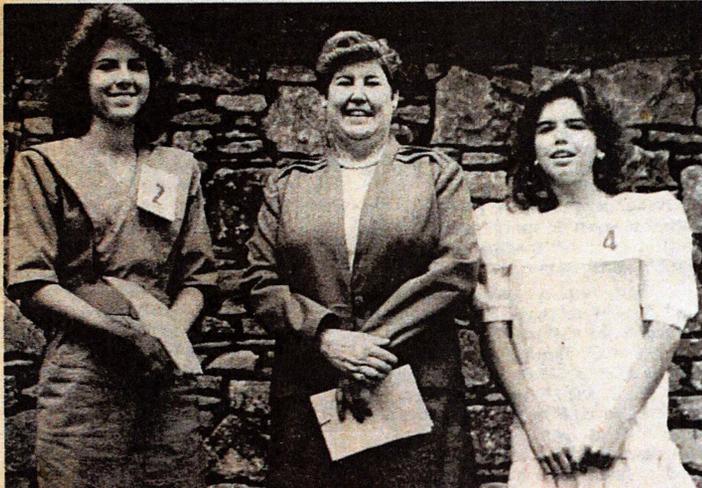


Baptist and Reflector

Vol. 152/No. 27/July 9, 1986

News journal of Tennessee Baptist Convention



STATE WINNERS — Cindy Dodd (left) of Huntingdon, the winner of the 1986 Tennessee Youth Speakers' Tournament, and Clara Mullins of Fayetteville, the winner of the 1986 Tennessee Youth Bible Drill, were recognized by Mary Allen, TBC church training department.

Youth speakers, drillers compete at state level

Cindy Dodd of Huntingdon and Clara Mullins of Fayetteville are the first place winners of the 1986 Tennessee Youth Speakers' Tournament and the Youth Bible Drill, respectively.

The competition, sponsored by the Tennessee Baptist Convention's church training department, was held June 30 at the TBC Executive Board Building in Brentwood.

Dodd, who represented the northwestern region of the state, won the speakers' tournament with her speech, "In Christ A New Creation." (A reprint of the speech appears on page 7). She is a member of First Baptist Church in Huntingdon.

Mullins, the Bible drill champion, represented the south central region. She is a member of Oak Hill Baptist Church in Fayetteville.

The alternate in the speakers' tournament was Christy Vawter of the central region. She is from Alta Loma Baptist Church in Madison.

John Mosier was the alternate in the Bible drill, representing the southeastern region. He is from First Baptist Church in Whitwell.

All participants in the state events had won earlier competitions in their church, association, and region before coming to the Brentwood event. The Tennessee winners received an all-expense paid trip to Ridgecrest (N.C.) Baptist Conference Center, July 12-18, where they will be presented along with other state winners. Dodd will give her speech and Mullins will participate in a Bible drill during the meeting.

Other participants in the state speakers' tournament were Diondra Foster of Whorton Springs Baptist Church in

Smithville, north central; Susan Douglas of First Baptist Church in Hixson, southeastern; Shari Long of Calvary Baptist Church in Morristown, northeastern; Melanie Hayes of First Baptist Church in Friendsville, eastern; Brian Turnbow of First Baptist Church in Lexington, southwestern; Marsha Lee of Cottonwood Baptist Church in Ridgely, northwestern; and Melanie Hasting of Parkview Baptist Church in Lewisburg, south central.

Each participant in the speakers' tournament received a \$400 scholarship from a TBC college. The scholarship will be honored by Belmont College, Nashville; Carson-Newman College, Jefferson City; or Union University, Jackson. Dodd, as state champion, received an additional \$400 scholarship.

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Fire guts church in Sevier County

Walden's Creek Baptist Church was gutted by a fire reported at 7 p.m. on June 27. The local fire inspector suspects arson destroyed the church, known locally as Chinkopin.

This is the second church-related fire in Sevier County since January. On Jan. 5 the parsonage of First Baptist Church, Wear's Valley burned. Arson was declared the cause.

Philip Crick is pastor of the 30- to 40-member Walden's Creek congregation.

Pastor in Arizona escapes unharmed after abduction

By Elizabeth Young

PHOENIX, Ariz. — Richard Roberts, pastor of Siloam Indian Baptist Church on Arizona's Gila River Indian Reservation, was abducted at gunpoint and robbed shortly before the Sunday evening service, June 30. He later was released unharmed.

Two juveniles were taken into custody by the Phoenix Police Department, and one later was released after Roberts said he was not involved in the crime. The case was turned over to the Gila River Indian Community. A 16-year-old male remains in custody, pending proceedings. Specific charges have yet to be filed and no decision has been made whether the suspect will be tried as an adult.

The drama began about 5:30 p.m. when Roberts and his landlord, whom he had given a ride to church, heard a dispute outside the church. A 16-year-old boy from the community threatened to kill himself with a .357-caliber Magnum.

The boy came into the church, yelling, "Get me out of here," Roberts said. He asked Roberts for his car keys and then ordered him to get in the car. "I didn't argue with him," Roberts said. The landlord, who had hidden in a closet when she

saw the youth approaching the church, was not abducted.

Another boy joined the 16-year-old in the car, but Roberts told police he tried to talk his friend out of doing anything reckless and was not part of the crime.

The 16-year-old took \$411 in cash from Roberts, holding him at gunpoint, and also demanded his credit cards, but Roberts had none. The pastor said \$60 of that taken belonged to the church and was to be used to buy an evaporative cooler motor.

Throughout the ordeal, Roberts said, the boy had the pistol cocked, and he waved it about, sticking it in Roberts' face and side. It's "by the grace of God," the gun did not go off, he said.

"I've been around guns all my life," the pastor said, "and I know you don't pull the hammer back and keep your finger on the trigger and swing it around; it doesn't work. The hand of God was there absolutely."

Roberts said they traveled at speeds of 80 to 90 miles per hour toward Phoenix. About 10 to 15 minutes later, when they stopped behind a pickup truck at a traffic light in South Phoenix, Roberts said he

(Continued on page 3)



Eileen Fralix

Mr. and Mrs. Hooten

Mr. and Mrs. Moss

Mr. and Mrs. Murff

FMB names Tennesseans as foreign missionaries

RIDGECREST, N.C. — Three couples and one single person with Tennessee connections were among 67 people appointed as missionaries by the Southern Baptist Foreign Mission Board June 29 at Ridgecrest (N.C.) Baptist Conference Center.

D. Eileen Fralix will work as a nurse in Yemen. She currently attends Southwestern Baptist Theological Seminary, Fort Worth, Texas. Before that she was an operating room nurse at Fort Sanders Regional Medical Center, Knoxville.

Born in Knoxville, Fralix grew up in Dandridge, where she was a member of Piedmont Baptist Church. A registered nurse, she is a graduate of Fort Sanders Presbyterian Hospital (now Fort Sanders Regional Medical Center) School of Nursing; the University of Tennessee, Knoxville; and Texas Woman's University, Dallas. She has served as a volunteer in Burkina Faso.

Mr. and Mrs. L. David Hooten will live in Rwanda, where he will work in agricultural development and they will be involved in a variety of outreach ministries. He currently attends Southwestern seminary.

Until recently, he was county extension agent in Tifton, Ga., for the University of Georgia Cooperative Extension Service. Born in Fort Worth, Texas, Hooten also lived in Kenya, Uganda, and Dallas while growing up. He is the son of Mr. and Mrs. Jimmie D. Hooten, Southern Baptist missionaries to Uganda.

Hooten is a graduate of the University of Tennessee, Knoxville, where he also served as a research technician assistant and teaching assistant for the plant and soil science department.

Born and raised in Nairobi, Kenya, Mrs. Hooten, the former Janet Armes, is the daughter of Mr. and Mrs. John G.

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FMB continues study of 'global' strategy

RIDGECREST, N.C. (BP)— Sharing the gospel with all the world will involve outreach to almost twice as many cities of more than 100,000 people as previously thought, the Southern Baptist Foreign Mission Board learned at its June meeting.

Christian researcher David Barrett told board trustees that 3,050 cities now have 100,000 or more residents. The total of such cities may reach 5,000 by the end of the century, he added.

The board commissioned Barrett to obtain data on all cities of this size as it seeks to reach an increasingly urban world. The results of his study, which involved two and a half years' research, are expected to be published later this year.

In 1984 the United Nations listed 1,677 cities with 100,000 or more people, Barrett said, but the number continued to grow as he compiled data from both religious and secular sources. The number of megacities, those with 1-million or

more people, has increased from 20 in 1900 to 276 today, he pointed out.

In 1900, Barrett said, only about 2 percent of the world's 1.6-billion people lived in cities of 100,000 or more and only 14 percent could have been considered urban dwellers. Today 27 percent of the world's 5-billion people live in these larger cities and 44 percent are urban dwellers.

The board heard preliminary findings from Barrett's research as it continued an in-depth study of how Southern Baptists can work more effectively in doing their part to take the gospel to all people by the year 2000. This is the overarching goal of Bold Mission Thrust, a comprehensive evangelistic plan adopted in 1976 by the 14.4-million-member denomination.

Board President R. Keith Parks told trustees in February that the board must look carefully at all it is doing and work closely with leaders of Baptist groups with which it relates overseas to develop

a global strategy if Southern Baptists are to accomplish their Bold Mission Thrust goals.

In dialogue sessions held during Foreign Mission Week at Ridgecrest (N.C.) Baptist Conference Center, the board identified prayer, partnership, and planning as key ingredients in development of a realistic strategy.

"We will not do any more in global evangelization than we are now doing unless there is an intensification of prayer among Southern Baptists," Parks said. Noting every great spiritual movement has started in prayer, he asked trustees to be ready to decide at their next meeting in September whether the board should draw up a prayer covenant as a challenge to all church members in the denomination.

At the suggestion of a trustee, the board pledged to pray especially for each other in the months ahead as the planning process continues.

Southern Baptists have set goals of having 5,000 missionaries overseas by the end of the century, but Parks said no one has really been able to determine what it will cost to support a force of this size. Ten thousand volunteers a year are expected to supplement their work. The denomination is on target on both of these goals, with a present missionary force of about 3,700 and with more than 6,700 volunteers overseas last year.

But the denomination's effort to carry out Jesus' Great Commission (Matthew 28:19-20) to take the gospel to all nations takes more than dollars and people, Parks said. It takes the power of the Holy Spirit.

"The very mandate to engage in a worldwide mission could only be given simultaneously with the gift of the Holy Spirit, for without Him it cannot be done," he said, adding Southern Baptists

must get under a "prayer burden" if they expect God to use them in winning the people of the world to faith in Jesus Christ.

The willingness to work with other Baptists and other Christians surfaced as a major theme in the board's discussions. A year ago at Ridgecrest, representatives of Baptists from 21 nations initiated the move for cooperative planning at the first global evangelization strategy consultation.

Parks said events of the past year have strengthened his conviction that God is leading in this effort. He cited progress made by Baptists in Asia and other areas in starting to plan together as they prepare to send their own missionaries to people of other lands and cultures.

In addition, he said the board has received more than 100 inquiries, ranging across the entire spectrum of Christian organizations, wanting to know more about what the board is doing in planning for global evangelization.

Many of these inquiries came after Parks mailed out copies of World Class Cities and World Evangelization, a book by Barrett published earlier this year. Barrett, an Anglican missionary who edited the World Christian Encyclopedia, came to Richmond, Va., on a contractual basis a year ago to assist the board full time in research needed to implement its Bold Mission objective.

