

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Zambians blindfold, beat two Oklahoma volunteers

By Norman Jameson

SAND SPRINGS, Okla. (BP) — Blindfolded and beaten in Zambia, two Oklahoma Baptists learned the difference between easy faith and that tested by fire.

Don Stivers and Eddie Zuniga, two of eight members of Angus Acres Baptist Church in Sand Springs, Okla., who were on a leadership training mission to Zambia in June, were taking an evening stroll with a small group of Zambian church members when several men on bicycles stopped them for questioning.

The bicyclists' spokesman was in military uniform. Dismissing their passports as forgeries, he refused to believe the Americans were anything other than South African paratroopers sent to Zambia to destroy bridges and communications.

Only the day before, a South African confessed to planning just such a task, but he relented and informed Zambian officials where explosives were placed, according to information learned after the incident.

The soldiers took the shirts from several Central Baptist Church youth who were walking with Stivers and Zuniga.

They used the shirts to blindfold the Americans, threw them into a commandeered truck, and drove to military barracks.

On the way, the men punched and kicked Stivers, bruising his face. They kicked Zuniga in the side. All the while they told the pair they would die that night.

"The longer it went, the more serious I realized it was getting," said Zuniga. "I began to wonder if I'd come 12,000 miles to die."

Zuniga's legs bore indentations from the tight boot laces he wears in a Sand Springs steel mill. The soldiers pointed to those as proof he was a paratrooper.

Soldiers separated the two and intimidated them individually. Neither could comprehend what was happening, but both prayed fervently.

"I prayed for someone to intervene that would bring sanity to the situation," said Stivers, who was on his first overseas mission trip.

When Stivers and Zuniga were hauled away, the youth they were walking with raced to the church. Women there told them to contact the Catholic priest who was well known in the area, although he had not been sympathetic with Baptist evangelism.

He drove to the barracks and convinced the soldiers the Americans were part of an evangelistic team he was familiar with and for which he could vouch. The men then loaded Stivers and Zuniga in another truck and took them to the police station. There the priest continued to plead their case, a truckload of women from the church pleaded for them, and Southern Baptist Missionary John Sapp, who coordinated their trip, arrived to plead for them.

They finally were released, about two and a half hours after their ordeal began.

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Miller accepts TBC adult work

The Tennessee Baptist Convention's state missions committee elected Roy L. Miller as director of adult work in the TBC Sunday School department July 8.

He currently is director of missions in Sevier County Baptist Association.

Miller has served as education director, assistant pastor, or pastor in Knoxville at City View Baptist Church, Broadway Baptist Church, Mt. Carmel Baptist Church, and Fort Sanders Baptist Church; in Clinton at Bethel Baptist Church; and at churches in Indiana.

He has led conferences for the Baptist Sunday School Board in Nashville and the TBC Sunday School department. Also for the TBC he has served on the Executive Board, public affairs and Christian life committee, administrative committee, Board of Directors of the Baptist and Reflector, and several subcommittees.

In addition to numerous associational roles, Miller has taught off-campus classes for his alma mater, Carson-Newman College in Jefferson City. He holds a second degree from Southern Baptist Theological Seminary in Louisville, Ky.

He and his wife, the former Nina Ruth Bailey, have four children.



Miller



Stacker



Phillips



Fisher



Enlow

Pastors' Retreat features variety of personalities

The annual Tennessee Baptist Pastors' Retreat Aug. 11-15 at Camp Carson in Newport will be led by Eugene I. Enlow, pastor of Beechmont Baptist Church in Louisville, Ky.; Ron Phillips, pastor of Central Baptist Church in Hixson; and Joe Stacker, church administration department at the Baptist Sunday Board in Nashville.

The retreat will begin at 2 p.m. on Monday and end at noon on Friday, according to Forrest (Woody) Watkins, director of the evangelism department of the Tennessee Baptist Convention, and retreat coordinator.

Enlow, who is also professor of Old Testament at Southern Baptist Theological Seminary in Louisville, will be leading the Bible study on the book of James. Phillips will serve as retreat pastor, and Stacker will be special conference leader during the retreat.

Other retreat leaders include Laderel Harrelson, minister of music at First

Baptist Church in Lenoir City, as music director; Ed Jenkins, minister of activities at Central Baptist Church, Fountain City, in Knoxville, as recreation director; and Terry Shannon, minister of music at First Baptist Church in Hixson, as pianist.

Also scheduled for the program are Tom Madden, TBC executive director; Jerry King, TBC evangelism department associate; W. Roy Fisher, pastor of First Baptist Church in Donelson; Fred Kendall II, director of religious affairs at Belmont College in Nashville; Jimmy Terry, pastor of Tabernacle Missionary Baptist Church in Clarksville; Cordell Maddox, president of Carson-Newman College in Jefferson City; and Richard Emmert, pastor of Manley Baptist Church in Morristown.

Interested pastors should register by sending \$1 of the total \$50 fee to the TBC evangelism department, P. O. Box 728, Brentwood, TN 37027.

Airplane emergency offers opportunity for evangelism

By Laura Lee Stewart

NAIROBI, Kenya (BP) — "I'm going to die, I'm going to die!" the woman next

to Ralph Bethea cried out as the plane tilted sharply and the ground loomed closer.

One engine was out; the other was sputtering.

The plane was about 15 minutes outside of Nairobi, Kenya, on the way to Mombasa, where Bethea, a native of Memphis, works as a Southern Baptist missionary. He had boarded the two-engine turboprop after waiting with other passengers for an hour because of a delay caused by electrical problems.

During the delay he had begun talking with a group of German tourists in the departure lounge. One man sported a kayak insignia on his gear. The water sport of kayaking also interests Bethea, and he soon struck up a conversation.

The man told Bethea he was an industrialist and asked the missionary what he did for a living. "I'm getting up a party for the King," Bethea replied. "Oh, what kind do you work for?" the man wanted to know. Bethea's answer, "The King of kings."

"Oh, you're one of those religious people."

"Yes," Bethea said. "I'm a mission-

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CP heads toward 97 percent mark

NASHVILLE (BP) — Southern Baptists' national Cooperative Program budget should reach almost 97 percent of its goal if trends established during the first nine months of 1985-86 continue.

The 1985-86 Cooperative Program national allocation budget goal is \$130-million. Through June, the ninth month of the fiscal year, \$94.3-million had been contributed from churches through 37 Baptist state conventions. If the monthly average of almost \$10.5-million holds for the July-September quarter, the final tally should be about \$125.8-million.

The current year's budget was boosted by receipts of \$10,106,146 in June, announced Harold C. Bennett, president and treasurer of the Executive Committee. Although only 1.16 percent ahead of receipts for the same period in 1985, the monthly total made this June the first \$10-million June in the 61-year history of the Cooperative Program.

If the \$130-million goal is reached, Southern Baptists must contribute an average of \$11,885,783 per month for the next three months — an amount which would be the program's second-highest monthly total.

The \$94.3-million in receipts for the first three quarters of the current fiscal year has put the Cooperative Program 7.04 percent ahead of its 1984-85 pace and growing about twice the U.S. rate of inflation. Expected receipts for the year should allow dependent SBC agencies to meet the first phase of their operating budgets and allow convention-selected entities to receive capital funds.

Baptists in Latin America aim at evangelistic unity

LA MERCED, Ecuador (BP)— Latin American Baptists took steps to bolster cooperation in missions and evangelism during June conferences in Ecuador and Venezuela.

Symbolic of a new direction, the former Baptist Union of South America, meeting in Ecuador, changed its name to the Baptist Union of Latin America. The change extends participation in the organization to Baptists in Central America and the Caribbean.

Meanwhile, a First Regional Conference of World Missions was sponsored by Jesus Christ Is the Way Baptist Church in Puerto La Cruz, Venezuela, and its Baptist association.

The meetings evidence a growing missions maturity because the Latin Americans' concern "now extends beyond the borders of their own countries to Latin America and to the world," said A. Clark Scanlon, a Southern Baptist Foreign Mis-

sion Board staff member who participated in the Venezuela gathering.

"This means a continued new day in missions when rapidly growing churches in Latin America and other places will be sending missionaries as well as us," Scanlon said.

Sixty-seven Baptist representatives from 15 countries attended the meeting at Baptist Theological Seminary of Ecuador at La Merced, near Quito.

The participants endorsed the idea of several key leaders from each country receiving two years of intensive evangelistic training. The training is available through a specialized discipleship program of the National Baptist Convention of Venezuela.

Selected as the group's general secretary was Jose Missena of Paraguay, who also works as evangelism and church growth consultant for the Foreign Mis-

sion Board. The group scheduled another meeting for February in Caracas, Venezuela, to elect other officers and adopt bylaws. The Latin American Baptist women's organization has affiliated with the union, and youth and religious education associations are likely to do the same.

Also under way are plans for a week-long workshop early next year for presidents and deans of Baptist theological institutions in Latin America. Common problems will be discussed, along with ways of sharing resources and ideas for long-range planning.

Participants in the Venezuela conference signed an "Open Missionary Letter" urging "our brothers and sisters of all nations of the world... to examine our world missionary responsibility in light of the Bible... (and to) look for the means to increase the number and im-

prove the quality of missionaries from our churches."

An ongoing emphasis on world missions is necessary for "enlarging the missionary vision of the believers" in all churches, they declared.

The signers included representatives of Venezuelan, Brazilian, and Colombian Baptists; Southern Baptists; Campus Crusade for Christ; New Tribes Mission; and the Church of God (of Anderson, Ind.).

Scanlon, one of 91 participants at the conference, said he was encouraged that it reflects "a world mission vision on a grass-roots level." A second conference next year already is being planned.

The 130-member Jesus Christ Is the Way congregation, founded in 1984 in a metropolitan area of nearly 400,000 people, is led by Brazilian Baptist Missionary Calixto Patricio and Southern Baptist Missionary Michael Glenn.

Covenant of prayer unites Venezuelans, missionaries

RIDGECREST, N.C. (BP)— Ludwing Villamizar shed a few tears as he read the covenant made by Southern Baptist missionaries in his native Venezuela.

The Latin American had prayed Southern Baptist missionaries would join Venezuelan pastors in a commitment to pray three times daily for evangelization and revival in Venezuela.

Now the missionaries' covenant was in his hands. They pledged themselves to pray at 6 a.m., 3 p.m., and 9 p.m. daily and to dedicate the first Saturday of each month to prayer and fasting.

"We are together," he said when asked the significance of the resolution. "If we don't work together, we won't get anywhere."

Southern Baptist Foreign Mission Board trustee Mark Cortis of Winston-Salem, N.C., brought the resolution from Venezuela, where he led a prayer retreat during the annual meeting of Southern Baptist missionaries there. The missionaries asked him to deliver the covenant to Foreign Mission Board President R. Keith Parks and share it with the trustees meeting at Ridgecrest (N.C.) Baptist Conference Center during foreign missions week June 24-30.

During the retreat, Cortis led a session on spiritual vision and asked the missionaries to consider what would happen if they devoted three hours a day to praying for evangelization and revival in Venezuela. The missionaries compiled a lengthy list of results, such as new churches and more baptisms, but fell silent when Cortis asked whether they were willing to pay the price to see those



WORLD LEADERS — Keith Parks (left), president of the Southern Baptist Foreign Mission Board, talks with Ludwing Villamizar, a Venezuelan Baptist leader currently attending Southern seminary, during foreign mission week at Ridgecrest (N.C.) Baptist Conference Center. During the week, Villamizar learned of the covenant which missionaries in his country signed, pledging to pray three hours daily for the evangelization of Venezuela.

things happen.

