

Baptist and Reflector

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FLAMES OF EVANGELISM — Six torchbearers, representing the earth's continents, simultaneously light the "flame of the gospel" during opening ceremonies of the International Conference for Itinerant Evangelists July 12-21 in Amsterdam.

Mission group from Franklin involved in Michigan accident

A van, returning from a mission trip to Michigan with nine members of First Baptist Church, Franklin, collided with another vehicle July 24 near Rogers City, Mich., injuring several passengers.

Judy Stanford, one of the adult sponsors of the Franklin church's 32-member youth mission team, suffered a crushed collarbone, bruises, and lacerations. Amy Whipple, daughter of the church's minister of music, David Whipple, suffered a neck strain and swelling from a head injury. She and Mrs. Stanford both were knocked unconscious as a result of the accident.

Another youth, Ashley Thomas, went into shock after the accident, but was treated and released from a nearby hospital and is doing fine now.

The other six passengers had bruises and lacerations but were treated and released from the hospital.

Mrs. Stanford remained hospitalized until July 26 and flew home on July 27 with her husband, Leon, who was driving the van when the accident occurred.

The other passengers, including Amy Whipple, returned to Franklin July 26, along with the team members who were traveling in three other vans at the time of the accident.

The collision took place about 9 a.m. July 24, about 11 miles from Rogers City, soon after the four vans began the journey home.

A car, driven by an elderly man from Michigan, plowed into the van at a high speed from a side street. The man, Howard Morgan from Onaway, Mich., was treated and released from the hospital and his wife remained in intensive care at press time July 28.

The youth group had worked in Rogers City, doing door-to-door visitation, leading Backyard Bible Clubs in area parks, and holding concerts in the parks in the evenings. The town has about 3,500

people, 80 percent of which are unchurched. Onaway Baptist Church, Onaway, Mich., hopes to start new work in Rogers City.

David Whipple, minister of music at the Franklin church and the other adult passenger in the van, reported that the Backyard Bible Clubs attracted 50 children and the concerts drew 250 people. He said First Baptist Church, Franklin, hopes to participate in followup mission trips in Rogers City in the next few years.

Whipple noted that after the accident, the entire Rogers City community "responded with assistance and encouragement. A local restaurant owner provided free meals for the group after the accident until they were able to continue the return trip.

Other passengers in the van involved in the accident were Beth Garvin, David Lowrey, Mark Smith, and Scotty Stanford.

Evangelists' conference pulls worldwide crowd

AMSTERDAM — Revival came to the revivalists July 12-21 at the International Conference for Itinerant Evangelists.

More than 8,000 evangelists from 173 countries and territories devoted 10 days at Amsterdam's RAI Convention Center to sharpening their skills and increasing their knowledge to better "do the work of the evangelist" ... the conference's theme.

Welcomed to Amsterdam 86 by honorary chairman Billy Graham, participants heard plenary addresses, attended five conference seminars, and selected seven of 141 workshops offering ideas for nearly every imaginable aspect of evangelism, from fund raising to open-air preaching to working with teen-agers in the Middle East.

Mostly, however, they got revived. The spirit of revival was dramatically symbolized in opening ceremonies as six torchbearers representing the earth's continents simultaneously lit the "flame of the gospel."

It was reverently present in a massive communion service as preachers from various nations, cultures, and church traditions joined in prayerful remembrance of Christ's death on the cross.

The revival spirit was heartily verbalized in a thunderous response to Graham's invitation to shout "hallelujah" ... a word "that's the same in every language."

And it was constantly stirred throughout the meeting by spontaneous prayer sessions, choruses, and conversations with fellow evangelists from other parts of the world.

Even elaborate security precautions, including mandatory plastic wristbands and badges for every person and X-ray screening equipment at all RAI entrances, failed to dampen the enthusiasm.

While tight security was evidence that the possibility of some kind of terrorist attack was considered, Graham told reporters at a news conference the thought

of cancelling the meeting "never crossed our minds."

Amsterdam 86, an expanded version of a similar meeting held in the same city in 1983, fulfilled a dream for Graham. The 67-year-old American evangelist, who envisioned a "school for evangelists" in contrast to a conference on evangelism, was the guiding force behind the historic meeting.

In Amsterdam 86's final session, Graham announced developing plans for a "worldwide evangelistic crusade" carried live by satellite to hundreds of cities around the world. More details, he said, were to be announced at a special news conference later.

Sponsored by the Billy Graham Evangelistic Association, the \$21-million conference marked what United Nations officials agreed was the most widely representative international meeting in history.

While the United States sent the largest number of any single country (1,288), three-fourths of the participants came from Third World nations. More than 2,300 came from 49 countries in Africa.

In a "Day of Witness," the corps of preachers invaded the streets and beaches of Holland armed with witnessing materials. Transported by 120 buses to 68 locations, evangelists had the chance to put into practice some of the things they had learned at the conference. Results were mixed, but the experience injected another dose of enthusiasm into the meeting.

Conference proceedings were translated simultaneously into as many as 16 primary languages and nine secondary languages. Non-English speaking evangelists tuned in via battery-powered headsets as a team of 112 interpreters worked tirelessly to keep communication flowing.

To supplement hotel accommodations (Continued on page 2)

TBC president urges prayer for rain

KNOXVILLE — James G. McCluskey, president of the Tennessee Baptist Convention, has appealed to churches and their members to pray diligently to God for rain.

In his challenge to continuous prayer for drought-breaking rain, McCluskey also called for Aug. 10 to be observed as a Day of Prayer for Rain in all Tennessee Baptist churches.

"The severe drought in the southeastern part of the United States continues to devastate crops and threaten sanitary drinking water," McCluskey told the Baptist and Reflector. "Farmers are already severely affected economically, and all of us will soon feel the effect."

McCluskey is pastor of Wallace Memorial Baptist Church, Knoxville.

"I call on Tennessee Baptists to join in prayer for rain to soak the parched earth and to replenish supplies of water,"

he added.

Citing Jeremiah 5:24 and Amos 4:7 as examples, the TBC president said, "In the Old Testament, God is often acknowledged as the giver of rain, and promises of rain are made when God's people pray and keep His commandments."

He continued, "The Epistle of James tells of Isaiah praying 'and the sky poured rain and the earth produced its fruit' " (James 5:7).

McCluskey said that the current drought should remind everyone of their dependence on God for all things.

In issuing his call to prayer, McCluskey urged churches and individuals to set aside special times of prayer for rain.

"In addition, I ask our Tennessee Baptist churches to observe Aug. 10 as a unified, special Day of Prayer for Rain."

Texas Baptists fight farm crisis, energy crunch

DALLAS (BP)— In the midst of an energy industry crunch and a farm crisis that have plunged Texas into its worst economic slump since the Great Depression, Southern Baptists in the state are seeking to minister to the unemployed and economically distressed.

In March, the Baptist General Convention of Texas created a rural economic crisis task force to gather and disseminate information, recommend action by the state convention, and study participation in interdenominational responses to the crisis. The task force now is collecting materials for a resource packet that will help churches minister to people in economic crisis.

The Texas Christian Life Commission is working with other religious groups to organize a series of city-wide forums to be held across the state this fall. The forums will examine the economic crisis in Texas and are designed to inform the religious community and social service providers of possible cuts to human services programs.

At its June meeting, the Texas convention's Executive Board adopted a resolution expressing concern for victims of economic crises and support for those involved in ministering to them.

"We can be inspired and led by the innovative and effective ministries of churches which are already involved in

responding to economic crises in meeting physical and emotional as well as spiritual need," the resolution said. "We applaud churches, associations, and others for the various kinds of help provided to those harmed by the crisis and encourage other churches and associations as well as the staff of the Executive Board and of the institutions of the Baptist General Convention of Texas to engage in such ministry."

Throughout the state, Texas Baptists are rising to the challenge of meeting human need in tough economic times.

In east Texas, a Baptist university professor has developed a seminar to help the unemployed of that region who have suffered from the declines in agribusiness and in energy-related industries. Thomas Watson, chairman of the speech communication department at East Texas Baptist University in Marshall, created a three-hour course called "Project Job Search."

The course is designed to teach persons seeking jobs techniques such as assessing their skills, writing employment briefs, and preparing for an interview. Unlike similar programs offered by corporate consultants for as much as \$350 per participant, Watson charges no more than \$10 per person. In some instances, churches have agreed to underwrite half that cost.

About 500 miles west, First Baptist

Church of Lamesa is seeking to minister in a community hit hard both by the farm crisis and the oil and gas collapse.

In March, the church offered its own version of "FarmAid" by sponsoring the West Texas Farm Family Weekend. About 600 High Plains farmers and their families attended the conference which included sessions on money management, bankruptcy and foreclosure, as well as Bible study and gospel singing.

After the weekend event, the church set up a support group for farm families. The group met together for about six weeks, and one-on-one personal support continues. In the near future, the church will sponsor a breakfast meeting for business leaders in the Lamesa area who depend upon agribusiness or oil and gas.

"We want to be able to offer them a time of encouragement and have a chance to deal with them on a spiritual basis," said Pastor C.H. Murphy. An "Oilpatch Family Weekend" similar to the Farm Family Weekend also is being discussed.

A few miles to the southwest in Permian Baptist Association, the economic problems are almost exclusively related to oil and gas. In a town where unemployment is epidemic and local retailers are reporting current 30 to 50 percent losses, First Baptist Church of Andrews is postponing the fulfillment of its dreams for the good of those who have

lost all hope of fulfilling theirs.

The church recently voted to set aside \$10,000 from its building fund and take all of its fifth Sunday undesignated offering which traditionally has gone to the building fund and devote those funds to community benevolence.

In the nearby Midland-Odessa area, several churches are reaching out in ministry to the unemployed. Central Baptist Church of Odessa is putting unemployed church members to work at the church facility. In preparation for a homecoming service, the church is remodeling its buildings using labor provided by otherwise unemployed church members.

Crestview Baptist Church in Midland works with sister churches in the city to fund and staff a community crisis center. Crestview also operates a job placement service through the pastor's office, matching job opening leads with unemployed potential workers.

First Baptist Church of Midland operates two funds to aid the needy — a family assistance fund created for church members and an ongoing benevolence fund for persons outside the church.

Of course, economic woes are not limited to rural parts of the state. In the economically depressed Houston area, a number of churches are responding to the crisis. Union Baptist Association leaders have met with 15 churches to help them develop their ministries to the unemployed. Another 30 churches have contacted the association, expressing an interest in beginning such a ministry.

Evangelists . . .

(Continued from page 1)

with inexpensive housing, a huge exhibition hall in Utrecht, 25 miles east of Amsterdam, was transformed into a giant men's dormitory for more than 4,000 participants. Nearly 100 buses daily shuttled the dormitory residents to and from conference activities. All of the men at the facility were brought to ICIE with full or partial subsidies provided by the Graham association. Most had never before travelled beyond their home countries.

Hot meals were served in 90 minutes each evening to staff, "stewards," and participants in two huge dining rooms. The near-miraculous feat by KLM airline's catering service was quickly dubbed "the feeding of the 10,000."

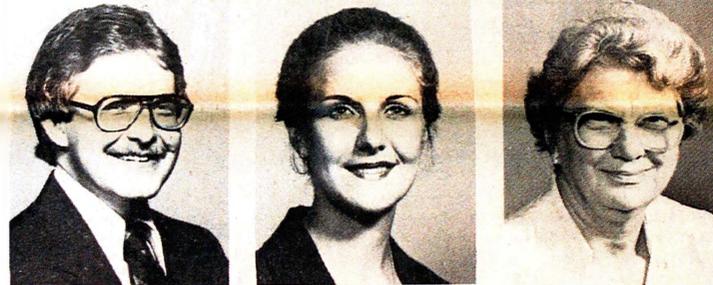
Samaritan's Purse, an international relief organization headed by Billy Graham's son, Franklin, distributed more than 100,000 items of clothing to needy evangelists.