In working with other Baptists and other denominations, Parks said, the Foreign Mission Board must never forget its primary purpose is winning people to a saving faith in Christ through evangelism that results in churches.

But he added: "This world is bigger than Southern Baptists. There are Christian groups out there that are doing good things and there are some others that ought to be doing more. And if God could use us to challenge them to be more aggressively involved in global evangelization, it would be a sin against a lost world and against our Lord not to allow ourselves to be involved in that way."

Better planning may mean the board will need to create a high-level administrative group charged with development of a worldwide strategy, Parks said. But he emphasized that in considering this approach, the board and staff must avoid the impression that "we are suddenly going to begin deciding everything in Richmond."

About 250 letters were received from missionaries on the field offering their suggestions on how global strategy can best be implemented, and Parks underscored the continuing role of missionaries and field mission organizations in helping to shape the work.

Parks said he and other staff members would take the board's input, along with that received earlier from missionaries and staff, and seek prayerfully during the summer months to formulate some specific plans. These will be brought back to the board in September and October for further consideration.

Asian Baptists pursue plans for joint efforts in missions

By Erich Bridges

SEOUL, South Korea (BP)— Asian Baptist leaders have met for the second time in six months to discuss possible joint efforts in sending Asian missionaries abroad.

The meeting, held June 17-19 in Seoul, South Korea, reunited Korean Baptists with representatives from Hong Kong, Japan, Taiwan, and Singapore who attended a similar gathering in Hong Kong last December. Baptist leaders from Indonesia and Thailand joined them, but representatives from the Philippines, who attended the December meeting, did not come to Seoul.

The Asian leaders reported that most have sponsored some overseas mission workers, but only Japanese and Koreans have sent missionaries to work among other language groups at this point.

They continued their discussion on potential joint strategies for the future and heard presentations by Southern Baptist missionaries on the history of Southern Baptist mission work overseas, the theology of missions, and the basics necessary for organizing a mission effort.

"When we first decided to send a missionary a few years ago, we thought the only thing we had to do was select the person, get him to his country, and send him a living stipend each month," said Han Ki Man, Korean chairman of the Asian group and pastor of Yoido Baptist Church in Seoul, which has helped support several Korean Baptist foreign missionaries. Han admitted it "never occurred" to him a missionary needs provision for children's education, possible sickness in the family, fellowship and growth opportunities on the field, and expenses related to the work. "We have learned many things since this began," he said.

The foreign missions discussion began last summer at a global evangelization consultation at Ridgecrest (N.C.) Baptist Conference Center. The Asians met there with Baptists from 15 other nations in Europe, Africa, and Latin America who have sent or plan to send missionaries abroad. Participants in the consultation, proposed by Southern Baptist Foreign Mission Board President R. Keith Parks, have now divided into five re-

gional working committees, like the Asian group.

The Asians held the first regional group meeting after the consultation. In Hong Kong, they elected Han Ki Man chairman, pledged to work for support from their national conventions, and agreed to submit proposals for cross-cultural mission projects when they met again.

In the months following, Han traveled to each of the nations represented at the Hong Kong gathering, plus Indonesia and Thailand. He met with Asian Baptist leaders and Southern Baptist missionaries, seeking their reactions to the mission effort and urging involvement.

Two possible approaches to foreign missions emerged during dialogue sessions in Seoul. Some leaders continue to support the idea of joint mission projects or a unified missionary agency sponsored by all the Asian Baptists represented. Others believe mission efforts or agencies should be centered in the individual conventions, with possible joint cooperation in missionary training or a regional training center.

The leaders did not reach a consensus on which approach to pursue, but they agreed to take two actions:

- Establish a missions information center, possibly in Hong Kong, which will collect and distribute data on mission fields and opportunities from East and Southeast Asia; and

- Form a small committee to review, research, and make recommendations to the full group on possible joint mission projects.

A dramatic moment during the Seoul meeting came when the Thai representative, Pastor Sunthorn, called on his Asian colleagues to send missionaries to Thailand. He said white missionaries from the United States and elsewhere face an uphill battle in enlarging the tiny Christian population in predominantly Buddhist Thailand. No matter how good a job they do, he explained, Thais often view them as representatives of an imported, Western faith.

"But if you, brethren, come witnessing for Christ, they cannot say to you that Christianity is a Western religion," he told the Asians.

Church honors crash victims

ATLANTA (BP)— About 100 people overflowed Grand Canyon Baptist Church for a memorial service honoring the two pilots killed in an airplane-helicopter crash in the resort area.

Church members Jim Ingraham and Bruce Grubb flew the plane which was carrying 20 sightseers when it collided with a five-passenger helicopter, killing 25.

Pastor Ronnie Nation said the two active members did not usually fly together, but a supervisor had seen them that morning, noted their seemingly close friendship, and decided to assign them to the same plane.

Nation said 50 percent of the people attending the funeral came from the church and the canyon area. Others came from across the nation, he said, and many came in remembrance of the other crash victims who also were remembered at the service.

Nation said the accident provided the church opportunities to minister to the victims' families, but church members were grieving as well.

Ingraham was survived by his wife, Judy, whom he had met when she was a summer missionary at the canyon.

Both pilots were involved in resort ministries sponsored by the church and the Southern Baptist Home Mission Board. The Ingrahams had entertained several of the summer missionaries at their home the evening before the crash.

Lafayette pastor retires

Don L. Peek delivered his final message as pastor of First Baptist Church, Lafayette, on June 8. He has been serving there for eight and one-half years.

Peek will make his home in Greenville, where he will be available for supply and interim work.

During his pastorate at the Lafayette church, a new educational unit has been built and the church has grown in membership, attendance, and giving.



SPEAKER COMPETITORS — Youth regional winners who competed in the 1986 Tennessee Youth Speakers' Tournament were (left to right, top row) Melanie Hayes of Friendsville, Susan Douglas of Hixson, Brian Turnbow of Lexington, Diondra Foster of Smithville, and Marsha Lee of Ridgely; (left to right, bottom row) Shari Long of Morristown, Melanie Hasting of Lewisburg, Christy Vawter of Madison, and Cindy Dodd of Huntingdon.



DRILL COMPETITORS — Involved in the 1986 Tennessee Bible Drill were (left to right, top row) Gail Littlejohn of Whiteville, Cindy Underwood of White Pine, John Mosier of Whitwell, and Melissa Young of Mt. Juliet; (left to right, bottom row) Alison Lee of Big Sandy, Patricia Jessee of Knoxville, Clara Mullins of Fayetteville, and Kennette Stewart of McMinnville.

Youth competition...



SCHOLARSHIP WINNER — Shari Long of Morristown received a \$400 scholarship from James Stamper of Belmont College in Nashville, who represented the three state Baptist colleges. All of the speakers' tournament competitors received a scholarship.

(Continued from page 1)

Additional competitors in the state Bible drill were Kennette Stewart of Shellsford Baptist Church in McMinnville, north central; Cindy Underwood of Leadvale Baptist Church in White Pine, northeastern; Patricia Jessee of Union Baptist Church in Knoxville, eastern; Gail Littlejohn of Harmony Baptist Church in Whiteville, southwestern; Alison Lee of First Baptist Church in Big Sandy, northwestern; and Melissa Young of First Baptist Church in Mt. Juliet, central.

The annual competitions were directed by Mary Allen, director of youth work for the TBC church training department.

Baptist Hospital adds new staffer

NASHVILLE — Kathaleen Grimes has joined Baptist Hospital's risk management department as its first full-time registered nurse.

Grimes will assist in risk management for the Baptist Health Care System and coordinate in-service programs developed by the risk management department.

Missionary pilot averts disaster in remote area

SAO LUIS, Brazil (BP) — Southern Baptist Missionary Warren Rose, a native Tennessean, averted disaster when the mission plane he was flying developed engine trouble and was forced to land without power in a remote region of Brazil's Maranhao state.

No one was hurt and the plane was not damaged in the recent incident.

With Rose in the one-engine, six-seat plane were three Brazilian pastors and Maranhense Baptist Convention leaders — President Adonias Brelaz, Executive Secretary Joao Crisostomo, and Director of Evangelism Antonio Martinz Prito. The team was en route from the city of Sao Luis to lead weekend evangelistic services in three interior cities of Maranhao.

As they neared the city of Alto Parnaiba, the engine "blew one valve and possibly a second," said Rose, a missionary pilot and church starter from Covington. "The unburned fuel was seeping out of the cylinders. So I had to shut the engine off. I was concerned about a fire."

"Well, if this is the great day that the Lord will carry us home, then we are ready," Crisostomo said.

Rose glided the plane for about 10 minutes above the hilly, rocky terrain before he spotted an open field, where he landed.

"The Lord was really good to us," said

Rose, adding he was about 10 miles off course when the engine trouble occurred. Because of the remoteness of the region, "there are no check points out there," he noted. "If we had been on course, there would have been no place to land around Alto Parnaiba. It's full of jungle there."

The glide took the plane some 40 miles west of Alto Parnaiba. Once on the ground, Rose used the plane's new high-frequency radio to call for help. Word quickly got out that a plane was down in the region, but information was sketchy and inaccurate.

Back home in Sao Luis, Missionary Kathy Rose's first news was that her husband had radioed the Brazilian air force as his plane was going down. "I was about to have a nervous breakdown," she said. But a ham radio operator in Rio de Janeiro called her with the real story.

Kathy Rose notified church members in Alto Parnaiba, who sent a truck to the area where the plane landed. Meanwhile, Rose and the three pastors spent a night in the home of a farmer who heard the plane fly over his house.

It took the team three days to travel the 500 miles back to Sao Luis, first by horse, then by truck and bus. It is a three-hour trip by plane.

Rebuilding the plane's engine was expected to take a month and cost between \$6,000 and \$18,000.

FMB names Tennesseans...

(Continued from page 1)

Armes, who were missionaries for 31 years with the Mission to the World, a Presbyterian Church of America organization.

She is a graduate of Covenant College, Lookout Mountain, and has been a social worker in Knoxville.

Mr. and Mrs. Joseph L. Moss will work in Togo, where he will promote religious education and they will be involved in a variety of outreach ministries. Currently, he is minister of education at Martinez (Ga.) Baptist Church.

A native of Georgia, Moss has served in the U.S. Navy and has been a credit manager and a shipping foreman for a metals company in Atlanta, Ga. He is a graduate of Georgia Military College, Milledgeville; Georgia State University, Atlanta; and Southwestern seminary.

Born in Alabama, Mrs. Moss, the former Deborah Dusthimer, also lived in North Carolina, Georgia, and Chattanooga while growing up. She attended Maryville College, Maryville, and Georgia State University.

The Mosses have two children: Elizabeth Anne, born in 1975; and Joseph Lee Jr., 1978.

Mr. and Mrs. Ronald E. Murff will live in Burundi. Murff, a physician, will work in public health. They will be involved in a variety of outreach ministries. He currently attends Southwestern seminary.

Until recently, Murff was a staff physi-

cian at the U.S. Air Force Regional Hospital at Sheppard Air Force Base, Wichita Falls, Texas. Earlier, he was a resident at the Medical College of Georgia, Augusta. He also has been a Baptist Student Union summer missionary in Alabama, and a Foreign Mission Board medical receptor in Nigeria.

