis all contributions made during the previous year by a church to their individual church scholarship fund through May 31, 1991 or as long as matching funds are available (whichever comes first).
5. No scholarships will be awarded from any church fund until the principal reaches a minimum of \$5000.
6. Unless a scholarship endowment pledge has been paid in full, no direct awards will be made before the academic year that begins in the Fall of 1988.
7. All interest income earned from the corporate "matching church scholarship funds" through May of 1987 (with the exception of any scholarships that have been paid in full) will be deposited in Union University's current general scholarship fund and then awarded according to established college policies.
8. Before Union University will match any funds, a church must first accept the above guidelines and the basic church scholarship agreement.

SAMPLE CHURCH SCHOLARSHIP

CHURCH SCHOLARSHIP

By reason of our appreciation for the many contributions made by Union University to the Baptist churches in West Tennessee and because of our sincere concern for the financial needs of students who choose to attend this Baptist college and because of our commitment to Christian education, we (the membership) hereby establish the _____ Church Scholarship Fund.

This Scholarship Fund shall be a permanent endowment fund and shall be invested by the Board of Trustees of Union University to provide maximum earnings each year. The interest earned will be awarded annually by the Financial Aid Committee to a student (or students) in the manner herein provided.

1. Interest derived from the principal will be used as scholarships for members of _____ Church attending Union University. The scholarship earnings will be divided annually among the said students as follows:
 - a. Students receiving Federal monies must be awarded the Church Scholarship based upon established need. In no case will this scholarship result in awarding beyond the established need of the student.
 - b. No student will receive funds that exceed the cost of tuition, fees, room, board, and books.
 - c. Scholarships awarded to the students will be allocated over the full academic year according to Union University's established policies.
2. The recipients are to be energetic and enthusiastic students who have exhibited a

willingness to work diligently to complete his or her education as a full-time student.

3. Awards of financial assistance are to be made according to the following guidelines:
 - a. Prior to April 1 of each year, the pastor (or other designated official) will notify (in writing) the Financial Aid Office of any members who will be attending Union University on a full-time basis. The student must complete standard admissions and financial aid applications prior to April 15 to be eligible for this scholarship.
 - b. If no qualified students from the _____ Church will be attending Union University, or if there are excess funds available, the surplus monies will then be deposited in the general scholarship fund of the college to be awarded to other deserving and/or worthy students as determined by the Financial Aid Committee of Union University and approved by the President.

This Scholarship Fund has been established by the membership of _____ Church. It is the intention of _____ Church to increase the Fund to \$ _____ by _____. It may further be increased from time to time in the future according to the interest and favorable circumstances of the church and others.

(Pastor) (Chairman of Deacons)

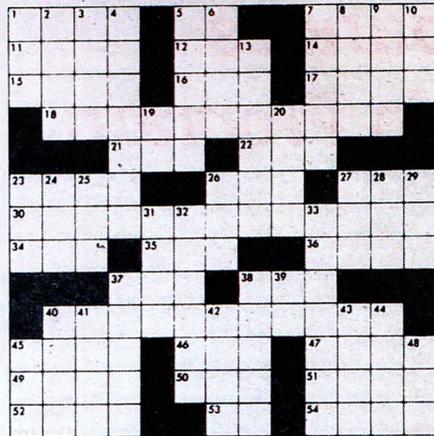
Dr. Robert E. Craig
President, Union University

UNION UNIVERSITY
Jackson, Tenn. 38305
901-668-1818



Union University is an institution of the Tennessee Baptist Convention

Bible Puzzle Answers on page 10



- DOWN**
- Alderman: abbr.
 - Marionette maker
 - "tower of —" (Gen. 35:21)
 - "my —" (Hos. 2:12)
 - "Every —" (Lev. 11:15)
 - "bare —" (Gen. 38:4)
 - "— is his mercy" (Psa. 103:11)
 - "the king's —" (Esth. 8:8)
 - de panier: Fr., a basket handle
 - Tip
 - "Salute — and Aquila" (2 Ti. 4:19)
 - Virginia: abbr.
 - "made us —" (Col. 1:12)
 - Past of eat
 - Unit of fluidity
 - Over: poet
 - Airborne: abbr.
 - "shall — unto" (Rev. 22:18)
 - Sheep cry
 - "Henry V" knave
 - "save me to —" (2 Ki. 4:2)
 - "sent me to —" (2 Ki. 2:2)
 - "He sent —" (1 Ch. 18:10)
 - "the — of them" (Isa. 24:8)
 - Musical instrument
 - Large: abbr.
 - Subject in grammar
 - "galley with —" (Isa. 33:21)
 - Elbe, river to
 - "would even — to" (Rom. 5:7)
 - "wilderness of mount —" (Acts 7:30)
 - Queensland tribe
 - "gave by —" (Josh. 21:8)
- ACROSS**
- "tribe of —" (Luke 2:36)
 - Sun god, Egypt
 - Zeppelin
 - "— your beasts" (Gen. 45:17)
 - An adder (Isa. 11:8)
 - Russian hemp
 - "and — them" (Judg. 20:32)
 - Goddess of betrothal, Norse
 - Noun
 - "make unto thee any —" (Ex. 20:4)
 - "that — through" (2 Ch. 32:4)
 - "gold rings —" (Song of Sol. 5:14)
 - "forth —" (Isa. 11:1)
 - Tennis stroke
 - Airborne: abbr.
 - "Remember — —" (Ex. 20:8)
 - Ever
 - "a man's —" (Isa. 8:1)
 - First man (Gen. 2:19)
 - "— a man" (Gen. 2:5)
 - "— and young" (Gen. 19:4)
 - "Thou shalt have — —" (Ex. 20:3)
 - N.Z. laburnum
 - "white of an —" (Job 6:6)
 - "— on the Lord" (2 Ch. 32:17)
 - "let — also learn" (Titus 3:14)
 - Yarn measure
 - Cartoonist
 - Handle: Fr.
 - Nurse: abbr.
 - "seek their —" (Psa. 104:21)