Throughout the conference, participants were called to fulfill their distinctive role as evangelists. Graham, in one of his four plenary addresses, reminded them that evangelists represent "one of God's gifts to the church." For that reason, he said, they should find "great confidence" in their calling.

A battery of other plenary speakers also exhorted evangelists to stake their lives on the authority of the Bible, to saturate their preaching in prayer and Bible study, to deepen their zeal for winning others to Christ, to tie their ministries to the work of the local church, and to rededicate themselves to "follow-up" through the training of new Christians.

Sensing the spirit of thousands of his colleagues, Graham said his prayer is that the International Conference for Itinerant Evangelists will spark "a fire of revival" that will spread around the globe.

In a dramatic portrayal of his appeal, the conference concluded as the six torchbearers rekindled their torches and carried them from the meeting as "messengers of the Light" to the world.



Bobby Malone

Debbie Malone

Frances Roberts

Two cities host conferences for WMU leaders in August

Two Woman's Missionary Union leadership conferences will be held Aug. 8-9 at Carson-Newman College in Jefferson City and Aug. 15-16 at Belmont College in Nashville.

On the program at the Jefferson City meeting will be Frances Roberts, retired missionary to Argentina, and Karen Simons, promotion specialist at WMU, SBC. At the Nashville meeting, missionaries to Brazil, Bobby and Debbie Malone, and Louise Barbour, media designer, WMU, SBC, are slated for the program.

Roberts, who served 36 years in Paraguay and Argentina, was a general evangelist, hospital administrator, student nurse housemother, WMU field worker and young people's secretary, seminary interim librarian, WMU promoter, and press representative. She lives in South Carolina.

The missionaries featured at the Nashville meeting, Bobby and Debbie Malone, have served in Brazil since 1982. Currently on furlough and living in Manchester, Malone served as minister of music and youth at First Baptist Church there. Debra Blackwelder Malone, who graduated from Middle Tennessee State

University in Murfreesboro and taught school in Altamont, is a church and home worker in Teresina, Brazil, where they serve. Malone is a music consultant and music department director for Baptists in the state of Piaui.

The annual meetings, which each begin with registration on Friday at 3 p.m. and end on Saturday at 3:45 p.m., will include conferences on the book, *Yours For the Giving*, by Barbara Joiner, different levels of training experience, and enlistment ideas for each age level.

Program features will cover ministry gifts and Tennessee participation in VISION '88, the national campaign to enlist 2-million members in WMU nationwide and 88,000 in Tennessee as a part of the 200-year anniversary observance.

Cost for the conference, including lodging and meals, is \$24.50 for the Jefferson City meeting and \$25 for the Nashville meeting. Persons may also attend the Saturday sessions for \$11.

Interested persons may register by sending \$5 to TBC, WMU, P. O. Box 728, Brentwood, TN 37027.

Texas recession affects budget

DALLAS (BP)— Facing a June shortfall of more than \$1-million, the staff of the Baptist General Convention of Texas has been instructed to cut expenditures for the remainder of 1986.

The action was announced in a mid-June staff meeting by William M. Pinson Jr., executive director of the Executive Board of the Baptist General Convention of Texas, who told the staff to trim expenditures to keep spending within income.

In June, Texas Cooperative Program receipts fell \$1,071,679 short of budget requirements, creating a budget shortfall of \$420,975 for the year. The 1986 basic budget is \$60.5-million; requiring a monthly average giving of \$5,041,667.

Pinson said July receipts show some improvement over June giving, with Cooperative Program receipts at \$4,352,780 for the first three weeks of the month.

"Until June we had been making the budget," Pinson told Baptist Press. "It looks better for July, but August could be another low month."

Pinson, who explained the action as a trimming of expenditures rather than a cut in the budget, said the action is a "reaffirmation of our commitment to live within our income. We will reduce expenses as we need to. We will closely monitor the situation."

The executive said the BGCT has not faced such a large shortfall "since the Depression." He cited the collapse of oil and gas prices and a general depression in agribusiness as the cause of economic woes in Texas. He noted the governor of Texas has called a special session of the legislature to deal with a projected \$3-billion shortfall in state revenues because of the economic problems in the state.



RECEIVED AWARD — Roger Staubach, former All Pro quarterback for the Dallas Cowboys, was presented the second annual Tom Landry Award by Baptist Hospital on July 25. The award is given to recognize individuals committed to physical and spiritual excellence.

Hospital honors Staubach with annual Landry award

NASHVILLE — "The biggest problem among young people today is drug abuse, and it is not even close to being solved," Roger Staubach, former Dallas Cowboy quarterback, told a luncheon at Baptist Hospital last Friday.

Staubach spoke to a group of hospital trustees and guests after being presented the Tom Landry Award in recognition of individual commitment to physical and spiritual excellence.

"It's scary," Staubach said, when referring to the overwhelming addictive powers of drugs. "It might happen in my own family. No one is exempt," he added.

Staubach said that he has the opportunity to speak to a lot of young people, and he likes to emphasize the necessity of having a good foundation.

That foundation must prepare youth mentally, physically, and spiritually. "If they have a good foundation, even if they get off, they will come back," Staubach believes.

Describing his own spiritual foundation as the "umbrella of my life," the former professional athlete added, "the only perseverance I have is through Jesus Christ."

Staubach noted that the apostles changed their lives when they saw the risen Lord.

"Today we see Him through faith."

He described the temptations and peer pressures faced by Christians as "mortal attacks," adding "the name of the game is how we handle these attacks."

The Tom Landry Award was established in 1985 by Baptist Hospital, and the first award was presented to Landry himself at the dedication of the Baptist Medical Plaza.

"Roger Staubach exemplifies to the greatest degree the ideals of the Tom Landry Award," said C. David Stringfield, president of Baptist Hospital, as the award was presented at Friday's luncheon.

"His incredible athletic ability is legendary, but beyond that, his personal commitment to physical and spiritual excellence has made him a role model for all," Stringfield commented.

Staubach attended the U.S. Naval Academy, Annapolis, Md., where he received, among other awards, college

football's highest honor, the Heisman Trophy.

After serving four years' active duty with the U.S. Navy, he joined the Dallas Cowboys in 1969. During 11 seasons he led the Cowboys to four Super Bowls and two championships.

Staubach was recently selected for the Pro Football Hall of Fame the first year in which he was eligible.

A member of the Fellowship of Christian Athletes since 1965, Staubach has been active in serving a number of religious and humanitarian causes.

He is president of The Staubach Company in Dallas, which deals in commercial real estate, brokerage, leasing, and building of condominiums and apartments.

Baptist Hospital is the largest comprehensive medical center in middle Tennessee. The hospital has pioneered in preventive medicine through its "wellness center."

Harrison Chilhowee announces schedule for preachers school

SEYMOUR — William Palmer, president of Harrison Chilhowee Baptist Academy, has announced the 1986-87 schedule for the academy's weekend Baptist Preachers' School.

Two sessions are scheduled for the fall, each extending through eight weekends.

Camps still open

Openings are still available for the last week of Church Training Camp Aug. 4-8 at Camp Carson in Newport.

Johnnie Hall, Tennessee Baptist Convention's church training department director, encouraged persons of all ages to consider attending the camp which includes recreation, worship, fellowship, conferences on church training methods, and "The Doctrine of the Laity" study.

The cost of the camp is \$60 and interested persons should contact the TBC, church training department, at (615) 373-2255.

South African Baptists offer shelter, relief

By Marty Croll

CAPE TOWN, South Africa (BP)—South African Baptists of all colors are working together to provide shelter and relief for blacks who fled their burning homes in the sprawling shanty settlement of Crossroads.

Whites, Asian Indians, and "coloreds" (the South African race of mixed ancestry) are taking supplies to the offices of the Western Province Baptist Association in Pinelands, a suburb of Cape Town. From there Southern Baptist Missionary Charles Hampton and a black pastor distribute them to Crossroads refugees.

Hampton has been working with the pastor, Michael Dwaba, to start churches in and around Crossroads. In the relief program, Hampton picks up food, clothes, and blankets left at association offices and transports them into the black community of Langa, where Dwaba helps him with distribution among the Crossroads refugees.

Shielded inside his pickup truck behind stainless-steel mesh, Hampton also drives supplies about once a week to an army tent outside Crossroads that shelters about 5,000 refugees. To distribute the supplies there, he works with Baptists living in the camp. He estimates South African Baptists have cared for up to 1,000 people through this program.

The 65-year-old missionary outfitted his truck with wire mesh in June after youths in Langa tossed cement chunks through his windshield. Rival groups of blacks started fighting each other in the region in May. In June the South African government declared a state of emergency.

During the violence in Crossroads, about half of the city was burned. At one point up to 70,000 blacks were wandering around looking for shelter from the cape's winter rain. Strong winds have hampered relief efforts, at least once blowing down a tent with several thousand people under it.

Hampton and Missionary Mark Mor-

ris, a church starter from Memphis, are exploring the possibility of securing land from the government to build homes using Southern Baptist relief funds. Under the proposal, black pastors would help the missionaries identify families to live in the homes. The organization of Southern Baptist missionaries, however, has not yet requested the funds from the Southern Baptist Foreign Mission Board.

Since his arrival in the Cape Town area eight years ago, Hampton has helped bridge the gap between the four races in South Africa whose lives normally run on different tracks. Now Baptist churches in Western Province Association are multiplying despite racial conflict surrounding them.

"We can't seat the people," said Hampton. "Every time I go somewhere they say, 'We've got 30 people awaiting baptism,' 'I've got 16 people awaiting baptism' or 'I'm counting 50 that are going to be baptized.' The coloreds, the blacks, and a number of the European (white) churches just can't take care of the people with their buildings. We can't keep up with building buildings big enough."

Western Province Association is an integrated group of about 100 churches, missions, and preaching stations. Its representatives meet every two months, and its officers are picked freely from each of the racial groups, Hampton said.

Missionaries and South African Baptists on the Cape of Good Hope have found ways to spread the gospel in the midst of this most recent crisis. For one, they stuff Bibles and tracts donated by the South African Bible Society into bundles of relief items they give to people Dwaba identifies.

Dwaba preaches nightly under a tent where about 200 refugees sleep. The tent stands on a church lot awarded Baptists in Khayelitsha, about three miles from Crossroads, where the government built housing for 100,000 blacks. The residents pay minimal fees, mainly for water and sewerage.

Hampton has received the best treatment he could want from government officials, as he and others have worked to provide relief behind checkpoints in trouble spots, he said.

God is blessing the work of Baptists in South Africa, Hampton said: "What people are seeing on the news media is certainly only a small part of the story. The Lord has blessed us far beyond any dream we could have ever had, in the midst of all of this."

One night Hampton arrived at a youth meeting after dodging fires on the roadway to Strandfontein Baptist Church in Mitchell's Plain, the largest colored community in the region. Upon his arrival, 40 to 50 youth there rose up, applauded and prayed, praising God. Then they broke out in a chorus, singing. "At times like these we sing out a song, we sing out a love song to Jesus."

"I know this is a terrible time for anybody, but God's children have rallied together for each other and have loved each other through this thing," Hampton said. "There's a lot of sunshine that's shining through the clouds."

BAPTIST AND REFLECTOR
bridge you news first

GUEST EDITORIALS

We pray that God 'will give peace'

By William M. Pinson Jr., executive director,
Baptist General Convention of Texas, Dallas.

One of the greatest legacies a leader can leave is a legacy of peace. David, referred to in the Bible as a man after God's own heart (Acts 13:22), left a legacy which earned him a place of honor. He is regarded as the greatest of the kings of Israel.

Though not perfect, David possessed many admirable qualities. He loved God and desired to serve Him. He led his people with strength and power. He secured the land from its enemies, so that Israel experienced great prosperity.

Yet David did not leave a legacy of peace.

God told him, "You have shed much blood and have waged great wars" (1 Chronicles 22:8 Revised Standard Version). For all his might and for all his devotion to God, David was not allowed to do the one thing he wanted most to do: build a worthy temple dedicated to God. As a man of war, he had disqualified himself from erecting the building that was to be the center of Israel's worship. God did not want the temple looked upon as a monument to a mighty warrior because then the people would be constantly

reminded of David's military prowess rather than of God's spiritual presence.