Born in Louisiana, Murff also lived in Alabama, Maryland, Colorado, Japan, Okinawa, and Turkey while growing up. He is a graduate of the University of Alabama, Mobile, and the College of Medicine, University of South Alabama.

Born in Chattanooga, Mrs. Murff, the former Gloria Price, grew up near Whitwell. A graduate of Bryan College, Dayton, she has taught school in Mobile, Ala., and Augusta, Ga.

The Murffs have two children: Andrew Nathaniel, born in 1982; and Rachel Joy, 1984.

Pastor...

(Continued from page 1)

bailed out and flagged down a passing police car.

The boy shot out the right passenger window, and the bullet grazed a bystander, ricocheted off a car hood and grazed another bystander. Neither was seriously injured.

When they learned about the abduction, church members held a special prayer service for Roberts prior to the regular evening worship service. They went on with their usual service after police told them the pastor was unharmed.

Roberts arrived at 8:30 p.m., "as cool as a cucumber," according to one member, and preached the evening message. Asked how he had remained so calm throughout the experience, he replied, "I put my trust in the Lord. I had no one else to turn to."

EDITORIAL

A celebration of America's liberty

It was a gala event. After nearly two years of work, the refurbished Statue of Liberty in New York harbor was rededicated this past weekend in a celebration which at least rivaled — if not surpassed — our nation's 1976 Bicentennial Celebration.

The "Lady of Liberty" has long been a symbol of what has made America the great nation we have become.

The Statue of Liberty is not an idol which we worship — but a reminder of opportunities which have been offered to the millions who have come to our shores seeking political and religious freedom.

The statue is more than 225 tons of hammered copper. It is a personalization of the freedom we enjoy in this blessed nation.

Miss Liberty stands at the entrance of New York City's famed harbor — gazing outward to the sea and the lands beyond.

In her 100-year vigil, she has seen multitudes sail past her gaze to realize their dreams in the United States of America.

Many of these immigrants had crowded the decks of ocean liners and tramp steamers to catch a glimpse of the Miss Liberty — their first sight of the New World. To them, she was a symbol of hope for a new and better life — a reassurance of promise as they made their way to Ellis Island for reception and for processing. No doubt the parents and grandparents of many of our readers passed through this portal.

Because of her symbolic relationship to our nation, the statue is often used to depict America and the liberty which we enjoy.

How did this tremendous symbol of America come to be?

A French historian, Edouard de Laboulaye, is believed to be the father of the idea. He influenced a number of his countrymen to join him in leading France to make a gift to the United States which would coincide with America's 1876 observance of our 100th anniversary of the Declaration of Independence.

Funds were contributed by the French people, and Frederic-Auguste Bartholdi was enlisted to sculpture the symbolic statue.

In 1871, Bartholdi visited the United States, touring the country to get a grasp of our nation and its people. As his ship steamed into New York harbor, Bartholdi saw Bedloe's Island and declared that this should be the site of the Statue of Liberty.

Bartholdi returned to Paris and began work on the project. He prepared four models — each larger than the previous one — before launching construction.

In a suburb of Paris, 50 workmen hammered 300 copper plates which were attached to a framework of four gigantic steel supports, designed by Alexandro-Gustave Eiffel — known for his construction of the Eiffel Tower.

In 1885 the Statue of Liberty was completed — and then disassembled and shipped to New York City in 214 crates. The statue was 151 feet, 1 inch tall — to make it the then tallest structure in the New World.

Meanwhile, the United States was to provide a 150-foot high base for the famed statue. When contributions for the base lagged, it was determined to use the same tactic that was used in France — secure donations from individuals.

Delays in funding and construction meant that the Statue of Liberty did not raise her torch until 10 years later, and the official dedication was held Oct. 28, 1886.

At that time, Bedloe's Island was the site of Fort Wood, and the military cared for the statue until the facility was deactivated in 1937. Earlier, in 1924 the Statue of Liberty had been declared a national monument.

In 1956, the name of Bedloe's Island was officially changed to Liberty Island.

During the past weekend, many words of tribute were uttered concerning the Statue of Liberty. Concerts, parades of ships, appearances by the president and vice-president among many dignitaries, and an indescribable fireworks display were appropriately used to commemorate the patriotic occasion.

How does one really do justice to the meaning of "The Lady with the Lamp"?

Many tried over the years and especially this weekend to tell what this symbol of freedom means to them, as individual citizens and as a nation.

Perhaps the best description of what the Statue of Liberty is can be found in a brief sonnet written by Emma Lazarus, which is inscribed in bronze and attached to the statue's base.

In 1883, Miss Lazarus — a Jewish writer and a lifelong resident of New York City — wrote a sonnet entitled "The New Colossus" which proclaims in simple beauty:

Not like the brazen giant of Greek fame
with conquering limbs
astride from land to land;

Here at our sea-washed, sunset gate shall stand
a mighty woman with a torch whose flame is
the imprisoned lightning
and her name, "Mother of Exiles."

From her beaconed hand glows
worldwide welcome.

Her mild eyes command
the air-bridged harbor that twin cities frame.

"Keep, ancient lands, your storied pomp,"
cries she with silent lips.

"Give me your tired,
your poor,

your huddled masses
yearning to breathe free,

the wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me.
I lift my lamp beside the golden door."

Cicero's comment



By the editor

"Cicero, I've got a great news story for the Baptist and Reflector," gushed Pastor Will Bragg as we talked while standing in line at last month's Southern Baptist Convention.

My pulse rate increased as I eagerly anticipated a tremendous news article for the paper, but before I could ask, "What?" he proceeded to tell me.

"I am proud to announce that we have a little widow in our church who is a present-day parallel to the widow Jesus praised in the New Testament," Bragg boasted. "She gives five times a tithe to our church!"

Before I could ask, "Who is she?" he charged on.

"She is Mrs. Robin Peters who operates the wig shop in our town. The company was started by her late husband, Paul." He handed me her business card which read, "Robin Peters, Toupee Paul, Inc."

With notebook and camera in hand and excitement in my brain, I headed for the hairpiece place. After assuring Mrs. Peters that I was not a "topper shopper," I asked about her financial faithfulness to her church.

"Yes, it is true that I give 50 percent of my income to the Lord — but I have my own way of figuring it," she offered. Then she began to recount her discount system.

"After I determine my income, I deduct my mortgage payment and the cost of operation for my business and upkeep on my house. A person doesn't have much choice but to pay these!" she said.

Before I could say, "Oh," she added that next she took off the cost of food and clothing for herself and her children.

"After all, God says you are supposed to care for the widows and the orphans — and I am a widow and my children are orphans," Robin explained. "And my car payments and expenses are subtracted — I need it for transportation to church activities."

Robin continued to add to her list of income reductions — bringing them up faster than I could write them down. There were insurance payments, utilities, taxes, magazine subscriptions, household repairs, toilet articles, cost of having the grass cut, recreation and vacation expenses, lawn fertilizer, credit card payments, savings, dog food, postage stamps (at this point my pen ran out of ink, so I missed the rest of the list).

Finally, I managed to interrupt, "But what about your church contributions?"

With a twinkle in her eye, Mrs. Peters proudly announced, "Whatever is left — if there is any left — I give one-half to the Lord!"

I reminded her that most people believed that a tithe ought to be figured BEFORE anything is subtracted from their gross income.

Robin responded, "I'm sure my way must be right. I got the idea from the way my church pays everything else before deciding IF and HOW MUCH to give to missions through the Cooperative Program!"

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

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Letters to the Editor

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

We need to give

Dear editor:

I would like to thank Robert Perry for his letter (June 25). I was very hurt to hear about the close debate over an amendment to encourage our churches to give 10 percent to the Cooperative Program. This program is the lifeline for Southern Baptists.

Our missionaries have given away their lives to God's will to move to a foreign land and serve Him there. How could we not encourage our churches to give?

Perhaps some churches do not have the 10 percent to give, but the resolution offers Southern Baptists a choice. God never forces anything upon His people. He offers a choice to us. As I see it, we cannot afford not to give to the Cooperative Program. Where would the Baptists be today without it? Some would still be lost and others already in an everlasting death.

As a college student I have been studying for foreign missions for 12 years. I would appreciate more support than just a pat on the back and a wish for good luck.

Timothy L. Shockley
Box 1728, Carson-Newman College
Jefferson City, TN 37760

New Orleans adds four new staffers

NEW ORLEANS (BP) — New Orleans (La.) Baptist Theological Seminary has added two persons to its administrative staff and two new faculty members.

Ferrell Foster has been named director of public relations, and Craig Gilliam has been chosen assistant to the vice-president for development. Both are graduates of New Orleans seminary.

Foster, a native of Dallas, served as acting director from January until May, when he received the master of divinity degree. Before coming to New Orleans as a student in 1984, Foster was managing editor of the Marshall (Texas) News Messenger.

Gilliam, a native of Shreveport, La., was pastor of First Baptist Church of Onida, S.D., before joining the seminary staff.

Robert Rex Mathis of Santa Fe, N.M., was named assistant professor of religious education. Jerry E. Oswalt of Silverhill, Ala., was elected associate professor of preaching. Both appointments are effective July 1.

Mathis has been minister of education and administration at First Baptist Church of Santa Fe since 1981. A native of Harrison, Ark., Mathis holds degrees from Wayland Baptist University, Plainview, Texas; Texas A&M University, College Station; the University of Texas at El Paso; and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Oswalt has been director of missions for Baldwin Baptist Association in Silverhill. A native of Starkville, Miss., Oswalt holds degrees from Mississippi State University, Mississippi State; and New Orleans seminary.

Read about missions

Dear editor:

Christ's mandate to all believers is evangelism, missions, and discipling new Christians. Not everyone can go as missionaries. If we don't go, then we must support those who go with prayers and gifts. In order to pray and give intelligently, we need to be informed. There is one thing all of us can do to be more fully informed about missions. Every Southern Baptist ought to read regularly our two missionary magazines: Missions USA and The Commission.

Missions USA contains many articles describing activities of our 3,636 home missionaries carrying out the Great Commission (Matthew 28:18-20) in all 50 states. These missionaries work with 84 ethnic groups speaking 87 languages through evangelism and establishing churches. It is published six times each year at \$10.50 per year.

The Commission contains many articles describing activities of our 3,600 foreign missionaries carrying out the Great Commission, "to the uttermost parts of the earth," in 106 nations. It is published eight times each year at \$6.50 per year.

Both home and foreign mission boards have excellent programs for volunteers to serve in the United States and overseas. Both have special rates for church groups of 10. Individuals can subscribe to both magazines for a little over four cents a day. These are quality magazines rivaling Life magazine in color, photographs, pages, articles, and information — information about winning a lost world to Christ.

Most Southern Baptists are educated people who read much. Our first priority is reading the Bible. Should not our second be reading Missions USA and The Commission, with the Baptist and Reflector running a close third? This kind of reading would promote Bold Mission Truth.

Their addresses are: Missions USA, 1350 Spring Street NW, Atlanta, GA 30367-5601 and The Commission, P.O. Box 6767, Richmond, VA 23230.

Herbert J. Miles
713 Branner Avenue
Jefferson City, TN 37760

Observations, Inponderables

Dear editor:

Commending observations on SBC in Atlanta:

(1) The "hired" parliamentarian was a stroke of God-given genius. We should

never attempt another convention without one.

(2) Registration was a delight.

(3) Simple instructions on balloting without lectures on reports of violations was great!