CRYPTOVERSE

LFDYJK JIKAGUGX JIX KJOX ZILD
FOY YT WDX JIX YT SDX

Today's Cryptoverse clue: J equals A

Interpretations

A friend indeed

By Herschel H. Hobbs

"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain" (2 Timothy 1:16).

Onesiphorus is mentioned only here and in 2 Timothy 4:19, but it is enough. He was Paul's friend indeed.

Paul reminds Timothy that "they which are in (the Roman province of) Asia be turned away from me" (v.15). Robertson says this could be those in Ephesus and the rest of the province or those from there who were in Rome. However, Paul uses "in" (en) not from Asia. The fact that Timothy knew (oidas, certainly knew) suggests the former is the case.

When Paul was arrested and condemned, they turned their backs on him. He mentions two by name, the only mention of them in the New Testament. What a legacy to leave behind!

Onesiphorus was the one exception, along with his family. Unashamed of Paul's "chain" (possibly he was chained

to a dungeon wall), he often "refreshed" Paul. This Greek word appears only here in the New Testament. It means to cool again.

He apparently had gone to Rome to render what aid he could to Paul. Verse 17b shows how diligently he sought to find him. Since the apostle was now a condemned man, it was not easy. But he continued seeking until he found him. Both "sought" and "found" are effective aorist tenses (Robertson). The ministry he had rendered to Paul in Ephesus, he continued in Rome (v.18b).

The fact that Paul prays that the Lord will grant mercy to Onesiphorus "in that day" (judgment day), plus his repeated mention of "the house of Onesiphorus (1:16; 4:19), suggests that he was now dead. It is possible that Onesiphorus was executed in Rome for befriending Paul, a condemned man.

If so, he left behind a noble legacy. For "greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

Former pastor faces charges of \$60,000 theft from church

MACON, Ga. (BP)— The former pastor of one of the largest Southern Baptist churches in Macon, Ga., was indicted by a Bibb County Grand Jury Sept. 5 on charges that he stole almost \$60,000 from his congregation.

C. Michael Blizzard was indicted on 44 counts of "theft by taking" and two counts of "theft by conversion." He was pastor of Tabernacle Baptist Church for four years until last January, when he resigned "for personal reasons."

After his arrest, Blizzard was released on \$60,000 bond.

He is not pastor of "any church that we have heard of" at this time, according to a spokesman at the Georgia Baptist Convention, but apparently he still resides in Macon.

Sharon Ratley, Bibb County assistant district attorney, said no one person had filed charges against the 37-year-old pastor but that "reports from church mem-

bers" led to an investigation by the district attorney's office and an indictment by the state.

She added the trial probably will be in November.

Among the accusations against Blizzard is that he converted to his own use \$522 donated by a church member to buy "Christmas turkeys to help feed the hungry" the indictment says.

Blizzard has an unlisted telephone and could not be reached for comment, but his attorney, Luther Strickland of Macon, told the Atlanta Constitution that his client has not committed a crime and "welcomes his day in court."

Wayne Crowley, attorney for Tabernacle Baptist Church, said, "this action is not an official action of the church, the church is remaining neutral in this case," but added several individuals had taken what they felt was incriminating evidence to the district attorney's office.

Murfreesboro pastor retires from ministry

Lesley McClure is retiring from the pastorate after serving as pastor of Woodbury Baptist Church in Murfreesboro, for the past 11 years.

McClure will be making his home in Murfreesboro after being in the ministry a total of 30 years.

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Traditions complicate relief work in Mali

By Beverly Coad

BAMAHO, Mali (BP)— An African tradition of sharing is complicating grain distribution in Mali and increasing the heavy burden on Christian pastors who are in charge of distribution.

People who need food come every day to the homes of pastors distributing grain, according to David Saye, coordinator of a Southern Baptist-financed grain distribution program in Mali's fifth region. But pastors must turn away many because there is not enough food.