Then one missionary broke the silence saying, "Why don't we?" Others joined in, but the group decided to postpone a decision until later in the meeting. Unknown to them at the time, Bryan Brasington, the mission board's director for western South America, was bringing

a video of Parks urging Southern Baptist Convention messengers to pray for "the Lord of the harvest to thrust out laborers."

After they watched the video one evening, the missionaries stood and applauded. The next morning, they made the prayer covenant their first order of

business and asked Cortis to carry it back to the Ridgecrest meeting. Villamizar, in the United States to attend Southern Baptist Theological Seminary in Louisville, Ky., was at Ridgecrest to speak at foreign missions week and was given a copy of the covenant.

Although missionaries have been working closely with Venezuelan Baptists in many ways, the covenant marked a new level of cooperation, said Villamizar. He particularly was touched to hear the missionaries were resolving to fast, a practice seldom seen among U.S. Baptists but more common in Venezuela. "We're together, and things are going to happen," he said.

The missionaries pledged to pray in the morning for pastors and missionaries, in the afternoon for churches in Venezuela, and in the evening for Venezuelan families, the government, and the world.

Cortis noted the missionaries are praying not just for God to call forth laborers from the United States, but from other countries where Southern Baptists send missionaries.

Villamizar said the four churches he led as pastor in Venezuela commissioned him as a missionary to the United States before he arrived to study. He plans to return to Venezuela for two weeks in August to participate in nationwide evangelistic crusades.

Venezuelan Baptists in 1980 set a goal of having 1-million Baptists in Venezuela by the end of the century. At the time, they numbered about 5,000. By the end of 1985, they counted 7,720 members.

Association leadership training multiplies consultants' efforts

GLORIETA, N.M. (BP)— As Baptist Sunday School enrollment increases, associational leadership training is becoming increasingly important, said Harry Piland, Sunday School department director for the Southern Baptist Sunday School Board.

That theory was the basis for a Sunday School leadership conference at Glorieta (N.M.) Baptist Conference Center for ASSIST (associational Sunday School improvement support team) members.

The conference was attended by 1,848 people representing 169 district associations in 29 states and Canada. A similar conference at Ridgecrest (N.C.) Baptist Conference Center in August has an advance registration of more than 2,200.

Many more churches will receive ben-

efits from the ASSIST conferences than the regular Sunday School leadership conferences, Piland pointed out.

"The potential is to reach more churches more effectively. We will never have enough consultants to reach every church in the convention. We will need more multipliers. ASSIST teams are our multipliers," he said.

The ASSIST team members are learning to be conference leaders in their associations — not just workers in their individual churches, Piland explained. "We are investing in multipliers who will spread our training across the convention," he said.

The Sunday School Board paid much of the costs for the people attending the

conferences, which provide training information for Sunday School program emphases through 1990.

The board also will fund additional state training sessions for ASSIST team members during the next three years as part of a commitment to associational training, said James Chatham, Sunday School associational unit consultant.

ASSIST teams have been established in 1,183 of the 1,230 associations in the convention. Those teams include more than 8,800 members. The associations represented at the Glorieta conference include 6,282 churches, said Cliff Burchyett, also an associational unit consultant.

Several teams at Glorieta were ethnic teams which will provide specialized training for black, Hispanic, or Korean

churches in their associations.

ASSIST teams were developed in 1979 as a way for associations to provide Sunday School leadership training at the local level. A basic team includes five members and can be expanded with additional specialists.

Until the teams were established in most of the associations in the convention, the Sunday School Board could not rely on them for conventionwide training, Chatham said, adding, "Now we are equipped to start using these teams for extensive training. We can rely on them to help train churches."

Chatham said the training has created a new excitement among the team members for setting goals for Sunday School growth.



C-N PREACHERS' SCHOOL — Carson-Newman's 57th annual Preachers' School, held June 23-27, attracted more than 300 pastors, their wives, and children. Classes focused on the New Testament, discipleship, stress and Baptist heritage.

H. Hobbs challenges Southern Baptists to claim heritage of religious liberty

By Mark Kelly

HOT SPRINGS, Ark. (BP)— Southern Baptists proudly can claim a "glorious heritage" of religious liberty and soul competency, but they stand in danger today of turning their backs on that heritage by "playing footsie with the federal government," a former Southern Baptist Convention president told an Arkansas congregation.

Herschel Hobbs, emeritus pastor of First Baptist Church of Oklahoma City and president of the SBC 1962-63, addressed First Baptist Church of Hot Springs near the close of its three-month sesquicentennial celebration. The church's anniversary activities coincided with the 150th anniversary celebration of Arkansas statehood.

Identifying God's people as "those who have received Jesus Christ," Hobbs pinpointed the unique Baptist contribution to Christianity as the principle of soul competency.

Created in the image of God, each individual has a choice whether or not to respond to God's offer of life, and God will not violate that freedom of choice, Hobbs asserted. "God will let me go to hell before He'll destroy my personhood," he insisted.

"I don't need a pope, preacher, or potentate to stand before me as God,"

Hobbs declared, "and anyone who tries to is out of the will of God." He told the congregation the principle of soul competency "needs to be rediscovered by those who are going about saying, 'You've got to believe as I believe.'"

Because of the belief in soul competency and individual freedom of choice, Baptists have always been champions of religious liberty and were instrumental in establishing the religious liberty guarantee of the First Amendment, Hobbs observed. He recounted the U.S. colonial history of persecuting Baptists that contributed to establishing the doctrine of separation of church and state.

"Ours is a glorious heritage," Hobbs said, "but we stand in danger of turning our backs on it by playing footsie with the federal government."

Separation of church and state means a state cannot tell a church how to run its business, he explained. At the same time, it also means an organized church cannot tell a state how to conduct its affairs.

Hobbs warned Baptists today are going to "fritter away" separation of church and state, a "principle bought with the blood of our ancestors," in their eagerness to grab a share of federal tax dollars for their private schools.

"If we cannot afford it as Baptists, we

don't need it. If we've got to go to the federal government for money, we don't need it," he maintained. "We must not sell our birthright for a mess of pottage."

Hobbs, a member of the SBC Peace Committee, told the assembly he sees "less dogmatism and more acceptance of unity in diversity" in the denomination, which has been torn by strife since 1979.

During his work with the committee, Hobbs said the one item of "near unanimity" he has discovered across the convention is that "people are tired of the controversy." He said people tell him they want outspoken critics to "shut up" so the convention can "get on with its business."

"Don't let anyone tell you the Southern Baptist Convention is not going to come out of this controversy stronger than ever," he said. "The future is as bright as the promises of God. Southern Baptists are still doing the Lord's work, and they'll be doing it until He returns."

Evangelism opportunity . . .

(Continued from page 1)

ary for Southern Baptists."

"Well, my wife sometimes gets religious, but I don't have time for that," the man replied.

Once on the plane, the man directed a few barbs at the missionary about having a beer. Unruffled, Bethea declined the offer with his usual smile.

Then came the engine trouble. The cry of the man's wife revealed her terror of impending death.

"It's an emergency," the stewardess announced. The industrialist, sitting across the aisle from Bethea, called out desperately: "Missionary, tell me how to get saved."

"I don't know if we have time or not," Bethea answered, remembering the man's earlier comment.

"You pray for time!" the man said. Bethea did just that. He asked the Lord for time to tell this man how to be saved.

About that time, the plane began to level out, turn around, and head back for emergency landing in Nairobi. The industrialist jumped over his wife and grabbed Bethea's arm. "Now, you tell me how to be saved," he said.

Zambia . . .

(Continued from page 1)

But they were told a council would convene the next day to consider whether to allow them to remain in the country.

Sapp figured the entire effort for which he had labored two years to bring about, would be dashed. But at the council meeting, the presence of a governor's representative who was fully aware of the American's purpose resolved their stay.

Then the team members, considering the trauma Stivers and Zuniga had endured, voted on whether to continue the mission or just return home.

Although fear had gripped them all, Stivers said he had no doubt the mission would continue and he and the others would go to their field assignments the following day. Zuniga was afraid Sapp was going to end it.

"I actually felt the Lord's presence and His peace," said Stivers, "not to mention what it's done for my faith. This has given me more courage. (The apostle) Peter talked of faith being purified through a refiner's fire. I feel like I've gone through a little bit of the fire, and it's made a stronger person of me."

With the trauma behind them, the team proceeded in pairs into the bush country where evangelistic teams from the Kansas-Nebraska Convention of Southern Baptists had preached the year before. The Angus Acres teams were to develop leadership for new churches resulting from the previous year's efforts. They also held evangelistic services at night.

Churches were packed and people responded to the altar calls until there was no more room at the front of the church. "God blessed the effort tremendously," said team member Randy Shuler. "The results made the trip well worth it."

Both Stivers and Zuniga are ready to return to Zambia. They have a stake in the work now. "There's more important things to do in life than worry about whether you're going to get beat up or not," Stivers said. "Nowhere in the Bible does it say there won't be opposition. But it does say you will win."

All team members raised their own support of about \$2,000 each. Last year 36 people from Angus Acres went on overseas missions, and 23 went in 1984.

Baptist Health Care Systems plans Bellevue physicians' office complex

NASHVILLE — Baptist Properties, a subsidiary of Baptist Health Care Systems Inc., Nashville, has agreed to purchase 18.5 acres in Bellevue to build a physicians' office complex, according to C. David Stringfield, president.

A two-story office building will be constructed on the property, which fronts on Highway 70 at the apex of that thoroughfare and I-40 West, with visibility from both roads.

The land will be purchased from Bellevue Associates, which owns the adjacent property and has plans to develop a regional mall there.

"Bellevue is one of the most progressive, rapidly growing communities in this area," Stringfield said. "We are en-

thusiastic about our opportunity to work in partnership with the Bellevue community to meet its medical needs."

Mark Doyme, senior vice-president for corporate development at Baptist Hospital, said the office building will contain 15,000 square feet, with suites for eight to 10 physician offices and related support services.

"The building will also house a diagnostic facility with X-ray and laboratory equipment and facilities for evening and weekend care," Doyme said.

Construction on the physicians' office building will begin late this summer with completion scheduled for the spring of 1987.

Some of the other Germans began to murmur, but the man told them to be quiet, "He's going to tell us how to be saved."

The airplane rumbled along unsteadily while Bethea explained simply how to receive Christ. The man knelt in the aisle and asked Jesus to come into his life.

In a few minutes the passengers were safely back in the departure lounge. As the man began to talk in German, Bethea realized he was telling the others about the gospel. Before long, 18 German tourists prayed to receive salvation through Jesus Christ.

Betha handed out 10 New Testaments to those in the group who said they had none.

When the call came to board the plane again, some tourists said, "No, I won't get back on that plane. I'm going to catch a train."

But those who had prayed to receive Christ continued their journey in the air. Said the industrialist, "If that missionary is going, I'm going too."

—Stewart is Southern Baptist missionary press representative in Kenya.

EDITORIAL

Your pastor's most important hours

What are the most important hours spent by your pastor in the midst of his busy schedule?