(4) The microphone system, though costly, was a large plus for fairness and messenger participation.

(5) Prayer periods were a pleasure and a force for unification.

(6) I do not see how a convention as large as ours could have been planned, presided over, and carried out in any fairer, nobler, and higher way.

(7) Praise God that in spite of all that has gone on, we have had one of our better years. The Cooperative Program has not collapsed nor our institutions evaporated. I hope we have learned a lesson about wild charges.

Inponderables about the SBC in Atlanta:

(1) Why so much fuss about one man serving on a committee and as a trustee at the same time? I reviewed annuals from the 1970s — without fail in the years I reviewed, there were not one but several such instances. Why start such a fuss now?

(2) Why so much concern over the time of the president's address. Those who do so insult the messenger's intelligence since 99 percent know for whom they will vote before they leave home. The president's address has absolutely no influence on my vote.

(3) How did we (Southern Baptists) train so many parliamentarians? The points of order have become unbearable. Most of them were "not well taken."

(4) What if 40,000 messengers won one person to Christ every two weeks? That would be 1,040,000 people per year!

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

Continue SBC support

Dear editor:

In our denomination today, a faction of the theological grandchildren and great-grandchildren of J. Frank Norris are accomplishing what he was not able to pull off in his lifetime. The premeditated, well-publicized "10-year plan" of convention control by the fundamentalist-conservatives is well on track. Many Baptists have been wrongly rallied to this political agenda under the guise of loyalty to the Bible and charges that liberalism is rampant in our ranks.

I have struggled seriously with why God has allowed to happen such a drastic

upheaval within a long-standing and well-working mission denomination. It was not until I used the logic of the fundamentalist-conservatives could I find a possible answer. Perhaps Southern Baptists are being judged for sins not yet clearly defined. If one follows this logic, however, the sad thought is that God would seem to be using the very theological philosophy that He prevented, in the past, from destroying His work.

I would encourage all moderate-conservatives to continue to support the denomination as we always have. We can do that because the other option to the "judgment theme" is, just because a situation exists, it does not necessarily mean that situation is God's will for the convention.

There was not a mandate by vote in Atlanta and before a "witchhunt" can be started, the fundamentalist-conservatives will have to deal with the 45 percent (SBC presidential vote, Atlanta), and surely more, who help pay the bills.

There WILL BE another convention! Maybe?

Rodger D. Eakin
8241 Precinct Line Road
Fort Worth, TX 76180

Camp Linden hosts ethnic, deaf camp

A camp for ethnic and deaf children and youth will be held Aug. 11-15 at Camp Linden in Linden. It is directed by the Tennessee Baptist Convention's missions department.

Marion Cook, free-lance artist from First Baptist Church in Goodlettsville, will teach art at the camp. Other activities include puppets,

music, films, swimming, canoeing, Bible study, and worship.

The theme of the camp is "There's No Other Name But Jesus." The ethnic group and the deaf group will have separate programs.

The cost per camper is \$45 and some scholarships are available. For more information, contact the TBC missions department, P.O. Box 728, Brentwood, TN 37027.

Workshops stress early education

Teachers and directors of church kindergartens, nursery schools, day-care programs, Mother's Day Out programs, and other weekday early education programs are invited to two workshops led by the Tennessee Baptist Convention's Sunday School department.

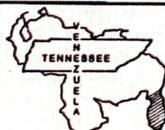
They will be held Aug. 1-2 at Camp Carson in Newport and Aug. 8-9 at Camp Linden in Linden.

The theme of both workshops is "Let's Celebrate Teaching." Conferences will include curriculum development for babies, creepers, toddlers, two- and three-year-olds, four- and five-year-olds, and an administrative conference for directors.

Special interest conferences will include "Children in Crisis," "My Personality Equals My Discipline Style," "Science Discoveries," and "Personal Development."

Registration will begin on each Friday at 4 p.m. and sessions will end at 3 p.m. on each Saturday.

The fee of \$40 includes three meals, lodging, insurance, and materials and should be sent to TBC, Sunday School department, P.O. Box 728, Brentwood, TN 37027.



Tennessee/Venezuela Prayer Net Partnership

—Pray for these persons who are leaving July 15 to do remodeling and cabinet work at the Baptist seminary in Los Teques: Jim and Matt Barker from Colonial Heights Baptist Church in Kingsport; Bobby Brown from First Baptist Church in Trenton; Jim Barnett from First Baptist Church in Paris; Billy, Peggy, and Regie Castellow from Poplar Corner Baptist Church in Brownsville; Melvin Jones from Towering Oaks Baptist Church in Greeneville; Thurman and Carolyn Penick from Pleasant Hill Baptist Church in Martin; and John Thomas and Lewis E. Thomas Jr. from Mascot Baptist Church in Mascot.

—Pray for Pastor Charles Sullivan of First Baptist Church in Lenoir City who will go July 21 to speak at meetings of Venezuela Baptists and pastors.

—Pray for persons planning the RA Conclave to be held in November.

Flurry of motions at SBC creates avalanche of work

By Marv Knox

NASHVILLE (BP) — The flurry of motions presented by messengers to the Southern Baptist Convention annual meeting last month will result in an avalanche of work for SBC agencies throughout the coming year.

Messengers showered a record 51 motions on the convention during the meeting June 10-12 in Atlanta. Most of those motions were referred to appropriate agencies or committees for consideration prior to next year's meeting.

"Bylaw 28 of the SBC Constitution directs that any matter which deals with a convention agency's program must be referred to the trustees of that agency," explained Reginald McDonough, executive vice-president of the SBC Executive Committee.

"All of the motions for referral officially are communicated from the president of the Executive Committee to the president of the appropriate agency," added McDonough, who helps coordinate interagency relationships within the convention. "Then agency trustees consider the motion, take action they feel

is appropriate, and report back to the convention the following year. In some instances, referrals become recommendations for full convention action."

The number of motions presented has risen sharply in recent years, observers note. This year's total represents a 27.5 percent increase over the previous high — 40 motions in 1985.

McDonough cited a rise in the number of SBC messengers who have attended the past two conventions as a primary reason for the increase. More than 45,000 messengers participated in the Dallas convention in 1985, and almost 41,000 came to Atlanta. The previous high was less than 23,000.

"The conflict in the convention has caused a greater awareness by messengers of convention bylaws, what they say and how they can be changed," he added. "Messengers who want to see changes realize this is the course they should take."

This year, as in the past, most of the referrals will go to the Executive Committee, which received 23 — about half of these relating to the SBC Constitution or its bylaws.

Supreme Court upholds state laws imposing penalties against sodomy

By Stan Hastey

WASHINGTON (BP) — By the narrowest of margins, the U.S. Supreme Court has upheld laws in 24 states and the District of Columbia imposing criminal penalties on homosexuals convicted of engaging in acts of sodomy.

In a 5-4 opinion written by Justice Byron R. White and released June 30, the high court threw out the claim of Michael Hardwick — an acknowledged practicing homosexual — that Georgia's sodomy law violated his right to privacy. Earlier decisions of the court that invoked privacy rights in such issues as

contraception and abortion do not extend to sodomy. White ruled for the majority.

Referring to the earlier decisions, White wrote that "none of the rights announced in those cases bears any resemblance to the claimed Constitutional right of homosexuals to engage in acts of sodomy."

"Plainly enough, otherwise illegal conduct is not always immunized whenever it occurs in the home," he wrote, adding, "it would be difficult ... to limit the claimed right to homosexual conduct while leaving exposed to prosecution adultery, incest, and other sexual crimes even though they are committed in the home."

In a dissenting opinion, Justice Harry A. Blackmun said the Hardwick case "is about 'the most comprehensive of rights and the right most valued by civilized men,' namely, 'the right to be let alone.'"

A prime weakness of the majority ruling, Blackmun argued, was "the court's almost obsessive focus on homosexual activity," in spite of the fact the challenged Georgia law applies equally to heterosexuals — including married couples.

Blackmun — writing also for Justices William J. Brennan Jr., Thurgood Marshall, and John Paul Stevens — disagreed further with the majority's finding that such acts are not protected by their commission inside one's own home. "Indeed, the right of an individual to conduct intimate relationships in the intimacy of his or her own home seems to me to be the heart of the Constitution's protection of privacy," he argued.

The practical effect of the high court ruling is expected to be minimal because most states that still have sodomy laws make no attempt to enforce them. In Georgia, for example, no sodomy prosecutions have been undertaken for several decades.

Missionary discusses aid with Vietnamese officials

HUE, Vietnam (BP) — Southern Baptists have told Vietnamese officials they would like to help Vietnam produce more food if, among other things, missionaries are allowed to establish contact with Christians there.

The condition was stated during recent talks in Vietnam between Southern Baptist Missionary Earl Goatcher and Vietnamese government officials. The officials asked Goatcher if Southern Baptists would help Vietnam increase its food production.

In response, Goatcher asked that missionaries be free to establish contact with Vietnamese Christians and monitor any agricultural projects in which Southern Baptists might become involved.

Goatcher, a missionary assigned to Thailand, spent several days talking with officials scattered from Hanoi, the capital city, to Hue, capital of Bien Tri Thien Province. He asked them to submit specific project proposals to the Southern Baptist Foreign Mission Board.

The talks came while Goatcher was in Vietnam helping distribute \$380,000 in emergency rice and medicine provided from world hunger contributions of Southern Baptists. Vietnamese government officials requested the assistance. Monsoon storms in the South China Sea and licensing procedures helped cause a six-month delay in the arrival of the aid.

Goatcher said he was received cordially by officials in Hanoi. After three days of discussions, he flew with senior officials to Da Nang before driving to Hue, about 50 miles away.

There he monitored the emergency relief distribution and visited local officials, who encouraged Southern Baptists to begin long-term relief and development projects in the area. During the 400-mile road trip back to Hanoi, he stopped and talked with other Vietnamese officials. In Hanoi, the seat of government, more requests came for Southern Baptist help, he said.

"With Vietnam not being self-sufficient in food, and not having foreign exchange with which to purchase what it needs, requests relate almost totally to agricultural projects," said Goatcher.

Much of the coastal strip between Hanoi and Hue was devastated last year when three major typhoons swept ashore in rapid succession. The typhoons destroyed crops, food stocks, buildings, and entire villages. Thousands of people were left without food and health care.

Goatcher monitored the aid distribution for more than two days, visiting remote areas where sacks clearly marked "Rice Donated by Baptist Christians in USA" were being given out. "I sensed their desire to document in detail all that had been done, and to demonstrate to my satisfaction that everything was in order," he said.

East Lake church calls new pastor

Stephen Drake is now the pastor of East Lake Baptist Church in Chattanooga.

He is a graduate of Southern Baptist Theological Seminary in Louisville, Ky., and Criswell Center for Biblical Studies in Dallas, Texas.

Drake comes to Tennessee after serving in churches in Texas, Georgia, and Kentucky.

Goatcher traveled with senior officials to hospitals and village clinics where medicine from Southern Baptists, also clearly marked, was being used. "I came away convinced that the aid went where it was intended to go, that it was desperately needed, that it was appreciated, and that it would not be hauled away later for other uses," he said.

Language limitations barred Goatcher from carrying on extensive conversations with people in the villages. But enough English was understood for the people to understand who he was and that Christians were providing the relief and a Christian organization was being recognized by the government, Goatcher said.