God did promise David that his son could build the temple: "He shall be a man of peace. I will give him peace from all his enemies round about" (1 Chronicles 22:9 RSV). A man of peace could build a temple for worship of the great God of peace. The temple would be a monument not to war but to God's shalom.

In the time of David, peace was a prospect for the future, not a fact of the present.

Almost 3,000 years later, peace remains elusive. Yet its elusive character has not destroyed humanity's vision of peace or the hope for peace. One of the testimonies to our desire for peace is that politicians from nations in every part of the world find it necessary to justify their actions in the name of peace. Humanity, unable to stamp out war, now seldom tolerates open glorification of war. Wars when fought are justified as a means to the goal of peace.

Baptists have not been without a witness to the horror of war and the importance of peace. In recent years, Billy Graham and other preachers have spoken to the issues. Generally, however, we have not placed peace among our major moral concerns. We have focused more on personal moral issues; such as alcohol, gambling, pornography, abortion, and family-related concerns.

Baptists need to say and do more about peace. We need to study the Bible as seriously for its message about peace as we do for its guidance in family relations. We need to preach as intently about the urgency of peace as we do about the dangers of pornography and drug abuse.

In 1983, the Southern Baptist Convention designated the first Sunday in August as a Day of Prayer for World Peace on the denominational calendar. Special days on the SBC calendar invite Baptist churches to unite in study and prayer. We need to think more, study more, preach more, and pray more about peace.

According to the Bible, faith involves far more than believing there is a God. We know that "faith, if it hath not works, is dead" (James 2:17). Baptists have been stalwarts in missions, in evangelism, and in our commitment to many ethical values.

In growing obedience to God, we also need to become stalwart workers for peace with justice, doing the things that make for peace and praying that God "will give peace" (1 Chronicles 22:9).

Cicero's comment



By the editor

Rain — or the lack thereof — was the topic of conversation at the two churches I attended Sunday.

Our only hope according to the weathermen is a "chance of isolated thundershowers" — but, there is a far better hope with God.

God's creation is dependent on moisture derived from rain for the continuing reproduction of plant life, as reported in the Biblical account.

God created the world in His six days, and then He rested. At that point, there was the potential for vegetative reproduction, because seeds were provided (Genesis 1:11). However, "no plant of the field had yet sprouted, for the Lord God had not sent rain upon the earth" (Genesis 2:5).

Throughout history, God used rain to fulfill His purposes.

When it became necessary for God to destroy the world's population because of its sin during the time of Noah, God sent a flood caused by 40 days of rain.

God revealed through dreams of Joseph and of others which Joseph interpreted the coming of a seven-year drought. This information and God's intervention brought prosperity, rather than problems, for His children.

Generations later, when the children of Israel left Egypt for the Promised Land, they went with this promise, "Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit" (Leviticus 26:4).

My favorite Bible incident involving rain occurred when Elijah was God's prophet in Israel.

Ahab had become king of Israel. He was the most evil king the nation had ever had (1 Kings 16:30). Then, he married Jezebel, a worshiper of the false god Baal. She brought with her 400 prophets of Baal and 450 prophets of the groves (where Baal was worshipped) to live in Ahab's palace. A temple was built in Samaria for Baal worship.

Since Baal was a "god" of nature and of fertility, God had a masterful plan to get the attention of the Israelites — He had Elijah proclaim that there would be no dew nor rain. By the third year, there was famine.

The national unrest forced Ahab to seek out Elijah, who proposed the dramatic contest on Mount Carmel. Two altars were prepared for sacrifice — with everything but fire. Elijah challenged, "Call ye on the name of your gods, and I will call on the name of the Lord; and the God that answers by fire, let Him be God" (1 Kings 18:24). When Jehovah God sent fire from heaven, the nation repented and exclaimed, "The Lord He is the God."

After the victory, Elijah prayed, and a hand-sized cloud appeared which quickly filled the sky with darkness — and there was a great rain!

Oh, I know that rain is caused by isobars, weather fronts, and high and low pressure systems, following a pattern established by God at creation. But there are times when God uses things as common as rain to produce dependence on Him.

"I will give peace."
(1 Chronicles 22:9)

Observe Day of Prayer for World Peace
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'A rule is a rule'

By Hudson Baggett, editor,
"The Alabama Baptist," Birmingham, Ala.

The NCAA would not allow Vince Dooley to see his own son play in a high school all-star game. He could watch his son as a father, but not as a coach. This meant he could not watch him by attending the game, unless he resigned as coach. Mrs. Dooley said the NCAA regulation was "the most ridiculous thing" she had ever heard; but "a rule is a rule," said one of the NCAA officials.

This reminds me of a television program several years ago in which comedian Sid Caesar played the role of a bank robber. He and several associates walked into a bank and Caesar said to the bank employees, "Don't move or I'll shoot you." One of his own men moved, and Sid Caesar shot him. Others in his group protested, "You shot one of our own." Caesar replied, "A rule is a rule."

How pharisaical can we be? Of course, rules are important. But as Jesus said, "The Sabbath was made for man and not man for the Sabbath." He spoke these words because the Pharisees were making the rules regarding the Sabbath a straitjacket of entrapment rather than guidelines for keeping the Sabbath a holy day.

Rules are made to follow and be kept, but they might be wrongly applied by those who have no mercy and/or by those who are more interested in rule keeping than they are in people. This is especially true in religion.

Of course, there is always the matter of interpreting rules. There are many variations on the part of the interpreters. This is true in interpreting civil and criminal laws.

The greatest conflicts Jesus had were with the Pharisees who majored on rule keeping. To them, He pointed out that they had neglected the weightier matters of the law — justice, mercy, and faith.

We need to consider the words of Jesus, "Blessed are the merciful for they shall obtain mercy."

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.

Judgment of Christ

Dear editor:

I'm writing in regard to the Sunday School lesson July 13, in the Adult Bible Teacher; subject, "hunger"; Scripture Matthew 25:31-46.

The writer states this is a parable. I disagree with him. In the Scripture he used is the judgment of the nations which takes place after the great tribulation period mentioned in Matthew 24:29. In Matthew 25:31-46 Jesus is judging the people who lived in the tribulation period under the rule of the antichrist as to the way they treated His brethren. Notice that there are three classes of people mentioned: sheep, goats, and the brethren.

The church will not be present on earth during this period. According to 1 Thessalonians 4:13-18, we will have been taken up to meet the Lord in the clouds. I believe we will be at the judgment seat of Christ when the antichrist is in power.

Notice it is the King who is the judge.

We will give some Scripture showing that Jesus will be King over all the earth.

Jesus has never reigned out of Zion, but He will (Psalm 110:2; Isaiah 2:1-4; Micah 4:1-5).

Jesus has never reigned upon the throne of David, but He will (Isaiah 9:7, 16:5; Luke 1:31-33).

Jesus has never been King over all the earth, but He will (Psalm 22:28; Zechariah 14:9).

Jesus has never ruled His enemies, but He will (Psalm 18:44, 72:9, 110:2, 149:7-8; Micah 5:8-10).

Jesus has never been priest upon His throne, but He will (Zechariah 6:13).

The knowledge of the glory of the Lord has never filled the earth, but it will (Isaiah 11:9; Habakkuk 2:14).

Jesus has never been exalted and glorified in the earth, but He will (Isaiah 2:2; 2 Thessalonians 1:10).

There has never been yearly pilgrimages to worship Jesus as King, but there will be (Zechariah 14:16).

Arthur H. Cate
Route 2, Box 552
Rockwood, TN 37854

Please note that the same lesson materials make these statements:

"Jesus told about surprised people on their way to hell (Matthew 25:44-45)."

"The text that speaks of judgment most clearly is the passage from Jesus (Matthew 25:31-46)."

"Though all theology cannot be wrapped around the Matthew 25:31-46 text, we ought not to forget it. Along with our emphasis on being saved by 'faith alone,' we need to express our faith by doing what Jesus asked us to do. God will judge the people who forget the poor."

"The judgment is eternal and final. No one spoke of hell with more clarity than Jesus."

"The crucial point in judgment was not some involved, complex point of theology that one must believe and understand. Rather, the crucial point was a simple deed of compassion and kindness that expressed true faith."

"Direct members to read Matthew 25:41-42,45 silently to find the basis by which people were to be judged."

I believe that these and other quotations from the lesson indicate that the writers believed that judgment was an actual, certain event. (editor)

I know the answer

Dear editor:

As I read the Baptist and Reflector recently, one of the captions over a "letter to the editor" grabbed my attention. It said "Where is Christian love?"

I felt like raising my hand or jumping up and shouting, "I know the answer!"

Christian love is the very essence of the retreats for the mentally retarded persons held each year at Camp Linden and Camp Carson. Of the 344 persons who attended the two in May of this year, I doubt there was one who was not engulfed in the love of God and fellow campers.

Christian love seems to permeate the people and the atmosphere at these retreats, banishing all anxieties and replacing them with contentment and joy. (Oh, that some of the SBC leaders could have experienced this time of simplistic devotion before engaging in the complexities of the convention!)

Thanks again to God for providing; to Liz Lee for directing; to staff, faculty, and chaperones for leadership; and to retarded persons for showing where Christian love really abounds!

Margaret Mason
907 Beatrice
Memphis, TN 38122

U.S. business and communism

Dear editor:

Industry Week (March 18, 1985) reports that California International Trade Corp. (CIT) which for 14 years acquired 90 percent of its profits inside Russia, filed a \$320-million lawsuit (through the U.S. State Department) against the Soviet Foreign Trade Ministry for loss of its business accreditation (due to a spying charge against CIT). "Losses, including receivables uncollected from the Russians, total several hundreds of thousands of dollars," said Raphael Gregorian, CIT's president. Gregorian also said, "General Electric (a manufacturer of jet engines for the Vietnam War), Ford Motor Co. and IBM Corp." and "27 other American firms continue to maintain Moscow offices."

Now back in time: the year is 1890. A pamphlet being circulated across Germany reads, "Can the Russian peasant community... pass directly (from its primitive feudal condition) to a higher communist form of land ownership, or must it first pass through the same process (to capitalism) represented in the historical evolution of the west?"

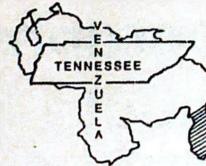
Answer: "If the Russian revolution becomes the signal for a workers revolution in the west, so that both compliment each other," it would "then serve as a starting point for a communist development."

Thus, backward Russia could achieve communism ONLY if an advanced western country also went communist and aided Russia! Who wrote this amazing analysis of Russia? The authors were Karl Marx and Frederick Engels in the preface to the German edition of the Manifesto of the Communist Party!

Marx advocated abolition of the profit system which Russia and America still fight wars over!

Evil does as evil will; but there are none as evil still, as those who lead shrouding greed, with pseudo-ideologies, enslaving mindless followers, who failed to ask the questions, that would have set them free!

C. James Matuschka
108 Sherwood Ave.
Chattanooga, TN 37404



Tennessee/Venezuela Prayer Net Partnership

—Pray for Missionary John Murphy who celebrated his birthday on July 28. His wife, Sherry, and daughters, Audrey and Leslie, serve with him in Los Teques where he teaches at the seminary.

—Thank God for the 1,080 persons who made decisions in the Nelson Fanini crusades in Maracaibo. Pray that they will grow in their new faith.

—Thank God that the prayers for the incorporation papers for the new church in Trujillo were answered. Continue to pray for Missionary Gene and Eva Nell Kimler there and for property for a building.

—Pray for Leonel Portillo and Wilfredo Velazquez, Venezuelan pastors who are having problems in their lives.

150 Tennessee volunteers to lead August 15-26 Venezuela crusades

More than 150 Tennesseans will go to Venezuela next month to conduct crusades in 40 churches and missions in the north central part of that South American country. The crusades will be in Caracas and Valencia and surrounding areas.