Possible answers might be:

- attending committee meetings;
- visiting the sick;
- preaching from the pulpit;
- witnessing to a lost person; planning with the church council;
- attending associational meetings and conventions;
- personal counseling with members;
- conducting weddings, funerals, or prayer services; or
- visiting church prospects.

As important as any or all of these are in the ministry of your pastor, the most important time he spends are those hours of personal study and prayer.

It is tragic that most church members fail to recognize this — and the few who do, make little effort to help the pastor protect this important time.

Pastors often are forced to struggle to find adequate time for study and prayer — grabbing a few minutes here and there in the midst of a busy schedule. Sometimes the only period of time available is very late at night or very early in the morning.

Some church members place little value on their pastor's study time, so that the pastor is forced to "hide out" to secure the much-needed time of spiritual refreshing.

We are talking about more than sermon preparation. A pastor needs additional time each day — or certainly each week — for reading, Bible study, and prayer. If his soul is not spiritually alert and excited, how can he lead his congregation to find the joys of the Christian life?

Perhaps the problem is that too many of us church members place so little importance on our own personal Bible study and prayer time.

Church leaders should demand that the pastor set a scheduled time for study and prayer. Then, they should fight to protect that time for the pastor as much as

possible. Pastors will give up that time willingly when an emergency arises — but his having to give up coveted study time should be the exception, not the usual.

And, while we are on this subject, your church can assist the pastor by providing a "book allowance" in the church budget. Study materials, along with his Bible, are the "tools of the trade."

And one more thought: Some churches are to be commended for providing study leave time for their pastors, so they can attend special courses or seminars.

Do you want better sermons on Sundays?

Do you want to see your pastor avoid "ministerial burnout"?

Do you want to see more souls saved and more members joining your congregation?

Do you want your pastor to truly be the spiritual leader of your church?

Then, we encourage you to make sure your pastor has adequate time in his schedule for his personal Bible study and prayer.

Summer slump

There is a disease which affects Tennessee Baptist churches this time of the year which has been called "summer slump." It is no respecter of churches, afflicting congregations regardless of membership size or geographic location.

The symptoms are easily recognizable — most notable is the reduction in attendance and contributions.

The decline in attendance is said to result from church members taking vacations — both the week-long and the weekend varieties.

Because school is out, summer is the preferable time for family vacations. And, since most such vacations involve travel out of town, the family will miss attending church services for several weeks.

The beautiful weather which comes with summer also tempts church members to use their Sundays for picnics, fishing, family reunions, golf, and other outdoor activities. The weekend absences are further intensified because of three holiday weekends during the period (Memorial Day, Independence Day, and Labor Day).

Fortunately, most teachers and officers take their service commitments seriously, so they arrange for substitutes when they are to be away from church activities.

Another aspect of absenteeism is seen in that more families move during the summer than in any other season of the year.

Although it should not have any effect, members' financial support of their churches seems to decline in proportion to attendance. These members appear to have the mistaken view that if you don't attend, you don't give, making "gifts" sort of an "admission charge."

Our examination of church newsletters which come to our office indicate that financial receipts of most of these churches are running behind the budget at this point of the year. This financial crisis is critical, because summer brings increased costs for utilities and youth activities.

Concerned church members will make sure that their regular tithes and offerings continue to be received by their churches, perhaps even sending these to the church office before leaving for vacation!

We would urge you to be faithful in attendance and in giving to your church "in season and out of season" — and that includes summer!

Cicero's comment



By the editor

"Cicero, I've been elected chairman of the Public Relations Committee of First Baptist Church, Publis City," boldly announced Otto Moe (Bill) Sales, noted used car dealer.

"That's great," I responded. "Our churches need to use modern publicity methods to tell the public about their services and ministries."

Otto said he was elected to this important position by his church because of his great talent in advertising and marketing previously owned automobiles. "My high-pressure newspaper and television ads are considered classics; the best of the lot — the used car lot, that is," he added.

Cicero wondered how his experience in selling used cars would help in advertising his church.

"Why, Cicero, advertising a church and advertising a used car are very similar," Bill bellowed. "Take the phrase, 'Must see to believe.' When a prospect sees what is going on at our church, it is easier to believe in Jesus."

Used car terms began to crowd into Cicero's mind, but the only one I could think of that would fit was "air-conditioned," which would be appealing to both car shoppers and church attenders.

"What about carpeting?" asked Otto. "Cars and churches both have carpeted interiors."

Otto Sales chided Cicero for a lack of imagination and presented other cross-over phrases.

— Power brakes and power steering — "Our church has the power and leadership of the Holy Spirit to stop us from going the wrong direction and to steer us properly."

— Plush seats — "padded pews."

— Like new — "Every service at our church is different and unique."

— Tinted windows — "Our church windows are heavily tinted with stained glass."

— Good mileage — "Our excellent stewardship program makes the best possible usage from our tithes and offerings."

— Warning lights — "Our pastor is emphatic in warning what will happen to a person who does not accept Christ as Saviour."

— Stereo system — "Our choir not only sounds 'live,' it is 'live.'"

— Good transportation — "Our pastor and Sunday School teachers tell people the way to heaven."

— Wheel alignment — "Our church is true to its purpose and is properly aligned with the will of God."

— As is — "We emphasize that God wants sinners to come to Him 'just as they are.'"

Cicero exclaimed that Otto had hit on a great idea. "Have any used car advertising phrases given you problems?" I asked.

"Only one," Otto Moe (Bill) Sales confessed. "I've got to convince people that the 'guaranteed' term for 'once saved, always saved' will last after the new Christian walks out of the church building!"

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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.

Our need for revival

Dear editor:

I have just read your editorial in the May 28 issue of Baptist and Reflector. I heartily agree with your sentiments in this good editorial.

I have been praying that God would send revival for many years, and I know that thousands of Southern Baptists have been praying the same. I have no doubt that there are theological differences in the convention, but there are brothers and sisters in Christ that find common ground in the Lordship of Jesus Christ after revival comes.

It is obvious that I am on the "conservative" side of the current debate in the convention since I teach at Mid-America Baptist Theological Seminary. I have held these convictions for many years concerning the Scripture and its inerrancy and plan to hold them until my death.

However, it appears to me that we have argued until our hearts are weary of arguing. If we would do as you said in the editorial and seek spiritual awakening, there is no doubt in my heart that there is plenty of hope for the Southern Baptist Convention. I and many others will join you in praying that God will bring awakening to our convention and to our country.

You will be encouraged to know that during and after the Campus Revival this spring at Mid-America Baptist Theological Seminary, there was a deep spiritual stirring from God. Also, many of us were involved in the Good News America revivals, and we have seen and heard of many real spiritual awakenings in local churches. I am persuaded that God has already begun to send revival. Let's pray that it would build and be completed to His glory.

Steve Wilkes
P. O. Box 3624
Memphis, TN 38173

West Virginia elects Kinchen

ST. ALBANS, W.Va. (BP) — Thomas A. Kinchen has been elected executive secretary-treasurer of the West Virginia Convention of Southern Baptists.

Kinchen, director of the continuing education and doctor of ministry programs at New Orleans (La.) Baptist Theological Seminary, will succeed Thomas E. Halsell, who will retire Dec. 31. Kinchen will begin work with Halsell in West Virginia Sept. 12 and will assume his new post Jan. 1, 1987.

A native of Thomasville, Ga., Kinchen has been pastor of churches in Georgia and Louisiana. He also has been a high school and seminary teacher. In addition to his current position at New Orleans seminary, he has been administrative assistant to the vice-president for student affairs, director of church/minister relations and, communication and vice-president for student affairs.

Kinchen is a graduate of Georgia Southern College, Statesboro; the University of Georgia, Athens; and New Orleans seminary.

Centrifuge: joy, delight

Dear editor:

In June it was my privilege to go as a sponsor with the youth group from First Baptist Church, Murfreesboro, to Centrifuge '86 in Mobile. It was a joy and delight. We saw the lives of young people changed for eternity as they made significant decisions concerning their relationship to Jesus Christ.

The week was also a learning and growing experience for me. I came to have a new insight and appreciation of the Centrifuge program as set up by the church recreation department of the Sunday School Board. The staff at Mobile was outstanding in every way. What impressed me most was their spiritual maturity, discernment of spiritual needs, and their self-giving love for the young people. The Centrifuge program is first class all the way, and I am grateful to the Sunday School Board for providing such a program.

Tim Mann, the camp director, led the 51 sponsors in Bible study and discussions of problems faced by today's youth. Then each day he led us in an activity, designed to build faith and trust in each other, called the Trust Walk Sequence. We gradually learned to trust each other until each person stood on the edge of a wall, closed their eyes, folded their arms, locked their legs straight, and fell backwards into the arms of their group. The next day we learned more of trust and teamwork as we helped each other get over a 12-foot wall. I learned what faith and trust really means. After each activity we would discuss how we felt and what was the spiritual application of what we had done.

I recommend that pastors and deacons, the Peace Committee, agency heads, and trustees put themselves into the hands of a Centrifuge staff to learn trust and teamwork in a new way. Age is no barrier, I am 61 and I made it. Never too old to learn.

Tom Brown
407 East Main
Murfreesboro, TN 37130

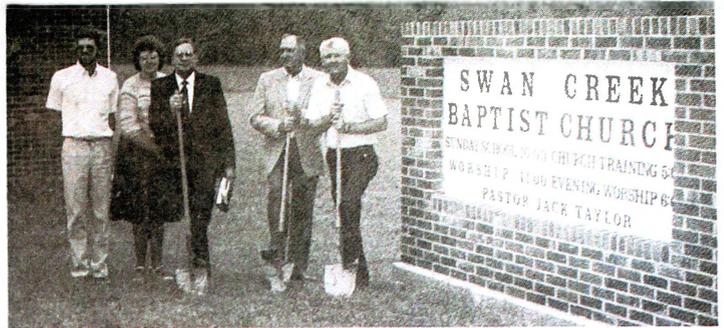
Music workshops set for August

Two Church music leadership workshops with expanded programs at both Camp Linden in Linden and Camp Carson in Newport are "mini-Ridgecrest opportunities," according to Julian Suggs, director of the TBC's church music department. Suggs was referring to national conferences at Ridgecrest (N.C.) Baptist Conference Center.

The six-hour conferences at Camp Linden Aug. 15-16 and at Camp Carson Aug. 22-23 are designed to assist leaders of preschool, younger and older children, youth, adults, and pianists and organists as they prepare for the 1986-87 music program in their local church. The workshops begin at 5 p.m. Friday and end at 2:45 on Saturday.

Leadership includes Tommy Keown at Camp Linden and Jim Hawkins at Camp Carson, both from the Baptist Sunday School Board in Nashville, Jere Adams of the TBC church music department, and staff members and laypersons from Tennessee churches.

The cost of \$18.50 per person includes room, three meals, insurance, and registration fee. For registration, persons should contact the TBC church music department, P. O. Box 728, Brentwood, TN 37027.



GROUND BREAKING — Swan Creek Baptist Church, Hampshire, held ground-breaking services May 11 for a new fellowship hall and Sunday School rooms. Pictured from left to right are Teddy Aldridge, Elizabeth King, Jack Taylor, pastor of the church, Herman King, and Jack Crews.

BOOK REVIEW

By Michael Davis

Goal-oriented prayer services

The Church at Prayer by Frank Hawkins; Broadman; 127 pages.