Goatcher does not anticipate Southern Baptist missionaries returning to live in Vietnam in the immediate future, as they did in South Vietnam from 1959 until 1975. But he said the opportunity to contact Christians in Vietnam could show them the world is aware of their plight and people are praying for them as they stand in the face of suffering.

"Life is difficult in Vietnam, especially for Christians, and there is a great need for them to have a sense of being a part of the wider fellowship of Christians in other parts of the world," he said.

WMU broadcast makes history

RIDGECREST, N.C. (BP) — With a vision of 2-million members, Woman's Missionary Union broadcast live the first teleconference from Ridgecrest (N.C.) Baptist Conference Center during the WMU conference last week.

Vision 88 Teleconference focused on the WMU plan to have 2-million members by 1988. The national organization currently has about 1.2-million members in 26,000 Southern Baptist churches.

Women who gathered at more than 200 sites coast to coast joined the 2,500 WMU'ers at Ridgecrest via satellite to receive both inspiration and practical helps for enlarging their organizations.

Carolyn Weatherford, national WMU executive director, told the audience the average total WMU enrollment in churches is 46. Asking WMU members in larger churches not to be content with the average number of 46, Weatherford stressed the necessity of enrolling every woman, girl, and preschooler in missions education in all 36,000 Southern Baptist churches.

"The church of today needs Woman's Missionary Union. The lost and needy persons of the world need visionaries who can tell them the story of Jesus and who have the gift and skills for meeting their needs," Weatherford said.

Keeping the Southern Baptist Convention on its mission track is the only purpose of WMU, Weatherford insisted. The quality of missions support in the convention is directly related to the WMU's missions vision, she said.

Weatherford asked viewers to find specific ways of enlisting past members not currently involved in WMU as well as first-time members. "This is the day of vision for Woman's Missionary Union. You are the vision," she said.

Former Tennessean reaches Thai students

By Maxine Stewart

Teaching conversational English at a student center may not be a glamorous job, but for former Tennessean Mark Sandlin, it proved to be a great way to make friends and have opportunities to tell them about Jesus Christ.

As a Southern Baptist missionary journeyman for the past two years, Sandlin has worked at the Baptist student center in Bangkok, Thailand, teaching conversational English and discipling new believers.

Thai students he has befriended have watched his life in and out of the classroom, on Friday evenings during evangelistic services at the center, in the noodle shops where they eat, and at

various other places. On most Friday nights after the meeting, Sandlin has stayed at the center for another hour and a half, talking with and witnessing to the students who want to stay and talk.

During his two-year assignment with the Foreign Mission Board, Sandlin has learned quite a lot of the Thai language, enough to do some witnessing in Thai.

"This is how I can tell if a student is really interested in hearing about God," he said. "When we begin to talk about God and I switch to the Thai language, hoping that he will better understand what I am trying to share, if he listens, then I know he is truly interested. If he asks to switch back to English, as often happens, then I know he just wants to

practice his English and really isn't interested in hearing about God. I'm not fluent in the Thai language, but I can use it some."

The University of Tennessee, Knoxville, graduate also has led a Christian Drama Group composed of young people at Calvary Baptist Church, an English-speaking church. The group has presented several dramas, each including an evangelistic message.

Leading the annual MK (missionary kid) camp at the Baptist Christian Conference Center on the Gulf of Siam was another challenging and exciting opportunity for him.

Sandlin has experienced Christian

growth in his own life, during his pilgrimage in Thailand.

"It was a joy to realize, for the first time," recalled Sandlin, "that I've grown enough in the Lord to be able to teach the Bible and take some authority as a leader. This was a big step for me."

Sandlin has spent about 40 hours a week at the center, including 15 hours a week teaching. Despite a busy schedule, he always found time to talk with students on a one-on-one basis and to teach Bible classes.

Public transportation to the student center has provided a cultural experience for Sandlin. Several times he has ridden "Thai style," hanging with several young Thai men in the open doorway of the various overcrowded city buses. Other times he has hired a motorcycle-taxi, his favorite mode of transportation. Getting a cycle-taxi in Bangkok has never been a problem. Sandlin liked them because they were cheaper than a regular taxi and much faster than a city bus that makes numerous stops.

After Sandlin witnessed to a student and felt the person was ready to make a decision, he went with the student to a Thai Christian who would talk with the student in greater depth in his or her own language to make sure the person understood.

"I've seen several of them come to the Lord this way," he pointed out. "I like this system of teamwork. I feel comfortable with it."

Asked if he had any words of wisdom for prospective journeymen, Sandlin said, "Be willing to learn about and accept another language and another culture and realize that different is not wrong. It opens avenues of ways to love the people. Accept them as fellow human beings."

—Maxine Stewart is a Southern Baptist missionary to Thailand.

'In Christ a new Creation'

Editor's note: This is the first-place speech delivered at the 1986 Youth Speakers' Tournament June 30. The author is a member of First Baptist Church, Huntingdon. See story on page 1.

By Cindy Dodd

An old legend tells the story of an auctioneer and a battered and scarred violin.

The auctioneer thought it was scarcely worth his while to waste so much time on this beat up violin, but he held it up with a smile and asked bidding to begin.

"One dollar, two dollars, three dollars — going once, going twice, going . . ."

Just then from the back of the room came an elderly gray-haired man. He came forward and picked up the bow. After tenderly wiping the dust from the old violin and tightening a few strings, he began to play a melody, pure and sweet.

The music ceased. Again the auctioneer, holding up the bow, asked, "What am I bid for the violin? One thousand, two thousand, three thousand — going once, going twice, SOLD!"

The people cheered. Some cried, "We don't understand. What changed its worth?" Swiftly came the reply, "The touch of the Master's hand."

Many men with life out of tune, battered and scarred with sin, are auctioned cheap to a thoughtless crowd, much like the old violin. He's going once, going twice, he's going, almost gone. But the Master comes and the foolish crowd can never quite understand the worth of a soul and the change that is wrought by the touch of the Master's hand.

Second Corinthians 5:17 says, "If any man be in Christ, he is a new creature. Old things are passed away; behold all things are become new."

The butterfly metamorphosis is just another example of this Scripture. The butterfly changes from an ugly caterpillar that is not very popular, into the beautiful, colorful creature that every child wishes to hold. It is through regeneration, such as this, that the sinner's heart is changed by the Holy Spirit. His nature is changed so he can respond to God through faith and live in accordance with His will.

So we can understand this more clearly, let us visit the past for a few moments. If you will, go back, back, back to the time of the disciples.

It is just another average day, perhaps a little warmer than usual. A group of men are traveling along a dusty trail. One of the men's stern face tells the story

of what lies ahead. For you see, this man's heart is blackened with bitterness toward the teachings of the so-called "Christ." He is filled with hate to the point of persecuting Christians to death.

The men stop to rest for a moment and take a cool drink of water. All of a sudden a brilliant light beamed from heaven onto the bitter man. A voice from the heavens speaks unto him saying, "Saul, why are you persecuting Me?"

"Who's speaking, sir?" Saul asked.

"I am Jesus, the One you persecute."

"Lord, what would you have me do?"

You know the rest of the story. Saul's heart was cleansed and through Christ Paul became the new creation.

"Things don't happen that way, anymore," you say.

Chicago, Illinois — a little chapel, a baby's casket lies at the front. It contains the body of a three-year-old. The preacher has just finished his message. The coffin lid is open.

As loved ones and friends, filled with sorrow and grief, pass by, a man staggers up. His eyes are like flames of fire. Every nerve in his body is screaming for liquor. He trembles. His shoes are tied on his feet with bailing wire. An old filthy coat is across his shoulders and his pants drag the ground. He's dirty and he smells. He walked up to the casket. It's his baby girl — his own flesh and blood! His head reeks with filth. Whiskey odor is on his breath. He bends over the casket of the three-year-old, suppresses his sorrow, and steals the shoes from her feet.

Think of it! He sold those shoes for 35 cents to buy a cheap bottle of muscatel.

But don't criticize him and don't throw him down and speak evil of him, for it was such that Christ came to save.

From that terrible bondage of darkness, Mell Trotter came to hear of the Master and accepted Jesus and became one of the greatest preachers of the gospel that Chicago has ever known. He won thousands of alcoholics to Jesus. Just another story? No! A new creation through Christ.

What shall your end be? Let's take one more journey. This time into your future. Can you see it? We won't go any closer. This story is yours to finish.

My story began eight years ago when I accepted Jesus Christ, and I became a new creation in Him. Will the rest of your journey be completed in darkness, or will you, too, be touched by the Master's hand, and will you become a new creation in Christ?

"For if any man be in Christ, he is a new creature. Old things are passed away, behold all things are become new."



ON ASSIGNMENT — Missionary Journeyman Mark Sandlin, a former member of Calvary Baptist Church, Knoxville, enters the Thailand Baptist Mission office in Bangkok.

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BOOK REVIEW

By Michael Davis

Gulledge cites speakers' resources

Ideas and Illustrations for Inspirational Talks by Jack Gulledge; Broadman; 168 pages.

This book is designed to assist speakers in preparing their sermons, talks, and lessons with informative and well-illustrated ideas.

Suppose a pastor was preparing to address the issue of gambling in a sermon. The minister could turn to pages 56-57 and gain insight into the seriousness of compulsive gambling. "Across the United States 10,000 recovering compulsive gamblers meet in 586 Gamblers Anonymous groups, struggling to live through another day without gambling. (There are 145 chapters in other countries.)"

Melton accepts pastorate with Friendship Baptists

Mike Melton has accepted the pastorate of Friendship Baptist Church in Friendship.

He comes to the church from Dyersburg, where he served as pastor of Ro-ElLEN Baptist Church. Previously, he was pastor of the Antioch Baptist Church in Brownsville and associate pastor of the Mary's Chapel Baptist Church in Ripley.

A native of Ripley, Melton is a graduate of Dyersburg State Community College in Dyersburg.

Melton's service in Dyer Baptist Association include serving as president of the associational pastors' conference; associational church training director; Sunday School growth leader; and a member of the evangelism and credentials and new church committees.



Melton

If a Sunday School teacher needed additional information on a lesson that focused on peace, page 99 could be consulted for ideas to stimulate further thought. "While most of the world conflict is more an ideological struggle, rather than religious, false religions do feed the flames of international struggle."

The physician who is assigned the task of speaking about the personal needs in his own profession could read page 101 for a Biblical perspective. "Jesus said the people who are sick need a physician (Luke 5:31). Even the physician cannot heal himself but needs the therapeutic touch of the Great Physician."

The wide range of topics and ideas in this volume include incarnation, invitation, inheritance, fulfillment, future, forgiveness, riches, Satan, second coming, security, teachers, tears, women, witnessing, wealth, and many more.

Those who speak and others who want a better understanding of key ideas that can be applied to Biblical perspectives will be rewarded by securing a copy of this book.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



I have pondered across the years about the people who crucified Jesus.

I know it was the whips, the nails, the spear, the blows, the cross that physically killed Him. But behind the immediate causes were the Jewish and Roman leaders, the throngs, and the Roman soldiers who share the responsibility for placing Him on the cross. Behind all of these lurked the human attitudes, motives, traditions, and selfish concerns.

Jesus was crucified by a kiss that was devoid of love. In this act is mirrored the deceitfulness of sin. "Hail, Master; and kissed Him" (Matthew 26:49). Why did Judas not place his hand upon him or point a finger at him? The kiss said "love" but meant "betrayal."