Clarence Stewart, foreign mission coordinator for the Tennessee Baptist Convention, said that four-member teams have been enlisted to lead the revival services.

Tennessee Baptists are in the first year of a three-year partnership mission with the Venezuela Baptist Convention. About 75 Tennesseans have already gone to Venezuela, mainly assisting in construction projects and leadership conferences.

The 40 crusades will be held Aug. 15-26. Stewart said that three similar evangelistic emphases will be held in 1987: Feb. 13-24 in eastern Venezuela; Aug. 7-18 in central Venezuela; and Oct. 16-27 in western Venezuela.

In addition, citywide crusades in major cities are scheduled for March 27 through April 7, 1987.

Stewart also noted that plans are underway to hold revivals in every Venezuelan church during the Aug. 19-30, 1988, period.

Volunteers provide their own travel and personal expenses.

According to Stewart's office, these Tennesseans have been enlisted to participate in the August 15-26 crusades:

Alexandria: Amos Jarman;
Atoka: Bruce Aubrey;
Bethel Springs: Judy and Mike Holloway;
Brentwood: Clarence Stewart;
Brighton: Charles Bishop;
Byrdstown: Jennie Groce, Mike Madewell, Margaret Robbins, Glenn Scott;
Chattanooga: R. L. Benefield, Juanita and Mike Bridges, John Martin Jr., Mark Robinson;
Chuckey: Keith Webb;
Cleveland: Jimmy Caywood, Bill Hyatt, Bert Jones, Earl Kendall;
Covington: Ray Green;
Cross Plains: Jimmie Harris;
Crossville: Bob Spears;
Dyer: Jerry Legg;
Elizabethton: Mary Oliver;
Estill Springs: Alice and John Segree;
Fayetteville: Karen Clements, Charles Hicks, Mevis and Kenneth Swinford;
Finger: Kelly Clayton;
Franklin: Janelle Gervickas;
Gallatin: Ann and J. C. Lewis;
Goodlettsville: Jane and Ray Rickman,
Greenbrier: Mary and George Pope,

Kathy Ratzel, John Rushing;
Greenfield: Lessie Tucker;
Greeneville: Larry Wiley;
Harriman: Bill Bargiol, Nora and Bucky Phillips;
Harrison: David Rice, Jerry Turner;
Hendersonville: Dan Milliken, Fred Raymond, Mike Shelby;
Hixson: Tammy Benson, Dick Carter, Bill Harris, Kenneth Martin, Jim Parrish, Roger Pearson, R. A. Sharp, Jerry Shofner, Fuad Shorrosh, Amy Sowell, Keith Walker;

Humboldt: Bobbie and Charles Blorton, Helen and H. B. Fisher;
Jackson: Amy and Bob Alvey Jr., Bill Bates, Marilyn and Philip Jett, Ernest Holland, Gregg Kernode, Becky and Calvin Moore, Evelyn Tyson;

Jefferson City: Marshall Hargrave;
Johnson City: Sharon Long;
Kenton: Jone and Robert Johnson;
Kingston: L. B. Morrow;
Knoxville: Larry Beeler, Pat and John Holland, Jeff Myers, William Watson, Harold Wayland;

Lenoir City: Raymond Atwood, John Burleson, Gladys and Earl Clemmer, Sandra and Glenn Gamble, Steve Kirby, Arlene Lewis, Kelmer Melton, Jan Moye, Dean Russell, Shelia Selvidge, Louise White, Reba and Leon White;

Loretto: Garry Burbank, Dwight Fincher, Bobby Hughes, Bob Jones;
Loudon: Clyde Brooks, Pat Wright;
Madison: Randy Castleman, Jerald Smith;

McMinnville: Mark Karki, Joyce West, Harold White, Muriel Younglove;
Memphis: Jerry Parker, Mike Riley;
Mt. Juliet: David Thompson;
Murfreesboro: Glenn Starnes;
Murfreesboro: James Garner, Danny Henderson;

Nashville: Francis and Ande Clark, Ann and Mary Clark, Ruby Jane Cooke, Naomi Edwards, Norman Lerch, Barbara McCord, Roy Renfro, Kathryn Speropulos;

Pikeville: Bill Roberts;
Oak Ridge: James Vermillion;
Rutledge: Darla and Gregory Barbee;
Signal Mountain: Larry Roberts;
Smyrna: Walter Banks, Ben Walker;
Soddy-Daisy: Randy Franks;

Springfield: Faye and Bob Carroll, Betty and John Cavanah, Judy Harden;
Sweetwater: Hazel Register, Meek Hicks, Debra and Leonard Markham;
Tullahoma: Ramon Cintron, Dick German;

Union City: Mike Adams, Jake Ayers, Doug Pair, Paul Russell, Forrest Treathanan;
Whitwell: Doris and Charles Conley.

News analysis

Report on pornography incites strong debate

By Larry Braidfoot

WASHINGTON, D.C. — The most comprehensive review of pornography in U.S. history has triggered lively debate about the social consequences of pornography and the legitimacy of controlling its production and distribution.

The Attorney General's Commission on Pornography completed its year long inquiry and released its two-volume final report in early July. The commission, composed of 11 individuals from widely diverse backgrounds, focused heavily on law enforcement and social concerns both in their public hearings and in their final report.

The executive director was a Southern Baptist layman, Alan E. Sears, assistant U.S. attorney from Louisville, Ky. In its first public meeting on June 19, 1985, the commission heard testimony from the Southern Baptist Christian Life Commission's director of family and special moral concerns, Harry N. Hollis Jr. Also, the Southern Baptist Convention meeting in Atlanta passed a resolution opposing pornography and commending the appointment of the commission.

The work of the commission was conducted in the midst of public scrutiny seldom focused on such government commissions. The American Civil Liberties Union objected to numerous aspects of its work; and representatives of the pornography industry have strongly charged the commission with censorship.

This air of controversy took some attention away from a primary objective of the commission, which was to discover if the production and distribution of hard-core pornographic materials lead to sexual acts of violence and abuse against women and children.

Public hearings and collected evidence revealed a growing multibillion-dollar industry which ruthlessly exploits

women and children and attracts customers with bizarre and violent portrayals of sexual behavior.

The commission found that most states already have laws which, if enforced, are adequate to control the sale of obscene materials. The Supreme Court has held that material determined to be obscene is not protected as free speech by the First Amendment. If the material, taken as a whole, presents sexually explicit acts designed to appeal primarily to a "prurient" or excessive interest in sex, its sale and distribution may be legally prohibited.

The hue and cry of many news media columnists and editorial writers following the release of the commission's final report has tended to ignore the fact that hard-core pornography has no Constitutional protection and no moral defense.

A spin-off of the work of the commission has been the discontinuation of the sale of the so-called "soft porn" magazines such as *Playboy* and *Penthouse* by some stores. These have not been judged as subject to the legal prohibitions against hard-core pornography.

During the first five months of 1986, five major drugstore chains and three convenience store chains with a total of 15,000 outlets dropped magazines such as *Playboy* and *Penthouse* from their shelves. Southland Corporation, parent company of 7-11 convenience stores, was the largest and received the most publicity for its actions, but chain stores like Eckerd, Super-X and Albertson's had already dropped these magazines, following the lead of Tom Thumb stores taken in October 1983.

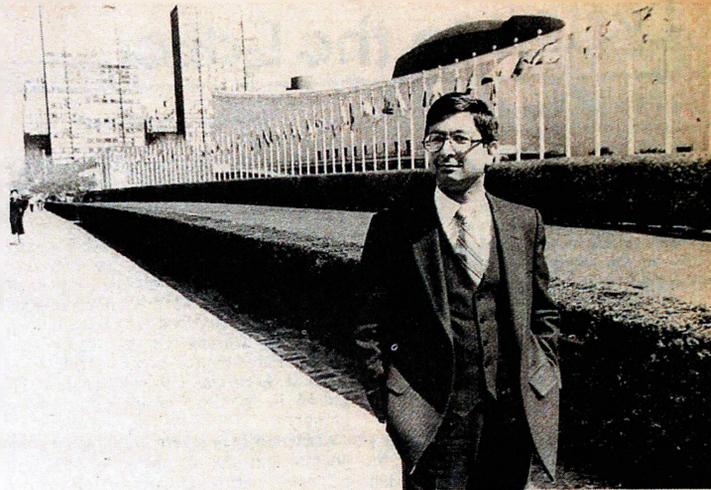
The commission did not claim its work accomplished this cleanup; but Southland issued a statement at least implying that the commission's work had contributed to its policy decision.

Playboy, which sells about 60 percent of its magazines by subscriptions, will not likely be curtailed as effectively as will *Penthouse*, which sells about 96 percent of its magazines through over-the-counter outlets. But *Playboy* has sustained losses of more than \$6-million during this fiscal year, due to a decline in sales, its failed casino venture in Atlantic City, and to the closing of its clubs in New York and Chicago. Its London casino operation had already failed because of rigid British regulations.

It seems clear that at least some of the chain stores were influenced as much by their belief that the market is declining for the "soft porn" such as *Playboy* and *Penthouse* as by other concerns. Many now believe that the ready availability of hard-core pornography has preempted the demand for the milder versions.

The commission's final report serves as a reminder that the problems posed by pornography are not merely legal problems. Responsible citizen action can result in the enforcement of laws which clearly apply to the hard-core materials legally deemed to be personally degrading and socially harmful.

In the years since the last major governmental study of pornography, carried out in 1970 when Richard Nixon was president, changes in sexual behavior and dramatic increases in both the volume and excesses of hard-core pornography provided ample justification for this commission's work. It remains to be seen whether or not Americans will accept its basic challenge and stamp out hard-core pornography.



UNITED NATIONS MINISTRY — Home Missionary Ted Mall stands outside the United Nations in New York City where he is an ambassador for Christ to internationals there and in the diplomatic community.

SBC ambassador for Christ serves at United Nations

By Mark Wingfield

FORT WORTH, Texas (BP) — As a native of India, Ted Mall blends in with the mosaic of races at the United Nations. But as an ambassador of Christ, he stands out.

Mall came to the United States and Southwestern Baptist Theological Seminary in Fort Worth as an international student in 1976. Today he ministers to the most diverse international assembly in the world. He is Southern Baptists' witness to the New York City diplomatic community — a national ethnic missionary supported by the denomination's Home Mission Board. More than 35,000 people represent most nations of the world either at the United Nations or nearby diplomatic offices.

"Being an international student myself prepared me to identify with these people," Mall says. "I went through some of the same things these people went through."

That understanding gives him an introduction to share the gospel with people who may not have heard of Christianity. And the seminary education, he says, gave him "the Biblical background and capability to withstand when somebody questions my faith."

Mall's work takes three approaches. First is outreach. "We try to make friends and develop relationships through which evangelism can happen," he says.

When a new diplomat arrives, Mall contacts him by letter to set up an appointment. He makes a formal presentation to that person and welcomes him to the United States on behalf of Southern Baptists.

"Sometimes on the very first contact I have occasion to present a Bible or witness to them," he says. "Sometimes it takes weeks or months or years."

Second is a ministry to social and material needs. Through one program, Mall introduces diplomatic families to local Baptist host families. The host families help the foreigners adjust to American culture. They also include them in family activities at Christmas and Thanksgiving.

Mall provides economic assistance to diplomats from poorer nations. Differences in currency exchange and living requirements make some diplomats'

salaries inadequate for survival in New York.

Third is cross-cultural communication. "We want to present them Christianity in the most favorable way," Mall notes. One way he bridges the communication gap is through Bible distribution. He keeps copies of the Scriptures in 100 languages, which he gives away. "We make Scripture available to anyone who would want it or need it in any language," he explains.

To help people understand those Bibles, he leads Bible studies twice each week and on request. Over the past year, his Thursday noon Bible study has drawn students from 48 countries.

One Soviet diplomat, who is not a believer, gets a constant supply of Russian Bibles from Mall. She originally took one to display on her bookshelf, but it disappeared. Now she keeps several Bibles on display until they all disappear. Mall calls this his "silent witness," because he is sure other Soviets are taking the Bibles to read. His witness spreads around the world through Bibles and through people.