This is not your typical "how-to" book on prayer. It does not offer elaborate explanations on how to have goal-oriented prayer services. There is no need.

Each of the 18 chapters is an example of praying together as a church rather than as an individual. The message in each chapter is preceded by a stated goal, an appropriate Scripture, and suggestions for worship leaders under the heading, "The Church at Prayer."

Individual personal concerns like decision making, marriage, understanding others, and personal freedom are brought into the prayer life of the church. The personal tone that Hawkins communicates will help church prayers to be corporate without being impersonal and personal without being individualistic.

The plan of this book makes it a fine model for goal-oriented prayer services. Stated prayer goals that are supported by Scripture, message, and direction from the worship leader will help the people to keep their minds focused on the contents of their prayers; and, because the entire service is focused on a single set of concerns, the people are encouraged to pray with a unity of Spirit.

Chapter 12 is entitled, "The Gift of Understanding." The goal is "to expand the meaning of Christian understanding beyond feeling to include the human faculty of judgment." The Scripture: "Keep your heart with all vigilance: for from it flow the springs of life (Proverbs 4:23)."

In "The Church at Prayer" section, worship leaders are given several excellent prayer directions that express the needs and concerns related to understanding other persons.

"The worship leader can lead the church to pray for growth in the ability to

understand with judgment. This can help our understanding to avoid being gullible in the face of what often seems to be the truth about a person." Hawkins supports this prayer direction in his message. He writes, "This gift of being an understanding person rests upon a refusal. The refusal has to do with judgment. The giver of understanding refuses to judge others solely on the basis of outer behavior and actions."

Hawkins develops this insight by using the experiences of an 18-year-old young woman and a 4-year-old girl. These experiences are related to the Biblical account of Adam and Eve to show the deceptive nature of appearances.

This approach gives balance and discipline to the church's prayers. Hawkins encourages all forms of prayer including praise, gratitude, intercession, confession, and commitment. The worship leader who is willing to make the preparation to lead others in a service of prayer will greatly benefit from reading this book.

Frank Hawkins is pastor of First Baptist Church, Kingsport, and has served as a missionary to Brazil.

Tennesseans to lead Glorieta conferences

BIRMINGHAM, Ala. — Two Tennessee women will participate in the Woman's Missionary Union Conference July 30-Aug. 5 at Glorieta (N.M.) Baptist Conference Center.

Deborah Brunt of Memphis, Baptist Young Women director for Shelby County Baptist Association, will lead Baptist Young Women conferences.

Norma Stevens, professor of education at Belmont College in Nashville, will lead childhood education conferences at the WMU meeting.



Tennessee/Venezuela Prayer Net Partnership

- Pray for the "Get Together" for Venezuelan Baptists to be held in Maracaibo July 23-27.
- Pray for Missionaries William and Emilee Goff who are returning to Venezuela following furlough in the U.S.
- Pray for Francisco Aular who serves Venezuelan Baptists as the national director for discipleship.
- Pray for the Venezuelan woman medical student who is planning to attend seminary to help her minister in her work.

Wingo evaluates nation's response to Southern Baptist Convention

ATLANTA (BP)— While Southern Baptists in recent years have been preoccupied with their denomination's controversy, the rest of the nation has yawned.

That is the assessment of journalist Hal Wingo whose job is to keep his finger on the pulse of American life. A Southern Baptist layman, Wingo is assistant managing editor of *People Weekly* magazine, a publication with 20-million readers.

"The crisis in our convention is very important," he says, "but it's simply an in-house squabble as far as the rest of the country is concerned. Most people aren't very interested in a family fight."

A member of Greenwich Baptist Church in Greenwich, Conn., Wingo was a featured speaker at the National Congress on Leadership sponsored by the Southern Baptist Education Commission. He also was one of 40,891 messengers at the Southern Baptist Convention in Atlanta June 10-12.

Wingo has a unique perspective on Southern Baptist events. Although an insider whose "identity is soaked in Southern Baptist life," his career as a journalist for *LIFE* magazine and then *People Weekly* has left him far from the Bible Belt mainstream of SBC life.

Wingo is a graduate of Baylor University in Waco, Texas. His father was a Southern Baptist pastor in Texas for 50 years. His sister has been a Southern

Baptist missionary in West Beirut, Lebanon, since 1964. His daughter is married to Robert Dilday, associate editor of the *Georgia Baptist Christian Index* and son of Russell Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

The journalist's perception is that to most people outside the South, Southern Baptists are "largely misunderstood" or "hardly a matter of curiosity."

"I've spent most of my life trying to explain who Southern Baptists are and why I am one," he says. "The election of Jimmy Carter (in 1976) helped. He put Southern Baptists on the map nationally. Yet there is still an enormous amount of ignorance about Southern Baptists."

Despite the ignorance and apathy which exist on a national scale, Wingo does not underestimate the importance of the convention's current struggle.

"It is very important how this denomination chooses to resolve its problems," he stresses. "I think Southern Baptists have a sense of worldwide mission that is greater than any other denomination. How we deal with this family crisis will have a tremendous impact on missions."

Wayne Todd dies

NASHVILLE (BP)— Wayne E. Todd, retired director of the Southern Baptist Sunday School Board's church media library department, died July 10 in Nashville, after suffering a heart attack. He was 72 years old.

Todd, who retired in 1978 after 19 years as a department director for the board, had been a guest preacher, revival leader, and interim pastor for churches in Kentucky and middle Tennessee.

Since retirement from the Sunday School Board, he had been pastor of Grassland Heights Baptist Church in Franklin, and associate pastor of Nashville's Judson Baptist Church. He was a member of First Baptist Church of Nashville.

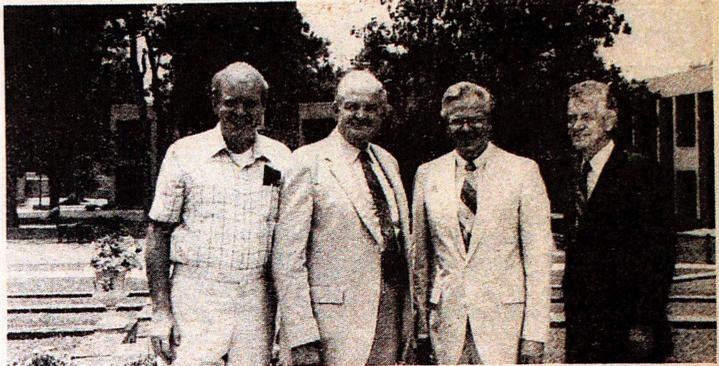
A native of Wiggins, Miss., Todd was a graduate of Mississippi College in Clinton, and Southern Baptist Theological Seminary in Louisville, Ky.

Before assuming his responsibilities with the board, Todd was pastor of churches in Mississippi and Kentucky.

Survivors include his wife, Myrtis Haynie Todd, and one son, Michael L. Todd, both of Nashville; two daughters, Vivian Todd Wooley and Laura Lee Todd, both of Houston; and six grandchildren.



ROGERS CREEK BREAKS GROUND — After worshiping in their present building for more than 100 years, Rogers Creek Baptist Church in Niota broke ground for a new sanctuary on June 8. Pictured left to right are Charles Land, Mack Huey, Claude Irons, pastor of the church, and David Small.



SPEAKERS — Featured speakers for the Middle Tennessee Summer Ministers' Conference at Belmont College were (left to right) Harold Bryson, professor of preaching at New Orleans (La.) Baptist Theological Seminary; T. T. Crabtree, pastor of First Baptist Church, Springfield, Mo.; and Roy Edgemon, director of the church training department of the Baptist Sunday School Board, Nashville. With them is Fred Kendall II, Belmont's vice-president for religious affairs, who coordinated the conference.

Crabtree offers balm of Gilead to heal people's broken hearts

NASHVILLE — "On every pew of your congregation there is someone with a broken heart," T. T. Crabtree told fellow Baptist pastors gathered for the Middle Tennessee Summer Ministers' Conference, July 7-11 at Belmont College.

"You and I have the opportunity to minister with the balm of Gilead, oil of gladness, and grace of forgiveness," said Crabtree, pastor of First Baptist Church, Springfield, Mo.

A native Tennessean and former pastor of Tennessee churches, Crabtree also

warned pastors to avoid "the unpardonable sin of ministry: studying the Bible in order to preach to others."

"We're often guilty of the sin of self-starvation," he continued. "We do not nourish our souls. I have found that if I spend at least one hour of each day allowing God to speak to me through His Word, it does wonders for my attitude, ministry, and teaching."

Crabtree was one of several speakers and program personalities at the Belmont College-sponsored event.

Charles Gibbs assumes Trace Creek pastorate

Charles E. Gibbs Jr. assumed the pastorate of Trace Creek Baptist Church, New Johnsonville, on June 1.

Gibbs comes from the pastorate of North Athens Baptist Church. He has also served as pastor of churches in Alabama.

Gibbs is a graduate of Columbia (S.C.) Bible College, and Southwestern Baptist Theological Seminary, in Fort Worth, Texas.

He is active in Baptist denominational service and is currently serving on the board of trustees for the Tennessee Baptist Children's Homes.



Gibbs

Wachs takes new post with N.C. Baptists

THOMASVILLE, N.C. (BP)— Robert J. (Bob) Wachs has been named director of communications for the North Carolina Baptist Children's Homes in Thomasville. In that post, he is editor of *Charity & Children*, monthly publication of the homes.

Wachs, a native of Pittsboro, N.C., has been associate editor of the *Biblical Recorder*, news journal of the Baptist State Convention of North Carolina, since Jan. 1, 1985.

Wachs is a graduate of the University of North Carolina at Chapel Hill, where he studied journalism, and Southeastern Baptist Theological Seminary in Wake Forest, N.C. Prior to joining the *Biblical Recorder*, he was pastor of Tyson's Creek Baptist Church in Bear Creek, N.C. He also was pastor in Virginia and has written for three secular newspapers.

HMB reorganizes department of special mission ministries

ATLANTA (BP)— In an effort to strengthen recruitment of volunteers in home missions, the Southern Baptist Home Mission Board's special mission ministries department has re-aligned several staff and national consultant assignments.

The department is responsible for recruiting student missionaries and short-term volunteers and also directs creative ministries such as puppetry and clowning and mission work in resort areas.

Board staff members Jack Merritt and Mike Bailey, who had been enlisting short-term and construction volunteers, respectively, will become field consultants. Don Hammonds, department director, said consultant status will alleviate administrative responsibilities and allow more recruitment and training time.

The number of volunteers had leveled off at about 40,000, Hammonds said, explaining, "We needed a stronger emphasis to move off that plateau."

Bill Lee, who formerly recruited student missionaries, will direct resort and leisure ministries and supervise the departments' consultant for creative ministries and national missionaries for experimental ministries. Lee's new responsibilities will enable the board to work more closely with the resort ministries of state Baptist conventions, Hammonds said.

Mike Robertson, who formerly supervised resort ministries, will be responsible for establishing student work in new convention areas.

Hammonds explained that three vacancies prompted the reorganization. Esther Burroughs, who directed youth work, recently was appointed HMB's na-

tional evangelism consultant for women. Chuck Clayton, former national consultant for resort and leisure ministries, resigned to become pastor of Baptist Temple in San Jose, Calif. Eddie Olds, former national student work consultant, died earlier this year.