Peter played a part in the crucifixion by making a vow that was so lightly broken. "Though I should die with Thee, yet will I not deny Thee." Yet by the dawn of another day, Peter had denied Jesus three times, cursing and swearing he did not know Him.

I am in no position to be judgmental, but it appears to me that far too many of us make solemn vows to pray, to give, to support, to witness, and then fail to keep them.

The crucifixion of Jesus was made more difficult by a watch that was not kept. "He cometh and findeth them sleeping" (Mark 14:37). It is true they were not aware of how truly momentous the night would prove to be. Our place of duty may seem insignificant, but to Jesus it matters much.

Jesus was crucified by a trial that did not try. The purpose was not to do justly but to condemn Him. I have read many times that every standard of justice was violated at the trials.

I often have wondered what I would have done and said and how I would have acted if I had been in the crowd that thronged the cross. A more relevant question might be, "Where am I today among those who are crucifying Him?"

Conference urges emphasis on multi-family housing

WAKE FOREST, N.C. (BP) — Churches must grasp the urgent need to minister in multi-family housing areas and be willing to alter traditional church and evangelism methods to reach apartment, trailer park, and condo dwellers, Southern Baptist leaders were told during a multi-family housing conference.

Delos Miles, professor of evangelism at Southeastern Baptist Theological Seminary in Wake Forest, N.C., where the conference met, said in order to evangelize large urban centers, Southern Baptists must take the gospel message to people in multi-family housing.

David Beal, Southern Baptist Home Mission Board national consultant for multi-family housing, added that builders and real estate brokers predict phenomenal growth in multi-family dwellings by the year 2000.

"We are sitting on an explosive situation . . . Southern Baptists have a mission field at their doorstep," said Beal. "Yet some churches tend to write off these people."

Traditional Southern Baptist methods of evangelism — Sunday Schools and revivals — are not working like they once did, said Miles. And Southern Baptists will have to change their methods to reach multi-family housing residents, both Miles and Beal emphasized.

Miles prescribed "point-of-need evangelism" — reaching multi-family housing residents through their needs versus confrontational evangelism approaches. "Our methods of evangelism have become too methodical and mechanistic," said Miles. "There's a great need for more spontaneity and creativity."

Beal advocated relational evangelism that provides creative opportunities. When Christians form relationships with non-Christians, he said, they might be rejected the first time they present the gospel message, but they will have second and third opportunities.

The barrier to traditional Baptist approaches may be sociological, he added, explaining, "We are a rural people seeking to minister to an urban citizenship." Only 40 percent of America's churches are located among 70 percent of the population, he noted.

Despite Baptists' heritage and location of churches, Southern Baptists can minister successfully to multi-family housing residents, Beal continued. But successful ministry may not mean bringing them into church: "We do not have to destroy what we have, but build something different to reach people. If we are willing to change, we can reach some people."

"Multi-family housing residents might not be interested in the traditional church, but they might be interested in a Bible study."

"Experiencing worship outside the church," he continued, "is the wave of the future . . . Taking the church to multi-family housing communities is a risk, but it reaches people we could not otherwise."

Beal explained indigenous satellites — groups of a congregation that meet outside of the church — should not be clones of the sponsoring church. "If multi-family housing residents will not go to the big church, they will not go to its little brother. We have to gear a new church to those people," he insisted.

Churches must reflect the lifestyles, races, social, and economic levels of their communities, he added, noting, "If they do not, they are on their way down . . . and a lot of our churches do not re-

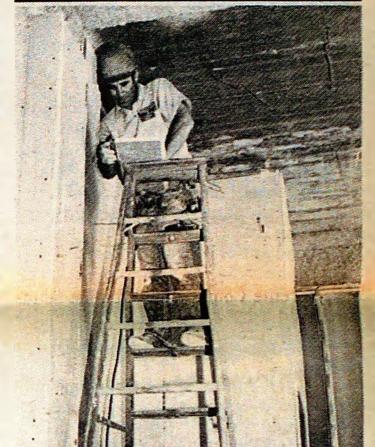
fect their communities."

Claudia Hill, a former US-2 missionary in Kansas City, Mo., said few residents will slam the door in a Christian's face when they are handed a box of cookies. Hill, who now works as a minister to apartments, recommends Christians interested in forming relationships with apartment dwellers use a "welcome wagon" approach.

Hill learns the names of new residents from apartment managers she has befriended. She also offers residents babysitting services, aerobics classes, and Bible studies.

Beal emphasized Christians must emulate the servanthood model to be effective by offering similar services for residents and managers.

The three-day conference was sponsored by the Southern Baptist Home Mission Board, the North Carolina Baptist Convention, and Southeastern Baptist Theological Seminary.



'HIGH' CALLING — L. D. Golmon, a student at Southwestern seminary, plasters a wall in Scarborough Hall, which is now under renovation. Student labor will keep construction costs down.

Southwestern meets Mabee challenge

FORT WORTH, Texas (BP) — Southwestern Baptist Theological Seminary has met a financial challenge but now faces a physical one.

The seminary has met a challenge from the Mabee Foundation of Tulsa, Okla., to provide funding for renovation of Scarborough Hall. Now construction crews are scurrying to complete one floor of classrooms and another wing of offices in time for fall classes Sept. 1.

The Mabee Foundation had issued the challenge last November. Southwestern had to raise \$1.2-million toward the project for the foundation to contribute \$500,000. Renovation of Scarborough Hall is one project in Upward 90, Southwestern's five-year, \$50-million development campaign.

Foundation trustee John Cox of Fort Worth, Texas, presented President Russell H. Dilday with the \$500,000 check at a recent luncheon.

Scarborough Hall houses classrooms and offices for the school of theology, the president's office, business affairs suite, and registrar's office. It is the west wing of the B.H. Carroll Memorial Building.

Renovation will be done in phases through 1988 to avoid disrupting classes.

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Baptists assist water project in two needy Brazilian towns

SALVADOR, Brazil (BP)— Southern Baptist missionaries, Brazilian Baptists, and a Brazilian state government recently joined hands to bring clean, safe drinking water to more than 5,000 people.

Two towns in the northeastern state of Bahia now have safe drinking water piped directly into homes. No longer do women and children have to carry heavy cans of water on their heads for a mile or two each day.

The water project was begun and directed by Missionary Danny Callis in Tojuca, which has some 5,000 residents, and a smaller town, Cachoerinha, a mile away. Callis directs the state Baptist camp located near Tojuca.

Providing pure water for towns in drought-stricken areas of northeastern Brazil often is the best way to alleviate hunger and sickness, said Callis. The camp also needed clean water.

The project included construction of a pumping station, water treatment plant, storage tank, and pipes running to each house in the community and the camp. The state government performed a map survey of the community without charge and agreed to split the cost of the rest of the project with the Southern Baptist

Foreign Mission Board.

Brazilian Baptists from Salvador, the state capital, formed an administrative team to oversee the construction, material purchasing, and finances.

Since many families in the two towns could not afford connection to the water system, an agreement was made to allow free hookup for each family which dug at least 60 feet of ditches for the pipes. Men, women, and children participated in the ditch digging.

The estimated project cost was cut in half through community participation and careful purchase of supplies. Southern Baptist expenses totaled about \$70,000 in hunger relief funds. Surplus funds were returned to the Foreign Mission Board.

Health in the two towns has improved since contaminated water is not being consumed, missionaries reported. The price of land has increased and construction is on the rise.

After the work was done, the local Baptist congregation started growing, and the "entire community is an open door for the gospel because Baptists have shown that they care," said Missionary Glenda Miller.

Education Department continues efforts to bypass court ruling

WASHINGTON (BP)— The U.S. Department of Education has told local school districts they may park vans or other mobile classrooms on parochial school property without violating a year-old Supreme Court ruling against sending public schoolteachers into parochial schools to provide specialized instruction.

Although a year has passed since that decision in *Aguilar vs. Felton*, many local educational agencies still are grappling with how to provide Chapter 1 services to parochial school students without violating the high court's ruling.

Chapter 1 of the Elementary and Secondary Education Act of 1965 provides federal funds for public and private schools for compensatory educational

services for economically and educationally disadvantaged children.

During the past year, some state and local educational agencies received court-approved delays in implementing the Supreme Court's restriction against public schoolteachers' offering instruction in church-related schools. Education Department officials, however, are warning those agencies that such delays most likely will not be granted for the upcoming school year.

As a result, the Education Department recently released additional written guidance for local school systems in the form of a set of questions and answers.

The federal agency stated mobile classroom units, such as vans, that are to be used in providing Chapter 1 services to parochial school students may be parked on public property near the private school. The department went on to state those units, under certain circumstances, also may be placed on private school property.

The Education Department said such units must be distinguishable from the private school facilities, identified as the local educational agency's property, and must be free of religious symbols. A unit and the property upon which it is located also must not be used for religious purposes or for the private school's education program.

After announcement of the *Felton* ruling last summer, Secretary of Education William Bennett, vowing to "nullify the damage done," began a battle to find ways around the Supreme Court's decision. He and other members of his staff have attacked the ruling since that time.

In another effort to bypass the decision, Bennett last fall introduced a proposed educational voucher plan that would allow parents whose children qualify for Chapter 1 services to obtain vouchers that in turn could be "spent" for those services at the school — public or private — of the parents' choosing.

Although Bennett predicted the voucher plan would be in place by July 1, it appears the proposed legislation is on hold for the time being.

Messengers to SBC contribute \$28,753 to aid hunger needs

ATLANTA (BP)— The pastor who suggested the idea hopes the world hunger offering taken at the 1986 Southern Baptist Convention means Baptists "will leave something in Atlanta besides a bad name for all our squabbling."

Messengers gave \$28,753 to the offering taken on the second evening of the June convention in response to a motion by Charles Chilton, pastor of Grace Baptist Church in Dumfries, Va.

As recommended by Chilton, 20 percent of the offering will be distributed through the Atlanta Baptist Association "for the poor and homeless of Atlanta." The rest will be divided 60 percent to the Southern Baptist Foreign Mission Board and 20 percent to the Southern Baptist Home Mission Board for hunger relief.

Last year, in response to a similar motion, SBC messengers in Dallas gave more than \$77,000 to a hunger relief offering.

Chilton said he decided to recommend an offering that would include the poor and hungry of the host city after preaching in an Atlanta church on Sunday before the convention. He learned from a church member a homeless woman had been living for months in a car in the church parking lot.

Chilton, a former Southern Baptist missionary to the Philippines, has been concerned about world hunger throughout his ministry. "You can't ignore the issue after watching people eat out of your garbage cans," he says.

Referring to the amount of the offering, Chilton notes the offering timing and the convention atmosphere may have contributed to the poor showing compared to last year.

"I wish someone could have addressed the need for the offering and explained the reason for including a percentage for hunger ministry in the Atlanta area," he says. "Maybe that would have made a difference."

Another factor for the smaller offering, he suggests, was that the offering was taken after a business session "when people weren't in a very good mood" rather than after the Foreign Mission Board's report as he had recommended.

At any rate, an offering for the hungry and the homeless ought to be something every Southern Baptist could support, Chilton says. "If we cared more about some of the real issues of life, maybe we wouldn't be so caught up in splitting the theological hairs."

