

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Legislature in Texas pushes gambling bill

By Ken Camp

DALLAS (BP) — The Texas Christian Life Commission and other gambling opponents appear to have been dealt a losing hand in the special session of the Texas Legislature, but they insist the final word on legalized gambling in Texas has not yet been spoken.

By a 19-16 vote Aug. 25, the Senate tentatively approved a bill that would call for a statewide referendum Nov. 4 allowing voters to accept or reject legalized pari-mutuel gambling. The next day, the Senate gave final approval to the bill by a 17-12 vote and sent it on to the House of Representatives.

A major House committee gave the measure its endorsement immediately, and the bill passed the House 78-69 Aug. 28. However, that narrow margin of victory left the bill far short of the 100 votes needed to add a referendum on pari-mutuel betting to the Nov. 4 ballot.

The earliest the question could be submitted to Texas voters appears to be Nov. 3, 1987. The measure still must be approved by the House one more time and then be returned to the Senate for consideration of amendments added by

the House. If approved there, it will go to Gov. Mark White for his signature.

Although the bill still would require a statewide referendum, gambling proponents believe it could come into effect without one if courts ruled the referendum illegal. Some maintain the referendum is an unconstitutional intrusion on the legislature's authority to make laws in Texas.

White repeatedly has maintained he will not sign any pari-mutuel gambling bill unless it includes a statewide referendum, local option elections, and strong safeguards against organized crime.

In the Senate, some questions also were raised as to the propriety of the measure due to contradictory rulings by Lt. Gov. William Hobby about whether or not the gambling bill was a revenue measure.

Early in Senate debate on the bill, Hobby had ruled the pari-mutuel bill was a revenue-raising measure and therefore could be broadly interpreted as being included in White's agenda for the special session. Later, he ruled the bill only in-

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**NEW WORK** — The Golden State Missions Offering allocations for new work will support churches like Bethlehem Baptist Church in Lewisburg. It received a grant to buy the site for the mission and, after it constituted as a church in February, 1986, a loan to renovate the existing building.

## \$1-million missions offering to aid Tennessee ministries

By Karen Bibbens

In preparation for the 1986 Week of Prayer for State Missions, Sept. 7-14, which supports the Golden State Missions Offering, Katharine Bryan, state WMU executive director-treasurer, recently announced plans to involve not only WMU members but all Tennessee Baptists.

Nothing the first "over a million-dollar offering goal" of \$1,005,000, Bryan said, "Seemingly, there is no facet of our state work which is not affected, directly or indirectly, by state missions."

The 1986 GSMO goal and allocations were approved by the Executive Board of the Tennessee Baptist Convention and the Executive Board of Tennessee Woman's Missionary Union, on recommendation from the WMU and the TBC

Executive Board's state missions committee.

Five of the 33 supported ministries are highlighted this year in materials sent to local churches.

New churches and missions

With an eye to rapid population growth in the counties surrounding the new General Motors automobile plant to be built in Spring Hill, the highest allocations of money are targeted for new work in this area.

The Mission Lot and Building Fund, which provides grants for acquiring property and beginning structures for churches and missions, has an allocation of \$100,000.

A proposed amount of \$60,000 is a new allocation for New Work Pastoral Salary Assistance.

Short-term loans, with little or no interest, for structure renovation or construction for new congregations will together claim a proposed \$193,225 of the offering.

Weekday ministries

Allocations for weekday ministries support a variety of causes. Perhaps the best known as the Baptist centers or, as some are still called, Baptist goodwill centers. These are located in low-income districts and provide meals, emergency groceries, temporary shelter, and free clothing. They also often offer tutoring services, craft classes, home care education, and recreational opportunities.

In addition to the familiar centers, weekday ministries is also involved in ministry to migrant workers, victims of drug and alcohol abuse, prisoners, blind and deaf people, and illiterate adults.

Summer missionaries

Many college students need to work during their months out of school. Each

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## Madden predicts TBC will reach CP goal despite state economics

With two months remaining in the fiscal budget year of the Tennessee Baptist Convention, Executive Secretary-Treasurer Tom Madden believes that Tennessee Baptists will reach the convention-adopted \$21-million Cooperative Program mission goal.