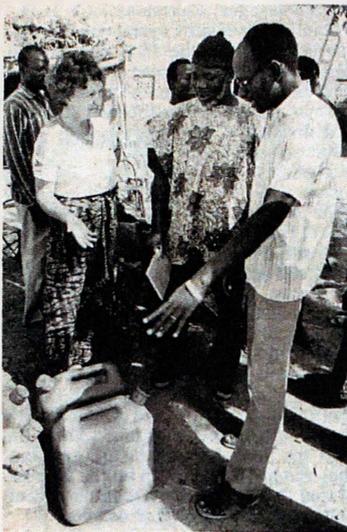
"It fatigues a person morally, psychologically, and even physically," he says. "The people follow you everywhere you go and pull you by your robe and beg: 'Help me. Give me food. My children are hungry. Help me.'"

Two pastors, he says, have been especially pressured. The pastor at Bandiagara shares his own food with the many needy people who have moved in with his family. "He is really at the end of his strength morally, psychologically, physically."

Another pastor in Koro lives in similar conditions. "Every day people come with their gourd bowls — women, men — to look for food for the day. For weeks at a time, their yard is full," reports Saye. "When people are starving, they do not act with reason. When the stomach is empty, one cannot think."

The situation becomes even more difficult because of an African tradition which, ironically, has probably saved many lives. "Our tradition says when your brother has something, he must share with you," says Saye. "However, with this gift of grain, we cannot follow the traditional system. This gift was given to those who have nothing."

Tradition also says "if someone is responsible for something, the family of that person must benefit from whatever he is responsible for," says Saye. But



PREPARING FOR KORO — Beverly Coad (left) discusses plans for distributing grain in Koro, Mali, with David Saye (right), who is coordinating distribution in that area.

often those distributing the grain are not eligible to receive any. When that happens, those men find it difficult to explain to their families why they cannot follow tradition.

Sometimes family members, in exert-

ing pressure for grain, claim the pastor "has forgotten his own family or, even worse, that he is not taking care of his own family," Saye says.

This is the second year that Missionaries Norman and Beverly Coad have used Southern Baptist hunger relief gifts to distribute grain through the Christian churches in Mali. Saye, a Christian high school teacher who grew up in Mali's fifth region, the country's traditional breadbasket, has coordinated distribution in that region both years and says the grain distribution has elevated the stature of Christians in the country.

Because almost everyone is affected by the famine, there is tremendous pressure on him and the pastors in charge of distribution locally to give people large quantities of food, says Saye. "But there is not food available to give in great quantity. One can only give what is in one's hand."

Southern Baptists have financed distribution of 6,000 tons of grain this year. The United Nations Food and Agriculture Organization estimates Mali needs 375,000 tons of food aid this year, but only 269,000 tons had been pledged by the end of June.

To insure steady food supplies, relief organizations are assigned to work in particular areas and time slots so one takes over in a particular area when another exhausts its resources.

In the Baptist-sponsored distribution, Norman Coad and other planners have set up a system to help see that grain gets to those who need it most. Crop reports and other studies help district planners select the counties most in need. At that level, Saye says, there are two groups especially helpful in pinpointing need: the county commandants (government administrators) and county development committees. To those, he poses the question, "Which are the villages the hardest hit by the famine?"

At the village level, the Christians consult with village elders who know the situation of each family under their jurisdiction. Of them, they ask, "Among you, who is the hardest hit by the famine?" From their answers, the Christians develop a list of those in greatest need. Someone with livestock will probably be excluded because he can sell his animals to buy grain. Someone else may have a harvest, however small, which his family can eat. He has to be passed over for those who have nothing.

To keep track of which families have received food, they use registration cards issued to each family by the government.

In spite of the pressures, Saye says the grain distribution has had positive effects for the recipients and for the church. "If someone is at the point of death, and you give him new life, you would have to say that what you have done is effective. Your gift renews life in people and shows them that there are other people who care about them."

And that changes people's attitudes toward Christians. "In the past, Christians were considered as the lowest of the low," says Saye. "It was said that Christianity was only for whites and that Christianity had never done anything good."

But now people are saying, "Truly these Christians have love for other people," says Saye. "Many are beginning to believe that Christianity is the true religion."

The result in the churches is numerical and spiritual growth. When Malian Christians see those from other countries working to help those in need in spite of the difficulty of that work, says Saye, it encourages Malian Christians to share and teaches them to help others outside their family support group.

Piney Grove calls pastor

Piney Grove Baptist Church, Maryville, extended a call to Timothy Fleegeer to serve as pastor. He accepted, and began his ministry there July 15.

Fleegeer is a graduate of Carson-Newman College in Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Baylor University receives historic village in Texas

WACO, Tex. (BP)— A historic village which is on the site of the oldest permanent Anglo settlement in Texas has been donated to Baylor University by the Bill Daniel family of Liberty, Tex.

The village is on Daniel's ranch about 50 miles northeast of Houston. It will be moved to Baylor's Waco campus where it will become a public museum.