Early one Sunday morning he was awakened by a phone call. The voice said only, "I'm Chen and I'm here." Mall had never met the man, but learned a friend from Chicago had referred him. Chen had come from mainland China to work on a project in automation technology.

Finally, about 5:30 a.m. he went to get Chen at the bus station. Chen went with him to church that evening — his first time ever in a Baptist church.

"He told me he was not really interested in Christianity," Mall said. But Mall and his family continued to befriend the man. They took him to tourist spots and showed him how to get around.

Last year Chen attended a banquet where a Texas youth choir sang. Mall said Chen noticed it "seems like Christian young people have a hope like Chinese young people don't. If hope is part of being a Christian, I might be interested." Soon afterward, Chen became a Christian. He has returned to his hometown in China, where there is no other evangelical witness.

Southern Baptists' ambassador to the United Nations sent out one more ambassador for Christ to the nations.

E. L. Billington dies in Kingsport

Elmer Lucas Billington, father of John Billington, Baptist Student Union director at the University of Tennessee Center for the Health Sciences in Memphis, died July 25 at home in Kingsport. He was 86 years old.

Funeral services were July 28 at First Baptist Church in Kingsport with Pastor Frank Hawkins presiding and burial was at Oak Hill Cemetery in Kingsport.

A deacon at the Kingsport church, Billington was a native of Hoyt, Okla., where he was a schoolteacher. He moved to Kingsport in 1936 where he managed a furniture store and worked at Holston Ordinance Works.

He was preceded in death by his wife, Laura Bickle Billington, in 1984. Besides his son, John, Billington was survived by a daughter, Laurena (Mrs. Herbert W.) Hoover, of Kingsport; a brother, L. C. Billington, of Muskogee, Okla.; six grandchildren and two great-grandchildren.

**BAPTIST
AND
REFLECTOR**
brings you news first!

Baptists provide witness at Vancouver's Expo '86

By Leisa A. Hammett

VANCOUVER, British Columbia (BP) — From May to October Canada's western province, British Columbia, is inviting the world to visit its collection of pastel-colored islands and its six-month international extravaganza, Expo '86.

Simultaneously, little-known Canadian Southern Baptists are telling who they are, strengthening their churches, and creating unprecedented ties with other Christians.

Southern Baptist efforts in conjunction with the world event include student missionary performing teams and volunteer staffing and a host of American construction, evangelism, and performance teams. Expo '86 Ministries, sponsored by Capilano Southern Baptist Association, also is hosting several interdenominational rallies and area church services.

Although Baptists do not have an exhibit at Expo '86, their drama, instrumental and vocal missionaries are performing on the outdoor stage of the interdenominational "Pavilion of Promise."

Sponsored by "100 Huntley Street," a Toronto-based television evangelism ministry, it is the only religious pavilion on the 170-acre site. The pavilion, a high-tech multi-media presentation, was given high marks by the press.

Some Christians initially accused the pavilion of not emphasizing individual acceptance of Christ. Since then producers added a chapel service and also a short video-taped message by Host David Mainse and the presentation narrator, Sir Malcom Muggeridge. Pavilion officials also said the last segment in the multi-media series would be altered to emphasize a more evangelistic approach.

Despite opinions of the pavilion's evangelism content, General Manager Geoffrey Still says by mid-season counselors ministered to 400 people. More than half of them made first time decisions, he notes.

More than 400 international and interdenominational volunteers staffed the 21,000-square-foot pavilion and were available for counseling.

"The Old Salts Shipyard," an exhibit on Expo's west end, is also operated by an interdenominational group, The SALT Society. The society's initials stand for "Sail and Life Training."

Hope '86, another ministry, was established to encourage, train and promote Christian groups to evangelize Vancouver.

Henry Blackaby, Capilano Association's director of missions, says collaborative effort among all denominations is the greatest effect of the six-month Expo. Two on-site worship services, called Baptist Day at Expo, are uniting the five Baptist denominations which historically have operated autonomously.

Although Southern Baptists established themselves in the United States almost 150 years ago, the world's largest evangelical denomination is a newcomer in the Canadian Baptist scene, staking claim on British Columbian soil only 35 years ago. Since then 80 missions have been launched.

But despite their history and heritage, Southern Baptists and their fellow Baptists are working together for the first time in Canada. And Expo, claims Jack Bergeson, executive minister for the British Columbia Baptist Conference Mission, is the reason.

He also says Canadian leaders of the five Baptist groups developed friendships as a result of their joint witness effort. "Baptist Day at Expo," he adds, "is a significant demonstration of Canadian

Baptists' unity in Christ."

Blackaby views Expo as the springboard for western Canadian church growth, Baptist cooperation, and increased evangelization. And that is already happening, he says, much of it because the aid of nearly 1,000 U.S. Southern Baptists.

U.S. volunteers range from Mission Service Corps participants who are serving one or two years, Baptists who have immigrated to Canada, Christian Service Corps volunteers who are staying from one week to six months and church groups who came for one to two weeks. Their contributions include clerical, student, construction, organizational, and church work.

Volunteer contributions, says Blackaby, "will forever change the way our churches look at doing missions." Because many Southern Baptist church members there are new Christians — among other reasons — there is less lay involvement and greater demands on pastors, he explains.

Expo challenges laypeople to become involved, he says, adding the goal of Expo '86 Ministries is to equip local Christians to continue the work started by two US-2 missionaries, semester missionaries, and U.S. volunteers.

Already 50 area Southern Baptists, Blackaby notes, have committed to full-time Christian work, aided by the inspiration and encouragement of volunteers.

Home Missions Week emphasizes 160-million lost in United States

RIDGECREST, N.C. (BP) — On the heels of the nation's Liberty Weekend celebration, Southern Baptists concentrated on methods to spiritually free 160-million non-Christians in America.

With the theme "Good News Lost America," home missionaries and guest speakers spoke to the problem of reaching America with the gospel during Home Missions Week at Ridgecrest (N.C.) Baptist Conference Center.

"We have the manpower in this room tonight to reach these 160-million," declared William Hinson, guest preacher for the evening worship services.

Hinson, special assistant to the president at Baylor University in Waco, Texas, spoke to the nightly crowd of 1,500 people. "We celebrate Liberty Weekend by singing 'God Bless America,' but we forget that two-thirds of America is lost," he said, noting the problem is one of spiritual attitudes — fear, arrogance, selfishness, apathy.

"We're not seeking to save the lost because we're arrogant. We label people a liberal, a fundamentalist, a homosexual, a drunkard. By attaching a label in the house of God or in the marketplace, we displace them," Hinson warned.

In another session, C.W. Brister, professor of pastoral ministry at Southwestern Baptist Theological Seminary in Fort Worth, Texas, addressed the issue of care for the caregivers.

Listing common illusions about religious professionals, Brister claimed even religious professionals often are unrealistic in self-expectations. People think "ministers must be strong at all costs; ministers are above mistakes; ministers lead 'charmed' lives," he said.

"Preachers preach and don't do anything else, is also a common misbelief." But one of the most dangerous illusions of ministers is that "self-care is selfish. Ministers often are not concerned with health, exercise, a beautiful home, stylish dress, because it is a selfish act," Brister told a group of directors of missions.

Brister, author of *Caring for the Caregivers*, warned against this misbelief, pointing out "ministers should

love because they are loved. And they should love themselves, as well."

In another session, Brister warned against the caregiver caring too much: "Theologians can ponder the mystery of God, but pastors must do the work of God. However, care must be part of the energy that keeps things going. Inordinate and inappropriate investments of time, energy and money in the objects of one's care may become idolatry."

More than 2,000 people attended the week-long eastern conference sponsored by the Southern Baptist Home Mission Board.

SBC leads gifts to Bible society

NEW YORK (BP) — Southern Baptists led all denominations and religious groups in gifts to the American Bible Society last year, according to the society's 1985 report of denominational support.

The society received \$298,339 from the Southern Baptist Convention, down from \$309,610 in 1984. The SBC contribution comprised 16.5 percent of the society's denominational receipts, which totalled \$1,805,006 in 1985.

The other top five denominational/organizational contributors to the society included the Bible-a-Month Club, \$176,279; Presbyterian Church (USA), \$110,090; United Methodist Church, \$103,381; and the Apostolic Christian Churches of America, \$101,295.

The American Bible Society cooperates with United Bible Societies around the world to distribute Bibles and Scripture portions to people in a variety of languages and circumstances. Last year, the society contributed more than \$12.5-million to aid in Scripture translation and distribution worldwide, Ball noted.

Working together, the United Bible Societies distributed more than 548-million copies of Scripture and supported translation projects in 544 languages.

State worker encourages language missions work

A lot of outreach is still needed, but Tennessee Baptists currently have about 90 language units — churches, missions, or groups — across the state speaking 14 different languages, reported James Redding of the missions department, Tennessee Baptist Convention.

In conjunction with Language Missions Day Aug. 10, which emphasizes the home missions program in local Southern Baptist churches, Redding cited statistics that note 84 language-culture groups are a part of the Southern Baptist Convention.

Within Tennessee's borders, Japanese, Korean, Cambodian, Vietnamese, Laotian, Spanish, Persian, Arabic, Mandarin, Cantonese, Choctaw, H'mong, Asian Indian, and deaf persons meet to worship God and for Bible study.

Redding, who also has served as a

foreign missionary for 15 years in Peru, asked Tennessee Baptists to seek out the ethnic persons that are in every town and city in the state and minister to them.

He explained that many people of different cultures like to meet separately and eventually form their own churches, but when the number of persons is very small, they become a part of existing Southern Baptist churches.

Baptists can also minister by giving each September to the Golden State Missions Offering, giving a scholarship for the annual TBC ethnic/deaf children and youth camp each summer, starting an English class, "adopting" an international student by contacting the TBC student department, or sponsoring a refugee by contacting the TBC missions department.

Stallings seeks missionaries

RICHMOND, Va. — Southern Baptist Missionary Samuel Stallings of Memphis has been named an enlistment assistant for the Southern Baptist Foreign Mission Board.

Stallings, a missionary to the Philippines, will meet with as many Tennessee preachers as he can from now until April 1987 challenging them to consider an overseas ministry.

He is one of 20 furloughing missionaries serving with the Foreign Mission Board's missionary enlistment department.

Through participation in pastors'

gatherings and in personal meetings, the assistants will contact pastors who could be general evangelists (church planters or developers) overseas.

"Our greatest need overseas, year after year, is for missionary preachers who work within the national context of starting and developing new churches, and working with local pastors and other Christians," said Bill Morgan, director of the board's enlistment department.

About 300 such requests for preachers come from the missionaries each year. Yet only one in four requests is filled.

About 95 percent of Southern Baptist pastors stay in the United States where only 5 percent of the world's five-billion people live, Morgan said.

Stallings' furlough address is 5505 Melvin, Memphis, TN 38119.