The reorganization also will allow Hammonds, who had been establishing student work in new conventions, to work more closely with state leaders on all special mission ministry endeavors.

Hammonds expects to fill the three staff positions by the beginning of August, the effective date of the reorganization.

Murphree assumes Hillcrest pastorate

Steve R. Murphree is serving as pastor of Hillcrest Baptist Church, Clarksville. He began July 13.

Most recently, he served as pastor of the Cross Creek Baptist Church, Indian Mound. Previous pastorates also include the Cerulean Baptist Church in Cerulean, Ky., Mount Hermon Baptist Church in Clarksville, and El-lard Baptist Church in Bruce, Miss.

Denominational work includes serving as moderator for Cumberland Baptist Association, as well as vice-moderator and Vacation Bible School director.

Murphree succeeds Marvin E. Hines as pastor of the Clarksville church. Hines retired in December 1985.



Murphree

Missionaries in Uganda plan to reap harvest

By Art Toalston

KAMPALA, Uganda (BP) — Missionary Jim Rice is too mild-mannered to boast about persevering in a land where more than 1-million people have died at the hands of their own rulers.

"I've often wondered, 'Why am I here? What talent or talents have I got?'" Rice admits. He concedes he does "an adequate job" as chairman of Southern Baptist missionaries in Uganda, but "It may boil down to availability. I may not be so talented, but at least I'm here."

Missionary Rick Goodgame, a physician, recalls how everyone hoped "the worst was over" when dictator Idi Amin fell from power in 1979. Religious freedom was restored, but otherwise, "It got worse."

Six times since, the reins of power have been grabbed through military coups, a suspicious election, or a war replete with artillery and machine gun barrages. The forces of Milton Obote, in power from 1980 to 1985, may have equaled Amin's in the number of people they killed — an estimated half-million. The mayhem reflected longstanding tribal animosities in Uganda. Many soldiers had no qualms about murder, rape, breaking into homes, or demanding payments at roadblocks throughout the country. "Sin had free rein," Rice recounts.

However, Ugandans believe they have cause for some celebration this year. Yoweri Museveni, whose National Resistance Army came to power in January after several years of warfare, has pledged there will be no "thieves," "murderers," or any "remnant of the bad governments of the past" in his regime. He says Uganda must move toward self-reliance. Museveni's troops are under control. No longer are roadblocks dreaded points of harassment.

In Baptist work, some strides forward occurred during Uganda's post-Amin turmoil, but there also has been decline or stagnation. One association of 18 churches no longer exists; guerrilla warfare made refugees of churchgoers and their neighbors. About 20 churches closed in a region where Karamajong warriors often murdered cattle owners and stole their herds.

The Baptist Union of Uganda reports 185 churches. Most are small and weak. The nation's strife made it impossible for Baptist leaders to travel to assist churches, says union General Secretary John Eku, a botany teacher at Makerere Uni-



PASTOR, TEACHER — Ugandan Baptist Pastor Methusela Sebagala (right) works as deputy headmaster and teacher at one high school each morning, teaches at another high school until after 5 p.m., then tutors students in the evenings. He, his wife, their three children, and 13 other relatives were driven from their rural village by warfare in Uganda.

versity in Kampala. Correspondence was not even an option, because the mails were sporadic and unreliable.

Southern Baptist missionaries have faced times of peril. Five years ago, a drunken soldier shot and killed a milkman in front of Larry and Sharon Pumpelly's home. A vehicle Linda Rice was driving was stolen by four men with machine guns in broad daylight. The Rices again weathered a vehicle robbery in 1982, as did the Pumpellys.

Two missionary homes in rural Uganda were destroyed and two were ransacked during the past year's political-tribal upheaval. The missionary families were elsewhere each time.

Nevertheless, "I'd like for people to understand that we believe we're in the Lord's will here," Linda Rice says. Southern Baptists in the United States should "keep praying for us, not tell us that we're crazy." About 20 Southern Baptist missionaries are assigned to Uganda.

When Museveni's forces invaded Kampala in January, the part of town where the Rices and Goodgames live became a battleground. The Rices spent two days huddling in the hallway of their house, with 2-year-old daughter Kristen and 11 other missionaries and children. Rick and Susan Goodgame and their five chil-

dren spent much of the time barricaded in their kitchen.

A recording made in the Rices' hallway at the time sounds like a war movie, "The gunfire and artillery were deafening at times," Goodgame says, but residential homes were not targeted.

When rumors of war abounded last summer, Goodgame, senior lecturer in Makerere University's School of Medicine at Mulago Hospital, called his family together to say, "We don't know if it's going to be next week, next month, next year, two years. If we leave (Uganda), we'd just be sitting around waiting. But we're going to do our work."

"I'm going to go to the hospital," he continued. "Mom is going to take care of the things she always does. You're going to go to school. We're going to work with the church. When the war comes, we're going to go to our house, lock the gate, block the doors, get on the floor, and read books and play games for a few days. Then the war will be over and we'll get back to work."

In going to Uganda six years ago, the Goodgames had to decide, "What are we willing to risk for the sake of the gospel? God in His sovereignty can handle any circumstance — our own deaths, our children's deaths, loss of property, illness. You have to leave yourself open to all those possibilities."

In recent years nearly 20 Southern Baptist missionaries have left Uganda for various reasons, but an equal number have replaced them. Rice, who also works with the Baptist bookstore, and his wife, director of the Bible Way Correspondence School, are the only Southern Baptist missionaries in Uganda who were there during the Amin years.

On several fronts, Baptist work has progressed. Kampala Baptist Church, the union's largest congregation, opened its new building in May. Southern Baptists contributed \$125,000 to the construction costs, and Conservative Baptists added \$75,000 plus the efforts of volunteers.

New work is beginning in Uganda's most prominent indigenous language, Luganda. There's a Luganda service at Kampala Baptist and two new Luganda congregations, one in northern Kampala and another on the eastern outskirts. Lugandan Bible Way materials also are being prepared.

"A number of churches, given a little bit more encouragement, will be self-

supporting," Baptist leader Ekudu predicts. As a first step, 20 Baptist leaders were invited to a July 7-9 conference to foster churches that model a vision for missions and stewardship in various regions of the country.

In student work, the Pumpellys launched a fellowship for college graduates last November, and average attendance has reached 50.

Six hundred oxen are being purchased in northern Uganda with Southern Baptist hunger relief funds. Groups of four families, Christian and non-Christian, are sharing pairs of oxen and paying into a fund for other community projects.

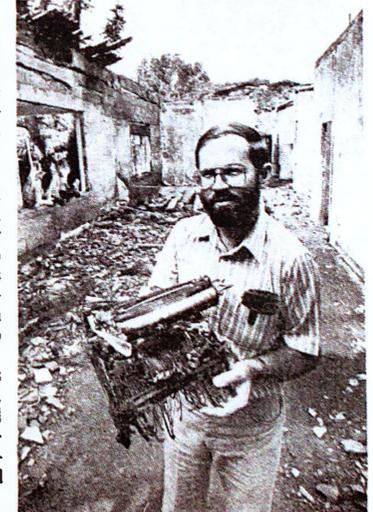
Goodgame has joined several other doctors at the forefront of research into Acquired Immune Deficiency Syndrome (AIDS) in Uganda. He describes the problem in Uganda as "enormous... a plague." A study of 1,000 pregnant women in Kampala revealed more than 10 percent had been exposed to AIDS. Uganda's strife, Goodgame believes, has eroded morality, creating a "profound promiscuity." AIDS is "a virus that takes advantage of it." He is pleased Museveni's government is addressing the problem.

Beyond such concerns, Baptists are working to soften hardened hearts. During recent years, "It seemed like evil was rewarded and godly characteristics were punished," Linda Rice notes. "It's spoiled a whole generation in Uganda."

Sharon Pumpelly adds, "It was the view of a lot of unsaved people and even some saved people that to survive in Uganda you had to do something illegal. People were beginning to rationalize their corruption. Very few had any interest, it seems, in doing what was best for the country."

But for faithful Christians, "this tribulation" can be a blessing, says Methusela Sebagala, a Baptist associate pastor and high school teacher in Kampala. "Many people have cried to God for help."

Peace may be at hand. "It is quite a ripe time," he says, "to preach the gospel vigorously."



MISSION HOME — Missionary Jim Rice holds a charred typewriter which was found in the debris that once was home for Missionaries Harry and Doris Garvin in Soroti, Uganda. The house, one of three mission homes destroyed during the past year of turmoil in Uganda, apparently burned after a grenade explosion.



BONES OF WAR — Lwero Triangle is a region of Uganda where skulls and other bones have been moved to roadsides so farmers and their animals will not stumble over them in the fields. Genocide from tribal animosities and government-versus-guerrilla warfare was especially heavy in the area.

Children continue response to Bible drill

The 854 children who competed in the 21st annual Children's Bible Drills represented 243 churches in 58 associations in the eight regional competitions. This is only slightly down from last year's statistics.

The fourth- to sixth-graders who were statewide winners for three consecutive years won awards in the June 16-27 drills.

Cindy Franks, director of preschool/children's work for the church training department of the Tennessee Baptist Convention, directed the events.



EASTERN REGION — From left are (row one) Allyson Mize, Wallace Memorial Baptist Church, Knoxville; Matthew Simpson, Central Baptist Church, Bearden, Knoxville; Rhonda Johnson, First Baptist Church, Friendship; Amy Garrison, Wallace Memorial Baptist Church; Meredith Scarborough, Piney Baptist Church, Oakdale; Kristin Coile, Wallace Memorial Baptist Church; Brian Murray, First Baptist Church, Kingston; (row two) Jonathan Bryant, Calvary Baptist Church, Lenoir City; Vonda Cutshaw, Piney Grove Baptist Church, Maryville; Deann Joines, First Baptist Church, Alcoa; Eric Samsel, Cumberland Baptist Church, Knoxville; Andi McMahon, Salem Baptist Church, Knoxville; Ginger Shoemaker, Wallace Memorial Baptist Church, Knoxville; Pamela Palmer, Sharon Baptist Church, Knoxville; (row three) Teresa McGala, First Baptist Church, Alcoa; Amy O'Dell, Wallace Memorial Baptist Church, Knoxville; Cindy Cruze, McCalla Avenue Baptist Church, Knoxville; Jennifer Farner, Oak Street Baptist Church, Maryville; Ginny Nicholson, McCalla Avenue Baptist Church; Brian Beaty, First Baptist Church, Alcoa.