Madden noted that \$4,285,512.87 will be needed in September and October to reach the challenging goal.

"With five Sundays in August — and the month ending on Sunday — September's Cooperative Program gifts should be significant, and historically October is one of our highest months in Cooperative Program giving," Madden said.

Messengers to the November 1985 state convention set a \$21-million Cooperative Program goal for the November 1985-October 1986 convention year.

The 10-month goal would be \$17,500,000 (ten-twelfths of \$21-million). Receipts for the first 10 months of the convention year (November 1985-August 1986) were \$16,714,487.13, missing the 10-month goal by 4.49 percent or \$785,512.87.

However, Madden observed that Cooperative Program receipts for the last 10 months are 3.79 percent ahead of the \$16,104,102.30 received during the same period of the 1984-85 convention year.

Because August closed on Sunday, last month's Cooperative Program gifts from many churches for August will not be received in the convention office until this week. August's gifts were \$1,242,367.63,

which is 21.97 percent below the \$1,592,249.43 given in August 1985.

Last month's Cooperative Program gifts were 29.01 percent below this year's monthly goal of \$1,750,000 (one-twelfth of \$21-million).

Madden commended Tennessee Baptists and their churches for their consistent support of missions through the Cooperative Program, in spite of economic problems in some parts of the state.

## Locust plague ravages Africa

WASHINGTON (BP) — Swarms of locusts are devouring the crops of at least six African nations, threatening to wipe out already fragile food supplies and plunge the continent back into a severe hunger crisis.

In a cruel twist of irony, the potentially devastating locust plague has been spawned by the desperately needed rains which fell earlier this year.

Two of the countries seriously threatened by the locust plague are Ethiopia and Mali, where foreign missionaries in recent years have utilized millions of hunger relief dollars contributed by Southern Baptists.

Also, locusts already have damaged as much as 60 percent of Chad's crops and have severely harmed crops in Botswana and central Sudan, the United Nations Food and Agriculture Organization reported.

While the rains brought relief to the worst drought in decades, they also produced fertile breeding grounds for insects.

Officials at the Food and Agriculture Organization estimate a single swarm can consume in one day what 40,000 people eat in one year.

The U.S. State Department has provided an additional \$5-million for chemicals to fight the insects. Other countries also have donated aid.

Relief officials say, however, that more aid is needed to help purchase pesticides and equipment for massive pest control operations.

## Activist's allegations hurt relief work in El Salvador

By Erich Bridges

SAN SALVADOR, El Salvador (BP) — Sweeping accusations by a former human rights activist have disrupted the refugee relief work in El Salvador of several religious groups, including Baptists.

The charges, widely publicized but later called into question by the Salvadoran government and the U.S. Embassy, have resulted in arrests, death threats, deportations, a reported abduction of one Baptist and the temporary flight of another, and the renewal of old fears and suspicions.

Luz Janet Alfaro, 23, an official of the non-government Human Rights Commission, was arrested May 20. She appeared at a news conference 10 days later in San Salvador, following her release. There she alleged the leftist-oriented commission and several other human rights groups were infiltrated and controlled by the Marxist guerrilla front fighting to overthrow the government in El Salvador's long civil war.

Alfaro expanded her accusations to include dozens of agencies and individuals, including religious groups. She charged Salvadoran Roman Catholic, Lutheran, and Baptist relief workers with secretly funneling international aid money intended for war refugees to the guerrillas.

The religious workers have strongly denied the charges. And so far, Alfaro has produced no solid evidence against them, according to Salvadoran and U.S. officials.

Southern Baptists, who support six missionaries in El Salvador, contributed \$100,000 in hunger and relief funds to El Salvador last year, mostly for refugee assistance. The missionaries administered the funds through an evangelical relief agency not named in Alfaro's charges.

Charges against Baptists centered almost exclusively on Emmanuel Baptist Church in San Salvador, which has been the object of government suspicion in the past because of its wide-ranging relief and social ministries. In 1984, Emmanuel's pastor, Miguel Castro Garcia, was arrested and deported for alleged ties to the guerrillas. He now lives in Canada.

Emmanuel church distributes food to war refugees, runs an orphanage in San Salvador, and operates development programs, nutrition centers, and clinics.