About 15 buildings from the village will become part of Baylor's Strecker Museum. The village will be named for the Daniels.

All the buildings are restored and contain about 6,000 artifacts. Buildings include a town hall which also was used as a church, a two-story hotel, a one-room schoolhouse, a commissary (old general store and U.S. post office), a blacksmith shop and harness house, a saddlery which was a former slave quarters, a saloon, a barbershop, a livery stable and dance hall, a hide house, a cotton gin and log cotton house, a massive handhewn log barn, and a frame planter's house.

Relocation of the buildings will represent "the largest move of a single village in the history of the United States," according to Larry Reger, director of the American Association of Museums.

Baylor officials are planning for the village to become a "living museum" similar, although on a smaller scale, to Colonial Williamsburg, near Richmond, Va.

Estimated value is more than \$3-million, according to Charles Attal, president of the South Texas chapter of the

American Society of Appraisers. In addition, the Daniels are giving Baylor a \$300,000 endowment to help maintain and operate the village and to employ a full-time curator.

Daniel, who was governor of the U.S. Territory of Guam in the early 1960s, is an attorney, rancher, and oilman.

The settlement has been restored and maintained at a cost of more than \$2-million since Daniel and his wife acquired Plantation Ranch in the late 1940s.

Tennesseans assist Texas Baptists in Australian partnership crusade

DALLAS (BP)— About 925 decisions for Christ were reported in a partnership crusade involving more than 400 Texas Baptist volunteers in Australia in August.

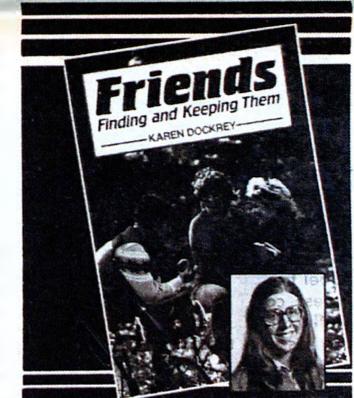
Also serving in the evangelistic partnership in 65 churches of Sydney, New South Wales, were Baptists from several other states, including several from Tennessee, and Southern Baptist foreign missionaries from the Philippines.

"My heart is moved to hear of the literally hundreds of people coming to know Christ," said G. Norman Chambers, superintendent of home ministries and chief executive officer of the Baptist Union of New South Wales. "New visions

have come into focus, and pastors and churches have been encouraged."

There are about 55,000 Baptists in about 700 churches in Australia, which equals the United States in land area and has about 15-million people, slightly less than Texas. A 1980 survey indicated less than 19 percent of Australians attend church weekly.

In Sydney, the American Baptists shared their faith at ladies' meetings and men's meetings, in service club meetings, children's groups, public schools, home Bible studies, and worship services, according to Bill Gray, coordinator of Partnership Missions for the Baptist General Convention of Texas.



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Karen Dockrey, a parent, former youth minister, conference leader, and writer of youth curriculum materials, resides in Hendersonville, Tennessee. She is the author of *Getting to Know God*.

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BROADMAN

BIBLE BOOK SERIES
Lesson for Sept. 22

Prophecy against nations

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

Basic Passage: Jeremiah 46:1 to 52:34
Focal Passages: Jeremiah 46:7-10a; 51:1-9a

Most of Jeremiah's ministry took place within the geographic boundaries of Judah. His call, however, included a ministry to all the nations of the world (1:10). Chapters 46-52, which form the last major section in the book, record Jeremiah's prophetic message to the nations.

The opening verse of this unit serves as a title for the material which follows and emphasizes the divine authority of the various prophecies. Most of the nations that are mentioned in this section were neighboring principalities that had a long history of friction with Judah.

The oracles, written in poetic form, brilliantly echo the theme that God is Lord over every nation. Each nation, from the smallest to the greatest, must submit to God's judgment. Because of His sovereignty, God is in control and is working out His divine purpose in history. As a result, no nation will escape judgment for its sins.

Prophecy against Egypt

The prophecy against Egypt appears to have been written in connection with the battle of Carchemish where, in 605 B.C., Babylon defeated the Egyptian army and thereby altered the course of Near Eastern history. The prophecy contains three oracles (45:2-12, 46:13-26, and 43:8-12) which draw a contrast between the salvation of Israel and the fall of Egypt.

The prophet begins by describing in detail the preparations for Egypt's defense against Babylon. The Egyptian horsemen are pictured in their battle array and are seen polishing their spears before the battle (vv.3-4). These preparations are in vain, however, for Jeremiah graphically pictures the routing of the Egyptian army. They are seized by terror and are seen fleeing for their lives (v.5), finally falling in defeat by the River Euphrates (v.6).

The fall of Egypt stands in stark contrast to the boastings of Pharaoh Neco. As the rising waters of the Nile covered the land each year, so also would Egypt rise up and cover the whole earth (vv.7-8), boasted Neco. Although the Pharaoh urged his men on to battle (v.9), the day belonged to God. Neco's arrogance did not impress God. Instead of ruling the earth, the Pharaoh was humbled under the strong arm of God.