Stallings

Tennessee associations set annual meetings for 1986

(Associations are listed alphabetically)

ASSOCIATION	DATES	PLACES	ASSOCIATION	DATES	PLACES
			Judson	Oct. 3 (M,Aft,N) Oct. 4 (M,Aft,N)	Pomona, Dickson Pomona, Dickson
Alpha	Oct. 16 (Aft,N)	Cross Roads, Centerville	Knox County	Oct. 20 (M,N) Oct. 21 (M,N)	John Sevier, Knoxville McCalla Avenue, Knoxville
Beech River	Oct. 13 (N) Oct. 14 (M,Aft,N)	First, Lexington First, Lexington	Lawrence County	Oct. 16 (N) Oct. 17 (Aft,N)	Liberty Grove, Loretto Bonnertown, Bonnertown
Beulah	Oct. 27 (Aft,N) Oct. 28 (Aft,N)	Cypress Creek, Martin Wynburg, Wynburg	Loudon County	Oct. 23 (N) Oct. 24 (M) Oct. 24 (N)	Calvary, Lenoir City New Midway, Kingston First, Lenoir City
Big Emory	Oct. 16 (M) Oct. 16 (N)	Union, Wartburg Childs Memorial, Harriman	McMinn-Meigs	Oct. 22 (N) Oct. 23 (M,N) Oct. 23(N)	Union Hill, Athens Eastanallee, Riceville Rockview, Niota
Big Hatchie	Oct. 20 (N) Oct. 21 (M,N)	Liberty, Covington Smyrna, Burleson	Madison-Chester	Oct. 27 (N) Oct. 28 (Aft,N)	Madison, Jackson Highland Park, Jackson
Bledsoe	Oct. 16 (Aft,N)	First, Hartsville	Maury	Oct. 23 (M,N)	Highland Park, Columbia
Bradley County	Oct. 27 (N) Oct. 28 (M) Oct. 28 (N)	East, Cleveland Thompson Springs, Cleveland First, Charleston	Midland	Sept. 15 (N) Sept. 16 (M,N)	Ruggles Ferry, Strawberry Plains Ruggles Ferry, Strawberry Plains
Campbell County	Oct. 20 (N) Oct. 21 (M) Oct. 21 (N)	Calvary, LaFollette First, Jacksboro First, Coolidge (LaFollette)	Mulberry Gap	Aug. 13 (M,Aft) Aug. 14 (M,Aft)	Cool Branch, Sneedville Cool Branch, Sneedville
Carroll-Benton	Oct. 20 (Aft,N) Oct. 21 (Aft,N)	First, Atwood Grace, McKenzie	Nashville	Oct. 20 (N) Oct. 21 (N)	Two Rivers, Nashville Radnor, Nashville
Central	Oct. 20 (N) Oct. 21 (M,N)	Madison Street, McMinnville First, Morrison	New Duck River	Oct. 20 (N) Oct. 21 (N)	First, Lewisburg First, Shelbyville
Chilhowee	Oct. 23 (M,Aft) Oct. 23 (N) Oct. 24 (M)	Broadway, Maryville Zion Chapel, Louisville Grandview, Maryville	New River	Oct. 13 (N) Oct. 14 (M) Oct. 14 (N)	Low Gap, Helenwood Bethlehem, Oneida Big Ridge, Oneida
Clinton	Oct. 20 (N) Oct. 21 (M) Oct. 21 (N)	Zion, Powell Clinch River, Lake City Main Street, Lake City	New Salem	Oct. 26 (Aft,N)	Brush Creek, Brush Creek
Concord	Oct. 23 (N) Oct. 24 (N)	First, Murfreesboro Westwood, Murfreesboro	Nolachucky	Oct. 21 (M,Aft) Oct. 22 (M)	Manley, Morristown Central, Morristown
Copper Basin	Oct. 16 (M,Aft) Oct. 16 (N)	Mt. Vernon, Turtletown Mt. Zion, Postelle	Northern	Oct. 3 (M,Aft) Oct. 3 (N) Oct. 4 (M,Aft)	Taylor's Grove, Sharps Chapel Blue Springs, Sharps Chapel Taylor's Grove, Sharps Chapel
Crockett County	Oct. 6 (N) Oct. 7 (Aft,N)	Walnut Hill, Bells Walnut Hill, Bells	Polk	Oct. 20 (N) Oct. 21 (M,Aft,N)	Beech Springs, Old Fort Beech Springs, Old Fort
Cumberland	Oct. 27 (N)	Little West Fork, Clarksville	Riverside	Oct. 16 (N) Oct. 17 (N)	First, Jamestown Memorial, Livingston
Cumberland Gap	Oct. 20 (N) Oct. 21 (M,Aft)	Carr's Chapel, Speedwell Carr's Chapel, Speedwell	Robertson County	Oct. 20 (N) Oct. 21 (M,N)	Bethel, Greenbrier Mt. Carmel, Cross Plains
Cumberland Plateau	Oct. 20 (N) Oct. 21 (M) Oct. 21 (N)	Cumberland Homestead, Crossville Bethlehem, Crossville Cumberland Homestead, Crossville	Salem	Oct. 21 (N) Oct. 22 (M,Aft)	New Hope, Alexandria Salem, Liberty
Duck River	Oct. 20 (N) Oct. 21 (Aft,N)	Lincoln Heights, Tullahoma First, Hillsboro	Sequatchie Valley	Oct. 23 (N) Oct. 24 (M,Aft)	First, Cartwright First, Whitwell
Dyer	Oct. 20 (N) Oct. 21 (N)	Mary's Chapel, Ripley Harvest, Dyersburg	Sevier County	Oct. 20 (N) Oct. 21 (M,Aft) Oct. 21 (N) Oct. 22 (M)	French Broad Valley, Kodak Bethel, Sevierville Valley View, Sevierville Oldham's Creek, Sevierville
East Tennessee	Oct. 23 (N) Oct. 24 (M,Aft)	First, Newport Bethel, Parrottsville	Shelby County	Oct. 20 (N) Oct. 21 (Aft,N)	Second, Memphis Broadmoor, Memphis
Fayette	Oct. 23 (N) Oct. 24 (N)	Hickory Withe, Hickory Withe Oakland, Oakland	Shiloh	Oct. 13 (N) Oct. 14 (Aft,N)	Trinity, Michie Hopewell, Savannah
Gibson County	Oct. 21 (Aft,N) Oct. 22 (M,Aft)	First, Milan Avondale, Humboldt	Stewart County	Oct. 23 (N) Oct. 24 (N)	Pleasant Grove, Indian Mound Walnut Grove, Dover
Giles County	Oct. 21 (N) Oct. 22 (N)	Thompson Chapel, Pulaski First, Pulaski	Stone	Oct. 16 (M,Aft,N)	New Home, Baxter
Grainger County	Oct. 16 (N) Oct. 17 (M,Aft)	New Corinth, Rutledge Oakland, Rutledge	Sullivan	Oct. 21 (M,Aft,N)	Glenwood, Kingsport
Hamilton County	Oct. 23 (M) Oct. 23 (N)	Ridgeview, Chattanooga Central, Hixson	Sweetwater	Oct. 16 (N) Oct. 17 (M,Aft)	South Madisonville, Madisonville Glenlock, Sweetwater
Hardeman	Oct. 20 (N) Oct. 21 (Aft,N)	Bethlehem, Whiteville Shandy, Bolivar	Tennessee Valley	Oct. 23 (N) Oct. 24 (M,Aft)	First, Graysville St. Clair, Spring City
Haywood	Oct. 14 (Aft,N)	Brownsville, Brownsville	Truett	Oct. 2 (Aft,N) Oct. 3 (N)	Immanuel, McEwen Liberty, White Bluff
Hiwassee	Sept. 26 (N) Sept. 27 (M)	Pisgah, Decatur Pisgah, Decatur	Union	Oct. 9 (M,Aft,N)	Greenwood, Doyle
Holston	Oct. 24 (N) Oct. 25 (M) Oct. 25 (Aft)	Cherokee, Jonesborough Cherokee, Jonesborough David Crockett H. S., Jonesborough	Watauga	Oct. 23 (Aft,N)	Sinking Creek, Johnson City
Holston Valley	Oct. 23 (N) Oct. 24 (M,Aft)	East, Rogersville First, Sneedville	Weakley County	Oct. 20 (N) Oct. 21 (Aft,N)	Bethlehem, Greenfield Jolley Springs, Dresden
Indian Creek	Oct. 20 (N) Oct. 21 (Aft,N)	Bethlehem, West Point Philadelphia, Waynesboro	Western District	Oct. 23 (N) Oct. 24 (M,Aft)	Oak Hill, Paris New Harmony, Paris
Jefferson County	Oct. 23 (M,Aft,N) Oct. 24 (M,Aft)	First, White Pine Talbot, Talbot	William Carey	Oct. 27 (N) Oct. 28 (Aft,N)	Community, Flintville First, Howell (Fayetteville)
			Wilson County	Oct. 16 (N) Oct. 17 (M,Aft)	Rocky Valley, Lebanon Mt. Olivet, Lebanon

Tennessee

LEADERSHIP . . .

Cynthia Floyd, interim director of recreation ministries at Two Rivers Baptist Church in Nashville, has resigned effective July 31. T. Jerrell Sutton is the pastor.

Bob Sessoms is the new associate pastor of Meridian Baptist Church in Knoxville of which Joel Fisher is pastor. He began serving July 20.

The new part-time youth director of West Knoxville Baptist Church in Knoxville is Tim Gossett, a Carson-Newman College student in Jefferson City. He

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



I grew up in Oklahoma and still have a great love and appreciation for my roots and heritage. However, the memories of great walls of dust moving in and nearly smothering every living thing still haunt me.

In 1946 I married Edna Earle Parker in Jackson. Over the years I have been deeply grateful for living in Tennessee where the crops and trees stay green in the summer and for rivers that continue to flow and lakes that did not dry up.

Now we are in the unrelenting grip of the worst drought in at least a century. Crops are drying up; grass crumples under your feet. Streams are ceasing to run, and the ponds and lakes are drying up. Wells are going dry; cities and towns are rationing water.

I have thought many times of the verse from Jude, "Clouds they are without water." I have watched as clouds have gathered, the wind would cease, there is lightning and the rumble of thunder — but no rain. The clouds dissipate, the sun comes out, the hot winds pick up — and the drought continues.

The weathermen explain that we are under a vast "high pressure dome" that is diverting moisture away from us.

I believe God can, and will, give us precious rain. Elijah prayed for no rain, and there was not rain nor dew for 42 months. He then prayed for rain, and God answered his prayer (1 Kings 17-18). Elijah sent his servant to look toward the sea for rain, and he saw nothing. This he did seven times, and it was the seventh time that the servant said, "Behold, here ariseth a little cloud out of the sea, like a man's hand . . . and there was a great rain."

The effectual fervent prayer of a righteous man availeth much. It is time to pray — and to look for rain.

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begins Aug. 10. William H. Carter is pastor of the Knoxville church.

South Clinton Baptist Church in Clinton has called Waylon Payne as youth minister. George Koon is pastor.

The former pastor of First Baptist Church in Livingston, Ken Jordan, is entering full-time evangelism. He previously served First Baptist Church in Hamburg, Ark., as pastor.

On July 27 Ronald Keith Henson began serving as minister of music and youth at Zion Baptist Church in Brownsville where Pat Kough is pastor. Henson and his wife, Karen, are both recent graduates of Union University in Jackson.

First Baptist Church in Collierville has called Greg Oppenhuis as minister of education where Gary Watkins is pastor. Previously he was minister of outreach and activities at Maywood Baptist Church in Independence, Miss. He is a graduate of Bradley University in Peoria, Ill. and Midwestern Baptist Theological Seminary in Kansas City,

Evangelism meet set for pastors

NASHVILLE — A conference to help pastors strengthen their abilities as evangelists will be held Sept. 15-18 at Ridgcrest Baptist Conference Center, Ridgcrest, N.C.

Sponsored by the evangelism section of the Home Mission Board and the conference center division and the church administration department of the Baptist Sunday School Board, the three-day meeting will include more than 20 conferences on evangelism.

Conference topics include evangelism with singles adults, ethnics, and women; helps for rural and urban pastors; the Sunday School and evangelism; and growing an evangelistic church. Other sessions will be offered to help pastors strengthen their family and devotional life.

Speakers include D. L. Lowrie, pastor of First Baptist Church, Lubbock, Texas; Mark Corts, pastor of Calvary Baptist Church, Winston-Salem, N.C.; Frank Pollard, pastor of First Baptist Church, Jackson, Miss.; and Perry Sanders, pastor of First Baptist Church, Lafayette, La.

The conference will begin Monday night, Sept. 15, and conclude at noon Thursday, Sept. 18. The cost, based on double occupancy, will be \$120.50.

A deposit of \$45 per person should be mailed to Ridgcrest Baptist Conference Center, P. O. Box 128, Ridgcrest, NC 28770.