The new allegations against the church have produced trouble. According to the Los Angeles Times, a Baptist worker at Emmanuel was kidnapped in June by unidentified armed men, beaten, taken across the Guatemalan border, and warned not to return.

He has not returned, said a Salvadoran Baptist official who identified the worker as Hugo Byron Lopez, a Guatemalan citizen. If he did, "his life would be in danger," the official said.

Juan Antonio Sanchez, a deacon of the church and head of its refugee program, was accused of being a guerrilla by Alfaro. Sanchez has fled the country.

Mary Kalil, president of the 55-church Baptist Association of El Salvador, reported Sanchez may be in Panama but plans to return. He left El Salvador because "his health was not well," said Kalil. "You have to come here and live to

know what this means to be labeled with names. It's not very safe . . . if you are being pointed out publicly in the media. I don't think he could take it, so he decided to leave."

Carlos Sanchez, a former pastor of Emmanuel who now is executive secretary of the Baptist association, also was among the dozens of people accused by Alfaro of subversion or guerrilla sympathies.

Only nine human rights workers named by Alfaro were arrested. They included Alfaro's sister, also a worker at the commission, and Dora Angelica Campos, a member of another rights group. These two women were released after confessing their groups were controlled by the guerrillas. The other seven have been charged and await trial, according to the U.S. State Department.

International religious and human rights groups flooded the government with protests about a possible smear campaign against religious relief workers. The government and the U.S. Embassy, both of which gave initial support to Alfaro's charges against her own Human Rights Commission colleagues, later expressed doubt about her attacks on religious groups.

Alfaro and Campos "both turned state's evidence against people they worked with," said Valentino Martinez, El Salvador desk officer at the U.S. State Department, in an interview with Baptist Press. "Those people were arrested and they've been charged with a crime and they will go to trial. Now that's one thing. It's another thing to make much broader charges against church workers that we don't think, unless evidence is presented, should be made publicly. . . . We don't find that very sound at all. In fact, it's disturbing."

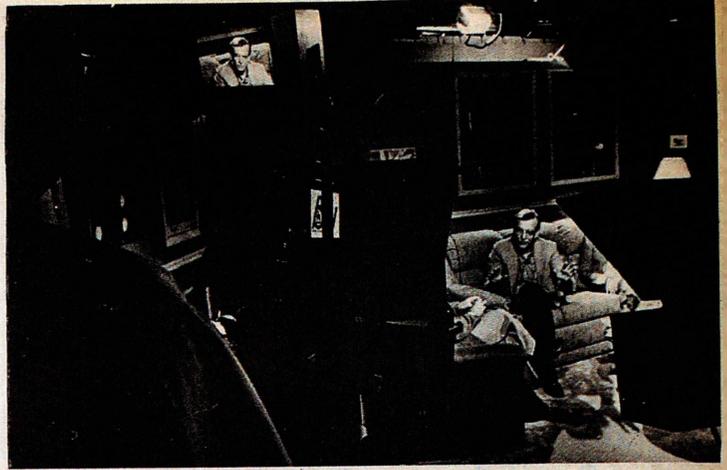
In the wake of the accusations, a shadow of fear spread as religious relief workers reported receiving death threats. Others said they closed their doors for weeks at a time, went into hiding, or varied their travel routes to escape possible attack.

The original uproar surrounding the allegations died down following meetings between religious groups, the government, and the U.S. Embassy. But new controversy erupted in July and August. Two Lutheran women were arrested July 30. According to the Washington Post, Salvadoran police said the two admitted, under interrogation, they were communist guerrillas.

The government also deported 23 foreign religious activists after officials said they illegally entered a war zone with refugees returning to their homes. Six other foreigners working in Chalatenango Province, another area of frequent fighting, were threatened with deportation. The activities of such groups are making it harder for missionaries who live in El Salvador to renew residence permits and do their work, said one veteran missionary.

Some observers say religious groups trying to help refugees are caught in the middle. On one side are the government and the armed forces, who want to isolate the guerrillas in the countryside. On the other side are the guerrillas themselves, who can easily infiltrate refugee camps.

The situation is further complicated because many foreign and domestic religious groups involved in relief work in El Salvador represent nearly every shade of political opinion.