Jones

Jeremiah carefully explains why Egypt fell: It was "a day of vengeance" for "the Lord God of hosts" (v.10). Jeremiah's prophecy to the Jewish remnant while in Egypt was fulfilled. Divine vengeance does exist and it exercises itself upon all who oppose the divine will. Pharaoh Neco was no match for God. The time had come for the Lord's judgment to fall upon Egypt for her sins and nothing would stop it.

In verses 10-11, Jeremiah describes the totality of God's vengeance. God was holding a sacrifice (v.10) and the "virgin daughter of Egypt" was the victim (v.11). So devastating was God's judgment that there would be no balm of healing in Egypt (v.11). Egypt would never again be the power it once was.

Prophecy against Babylon

Two chapters (50-51) are devoted to the prophecy against Babylon, that nation that had brought extensive grief to the Jewish people. The unit appears to be a rambling exposition. Two definite themes recur, however: God will destroy Babylon and God will restore Israel.

Babylon had been used as an instrument of God to humble Judah. God had permitted Nebuchadnezzar to carry out His judgment, but He did not cease being God. Only God is sovereign and all kings, including Nebuchadnezzar, must submit to Him.

The prophecy begins by announcing the imminent fall of Babylon (50:2). God had summoned a nation out of the north (50:3), the Medes (51:11), to destroy Babylon so completely that the land would become a virtual wilderness (50:35-46). Although Babylon had been like "a golden cup in the hand of the Lord" (51:7), the time had come for her to answer for her sins. Neither Babylon's splendor nor her position as God's instrument of judgment would save her from total destruction.

At the same time, God promised Israel and Judah that He had not forsaken them. The overthrow of Babylon would be the occasion for a reunion of God's repentant people (50:4-7). The Lord promised to forgive the remnant of His people and restore them to the promised land (50:17-20).

Thus Jeremiah's ministry of heartache and anguish ends on a positive note. God had brought His judgment to bear on His people. But God's final words are words of hope, forgiveness, and mercy. Because of God's chesed (covenant) love, His people can always hope for a better tomorrow.

UNIFORM LESSON SERIES
Lesson for Sept. 22

The body of Christ grows

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

Basic Passage: Ephesians 4:1-16
Focal Passages: Ephesians 4:1-7, 11-16

Paul's church letters comprise two major divisions. In the first, the apostle engages in teaching (doctrine); in the second, exhortation (practical application).

This week's passage is found in the second division of this letter and marks the beginning of the division.

The teaching chapters of Ephesians began with a doxology (1:3) and ended with a prayer (3:14-19) and concluding doxology (3:20-21). Paul prayed that the believers who constitute the church might be strengthened by the Holy Spirit (3:16), that they might be rooted and grounded in love (3:17), that they might know (in full) the love of Christ (3:19), and that they might be filled with all the fullness of God (3:19). He prayed that the body of believers might grow and develop.

This is the second lesson on growth this quarter. The first dealt with individual growth and was entitled, "Christ, our guide (and goal) for maturity." The present lesson deals with the growth of the entire body, the church.

All believers are seen to constitute the one body of Christ, and Paul's prayer is that the body will develop and grow until God is glorified in the church (3:21).

The basis for growth (4:1-6)

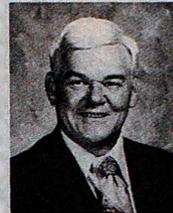
The unity of the body and the proper function of members within the body are essentials for its growth. Paul deals with the unity of the body in verses 4-6 and with the proper function of its members in verses 1-3.

The body is united because it is one. Seven great doctrinal truths are presented in verses 4-6 which constitute that unity and each of these are said to be "one." Obviously, Paul sees the number one as a representation of unity; it is the undivided number.

There is also a Trinitarian concept here. The Spirit invigorates the body and causes it to "breathe." The Son is the "one Lord" Who is the Head of the church, His body, and Who gives strength and direction to each component part. The "one God" is He Who created the body and Who seeks to be glorified in it.

The "one faith" seems to refer to the faith-response which is made at the beginning of the Christian life. It confesses the one Christ as Lord (Romans 10:9) and as God's only means for our salvation. The "one baptism" also refers to an act associated with the beginning of the Christian life. It probably was the occasion when the believer made his initial confession of faith and was, therefore, unique in that it was done only once.

Although the body is one, its members are many and there is much diversity among them. They possess different gifts (4:7-8), and are at different levels of maturity as individuals (4:13-14).



Irby

What contributions do the members make to the growth of the body? Paul deals with this matter in 4:1-3. He calls upon them to "lead a life worthy of their calling (vocation)," and to be eager to "maintain the unity" of the body.