Hispanic Baptists hold annual meeting in Texas

WICHITA FALLS, Texas (BP)— Committed to the theme of "Praying, Sowing, and Reaping Together," more than 1,300 Hispanic Texas Baptists gathered at First Baptist Church of Wichita Falls June 23-25 for the 76th annual meeting of the Mexican Baptist Convention of Texas.

Manuel Rodriguez, pastor of Harlandale Baptist Mission in San Antonio, was elected as convention president.

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Tennessee society meets, honors historical churches

The recent annual meeting of the Baptist Historical Society honored two of the oldest Baptist churches organized prior to the war of independence in Tennessee.

The society meeting was held at Sinking Creek Baptist Church between Johnson City and Elizabethton. Erected probably in the winter of 1772-1773, the structure is the oldest landmark of Baptist entry in Tennessee. Music was conducted by Julian Suggs, who used the old-time method of lining off a hymn. Fred W. Kendall brought the major historical address.

Following the annual meeting the society toured one of Tennessee's oldest cemeteries. The cemetery was adjacent to the Buffalo Ridge Baptist Church organized by Tidence Lane in 1778. His pastorate was followed by that of Jonathan Mulkey (1785-1826) whose monument still stands in the cemetery. The church existed at this site until 1915 when it was abandoned. The cemetery was recently restored.

Elected to another term as officers of the Tennessee historical society were: Glenn A. Toomey, president; Fred Rolater, vice-president; and Jimmy Pinkston, secretary.

BIBLE BOOK SERIES

Lesson for July 13

Judgment on Nineveh

By Fred M. Wood
author, preacher, teacher, Memphis

Basic Passage: Nahum 1:1 to 3:19

Focal Passages: Nahum 1:1-3a, 7-9, 12-15; 2:5-7

At the stern preaching of Jonah, Nineveh repented. Students of Assyria find a "quiet time" in the empire's history immediately following those days.

By 745 B.C., however, that vicious empire was back on the march. Within a few years, the great metropolis was once more a cesspool of iniquity, a bloody city full of lies and rape.

God summoned another man, Nahum, to declare her fate. This time, however, we find no record of repentance. In 612 B.C., Nineveh fell to Babylon. Since he reminded the people they were no better than No-Ammon, which was destroyed in 663 B.C., scholars have concluded Nahum preached somewhere between these two dates.

Theologian Kyle Yates suggests a simple outline to help us grasp the book easily: Chapter 1 - fate of Nineveh decreed, Chapter 2 - fate of Nineveh described, Chapter 3 - fate of Nineveh defended.

Completeness of God's vengeance

God's wrath is never the whim of a cruel tyrant or the unreasonable flaring up of temper from one who has not learned to control his passion. God's fury always comes as a justified vengeance and only after He has carefully weighed the whole matter. Sinful mortals cannot rise up successfully against Him nor can they hide from His punitive presence.

When one reads of God's outpoured rage, he should remember the intensity of Assyrian cruelty. Both literature and art attest to unbelievable practices. She was a nation of warriors whose chief delight was to plunder, ravish, and destroy.

When the army captured nobility from another nation, the king would gouge out their eyes or flay them alive, pinning them to the ground to perish. Assyrian sculptures show how the king would sit down to a meal with the bleeding heads of captives hung around to give zest to his appetite. Hacking off the hands, cutting off women's breasts, slitting the nose, removing ears, pouring boiled tar over the head - these were common among the Assyrians.

God's holiness demanded that He come in judgment!

God's promise to free Judah from Nineveh (1:12-15)

For a century God used Assyrian kings

to humiliate Israel and Judah. They deserved the chastisement, but the executioners He chose had failed to realize they were but tools being used by the righteous Lord.

An earlier prophet, speaking for God, called the Assyrian king the "rod of mine anger" (Isaiah 10:5). Nahum comforted Judah with the assurance that, though He had afflicted her, He would cease from His chastening work. God was ready to break Assyria's yoke and destroy her power permanently.

Destruction of the city (2:1 to 3:7)

Portions of chapter 1 describe Nineveh's overthrow in general terms. This section, however, goes into detail concerning the city's demise.

Physically and morally, Nineveh was a monstrosity. Because it was located geographically off the main trade routes, commerce had to be deviated and diverted of its natural paths in order to reach Nineveh.

Selfishness caused her to regard the world as a great grab bag. She sought to exploit all lands and people for her own military and commercial aggrandisement. The prophet thus outlined every part of the coming destruction, almost regarding it as a joyful experience to tell every gruesome detail.

Taunts against the city (3:8-19)

Even today, those who visit the site of ancient Thebes (No-Ammon) stand amazed at the ruins of this once proud city. From 711 to 663 she stood as Egypt's capital. Her strength seemed to be infinite and her territory appeared limitless. Yet she fell!

The prophet's words rang out like bullets. Nineveh shall suffer the same fate! Like ripe figs falling off the tree, the Assyrian capital shall drop into her conquerer's mouth. How the words must have stung! She will lose her leadership and her population will be fragmented. Those who hear of her debacle will shout for joy. They know she deserves everything evil that shall come upon her.

What does the prophetic word say to us? As we look back across history and see the mighty empires that went down to the dust because they forgot God, should we not re-evaluate our current situation?

Nations, as well as individuals, are saved to serve. People, isolated or collective, can survive only as long as their lives retain an idealistic base. The burning bush still has a message for those who will listen. God speaks to us in our conscience. He also speaks from His love. He wants us to be delivered from both the guilt and power of sin.

UNIFORM LESSON SERIES

Lesson for July 13

Ezekiel's calling

By Don Garner, assistant professor of religion
Carson-Newman College, Jefferson City

Basic Passage: Ezekiel 1 to 3

Focal Passages: Ezekiel 1:1; 2:1 to 3:3

Through previous lessons on Jeremiah, we learned that Babylon carried 10,000 leaders of Judah into exile in 597 B.C. In that group was a priest of the temple in Jerusalem named Ezekiel. Then after five years in Babylonian exile, Ezekiel was called to be a prophet.

The call and a vision (1:1ff)

As I understand this chapter, Ezekiel's call to be God's messenger came while watching a powerful thunderstorm (v.4). In that rather common experience Ezekiel received a new, uncommon, and life-changing insight into God and His relationship to His people (see also Exodus 19:16).

I interpret Ezekiel as standing in Babylon one day in 592 B.C. (July 31 - see v.2) looking back to the north - the route one would take to return to Judah along the trade routes of the Fertile Crescent. Yearning to return to his beloved temple in Jerusalem, this priest held the common belief that God dwelled back there in Jerusalem in the Holy of Holies and one must be on Judean soil to have access to God (see 2 Kings 5:17; 1 Samuel 26:19-20). As helplessly separated exiles unable to sing the Lord's song in a foreign land (Psalm 137:4), the captives in Babylon needed a new and larger understanding of God. And God gave Ezekiel just such a new insight that day.

Ezekiel saw in the dynamic storm clouds a vision of God's presence with His people which was no less than revolutionary! God was not confined to the inner sanctuary of the temple passively waiting for His people to come to Him; He was agile and mobile, seated on a throne chariot, and able actively to seek out His own and come to be with them anywhere they were - even in Babylon.

God was not dead, defeated by the gods of the powerful Babylonian armies. He was alive and well, enthroned in sovereign power over all the creatures which He made in creation and which served Him. God had not abandoned His people to pitiful oblivion; He was coming to them in their exile with His message through His prophet.

We need a revolutionary new awareness today that God is never going to be held in by our confined compartments, conservative categories, creedal confessions, or convention controversies. God is free from our confines; His turf is all of the truth in all of His creation. Our task is to have eyes to see a new vision of Him in that way.

The commission to preach (2:1 to 3:27)

Ezekiel received God's commission: to speak faithfully to the people of Israel the message God gave to him. His was an awesome, God-given responsibility. The phrase "son of man" occurs over 90 times in the book to designate Ezekiel as a human being, a man of flesh, a mortal. He was conscious of his own limitations

as a mere human messenger, but God's call and presence in his life made him the steward of a mighty and divine message.

Every Christian today is called out by God and is given stewardship responsibility for sharing His message of "good news." We, too, have been given a great commission (Matthew 28:19-20); and we possess the indwelling presence of His Spirit to empower us to do the mission (Acts 1:8).

The promise of opposition (2:3-8)

Delivering God's message faithfully never exempts one from opposition; it virtually guarantees it. God told Ezekiel to expect resistance from God's rebellious people, and He prepared the prophet for inevitable confrontation (3:7-9).

In essence God said, "My people are hardheaded and hard-hearted. In their rebellion against My true message, they will inflict upon you emotional and verbal abuse, and even perhaps the jabs of physical injury. But don't you 'cave in' to popular public opinion - you listen to Me and remain true to hearing and delivering what I tell you. That's the proper definition of a 'successful' and 'godly' minister of Mine. And even if you are not accepted now, I assure you that your words will do their job and eventually will be recognized as those of a true prophet."

Why do God's people in the Scripture and throughout church history to this day so consistently insist on rebelliously "butting heads" with God's true prophets? Why do we fearfully adopt a fixed pharisaism that fights the true and fresh word from God? Why do we retreat behind a rigid religiosity that resists God's real moving in our lives? Why do we discover only too late that truly there was a prophet among us?

Jesus Himself promised us that His Spirit of truth would lead us further into all the truth (John 16:12-13), but He would have to carry many of us "kicking and screaming" into more truth, since we believe we already have all the truth we want or think we need.

True messengers of God must expect conflict not merely from the world (see John 15:18ff), but also from those identified as God's own people (John 16:1-3). Conflict is not all bad; it can be positive and redemptive.

The comfort of obedience (2:9 to 3:3)

God told Ezekiel (probably in a vision similar to chapter 1) to "eat" the scroll that contained fully on both front and back the hard words of God's judgment. Ezekiel was to "eat," to "go," and to "speak" God's message. And when he obediently consumed the scroll it tasted like honey (see Jeremiah 15:16; Psalm 19:10).

To internalize completely and act upon God's message of truth is to find satisfaction and inner joy despite any circumstance of suffering (Philippians 4:4-6). We must make God's full truth our own in the inner person, "written on our hearts" (Jeremiah 31:33).



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LIFE AND WORK SERIES
Lesson for July 13

Hunger

By Danny Bush, associate minister
First Baptist Church, Oak Ridge

Basic Passages: Isaiah 58:1-11; Matthew 25:31-46; Luke 3:10-11; James 2:14-17
Focal Passages: Isaiah 58:6-7; Matthew 25:41-42, 45; Luke 3:10-11; James 2:14-17

Take your choice. Should a church evangelize or feed the hungry? Which is it? The choice seems clear doesn't it? Or is the choice difficult to make?

Baptists like to claim they are "people of the Word." To base our actions as individual believers and Baptists on the Word is worthy to say the least. Let us go to the Word to learn which is more important, evangelism or feeding the hungry.



Bush

Some very important things should become clear to the people of God as they read through this week's Scripture passages from Isaiah, Matthew, Luke, and James. For one thing, feeding the hungry is not to take second fiddle to anything else. In fact, at the time of judgment, there appears to be significant concern on the part of the righteous Judge regarding treatment of the hungry by Christians.

Our Lord is crystal clear as to what He thinks about followers who fail to provide meat and drink for the hungry. In fact, He takes it personally ("For I was hungry..."). Since the Son of God takes feeding the hungry personally, should disciples in this day and time not take the matter seriously?