SOUTHWESTERN REGION — From left are (row one) Ginny Hefner, Faith Baptist Church, Atoka; Christi Burson, Faith Baptist Church; Melissa Meneas, First Baptist Church, Millington; Wendy Baker, Unity Baptist Church, Jacks Creek; Paul Geoffrey Rice, Faith Baptist Church; Tim Paul Rhodes, Faith Baptist Church; Stephanie Sharp, Covington Pike Baptist Church, Memphis; Ginny Keith, First Baptist Church, Collierville; Darie Lane, Briarcrest Baptist Church, Memphis; Suzanne Patterson, First Baptist Church, Memphis; Ellen Richardson, First Baptist Church, Memphis; (row two) Jonathan Balding, Cross Roads Baptist Church, Bells; Peter M. Marsh, Hickory Ridge Baptist Church, Memphis; Jason Farmer, Bellevue Baptist Church, Memphis; Jamie Gillentine, Bellevue Baptist Church; Bryon Shivley, Bellevue Baptist Church; Micky Randall Thompson, Eudora Baptist Church, Memphis; Jennifer Joyner, Englewood Baptist Church, Jackson; Laura Latham, Woodland Baptist Church, Jackson; Rhonda Thorne, Briarcrest Baptist Church, Memphis; (row three) Randy Weir, First Baptist Church, Bemis; Cherri Via, Cross Roads Baptist Church, Bells; Terri Harris, First Baptist Church, Somerville; Rhonda Smith, Enville Baptist Church, Enville; Sam Kern, First Baptist Church, Collierville; Stephanie Exun, Englewood Baptist Church, Jackson; Stephanie Joyner, Englewood Baptist Church; Jenny Vinson, First Baptist Church, Collierville; Ken Anderson, Cherry Road Baptist Church, Memphis; (row four) Misty Miller, Broadmoor Baptist Church, Memphis; Amy DeWitt, Broadmoor Baptist Church; Jamie McMurry, Ardmore Baptist Church, Memphis; Lori Owens, New Cherokee Baptist Church, Memphis; Edie Allen, Eudora Baptist Church, Memphis; Elizabeth West, First Baptist Church, Collierville; LeAnn Bird, Bellevue Baptist Church, Memphis; Angela Steinman, Barlett Baptist Church, Memphis; Paton Hathcox, Woodland Baptist Church, Jackson.



NORTHEASTERN REGION — From left are (row one) Michael Mann, Pinecrest Baptist Church, Johnson City; Matt Kilgore, Litz Manor Baptist Church, Kingsport; Chad Harville, Russellville Baptist Church, Russellville; Craig DeVault, First Baptist Church, Kingsport; (row two) Melanie Matherly, Union Baptist Church, Hampton; Rebekah Ogle, Pigeon Valley Baptist Church, Hartford; Tonya Cameron, Central Point Baptist Church, Rockford; Jill Smith, Northport Baptist Church, Newport; Wendy Proffitt, Northport Baptist Church; (row three) Darin Griffith, Litz Manor Baptist Church, Kingsport; Crystal Blanken, Leadvale Baptist Church, Morristown; Bradley Bean, Manley Baptist Church, Morristown; Crysti Blakemore, First Baptist Church, Kingsport; (row four) Travis Wright, Russellville Baptist Church, Russellville; Laurie Belcher, Manley Baptist Church, Morristown; Amy McKinney, Litz Manor Baptist Church, Kingsport; Stephanie Kyte, Blountville Baptist Church, Blountville; (row five) Travis McMurray, Oak Grove Baptist Church, Gray; Virginia O'Dell, Pinecrest Baptist Church, Johnson City.



CENTRAL REGION — From left are (row one) Travis Kring, Two Rivers Baptist Church, Nashville; Michael Brown, Hermitage Hills Baptist Church, Nashville; Jill Cowan, Bluegrass Baptist Church, Hendersonville; Karen McCormack, Mount Carmel Baptist Church, Cross Plains; Janet Moorhouse, New Providence Baptist Church, Clarksville; (row two) Jason Martin, First Baptist Church, Old Hickory; Lori Helms, First Baptist Church, Manchester; Andy Head, Immanuel Baptist Church, Lebanon; Cynthia Willard, New Providence Baptist Church, Clarksville; (row three) Chimena Gaither, Woodmont Baptist Church, Nashville; Shelley Harned, Two Rivers Baptist Church, Nashville; Mary Ann Clardy, New Providence Baptist Church, Clarksville; Todd Brachey, Judson Baptist Church, Nashville.



SOUTH CENTRAL REGION — From left are (row one) Lori Perry, Meadow View Baptist Church, Lawrenceburg; Michael Bolton, First Baptist Church, Spring Hill; Michelle Elliott, First Baptist Church, Spring Hill; (row two) Annette Stovall, Shelbyville Mills Baptist Church, Shelbyville; Christina Jolly, First Baptist Church, Spring Hill; Ginger Corder, Oak Hill Baptist Church, Fayetteville; (row three) Jason Jones, Faith Baptist Church, Loretto; Amber Tracy, First Baptist Church, Manchester; Stephen Wade, Faith Baptist Church.



SOUTHEASTERN REGION — From left are (row one) Shela Kirkpatrick, Valleyview Baptist Church, Cleveland; (row two) Angela Webster, First Baptist Church, Whitwell; Jennifer Bell, Mine City Baptist Church, Ducktown; Kristine Woody, Central Baptist Church, Hixson; (row three) Christy Harrell, East Athens Baptist Church, Athens; Michelle Benefield, Central Baptist Church, Hixson; Jason Fowler, Mount Vernon Baptist Church, Sale Creek; Jason Hodge, Mount Vernon Baptist Church; (row four) Tara Mullins, East Athens Baptist Church, Athens; Erin Baumgardner, First Baptist Church, Athens; Jennifer Danner, Mine City Baptist Church, Ducktown; Cayce Sanford, First Baptist Church, Benton; Stephanie Hall, First Baptist Church, Sweetwater.



NORTHWESTERN REGION — From left are Andrea Collier, First Baptist Church, Martin; Dawn Newton, First Baptist Church, Martin; Suzanne Killebrew, First Baptist Church, Martin; Wendy Perkins, Bethel Baptist Church, Greenfield; Chablis Patryck, Bethel Baptist Church, Ricky Wallace, First Baptist Church, Bruceton; Dave Sanders, First Baptist Church, Bruceton.



NORTH CENTRAL REGION — From left are (row one) Paula Hatfield, Pine Eden Baptist Church, Crossville; April Reeves, First Baptist Church, Crossville; Tracy O'Neal, Auburn Baptist Church, Auburntown; Phil Richards, Memorial Baptist Church, Crossville; (row two) Jeri Adams, Memorial Baptist Church, Crossville; Leslie Hayes, First Baptist Church, Spencer; Becca Smith, First Baptist Church, Cookeville; Carrie Hutchinson, First Baptist Church, Cookeville.

Tennessee

PEOPLE . . .

An open house was held in honor of Mr. and Mrs. David L. Hudson on their 50th wedding anniversary, July 19. The gathering was held at First Baptist Church, Athens, where Ansell Baker is pastor.

First Baptist Church, Henderson, honored 12 couples who had been married 50 years or more with a tea on June 29. Thomas D. Robinson, pastor of the church, led the service that recognized Mr. and Mrs. Hubert Steed, Mr. and Mrs. Frank Benson, Mr. and Mrs. William Trice, Mr. and Mrs. Bailey Stanfill, Mr. and Mrs. Elvis Bullman, Mr. and Mrs. O. W. McPherson, Mr. and Mrs. R. C. Burross, Mr. and Mrs. Albert Weaver, Mr. and Mrs. Alvin Massengill, Mr. and Mrs. D. W. Pruette, Mr. and Mrs. Luther Scott, and Mr. and Mrs. Clifford Kennedy.

LEADERSHIP . . .

First Baptist Church, Athens, has called Gerald Linton as minister of education. June 15 was the first service for the New Orleans (La.) Baptist Theological Seminary graduate. Ansell Baker is pastor of the Athens church.

Mark Donnell is now serving as minister of education and music at First

Baptist Church, Sparta, where Doug White is pastor.

Lane Davis has accepted the call of First Baptist Church, Humboldt, to serve as minister of education. He will begin July 20. A native of Birmingham, Ala., Davis is a graduate of Palm Beach Atlantic College, West Palm Beach, Fla., and Southwestern Baptist Theological Seminary, Fort Worth, Texas. Davis comes to the Humboldt church from Huntsville, Ala., where he served as minister of education and outreach at Hillwood Baptist Church. Ed North is pastor of the Humboldt church.

John Tappan will begin serving as minister of education and administration at East Ridge Baptist Church in Chattanooga on Aug. 10. Barry Wood is the pastor.

Woodland Park Baptist Church in Chattanooga has extended a call to Paul Harper to join the staff. He will assume the responsibilities of associate pastor in the areas of administration, tape ministry, senior adults, and pastoral ministries at the church where Wayne Barber is pastor. A native of Mississippi, Harper is a graduate of Mississippi College in Clinton. He also attended New Orleans (La.) Baptist Theological Seminary and Delta State University in Cleveland, Miss.

Robert English has resigned as pastor of Hulon Baptist Church in Erwin.

Glen Buie has resigned as pastor of Highland Park Baptist Church in Lawrenceburg.

Jimmy Harrison has resigned as pastor of Meadow View Baptist Church in Lawrenceburg to accept a pastorate in Alabama.

McCalla Avenue Baptist Church in Knoxville has called Herman Ellis as minister of outreach and benevolence. Wayne Nicholson is the pastor.

Randall Cash has been called by First Baptist Church, Nashville, to serve as minister in the areas of recreation and senior adults. Charles Page is the pastor.

Lewis Walker resigned as minister of music and education at South Gate Baptist Church, Nashville, effective July 13. He has accepted a position with Shorter College in Rome, Ga., as assistant professor of education. Forrest Jackson is pastor of the South Gate congregation.

Carl Young has resigned as pastor of West LaFollette Baptist Church, LaFollette, to accept the pastorate of Rose Dale Baptist Church in Abingdon, Va.

The pastor of First Baptist Church, Pruden, Rick Mark, has resigned and is moving to Ohio.

New Concord Baptist Church, Kenton, has called Nathan Bishop as interim pastor.

Todd Gaither has been called as summer youth worker at South Seminole Baptist Church in Chattanooga where Bill Delaney is pastor. Gaither is a student at the University of Tennessee at Chattanooga and serves as president of the Baptist Student Union there.

East Ridge Baptist Church in Chattanooga has called Mary Delaney as youth worker for the summer. She is a student at the University of Tennessee at Chattanooga, and attends Southern Baptist Theological Seminary, Louisville, Ky. Barry Wood is pastor of the East Ridge church.

Fairview Baptist Church in Watauga, has called Meloye Sparks as interim music director. She began June 17. A graduate of East Tennessee State University in Johnson City, Sparks previously served as music coordinator and organist at First Baptist Church, Elizabethton. Dave Shorter is pastor of the Fairview church.

Lynn Garden Baptist Church, Kingsport, has extended a call to Sandra Self to serve as minister of youth and activities for the summer. A native of Inman, S.C., she is a student at Southeastern Baptist Theological Seminary in Wake Forest, N.C. Carl L. Strickler is the pastor.

First Baptist Church, LaVergne, has called Carl Allen as interim pastor.

Ted Taylor has resigned as minister of education at First Baptist Church, Lenoir City, effective July 13. He accepted a position with First Baptist Church, Starkville, Miss., as minister of education and administration. Charles Sullivan is pastor of the Lenoir City church.

Kenneth Eudy has resigned as pastor of Bird's Creek Baptist Church in Paris.

Byron Epps has accepted the position of associate pastor with First Baptist Church, Jackson, where Travis Otey is pastor. He comes to the church from First Baptist Church, Cookeville, where Ken Altom is pastor.

Kirkwood Baptist Church, Clarksville, has called Marvin E. Hines as interim pastor. Hines recently retired from Hillcrest Baptist Church, also in Clarksville.