The body functions properly and remains united only when the members of the body relate properly to one another and function in cooperation with each other. This involves relating to one another in a spirit of "lowliness" (absence of pride), "meekness" (avoidance of aggressive conduct), and "long-suffering" (exercising patient love). The conduct of the church's members toward one another, then, is a determining factor in the growth of the body.

Helpers for growth (4:7-16)

This passage tells how God provides special ministers to the church in order to equip the members and help the body grow. The expression "pastors and teachers" in verse 11 may refer to one office and possibly should be understood as "pastor-teacher" or "pastor who is also a teacher." At any rate, it indicates teaching to be closely related to the work of a pastor.

The word "perfecting" (equipment, RSV) in verse 12 conveys the idea of equipping, or furnishing. The phrase should probably be translated, "For the equipping of the saints." Moreover, the comma that follows the word "saints" probably should be omitted, as it is in some modern translations. Some refer to it as the "fatal comma" because it tends to distort the meaning of the next phrase. With the comma omitted, the entire verse would read: "For the equipping of the saints for the work of the ministry, for the edifying of the body of Christ."

This means that the work of ministry is what the saints are to do and that the church leaders are to equip them for that task. Ministry, then, is the church's task. God gave ministers to the church to equip the members to do the ministry of the church. The body grows as it ministers.

The goal of growth is stated in verses 13-16. The body is to grow up to perfect manhood, to the "measure of the stature of Christ." The result will be that we will cease to be immature children.

Some time ago someone asked the writer: "How many children do you have?" My reply was, "None - I have three daughters, but they are no longer children. They are all grown, live away from home, and have their own families."

Let us grow and help the body to grow so that God will refer to us no longer as "children" but rather as His mature "sons and daughters!"

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"Thomas answered and said unto him, My Lord and my God" (John 20:28).

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LIFE AND WORK SERIES
Lesson for Sept. 22

Ministry by relationship

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

Basic Passage: Malachi 2:17 to 3:12
Focal Passage: Malachi 3:2-10

Sincerity of purpose (11:1-7)

As we read Paul's letter to the Corinthians, we are made aware that he had a very strong feeling for the people.

He had been pleased with some evidences of their spiritual maturity. He knew, however, that the process of growing spiritually can bring into focus conflicting emotions. He was anxious that the church members not yield to the pressures that would stop them from growing in grace.



Wilkinson

He bares his innermost feelings for them and urges them to consider his personal relationship with them.

Paul knows he has some enemies. He also knows that those enemies would delight to put a wedge between him and the church members. He is concerned that such a wedge would hurt the church, the bride of Christ. Paul's love for the church is so strong that he is jealous of any forces that would be detrimental to the welfare of the congregation.

We should not be disturbed that Paul uses the word "jealous." Ordinarily, it is not an attractive characteristic, especially for the Christian. If the word conveys the meaning of a kind of selfishness which raises its ugly head when attention is given to others and not to ourselves, then it is not a true characteristic of love. In an earlier letter, Paul had already told the Corinthians that love is never jealous or possessive (1 Corinthians 13:4).

The jealousy which Paul is expressing in this text is similar to the divine jealousy as stated in the first and second commandments. God has said, "Thou shalt have no other gods before Me. . . I, the Lord thy God, am a jealous God" (Exodus 20:3, 5). God had made man. He always wanted the best for His highest creation. Anyone or anything that would lure man to be satisfied with less than the best caused God to express His displeasure.

Divine love does not seek prestige. It wants only the best for mankind. It is in this sense that Paul declares that he wants only the best for the Corinthians. His godly jealousy is an expression of his refusal to consent to anything that would destroy the church and her relationship to Christ.

The purpose of Paul's ministry, he states, is to proclaim the redemptive love of Jesus. If anyone else attempts to present another gospel to the people, Paul warns that such a message is false.

The lure of the false teachers may be especially enticing if their language is eloquent and smooth. Paul admits that at times his words not only lacked eloquence but they might have been interpreted as rude. There were times when it was necessary to speak the truth bluntly, but he reminds them that the message

was the truth. His life was an open book for them to see that what he had shared with them was genuine.

Services freely given (11:8-11)

Paul had not asked the Corinthians to support him materially. In no way could they claim that Paul had charged them for his services. Instead, he claimed that his one message to them was the truth of Christ. Paul knew the truth. His motives could not be questioned.

Furthermore, Paul affirms that God knew the depth of love he had for the Corinthians. Paul was aware that God knew everything about him. He was aware that God knew all of his shortcomings. Whatever mistakes he might have made, whatever rude words he might have uttered, whatever approaches he might have used that seemed harsh, Paul did not deny. He was convinced, however, that God knew that his motives

had been wrapped in a genuine love for the people.

Self-giving love

When an ancient philosopher was asked for his thoughts on giving, he replied, "You give but little when you give of your possessions. It is when you give of yourself that you truly give" (The Prophet by Kahlil Gibran).

Self-giving love is the highest compliment that can be given to a follower of Christ.