How seriously are we taking the challenge of feeding the hungry? A casual glance at church budgets, associational budgets, state budgets, and then the Southern Baptist Convention budget is very revealing. It is almost embarrassing when you observe the low percentage of monies allocated for feeding the hungry.

Some readers may feel or even say, "Preacher, you done quit preachin' and gone to meddlin'." You may wish to argue with me, but, in this case you and I must honestly face what the Word says, how it confronts the realities of our actions.

James is so clear that it hurts. He cuts right to the quick of your confession and mine — no works, no faith, no meeting of human needs, therefore a dead faith. The clarity of Biblical instruction urges us to come from the darkness into the light, from ignorance into wisdom, from self-centeredness into unselfishness and servanthood.

It is difficult, perhaps even impossible,

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to hear the message of love when your stomach is hurting from malnutrition and the accompanying painful symptoms. It is difficult to believe a Christian or a church when they proclaim the love of God and then turn around and send the hungry away from their doors or provide such meager aid that no help might have been better.

Scriptural guidelines urge, plead, and command that the saints of God not quibble over the "either or" of evangelism or feeding the hungry. The teachings from Jesus Himself, His incarnated example, and many passages unquestionably call us and challenge us to participate in and support both. The choice is not "either or" but "both and."

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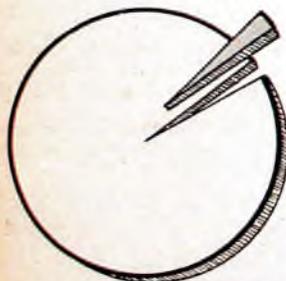
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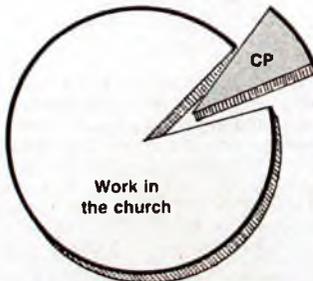
THE STATE CONVENTION, following the budget approved by state convention messengers, uses a portion of Cooperative Program funds for ministries within the state. It sends a portion to the Southern Baptist Convention.



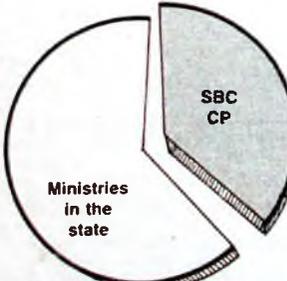
THE SOUTHERN BAPTIST CONVENTION Executive Committee disburses Cooperative Program funds according to the budget approved by SBC messengers. Some 20 boards and agencies receive Cooperative Program funds.



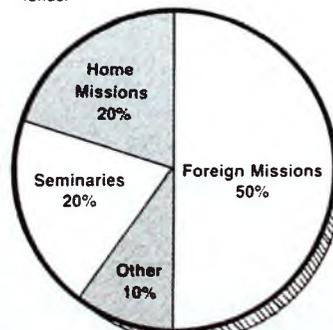
The average Southern Baptist church member gives about 2 percent of his income to his church.



The average Southern Baptist church gives 8 or 9 percent through the Cooperative program.



The average state Baptist convention gives 37 percent to the Southern Baptist Convention.



SBC work
(Approximate percentages)

For more information, contact the TBC Cooperative Program and Stewardship Promotion Department, P.O. Box 728, Brentwood, TN 37027, (615) 373-2255

Inner-city church opens doors to homeless

By David Wilkinson

LOUISVILLE, Ky. (BP) — On a wintry Sunday morning more than five years ago, Southern Baptist Pastor Mike Elliott reluctantly invited a group of freezing, homeless men to come in for a cup of coffee.

His church has been opening its doors and its heart to the homeless ever since. Elliott, a Christian social ministries home missionary and pastor of Jefferson Street Baptist Chapel in inner-city Louisville, Ky., had noticed four or five men huddled near the chapel's entrance trying to shield themselves from the icy wind.

The men had nowhere to go. The nearby mission where they had spent the night routinely emptied its residents at 6 a.m. Churches were locked, security guards kept them out of hospital waiting rooms and bus stations, and none of the stores were open yet.

Burdened by what he learned, Elliott decided to do something about the problem.

Now, every Sunday morning a group of volunteers from local Southern Baptist churches meets in the basement kitchen to cook breakfast for 50 to 100 homeless people who find their way to the chapel.

Unused space has been converted into small bedrooms for the homeless. Showers have been installed for street people who need a place to clean up. Storage space is provided so people can leave their belongings in a safe place rather than carry them all day. In addition to the services of a clothes closet, street people can get a change of clothes and personal care items such as razors and toothbrushes.

A washing machine and dryer have been installed. Street people, Elliott explains, "don't have money to wash their clothes at a laundromat. They usually pick up clothing, wear it until it wears out, and then throw it away."

Reflecting a nationwide trend, the number of persons seeking shelter at Jefferson Street has escalated each year. They match the basic profile of the nation's homeless:

—Today's homeless population is younger and more diverse in age, education, race.

—The ranks of the homeless have swelled in recent years with huge numbers of released mental patients who now make up one-third to one-half of

the total, estimated by experts to be anywhere from 300,000 to 2-million.

—The homeless population now includes more single women, more women with children, and more complete families. It includes immigrants, illegal aliens, blacks, Hispanics, and other minorities. It also includes a growing number of working men and women who have been forced on the road in search of a job.

Many of these uprooted persons, particularly the young, are more than restless — they are angry.

"They have no meaningful employment, few if any intimate relationships, and little hope for change in their lives," says Elliott.

Jefferson Street's response to the homeless reflects the holistic approach advocated by its 29-year-old pastor.

When Elliott came six years ago, Jefferson Street had a few programs and a dwindling congregation. Now, 130 to 150 persons attend worship. During the week, every square inch of space is put to use as the chapel buzzes with activities — nutrition programs, missions education for area children, ceramics

and other crafts for senior adults, a "Breakaway" program for men from the Community Treatment Center, Bible studies for single mothers, tutoring, recreation.

Each week Jefferson Street responds to crisis calls for emergency food and clothing and financial assistance for medicine, utilities, or overdue rent. Creating order out of apparent chaos, Secretary Janice Money patches together assistance for needy people through church benevolence funds, social service agencies, missions, and other groups.

"What do you do with a mother of four with a part-time job and no car who has had all her money and \$400 in food stamps stolen?" she asks.

As Jefferson Street's staff "saw what was happening to people," it became obvious the church had to move "beyond Band-Aids" to advocacy and social action, Elliott says.

He served on a mayor's task force on the homeless which studied the extent of the problem and made a series of recommendations to the mayor. With his encouragement, Jefferson Street has

provided office space and support for Project Independence, an effort to keep poor people who cannot afford to pay their utility bills from having services cut off unilaterally.

Elliott also has been working to get a Habitat for Humanity housing project going, hoping to utilize a glut of abandoned housing in Louisville to build homes for the poor.

Whatever the project, "the key is relationships," Elliott says. Dignity is appreciated as a precious commodity. Rewards are counted not in buildings or budgets but in the personal currency of individual lives — such as Ed. Ed's current year of working for a meat truck driver, retirement meant living on the streets. Ed had always been paid in cash. Retirement income was a forgotten luxury.

"One day we found him out on the sidewalk, drunk and crying," Money recalls. "He kept saying, 'I just ain't got nothing to do, nothing to do.' So we gave him something to do."

Despite frail health, arthritis, and two hip replacements, Ed is a regular at the chapel, helping with everything from firing the kiln for the ceramics class to folding Sunday bulletins. After a hip operation, the chapel staff presented him a tee shirt with a message typical of Jefferson Street's caring spirit. "Made by God. Replacement Parts by Dupont."

Then there is Chester. A promising career as a licensed practical nurse was destroyed by 45 years of alcoholism. Elliott and Jefferson Street, however, convinced Chester life was not over. Now a deacon and a regular helper at the chapel, Chester is a source of encouragement to other alcoholics.

Randy, one of Chester's former drinking buddies, now helps coordinate weekday ministries to the homeless, including supervision of the clothes closet.

Through persons such as these, Elliott's faith is kept alive and honest.

"I'm convinced that the road to the inner city is a two-way street: You give and you receive," he says. "The poor and the homeless are not just some people we're trying to help. They are a way by which we are blessed. They keep the gospel tangible for us. They help us. Just like Jesus said."

Shaped-note singers blend voices at SWBTS Sacred Harp Singing

By Mark Wingfield

FORT WORTH, Texas (BP) — Shaped notes produced smooth melodies this spring at Southwestern Baptist Theological Seminary's second annual Sacred Harp Singing.

The marble rotunda of Cowden Hall resounded with boisterous singing of 19th century hymn tunes sung by old-timers and others comparatively wet behind the ears.

William J. Reynolds, associate professor of church music, coordinated the singing, which drew 125 people to the Fort Worth, Texas, campus.

Sacred Harp Singing, an old Baptist tradition associated mainly with rural, primitive Baptist churches, takes its name from an 1844 hymnal. The Sacred Harp put sacred texts to folk tunes read by "shaped" notes. Four shapes of notes designate tones called fa, sol, la, and mi.

Singers face each other in four sections, forming a square. One of the singers gives the beginning pitch "in the key of convenience," Reynolds said. When everyone has found the right pitch, the group sings through the melody on the four syllables. Then they add the words.

Old-timers wave one hand up and down

with the steady beat of the song while holding the hymnal with the other hand. Even by the end of a long day of singing, hands still strike the beat firmly and voices still belt out the tunes.

After each song, a new leader arises from the group, announces the next number, and establishes the pitch. Reynolds said the singings are designed to allow everyone who wants to lead to have the opportunity.

Modern hymns drawn from the Sacred Harp include "Amazing Grace," "How Firm a Foundation," and "On Jordan's Stormy Banks."

Reynolds said about 500 singings are held every year across the United States. "A lot of little churches with quarter-time preaching will have singings on the Sundays they don't have a preacher," he said.

Interpretations

The Creator-Christ

By Herschel H. Hobbs

"All things were made by Him; and without Him was not anything made that was made" (John 1:3).

The Bible teaches that all three Persons of the Godhead (Father, Son, and Holy Spirit) were involved in the act of creation (Genesis 1:1, 2b). But the Son (Christ) is presented as the intermediate agent in creation (John 1:3).

"Were/was made" translates the Greek verb "to become" or "to come into being." Note the change from "to be" in John 1:1-2 to "to become" in verse 3. Christ always was. But "to become" means that something which had no previous existence came into being. So this verse denies the eternity of matter.

"All things" (panta) is without the definite article, so "every single thing" or every part of the whole. This explains the singular form of the verb rendered "were made." This and the former "was made" translate the same word which is

an aorist tense, the historical tense.

"By Him" (di' autou) means "through Him" as intermediate agent. This phrase is emphatic since it precedes the verb, so divine creation.

"Without (choris, apart from, also emphatic) Him came into being not even one thing which did come into being." "Did come into being" renders a perfect tense of ginomai, to become. This refers to the whole of a finished creation. Christ created the entire universe from atoms to the multiple solar systems!

In Colossians 1:16, Paul says that the universe as a whole (ta panta) was created "by" (en, in the sphere of), "by" (dia, through), and "for" (eis, unto). "In Him" is emphatic — in Him and in no one else. Literally, it means "In the sphere of Him alone the universe was created through Him and unto Him."

Christ is the sphere in which creation took place. He was the intermediate agent in creating and the goal toward which the universe moves.

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