Roy N. Porter, pastor of Parkview Baptist Church in Lewisburg for over five years, has resigned to accept a pastorate in North Carolina.

Edgewood Baptist Church in Centerville has called Larry Cochran as interim pastor.

CHURCHES . . .

Eastwood Baptist Church, Knoxville, held ground-breaking services for a new fellowship hall on June 29. A. J. Rowland is the pastor.

Pleasant Grove Baptist Church, Leoma, celebrated their 100th anniversary along with their homecoming on June 15. Jimmy Grisham is the pastor.

Red Bank Baptist Church, Chattanooga, is celebrating their 75th anniversary during the month of July. Fred Steelman is the pastor.

A dedication service was held June 29 at Jolley Springs Baptist Church, Gleason, for their new building. Participating in the service along with Don Bullock, pastor of the church, were former pastors George Bland, A. P. Barker, P. J. Scott, and Jerry Wiggins.

Piney Flats Baptist Church, Piney Flats, held a ground-breaking service May 8 for a new auditorium and educational space. Gary Thacker is pastor.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



I recall an incident from my seminary days. One night, soon after I had gone to bed, there was a knock on the door. "Come in," I said. Ed Wilson stepped inside. I said, "Just a minute, Ed, and I'll turn on the light."

Ed responded, "I didn't know they weren't on." I had momentarily forgotten Ed was blind.

I apologized, but the experience illustrated dramatically the value of sight and also the continuing struggle between light and darkness. I recalled this experience when I re-read John 1:5, "And the Light shineth in darkness; and the darkness comprehended it not."

While the light keeps on shining, the darkness is stubborn and refuses to acknowledge the light. "He came into His own and His own received Him not," Jesus, the Light of the world was there, but in their darkness, they could not, or would not, recognize Him.

Jesus said to Nicodemus, "Light is come into the world, and men loved darkness rather than Light" (John 3:19).

Another thought that is emphasized is the fact that light cannot be extinguished. Darkness, try as it might, cannot quench light.

The enemies of Christ thought they had extinguished the Light when they first crucified and then buried Christ — but then came the resurrection!

One of the joys of heaven will be that "there shall be no night there" (Revelation 22:5). Light will triumph over darkness.

And the Light shines on . . . forever.

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BIBLE BOOK SERIES

Lesson for July 20

The day of the Lord

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

Basic Passage: Zephaniah 1:1 to 3:8

Focal Passages: Zephaniah 1:7-12; 2:3, 8, 11; 3:1-4

Life with no spark, no illumination, and no capacity to flare up over injustice and sin produces a drabness equivalent to death itself.

Zephaniah was the absolute opposite! Many people have no fire, not even a small activating flash. They seem utterly incapable of igniting anything or anybody. Zephaniah was the opposite of that also!

Of course, passion out of hand can produce a cyclone of devastating results. A temper tantrum, lust of the flesh, or love of money invites self destruction comparable to a five-alarm fire. Zephaniah was not like that either!

Zephaniah was a wonderful combination of passionate fury controlled by common sense!

A strongly motivated preacher said, "I'd rather be a fool on fire than a scholar on ice." An even wiser one said, "I wouldn't want to be either. I'd rather be a scholar on fire and put all the fools on ice."

While we would not label Zephaniah a scholar, he was certainly a man with deep insights and strong convictions. He was on fire for the Lord but disciplined by self control and common sense.

When did Zephaniah preach? The opening verse traces his genealogy back four generations to Hezekiah. If this referred to the great king, which seems reasonable, it would be consistent with the opinion of most scholars that Zephaniah was contemporary with Jeremiah's earlier ministry.

At that time, a threatening invader harassed the land. Jeremiah warned the people (4:1 to 6:30) in language similar to parts of Zephaniah's message. This would place Zephaniah somewhere between 625 and 620 B.C.

The prophet's recorded message falls into two unequal divisions of space but both of supreme importance. His words of judgment occur in 1:1 to 3:8. His words of hope follow in 3:9-20. We consider the first in this week's lesson.

The first section (1:1-3) contains a title verse and then a quick opening statement concerning universal judgment.



Wood

The prophet declared forcefully that a time was coming when God would sweep away everything that had corrupted the earth. Nothing, neither people nor animals, would be spared.

Next (1:4-13), Zephaniah set forth graphically the specific judgment that would come upon Judah, the Southern Kingdom, that had been spared from Assyria's cruel hand a century earlier. He told how God would come against every sinful group - followers of Baal, those who attempted to serve both God and idols, and those who served nobody. He would especially punish those who had become so indifferent they had no conviction about any moral matters.

A detailed picture of what Zephaniah called "the day of the Lord" came next from the prophet's mind and heart (1:14-18). Contrary to the popular thinking of that day, it would be a time of doom and destruction. God would vindicate not national Israel but His holiness.

The call to repentance (2:1-3) showed that Zephaniah refused to be a preacher who held out no hope for the people. He made it clear that God would spare from judgment all those who sought Him with sincerity.

Joining three major prophets (Isaiah, Jeremiah, and Ezekiel) who had a section of messages against the foreign nations, Zephaniah (2:4-15) pronounced God's doom against Judah's neighbors. They, too, according to the prophet, were subject to God's moral law of sin and retribution.

Concluding his proclamation of judgment, Zephaniah turned his attention back to Judah (3:1-8). His own people had sunk to the level of their heathen neighbors. They received the brunt of his message.

God's continuous warnings had gone unheeded. The people had trusted in foreign alliances, showing utter disrespect for their God and complete unwillingness to trust Him for their security. God had given them object lessons of His punitive work, hoping they would turn back to Him. They had failed, however, to realize the seriousness of their rebellion. Things looked dark for Judah! She must be punished!

If Zephaniah's message ended here, we would be discouraged, even frustrated. A man of God, however, never closes on a negative note. He sees beyond the dark to the light of God's grace.

In the lesson next week, we will see the other side of the coin.

UNIFORM LESSON SERIES

Lesson for July 20

Personal responsibility

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

Basic Passage: Ezekiel 18

Focal Passages: Ezekiel 18:1-13, 25, 30

It is so easy and tempting to blame someone else for one's problems and difficulties. We have done it since the Garden of Eden (Genesis 3:12-13).

In Ezekiel's day it was convenient to blame others, too.

A painful predicament

After the people of Judah were defeated and exiled in Babylon, they found comfort in accusing others of bearing the responsibility for their predicament.

They were painfully separated from everything dear to them... loved ones, homeland, Temple. How could this be? Why did the defeat come about?

In their search for answers that satisfied, the exiles devised excuses that sufficed. They rationalized that their forefathers must be at fault, or even that God was not being fair.

A popular proverb

A commonly repeated expression began to make the rounds among the exiles: "The fathers have eaten sour grapes and the children's teeth are set on edge." In other words, one generation set into motion causes which had effects that were not felt until a later generation experienced them.

"Our forefathers are the ones who sinned against God," they were saying. "And now we have experienced God's judgment for their earlier sins in the downfall of the nation during our current generation. It's not our fault."

A pious prooftext

To support their devised system of displaced blame, the exiles likely quoted a verse of Scripture right out of the Ten Commandments. What better way to bolster their self-defense against taking responsibility than to cite a Bible verse to prove their position - even if it was taken out of context!

By selectively quoting the part of the verse that said that God would "visit the iniquity of the fathers upon the children to the third and fourth generation" (Exodus 20:5), the exiles could claim to have a Biblical basis for their convenient excuses. "We haven't done anything wrong. Our Bible teaches that our grandfathers' sinfulness is what got us into this mess with the Babylonians."

How important it is for God's people rightly to divide the Word of Truth! How easy it becomes for us to twist Scripture for our own ends and to use it to support our own self-serving systems.

What a temptation it is to invoke the few portions that confirm our biases and to ignore the many passages which con-

front our baseness. But when we do, we actually diminish the valid authority of Scripture in our lives because rather than stand "beneath" all of Scripture as authoritative over our lives, we stand "above" certain Scriptures and manipulate them to fit our own schemes. We thereby make ourselves the authority and merely use Scripture rather than submitting to the complete authority of Scripture to let it shape us.

Too often we who claim most loudly to be "people of the Book" are most guilty of abusing its contents. When we do so we join an ignoble group of false prophets, legalistic Pharisees, and popular peddlers of piety.

A preposterous position

Having deflected their responsibility with a colloquial proverb, and then supporting their thinking with a selective use of Scripture, the exiles adopted a position in which they actually accused God of wrong! Three times in this chapter (vv. 19, 25, 29) the prophet quotes the people's opinion that God's insistence on punishing each generation for its own iniquity is not fair!

The exiles held on tightly to the excuse that their forefathers' sins had brought on the current calamity. That was the most comfortable explanation for them. The exiles needed that doctrine (and its supporting proverb and prooftext) in order to continue to escape taking on any responsibility themselves. So in order to continue to shirk blame, they charged God Himself with being unfair.

They never considered admitting their own responsibility and sinfulness.

We need to be constantly on guard ourselves against popular religious rationalizations that would like they have Biblical basis but which actually lead us away from God's will rather than closer to it. We must listen carefully to the challenging voices of our prophets, even if they should challenge our most comfortably "sacred" systems of self-delusion. We might be wrong, too.

A proper perspective

Ezekiel was sent by God to challenge the delusions, to wipe out the cobwebs, of error, and to proclaim the truth of a just and loving God. "Only the person that sins will be the one shut off from God - none of this 'delayed reaction' idea. No, every tub sits on its own bottom. Now why don't you admit your iniquity and come to God? Why do you insist on separating yourself from Him by playing these games? He wants you to come back to close and lasting relationship to Him."

A powerful principle

It always will be easier to point an accusing finger at another in blame than to take an honest look at oneself in the mirror.

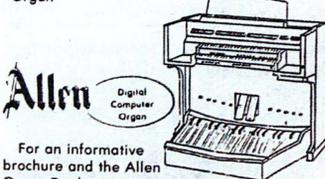
But the principle of Ezekiel 18 is that God desires for his people to assume responsibility for their own behavior, engage in genuine repentance for their shortcomings, and receive His gracious and life-giving redemption as His forgiven children (vv. 30-32).



Garner

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LIFE AND WORK SERIES
Lesson for July 20

Racism

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

Basic Passages: Genesis 1:26-27; Acts 10:1 to 11:18; 17:16-34; Ephesians 2:11-22; Galatians 3:26-29

Focal Passages: Acts 10:34-35; 17:24-26; Ephesians 2:13-18

"You are kidding, aren't you, Daddy?" This was the response of my two children several years ago when I described how it was in the South for blacks when I was a teen-ager.

They found it hard to imagine that racism could be so cruel, so illogical, so unchristian.

I told them about the separate drinking fountains, sometimes separate rest rooms, sections in backs of buses for "colored people," motels that would not rent their rooms to black people, separate schools for blacks with facilities and faculty far below what was provided for Caucasians, hospitals that refused black patients even in emergency cases.

Looking back, I can understand why my children could hardly believe what they were hearing. The circumstances were bizarre. The conditions were a long, long way from fair or humane.



Bush

What made things worse is that ministers and laymen alike were not generally bothered by all of these wrong lifestyle patterns and even misquoted Scripture in order to defend injustice and racism.

Prejudice is ugly, dehumanizing, and devoid of Christlike love. The attitude of hatred toward other races is not new to humankind. A primary reason Jonah did not wish to preach to the thousands of souls at Nineveh was because he was prejudiced — a racist.