It is the craving of a spiritually starved world. Self-giving love has no sticky fingers on the purse strings. It was demonstrated perfectly by Jesus in Bethlehem, by Jesus in Nazareth, by Jesus in Capernaum, by Jesus in Samaria, by Jesus in Jerusalem, by Jesus at Calvary.

Self-giving love. Does it describe you? Does it describe me?

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Events mark new day for work in Indonesia

By Marty Croll

WAY HALIM, Indonesia (BP) — Recent occurrences in Indonesia have encouraged Southern Baptist missionaries about the future of their work in the country and offered hope for new beginnings.

In unrelated events this year, the Indonesian government rolled out the red carpet for a new Baptist hospital, and the Indonesian congress of Baptist churches took actions allowing missionaries to reassemble fragmented relationships with Baptist nationals.

Both developments laid the foundation from which missionaries could rebuild sinking morale to share in an increasingly potent Christian witness to the predominantly Muslim nation of 145-million.

The unprecedented government effort to win Immanuel Hospital a foothold in the community — something it never enjoyed at its original site — began when a cabinet member officially opened the facility at its new location in Way Halim, in the Tanjungkarang area at the southern tip of the island of Sumatra.

Health Minister Suwardjono Suryaningrat unveiled the hospital's name stone

and toured the grounds with an entourage of about 15 officials from Jakarta in late July. Days later, the medical officer for Lampung Province accompanied the U.S. ambassador on a visit to the hospital.

The government focus on Immanuel is seen by missionaries as a much-needed stamp of approval for the hospital, which relocated in February because of mounting tensions in the Muslim-dominated central Sumatra city of Bukittinggi. The health minister's visit was one stop on a two-day itinerary in Lampung Province.

"This puts us on a status we haven't had anywhere else before," said Win Applewhite, a missionary surgeon who oversaw construction both times Immanuel was built. In 1972, Applewhite left his spot as administrator of the Baptist hospital in Kediri, on the island of Java, to open the Bukittinggi hospital after the death of a missionary physician who began clinic work in the area.

Applewhite left Indonesia in mid-August for a final furlough before retiring early next summer. In departing, he transferred leadership of Immanuel to

its first Indonesian administrator, Bambang Sutisno. Sutisno, a physician, became a Christian while interning at the hospital about five years ago.

Applewhite believes the government's support of the new Immanuel Hospital results from a spirit growing out of talks between Baptists and Indonesian officials. In those talks, the government agreed to pay Baptists more than enough to replace Immanuel at Bukittinggi with a new facility on about seven acres 500 miles away.

"Bukittinggi was a blessing to us. It had quite a profound effect and put this hospital where we are now, on this sort of footing," said Applewhite. "Because the government asked us to move, they felt responsible for getting this hospital established in Tanjungkarang."

More than 40 of the staff of 70 who worked at Bukittinggi moved to the 50-bed, \$2-million hospital. Facilities include an outpatient clinic, a surgery suite with three operating rooms, wards, administrative offices, housing and storage buildings, a nurses' dorm, and a morgue.

Greeting the health minister at Immanuel were Indonesian Baptist leaders, including the hospital's board of directors; members of the foundation holding Baptist property in Indonesia; and the hospital staff. After the unveiling, Suryaningrat toured the grounds.

Once during his tour, Suryaningrat stopped, called a high official to his side, and told him to send a team to Immanuel to study it, Applewhite said. "This should be a standard for all of our hospitals. I want you to . . . use it for a model to let other people live up to," Applewhite quoted Suryaningrat as saying.

Applewhite left Indonesia with a spe-

cial work permit to ease access back in if he is needed. Co-workers have begun the process of securing someone to fill his role as a surgeon and hope to have the new doctor working within months if entry into the country goes smoothly.

Missionaries believe the potential for mission participation in the hospital looks bright, despite earlier fears that missionary medical people might be asked to leave the country.

"It's not wide open, but we're rather optimistic about the possibilities," Applewhite said.

Since spring, missionaries in Indonesia have sensed a new optimism about possibilities not only at the hospital, but in ministry throughout the nation. At a meeting in early March, Baptist national leaders at the Fourth Congress of the Union of the Indonesian Baptist Churches made decisions that have set in motion a reversal of binding tensions between missionaries and Indonesian Baptists.

"The outlook for all missionary personnel in Indonesia is much better than it was," Applewhite said. "Workings with the national body have changed completely."

One outcome emerging from the congress was a plan designed to help missionaries secure visas. Another internal change that will affect missionaries was a structural agreement that enhances cooperation among Baptists and missionaries in planning. In one significant action, the congress elected a leader who supports cooperating with missionaries.

"The attitude, the working relationships, the actual facts of what's happening — our national brethren and missionaries are working together now," Applewhite said. "There are smiles where there was gloom."

American Indians organize Southern Baptist fellowship

By Chris Potts

PHOENIX, Ariz. (BP) — In many ways, Southern Baptists' oldest missionary endeavor is probably their least successful.