**First Baptist Church
Manchester, Tennessee**
announces

Homecoming '86

August 10, 1986

Sunday School - 9:30 a.m.
Worship Service - 10:30 a.m.

Dinner on the grounds begins after worship service. All former members and friends are invited.

Mo. Oppenhuis and his wife, Peg, have two children.

PEOPLE . . .

The 10th anniversary of Pastor Orville McMahan was celebrated by Dixie Hills Baptist Church in Bolivar.

Howard Kolb celebrated his 25th anniversary as pastor of Audubon Park Baptist Church in Memphis.

Charles E. Orr, minister of education at First Baptist Church in Paris where Thomas H. Walker is pastor, was honored during the morning worship service on July 27 for his 35 years of service.

Richard Dickerson, minister of music

and youth at First Baptist Church in Union City, was ordained by his home church, First Baptist Church in Bolivar, on July 27. The evening ordination service was led by the choir and staff of the Union City church, including M. L. Adams pastor, and Gary Williams, minister of education.

Mr. and Mrs. J. Edwin O'Brien celebrated their 60th wedding anniversary on June 27. They are members of First Baptist Church, Nashville, where Charles Page is their pastor.

REVIVAL RESULTS . . .

Two Rivers Baptist Church in Nashville reported the following decisions during its July 13-16 revival: 11 new members by statement or letter, eight new members by profession of faith and baptisms, nine professions of faith, and 10 rededications. The revival was led by David Ring, evangelist, and David Hassell, musician. Jerrell Sutton is pastor of the church.

Union association to use TBC tent for Good News Crusade, Aug. 3-6

SPARTA — An areawide Good News Crusade tent revival will be conducted by Union Baptist Association Aug. 3-6, with services at 7 p.m. each night.

John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La., will be the revival preacher, and Julian Suggs, director of the church music department for the Tennessee Baptist Convention, will lead the music.

The tent, which will be located at Sparta-Cookeville highway, across from First Baptist Church, was recently purchased by the TBC Executive Board for use in missions and evangelistic work. The Union association crusade will be the first use of the 600-seat tent.

Crusade plans grew out of a meeting one year ago, when a committee was formed to coordinate the evangelistic effort. Roy Graves, committee chairman and pastor of Bear Cove Baptist Church, Sparta, says he sees this as the ripest harvest-time for the kingdom of God as souls are gathered into the churches through this crusade.

Graves said that the committee at first planned to hold the crusade in the high school cafeteria, but at the Associational Leadership Conference in May, it was

announced that a tent had been purchased by the TBC Executive Board for use in crusades and in establishing new churches. "By working with Woody Watkins and Archie King (of the TBC staff), we were able to secure the tent for our crusade," Graves added.

Sullivan was invited by the committee to preach the crusade "because of his desire for the salvation of people and his pastor's heartbeat that would be felt as he preached God's strong saving Word," Graves said. Sullivan has served two terms as first vice-president of the Southern Baptist Convention, and has participated in the Tennessee Evangelism Conference and the Pastors' Retreat.

In addition to preaching at the nightly services, Sullivan will teach a class on "Mature Discipleship" each morning at the Union Baptist Association office building.

**First Baptist Church
Rockwood, Tennessee**
announces

Homecoming '86
August 31, 1986

Sunday School — 9:45 a.m.
Worship Service — 10:45 a.m.
Dinner on the grounds begins
after worship service.

All former members and
friends are invited.

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CARSON-NEWMAN COLLEGE ANNOUNCES . . .

Special Church Nights

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September 13 - RA, GA, and ACTEEN NIGHT
Georgetown vs Carson-Newman College - 7:00 p.m.

November 8 - CELEBRATE '86 YOUTH RALLY
1:30 p.m. Rally - David Ring, Speaker
"Triumph Over Odds" summarizes his life

3:30 p.m. Liberty University vs Carson-Newman College

Ticket prices reduced for youth groups

For additional information and registration, contact Church Relations Office at Carson-Newman College, Jefferson City, TN 37760; Telephone (615) 475-9061, ext. 245.

BIBLE BOOK SERIES

Lesson for Aug. 3

Rebuilding God's Temple

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

Basic Passage: Haggai 1:1 to 2:23

Focal Passages: Haggai 1:2-6; 2:3-4,18-19,21b-23

The exiles who returned to Judah from Babylon started rebuilding their Temple with enthusiasm. First, they set the altar on its old site. Next, they completed the foundation and held a great praise service.

Some rejoiced because it was finished. Others wept because it was so inferior to the previous one (Ezra 3:11-13). Problems then arose and the work ceased. For 15 years, nothing was done.

God raised up two prophets, Haggai and Zechariah, to call the people back to work. We have very little of Haggai's messages. What we do have, however is strong and forceful.



Wood

A call to build (1:1-11)

No building program is easy, but perhaps the most difficult is to renew a work that has died from loss of momentum. This was the case in Haggai's ministry. The spark that motivated the newly returned exiles 15 years earlier had become almost extinguished.

Haggai began with a stirring word of rebuke, stating their reason for not building and then adding his refutation. What right did they have to live in plush homes when God's house was unfinished? Haggai further attributed their recent misfortunes to their unwillingness to build God's house. Thunderous words confronted the people. "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house" (1:9).

The people's response (1:2-15a)

Good people respond to God's messengers when they speak fearlessly, sincerely, and with proper motivation.

Haggai gives evidence of being a powerful energizer with the capacity to enthrone and inspire. His fervent spirit proved a stimulus to the lethargic people, especially those in authority. One scholar called him "a steam engine in trousers." Another spoke of him as one who "said it with bricks."

The political ruler, Zerubbabel, and the religious leader, Joshua, stirred by the prophet's words, combined their energies to launch afresh the building program. The people joined in to finish the work that had been discontinued many years ago.

Temple's future greatness (1:15b to 2:9)
Haggai's second recorded message

followed the building program's start. Some of the "old-timers" could still remember Solomon's Temple in all its glory. They had, no doubt, told some of the younger set. God promised "the glory of this latter house shall be greater than that of the former" (2:9). Though all wealth belonged to God, the greatest blessing would be the coming of peace through the One Whom the prophet called the "desire of all nations." This was fulfilled in Jesus Christ.

A question of purity (2:10-14)

The third message (2:10-19) dealt first with a parable from the Levitical law. Haggai made a unique application. If one bears holy flesh in the skirt of the garment and touches other food with the skirt, it will not make that food holy. If, however, one who is unclean because of touching a dead body shall touch this food, it will become unclean.

The prophet's message is that infection is more contagious than cure. The application was far more than an appeal to avoid the unclean Samaritans and their desire to help build the Temple. A deeper principle was involved. The people had repented because of their past indifference and begun to build. Immediate prosperity had not come, however, and they were disappointed.

Haggai's parable taught that one does not achieve immediate affluence by turning to God and seeking His will. This principle applies to both individuals and nations. Indirect contact with holiness is not sufficient to make one holy. Our parents' faith cannot suffice for our own personal experience. Each generation must experience God for itself.

Blessings for rebuilding (2:15-19)

Nevertheless, Haggai promised God's blessings upon the people if they would continue faithfully in the work of building the Temple. He reminded them of their past difficulties while they were in rebellion against God's will. He used the word "consider" three times, indicating he wished for the people to be careful in evaluating their condition and the necessity to recognize God's presence in all things. Though he did not say so in explicit terms, one thought seems to permeate the section. "God will indeed bless you for obedience, but don't expect too much too soon!"

Promise to exalt Zerubbabel (2:20-23)

Haggai delivered his final message on the same day as the third one. He spoke to Zerubbabel who was the grandson of Jehoiachin and thus in the direct line of David's descendants. Some believe he was the same as Sheshbazzar, but others contend he was the successor. The promise to him is messianic in both tone and content. The prophet said that when God shook the heavens and earth, overthrowing the heathen kingdoms. Zerubbabel would be exalted.

Haggai's words reaffirmed the messianic hope that must be kept alive and identified the House of David with this hope. God had not forgotten his people. Every generation needs to be reminded afresh and often of this truth.

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UNIFORM LESSON SERIES

Lesson for Aug. 3

Renewal of God's people

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

Basic Passage: Ezekiel 36

Focal Passages: Ezekiel 36:22-32

Just as the prophet Jeremiah (31:31-34) preached not only judgment but also hope (July 6 lesson), so Ezekiel looked forward to a bright new day between God and His people. This week's lesson comes from the section of hopeful and encouraging messages recorded in Ezekiel 33-48.

What Israel did: rebellion

Any message of hope always gets its meaning from the situation of hopelessness into which it comes. The "good news" of God always assumes the bad news of humans.

For the exiles in Babylon after 587 B.C., there was much "bad news" and hopelessness: defeat, loss of loved ones, destruction of Jerusalem and Temple, occupation of Judah by Babylonians and Edomites (see Obadiah, vv.11-14), despair over God's possible abandonment of them.

The prophet Ezekiel, along with others, preached that the exile should be interpreted as God's disciplinary action upon a wayward people. Because God's people rebelled and broke the covenant, they were punished for their extensive corruption (Ezekiel 22:15 and last week's lesson). Ezekiel 36:16-19, 31-32 reviews briefly this key point.

God had desired this ideal all along: "You shall be My people, and I will be your God" (36:28). That is all God wants — a committed, enduring relationship with His people! He gave to them in mighty acts on their behalf, but they had rebelled against Him (6:1-14).

What neighbors did: ridicule

Israel's enemies gloated over the downfall of God's people and made fun of God (vv.2,13,20).

Ancient peoples widely believed in the idea called "the god of the place." If defeat came to a nation, then obviously the god was too weak to protect his worshippers; if victory came, then its god



BICENTENNIAL EVENT— One of the 200-year anniversary celebrations of the Holston Baptist Association was an old-fashioned worship service held recently near Jonesborough. Mike Womack, pastor of Calvary Baptist Church in Erwin, his wife, Claudia, and daughters dressed for the event.

clearly was the most powerful and worthy of worship.

This is a dangerously limiting concept! Because of this idea that "might is right," some exiles even converted to worship the gods of Babylon who had won the war (or so they thought).

Why God acted: redress

God had a public relations problem with humankind. Because Israel had represented Him so poorly to the nations, their perception of Him did not match the facts. God must act Himself to set the record straight, to "clear His name," to remove false impressions.

God's ultimate desire was and is that all nations come into trusting relationship with Him. And God's covenant people — old or new Israel — are responsible for presenting God as He truly is so that others can choose to follow Him.

To vindicate Himself for His name's sake (36:21-23) does not mean that God is selfishly concerned for His own clean reputation. Why should He care what men and women think of Him — except that by not clearly understanding Him for Who He is as Creator and Redeemer of humankind, people may choose never to relate to Him in trust. God wanted the nations to know Who He really was for their sake and for their possible salvation in coming to Him.

How much damage we do with a poor witness in our lives before the world! Many around us have not rejected Christianity, but the distortion of it which they see in the lives of too many Christians who are carrying Christ's name as a label but not His cross as a lifestyle.

The Third Commandment literally means "Don't lift up or carry the name of the Lord your God in nothingness, emptiness, or purposelessness."

What God did: redeem

The climax of this passage (36:24-38) is God's promise to act in grace to reclaim a wayward people. The essence of grace and love is found in giving to others not what they deserve but what they need. Israel deserved rejection but God promised regeneration — of individual hearts, of the nation, and of the land.

God used Cyrus of Persia in 538 B.C. to return the exiles to Palestine where they rebuilt their lives (Isaiah 45:1ff; Ezra 1:1-4). In doing so, He silenced the ridicule of the nations (vv.35-36) and He corrected any mistaken notions about Who He was and how He was related to humankind. Most importantly He renewed His quest to bring back to Himself in right relationship all creatures made in His image who will respond to the facts of His redeeming love.

The Ruler of the world is God — not Assyria, Babylon, or Edom; nor Russia or the United States. He is King of kings and His power sways His scepter from pole to pole. God is not out of business but fully in charge of a campaign to "recreate" and redeem his lost humanity with a new heart and a new Spirit.