The 10th chapter of Acts recorded the same type of behavior in Peter. God spoke to Peter dramatically about this trait. The spread of the gospel to all people could not be effective in an attitude of separatism.

In a few brief passages, this lesson material calls us to recognize the intentions God has regarding human oneness, equality of the races (Acts 10:34-35), the supreme authority God has as Creator of all there is, the "one blood of all nations of men" (Acts 17:24-26), and the ultimate goal Christ has in promoting human uni-

ty and reconciliation through His redeeming work on the cross (Ephesians 2:13-18).

The love of God is not selective. It does not base the objects of its affection on wealth, status, gender, or race. Unredeemed humanity are the ones who decide who will receive recognition and attention through either a random choice or a restrictive code. Like the Jewish Christians of the first century, many Christians in the 20th century operate their personal lives and corporate endeavors with a spirit of exclusiveness, superiority, and harsh letter-of-the-law coldness.

The love of God accepts all people and seeks to stimulate their grace gifts and/or talents, skills, and abilities for divine purposes and satisfying human fulfillment.

It is possible for a church or denomination to operate from a structure of prejudice and tenured tradition rather than from clear Biblical instruction.

It is possible to select passages which seem to agree with a certain religious scheme but which ignore dominant

Scriptural themes woven throughout the fabric of the Word — God is no respecter of persons, God loves all people, God expects His followers to follow the supreme example of Christ, God works with and through whom He pleases, God is the final Judge in all earthly or spiritual matters, not us.

A re-reading of the basic passages for this lesson plus John 3-4, Romans 1-3, 12, and 1 Corinthians 13 can bring insight to alert Christians.

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Ridgecrest Bible teacher offers peace formula for denomination

RIDGECREST, N.C. (BP) — If people can confess the belief from their hearts and spirits that "Jesus is Lord," all other doctrinal differences do not matter. John Hewett, pastor of First Baptist Church of Asheville, N.C., recently told more than 2,500 Southern Baptist Woman's Missionary Union leaders.

"If you want to know how to bring about peace in the Southern Baptist Convention, this is the plan — 'Jesus is Lord,'" he said. Hewett was the Bible teacher during the annual WMU conference June 30 through July 6 at Ridgecrest (N.C.) Baptist Conference Center.

Peace does not mean the absence of conflict, he said: "Peace in the New Testament isn't ever the absence of something negative. It's the overwhelming presence of something positive."

Southern Baptists are not called to divide over good things but unite over the best things, he noted, adding, love is the "best thing through which the church finds unity."

"The Spirit never comes to divide brothers and sisters in Jesus Christ. He always comes to bring us together. You approach diversity by pursuing love," he said.

But he warned when the Spirit of God comes to bring unity out of diversity, there will be some who will mock and "say it isn't real."

Southern Baptists have been gifted to

serve in different ways because they are called to act in different ways, he said: "We are not to be afraid of our diversity. We are to celebrate it, for how else are we going to reach a diverse world for Christ."

Non-Christians are not dying from a lack of intellect, education, or wisdom but from a lack of Christ's love, Hewett said. "The reason we believe in missions is not so people will come to know Southern Baptists better but so they will come to know Jesus Christ," he emphasized.

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Rev. E.C. Gregory, 1901-1902	Rev. Terry Martin, 1911-1912 (Married church organist, Hazel Gibbs)
Rev. W.A. Bailey, 1903-1907 (of Nashville)	Rev. R.P. McPherson, 1912-1913
Rev. Milton Hall, 1903-1907 (of Clarksville)	Rev. R.M. Meadows, 1914-1916
Dr. A.W. Lamar, 1903-1907 (of Nashville)	

Safari guide prepares to 'hunt' Zambian souls

By Craig Bird

FORT WORTH, Texas (BP)— Few sinners are pursued by clawing lions and charging water buffalo.

John Roxburgh lived to fight off such animals, but he knew he was dying inside.

Now Roxburgh is preparing at Southwestern Baptist Theological Seminary to spread the gospel among the rural tribes of Zambia, where he once led big-game safaris.

Roxburgh's long trail to Southwestern began in South Africa, where he was born the illegitimate son of a prostitute. When police found the 2-year-old child wandering the streets looking for food, he was adopted.

That took care of his physical hunger, but the emotional hunger raged on.

His natural mother was murdered when he was eight, and by 15 he had quit school and was estranged from his adoptive family. At 18 he moved to Zambia (then Northern Rhodesia) to work. At 21 he "went off where I didn't think anyone would find me, took every pill I could find, then cut both wrists."

Hovering on the edge of death, he had a vision of three figures dressed in mauve,



ON SAFARI — John Roxburgh (left), a student at Southwestern seminary, poses with two other hunters and their catches on a safari he led in Zambia. Now Roxburgh plans to return to Zambia to share a Christian witness.

apparently waiting for him to cross into their valley. "I couldn't see their faces or hands and to this day I can't interpret what it all meant," he says.

But since becoming a Christian, "I've read in Revelation that God and the saints wear white robes — so that valley

I almost went to sure wasn't heaven," he says.

Roxburgh decided life was worth living and became a determined optimist, even though not yet a Christian.

He led rich Europeans, Americans, and Asians on almost 200 safaris in Zambia. But he discovered that even the most important people in the world were not happy.

While in the United States recruiting hunters, Roxburgh met his wife, Carol. She moved to Zambia with him to live in the grass hut of his base camp.

Later they moved to Kerrville, Texas, to establish and manage an exotic game ranch. New friends urged him to accept Christ.

"I rationalized and told myself if there really was a God and Jesus and Holy Spirit it could be proved," he says. "If Christianity didn't solve my problems, I would throw it all out.

"All I wanted to talk about was God, but most Christians were intimidated by my questions," Roxburgh notes. "So I started watching religious television 15

to 18 hours a day when I was off work and reading everything I could get my hands on."

His self-study led him to identify his beliefs as Southern Baptist. "It is important for faith to be based on Scripture instead of emotion," he explains.

At 11 p.m. New Year's Eve 1982, he stood with his wife and 7-year-old son in the darkened sanctuary of Southern Oaks Baptist Church in Kerrville and committed his life to a God he had long denied.

Now the man who once took the King of Nepal on safari spends his nights parking cars and his days studying the Bible at Southwestern. Instead of organizing big-game hunts in Zambia, he dreams of evangelizing the rural villages of that east African country.

He is working on getting the movie "Jesus" dubbed into Nyanja language, so he can use it and soccer games between neighboring villages to attract crowds.

"The villages are usually about nine miles apart," he says. "I want to start with one and work to the next, leaving a Christian church in each one. I think in five years the whole area can be evangelized."

Roxburgh is determined to reach his goal because of his unshakable belief that faith in God through Jesus Christ is the answer to any question.

"There are no political answers to the freedom of man," he says. "There is only a Christian answer. Unless you change people's hearts, you aren't really changing anything."

Roxburgh remembers the times he almost died before encountering Jesus Christ. He vividly recalls the lion that veered in mid-leap and brushed his leg and the charging water buffalo that fell less than six feet from him.

More vivid than these visions is his knowledge that Zambians are dying each day without hearing of the God who can fill the emptiness in their lives.

"The world is falling apart," he says. "We must tell everyone about Jesus."

Seminar helps ministers understand self, ministry

NASHVILLE (BP)— An improved self-understanding, which can be translated into goals to deal with weaknesses in personality and ministry, was the focus of the first Personal and Career Development Seminar offered by the Southern Baptist Sunday School Board.

A primary area of concentration for ministers attending the seminar was to evaluate strengths and weaknesses through feedback from a support group and personality tests, said Terry Peck, consultant in the church administration department of the Sunday School Board and director of the seminar.

The personal and professional needs of ministers typically are not addressed in their daily routine, said Peck, who noted ministers cannot evaluate strengths and weaknesses without receiving feedback for support.

Three ministers attended the first seminar, which had limited attendance to allow for maximum participation by each person. During the six-day conference, ministers spent about 37 hours in conference time, in addition to study assignments which took as much as two hours each evening.

Roger Swann, a native Tennessean now serving as a missionary to Tanzania, was one of the participants. A Knoxville native and graduate of Carson-Newman College, Jefferson City, Swann said people who attend the seminar experience a certain degree of pain when

they take an honest look at their personality and their ministry.

Swann and the other two participants agreed the honest appraisal taken in the seminar should help them grow spiritually as well as minister more effectively.

John Tappan, minister of education at First Baptist Church of Clinton, Miss., said he got both positive and negative feedback on his ministry and his personality that will help him better determine the future direction for his ministries.

Tappan said this type of seminar should be a requirement for seminary students to help them get a dose of the reality of ministry to go with the theory they learn.

The other participant in the seminar was a minister of music from Tennessee who recently had been terminated from his church. He said he was attending on the recommendation of a friend who was counseling him regarding future ministry options.

He said the introspective aspects of the seminar had been "surprising in some areas, but it has helped me deal with the sense of my loss of mission. It also has helped me learn how I should redirect my energies into developing a sense of ministry regardless of the fact I am not exercising it right now."

The three participants agreed there is a need for ministers to take a seminar such as this to evaluate their ministries prior to traumatic experiences in their ministries or interruptions through forced termination.

The Personal and Career Development Seminar is a shortened version of the Personal and Professional Growth Seminar which was introduced 12 years ago and is 11 days long. Peck said the new seminar was an attempt to make the service more affordable and available. Three Personal and Career Development Seminars will be offered in 1987.

Interpretations

Lord of creation

By Herschel H. Hobbs

"The firstborn of every creature . . . And He is before all things, and by Him all things consist" (Colossians 1:15b, 17).

Paul wrote to refute the Gnostic philosophers whose system taught that Christ was a created being. So to call Him "the firstborn of every creature" is exactly what he did not say.

"Firstborn (prototokos) means just that in Luke 2:7. Jesus was Mary's firstborn, after which other children were born to her by Joseph. But Kittel's Theological Dictionary of the New Testament cites Colossians 1:15b as an example of this word meaning "prior being" with the sense of lordship. So this should read "Lord of all creation."

Instead of Christ being a created being, He is Lord of every single part of the created order, since He always existed prior to the creative act.

Colossians 1:17 reads, literally, "And He alone is before every single part of the universe, and the universe as a whole in Him holds together." We speak of the law of gravity, when we should speak of the law of Christ.

From time immemorial, man spoke of a geocentric universe: the universe

centered in the earth. Galileo proved that the earth moves about the sun, not the sun about the earth. Since then men spoke of a heliocentric or sun-centered universe.

That no longer applies. Astronomers now speak of billions of solar systems like ours. One astronomer estimates that there are 14-quadrillion (14 followed by 15 zeros) solar systems, each with its own sun and billions of stars.

Who or what then is the center of the universe? Paul tells us — Christ. "The universe as a whole in Him holds together."

We live in a "Christocentric" universe — not a sun-centered but a Son-centered universe. The more we know about the universe, the greater is our understanding of the glory of Christ!

He keeps this universe running in perfect precision. It is a great timepiece by which we set earth-time. Halley's Comet appears in our solar system every 76 years, not 74 one time and 78 another. In 1910, then 1986 — right on schedule!

If Christ can keep this vast universe running in perfect order, surely He can do the same for your life — if you will let Him.

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