The American Indian, an object of particular missionary zeal and affection among Baptists since Roger Williams first spearheaded denominational efforts among their tribes in the 1500s, remains an elusive target for evangelism. Of 14-million American Indians, only about 156,000 are known to have accepted Christ as personal Saviour. Of those, only 3,000 to 4,000 are members of Baptist churches.

"There's been something wrong with our work," says Victor Kaneubbe, pastor of the First Indian Baptist Church of Phoenix. "We've been in the work over 400 years and only 3 percent (of the Indians) are converted. It seems like we ought to have more Indian Christians than we do."

Toward that goal, Indian leaders have taken what Kaneubbe and others hope will prove to be a significant step by establishing the Native American Southern Baptist Fellowship — the first national Indian organization ever formed by Baptists. Kaneubbe was elected as the fellowship's first chairman.

The idea behind the fellowship is simple: give Indian Christian leaders a say in determining how best to lead other Indians to Christ. It is an idea that has been slow to settle with Baptists.

"The Southern Baptist Convention is the most successful evangelical denomination in reaching the Indian people," says Kaneubbe. Despite that, only 95 of the nation's 495 tribes have been evangelized. There are only 480 Indian Southern Baptist churches, and only half a dozen of those have more than 100 members.

Kaneubbe says the reason for such figures is twofold.

Southern Baptists' first problem has been "in not letting Indians lead," he said, explaining many Indian churches have folded when whites attempted to

incorporate them into their own congregations without regard to the unique worship and fellowship needs of the Indians.

"I think they've thought we would try to set up a separate and independent convention — which we would never do," said Kaneubbe. "Deaf people, Koreans, Spanish, and blacks all have their own churches. Why shouldn't Indians have their own church?"

The second factor which has weakened Indian evangelism, according to Kaneubbe, has been what he calls a "parental attitude" on the part of Baptist leaders, hesitant to let the Indians do things for themselves. That attitude, he feels, has sprung in large part from that of the U.S. government, which, for example, entered Indian evangelism around the turn of the century by assigning all the Indians of a given state to one particular sect. New Mexico was assigned to the Roman Catholics, Arizona to the Lutherans, and other states to other groups.

Among Baptists, though, the "parental attitude" is beginning to change, says Kaneubbe, as witnessed by the formation of the fellowship.

"Indian ministry training has really been slow," he says. But now "we have a lot of young Indian preachers who are educated, who are going to college." The fellowship, Kaneubbe feels, will help "to set up training programs in all . . . areas. Missionary pastors will do the training."

The fellowship's stated goal is 840 churches by the year 2000 — a goal based on estimates projected by Indian missionaries and churches, and one receiving strong financial support from the congregations as well. Many Indian churches are giving 50 percent and more of their tithes and offerings to missions through the Cooperative Program.

"We're getting our churches together and getting them behind winning more Indians to Christ than ever before," Kaneubbe said.

—Potts, a graduate student at the University of Arizona, is a free-lance writer from Phoenix.

Louisiana Baptists construct unique Guadeloupe church

POINTE-A-PITRE, Guadeloupe (BP) — A raised baptistry at the Baptist church in Pointe-a-Pitre, Guadeloupe, has captured attention for the congregation.

Wayne Frederick, a Southern Baptist missionary who is pastor, said, "We have a first of its kind, a baptism pool elevated inside the church."

Frederick said most churches either build a baptismal pool outside the church or in the floor. The church also is unique for the French West Indies because it has a fellowship hall with a kitchen, cabinets, sink, and stove.

Louisiana Baptist volunteers were requested to assist with enlarging facilities because of the church's growth. Maynard Hazelwood, project leader from First Baptist Church, Zachary, and a crew spent time there early this year.

The crew worked in spite of a strike protesting a gasoline tax increase which inhibited travel to the job, an earthquake which caused the steel structure to sway, and extended national holidays which delayed the work.

Frederick said the facilities set a new trend in church design and has provided them space for the increased membership. "In the past four years we have grown from about four members to Sunday School attendance of approximately 120. We have baptized about 90 persons in that time," the Mississippi native said.

Now the church has shared some

members who are helping to start a mission at Morne-a-l'Eau, where Missionary David Murray is pastor.

The church has been saving for more than four years to upgrade their facilities. "We saved about 80,000 francs and borrowed additional money to do the work." The church's budget is 66,000 francs this year (about \$7,400 depending on the exchange rate).

Future projects include developing members to become deacons, preparing them to support a national pastor, remodeling the front of the church to include a foyer and steeple so it will be known as a church rather than a house, and helping the people grow in their spiritual maturity.

Frederick said he has seen response to the Christian gospel grow in recent years much greater than previously.

"Ministry is difficult because of a French mentality that is basic materialism. But in the Pointe-a-Pitre church we have had approximately 40 people make decisions in the past five months, something unheard of six years ago," he said.

Louisiana Baptists were invited to become a partner with the French West Indies islands because of the French language heritage. Programs of church construction, Sunday School leadership, family life, and evangelism were begun in 1983.