What God gives:

Restoration of hope (36:8-15)

Hope in the face of despair is all through this chapter. Sitting in "exile," surrounded by spiritual crisis, it is sometimes difficult to feel hopeful. Yet God gives His promise of hope, and His people must respond to His word with their faith in the God of hope.

Buffalo Grove Baptist Church
Jefferson City, will celebrate
Homecoming Day on Aug. 10, 1986

Sunday School - 9:30

Morning Worship - 10:30.

Dinner on the ground following Morning Worship

Rev. Glenn Toomey, director of missions for Nolachucky Baptist Association, will be the morning speaker. The program will center on the history of Buffalo Grove. Copies of the church's history will be available.

All former members and pastors are invited.

Rev. Chuck McGill, pastor

LIFE AND WORK SERIES
Lesson for Aug. 3

Peacemakers

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

Basic Passages: Isaiah 2:1-5; 9:1-7; Matthew 5:9; Psalm 34:11-14; Hebrews 12:14; Romans 14:17-19; 12:17-21

Focal Passages: Matthew 5:9; Isaiah 2:4; 9:6-7; Psalm 34:14; Hebrews 12:14; Romans 14:19; 12:17-19

How does the thought of no more war appeal to you? The words of Isaiah 2:4 describe instruments of battle being changed into tools for agriculture.

As I contemplate such a condition, my eyes become blurred with tears. Those tears appear, I believe, because like millions of people around the world, my heart longs for peace. Yet deep inside I know peace is illusive. It is like chasing your shadow only to discover your shadow cannot be caught.



Bush

Through the years I have observed and counseled with unhappy people. Their personal unhappiness most often was revealed as they made those around them miserable. They were not peacemakers. Those kinds of people are both inside and outside the church.

Peacemakers must at times take gracious, yet firm stands. Peacemakers may receive either positive or negative response. They may be ignored or become targets for criticism themselves.

Regardless of outcomes, peacemakers need to work for and urge peace. Peacemaking is a primary task of the people of God. Christians are to point mankind toward the Prince of Peace. To do so, they must seek to be examples of love and self-restraint.

Love and self-restraint are not easy patterns for the natural man. We like to be in control, to get even, to strike out in an untethered manner. Since we are imperfect beings, our attempts at Christ-likeness experience wins and losses, but the efforts are worthwhile and in keeping with the teaching of Jesus (Matthew 5:9).

In verses 11-14 of Psalm 34, the psalmist says the man who honors God will find life. This teaching is similar to the instruction of our Lord in Matthew 6:33.

The practice of good as opposed to evil is a deliberate act of one's will. It does not happen by accident.

The word translated "holiness" in the King James Version of Hebrews 12:14 comes from a Greek word which means "consecration." For Christians to be the most effective peacemakers, their lives must grow more consecrated and/or dedicated to Christ. Or as Paul says, "...

yet not I, but Christ Who liveth in me ... " (Galatians 2:20).

The pursuit of peace is active, not passive. Paul said to the early church at Rome that they should "edify" each other. That is, they were to rebuild, strengthen, encourage, and support one another. When contemporary congregations and denominational leaders fight among themselves, they usually ignore this valuable teaching.

To mete out punishment for wrongs done us is not our place (Romans 12:19). We risk putting ourselves in the position of Righteous Judge. It may be called to our attention, "There is none righteous, no, not one" (Romans 3:10, ref. to Psalm 14:1). None of us can shoulder ultimate

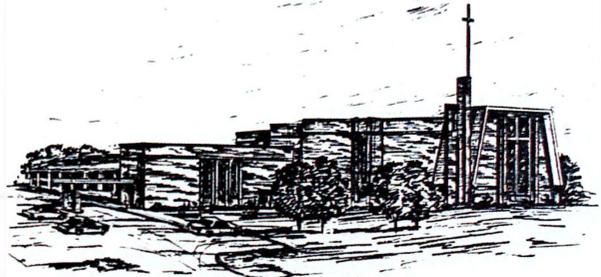
peace. Only the Prince of Peace can do that (see Isaiah 9:6-7).

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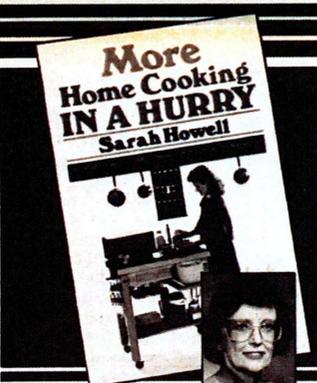
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Residing in Franklin, Tennessee, Sarah Howell is an artist, activities director, and art therapist as well as dietitian.

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MacGorman's dream lives on in students

By Craig Bird

FORT WORTH, Texas (BP)— J. W. MacGorman's physical weakness has become one of Southern Baptists' spiritual strengths.

"It broke my heart to be a Southern Baptist Foreign Mission Board reject," MacGorman recalls. For years he struggled to understand "why God gave me the desire for missions but not the physical health to do it."

When doctors shattered his dream, Brazil lost a missionary but Southwestern Baptist Theological Seminary in Fort Worth, Texas, gained a beloved professor. Since 1948, an estimated 18,000 students have gained insight into the New Testament under MacGorman's trademark Canadian-Scottish accent. About one-third of those students have been missions volunteers.

After his freshman year of college in Maine, MacGorman contracted bronchiectasis, a chronic enlargement of the bronchial tubes, and was declared inoperable. Knowing he might die, MacGorman made two life-changing choices. First, despite being raised in a Baptist preacher's home, he "confronted God on that hospital bed as a lost person." Then he accepted the doctor's advice and moved to the southwestern United States to spare his lungs the cruel Canadian winters.

A deacon loaned him \$75 to move to Texas, where he found a job working for the Texas Highway Department in the Panhandle. A year later, MacGorman entered the University of Texas at Austin as a sophomore, four years after becoming ill.

He committed his life to the ministry, which led him to Southwestern — and to a certain mission volunteer from Baylor University. Their courtship was complicated because "we both knew if God wanted her overseas He didn't want her married to me," since MacGorman could not pass the Foreign Mission

Board physical.

Fortunately for him, Ruth decided her mission calling could be worked out as his wife. In recent years, she has accompanied him on trips to various mission fields.

"By training (she earned a doctorate in education at age 57) and aptitude, she is valuable on the mission field in so many areas where I am not," MacGorman says. "The missionaries throng around her. All I know is theology."

Their direct contact with missions began in 1950 when he resigned a paying interim pastorate at First Baptist Church of Muskogee, Okla., to pay his own way to the Bahamas.

He has taken only three sabbaticals in his 38-year teaching career. The first was to complete a second doctorate, the second to be an interim pastor of a Baptist church in Tokyo, and the third to teach at the Baptist seminary in Lebanon. He has spent free summers in America, Central America, Asia, and West Africa, lecturing in schools, leading conferences, and preaching.

In the past year, he has led the Bible study for the evangelism conference of the European Baptist Convention, preached for the Thanksgiving retreat of the Southern Baptist mission in Paraguay, and also delivered three major addresses at the organizational meeting of the Canadian Convention of Southern Baptists.

MacGorman's upcoming mission trips

BOOK REVIEW

By Michael Davis

Accentuating the positive

Running Around in Spiritual Circles by Fay Angus; Harper and Row; 115 pages.

There are a number of books which set forth our difficulties, remind us of our needs, and tell us what to do. This one by

include South Brazil and Australia.

In addition, he is in constant demand in local Baptist churches. But foreign missions, home missions, and prison ministry (with the Bill Glass Evangelistic Association) get priority over paying offers.

MacGorman hopes to teach at Southwestern through the fall semester of 1988. Then he plans to volunteer to

teach New Testament "anywhere in the world the Foreign Mission Board needs us" or continue at Southwestern as an adjunct professor.

"God hasn't released me," he says. "You retire from a job but not from a commitment."

"As long as God keeps putting the gasoline in, I want the privilege of burning it up," he says.

Baptists develop ministries for farmers caught in crisis

By David Reid

"It's rough to get through times like this," says the elderly country preacher and farmer.

He stands at the door of a barn, speaking to Missouri television viewers about a subject they know too well — farm failures. But this farmer has hope.

His appeal was aired when Missourians' attention was focused intently on the television — prior to last fall's "all-Missouri" World Series. Missouri Southern Baptists also showed the 30-minute documentary on the rural farm crisis on 16 other area stations and twice on Baptist Telecommunication Network.

Don Evans, director of rural-urban missions for the Missouri Baptist Convention, produced the video.

"For years the farmer has ministered to us by providing food," Evans said.

"Now we need to minister to him."

The video is titled "Come Before Winter: Missouri Baptists Look at the Rural Farm Crisis." Through it, Evans suggests how churches can help farmers suffering from increasing financial losses. Such a ministry is difficult, he said, because of the farmer's pride and independence.

"They feel like failures and become alienated from the church," he said. "We have to say, 'We don't measure you by how you succeed in your chosen career. God loves you no matter what.'"

The SBC Home Mission Board granted \$50,000 in domestic hunger funds to Evans' ministry. He has already distributed \$30,000 to Missouri farm families.

However, he has had to find creative ways to get farmers to accept help. In some cases, they funnel the aid through friends who can say, "You've helped me in the past, let me help you." In others, they have given credit lines anonymously through local grocery stores and paid off the bills as soon as they came in.

Jesse Canafax, a church relations consultant for the Baptist General Convention of Texas, said some rural communities suffering from the farm crisis have been doubly afflicted by an accompanying decline in the oil industry.

Giving is down in some churches, but a more serious problem exists. "People have been affected worse psychologically," he said. "Families have suffered as well as churches and communities."

Canafax now helps rural churches organize prayer groups, establish counseling programs, and conduct seminars to teach people to deal with adversity.

First Baptist Church in Lamesa, Texas, recently held such a seminar. The church, located in a cotton farming region, sponsored "Farm Family Weekend" last spring. The weekend event featured sessions on money management, bankruptcy, and foreclosure, as well as Bible studies, testimonies, prayer meetings, and singing.

"We've seen many people turn to God and find help, and overcome their feelings of failure," said Pastor C. H. Murphy.

Murphy organized the seminar because he "became concerned while counseling with families and trying to help them stay together," he said. "Marriages were being destroyed by the stress."

The seminar's impact carried over to his church's Good News America revival this spring, Murphy said. The church continues to minister to farm families through a counseling center and weekly support groups.

"A farmer is difficult to help because his heritage is one of honest, hard work that has always paid off," Murphy said. "If he ever came up against something he'd just work a lot harder and whip it."

Through the ministries of Murphy and others, more self-sufficient farmers are turning to God for help.

Interpretations

Christology in one verse

By Herschel H. Hobbs

"For in Him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9).

To me this is the greatest single verse in the New Testament of the deity of Jesus Christ.

In verse 8, Paul has warned against Gnostic philosophy which was characterized by empty deceit. They taught that a person achieved "fulness" or salvation by knowledge as they advanced upward in learning the secrets of their system. Paul avows that in Jesus Christ we find all that is necessary for salvation and Christian development.

This is the only use of the word "philosophy" in the New Testament. It means the love of wisdom. Paul was not opposed to philosophy as such, only to false philosophy such as this.

The Gnostics claimed that Christ possessed enough deity to be able to create, but so little that He created evil matter. Thus they saw Him at best as a demigod, almost a demon since, said they, He created evil matter. Paul declares the full deity of Jesus Christ or Christ in flesh.

"In Him" is emphatic since it opens this verse. "Dwelleth" (katoikei) means to be at home. The present tense expresses repeated or continuous action. "All" (pan) without the definite article means every single part of the whole. "The fulness" (to pleroma) means the very essence of deity, a key word in the Gnostic system. "Godhead" (theotetos) means the state of being God. "Bodily" (somaticos) denotes "in bodily form," referring to the body of Jesus Christ.

I translate this verse thus. "For in Him alone is permanently at home every single part of the whole of the very essence of deity, the state of being God in bodily form."

It would be impossible to put into one terse verse a stronger assertion of the full deity of Jesus Christ.

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