KICKOFF — Harry Piland, director of the Sunday School Board's Sunday School department, participated in a nationwide BTN teleconference launching Outreach Bible Study.

## Bible study kickoff indicates national outreach excitement

NASHVILLE (BP) — Response to an Outreach Bible Study kickoff telecast indicates national interest in a new approach to evangelism through the Sunday School, Harry Piland reported.

The Saturday, Aug. 23, telecast was viewed at almost 400 sites nationwide, and the scheduled one-hour session was extended 30 minutes to answer questions called in by viewers.

Piland, director of the Southern Baptist Sunday School Board's Sunday School department, said the response "seems to indicate an excitement among the churches that shows they are ready to launch out into a plan to reach persons they haven't reached before."

The telecast on the Baptist Telecommunication Network was an introduction to Outreach Bible Study and the Invitation to Bible Study curriculum materials for the eight-session evangelistic Bible study plan.

The materials are to be used in locations away from the church, where non-Christians may be more comfortable attending.

Based on the Gospel of Luke, the Bible study presents the plan of Christian salvation in language that may be understood by a person who has never been involved in church and might not understand the terms and language normally used in church Piland said.

More than 70 questions were received in the BTN studios and answered by a panel including Piland; Lloyd Elder, president of the Sunday School Board; Robert Hamblin, vice-president for evangelism of the Southern Baptist Home Mission Board; Louis Hanks, supervisor of the youth Sunday School curriculum section; Marshall Kennedy, editor in the Life and Work adult Sunday school curriculum section; and Jim Harvey, Outreach Bible Study consultant.

Questions asked by viewers during the telecast ranged from the availability of materials in other languages to how to enlist participants in the Bible study sessions.

Larry Shotwell, supervisor of the Sunday School Board's adult Sunday School program section, estimated more than 7,000 persons viewed the live telecast.

## Cameroon death toll includes 80 members of Baptist church

SOUBOUM, Cameroon (BP) — Eighty or more members of a Baptist church in Souboum, a small village near the site of a volcanic eruption of lethal gases from Lake Nios in northwest Cameroon, were among 1,500 persons who died in the disaster Aug. 21.

The church is one of 525 Baptist churches in the country affiliated with the Baptist Convention of Cameroon, a member of the Baptist World Alliance. Working with the English-language convention are 50 missionaries from the North American Baptist Conference based in Oak Brook Terrace, Ill.

The European Baptist Mission also has about 50 missionaries in the country, but in areas to the north and south, according to Max Staubli, associate general secretary of the mission based in Bad Homburg, West Germany. The mission works with churches in the French-language Baptist Union of Cameroon, also a BWA member.

No Southern Baptist missionaries are

stationed in the west African nation.

The Baptist World Alliance has allocated \$5,000 in emergency funds for Cameroon.

About 15 North American Baptist Conference missionaries live within 30 miles of the disaster site.

"Our missionaries have gone into the area and are providing whatever relief and help and comfort they can to the survivors," said Fred Folkerts, associate director of business services for the conference's overseas department.

The conference also supports two hospitals within 30 miles of the site, one with 225 beds, the other with 90.

The conference is issuing an appeal for relief offerings to its 375 churches in the United States and Canada. There are 60,000 North American Baptists who support 85 missionaries in five countries. Their missionaries have worked in Cameroon since 1932. The Cameroon Baptist Convention encompasses 40,000 members, Folkerts said.

BAPTIST AND REFLECTOR  
IS FOR YOU.



**WMU CONFERENCE** — More than 650 Tennesseans gathered on the Belmont College campus for the Tennessee Woman's Missionary Union's 1986 leadership conference in August. Tennessee WMU president Judy Trivette (left) presents state WMU associates Donna Maples (center left) and Carrol Kelly (center right), and Katharine Bryan, executive director-treasurer.

## Gambling bill in Texas . . .

(Continued from page 1)

identally raises money for the state; therefore, it could originate in the Senate rather than the House. A court challenge is possible.

The special session was called by White primarily to consider a temporary sales tax increase to help bridge the state's anticipated \$3.5-billion deficit.

The pari-mutuel legislation, sponsored by Sen. O. H. "Ike" Harris of Dallas, would open the door to betting on horse racing throughout the state and on greyhound races in three Gulf Coast counties. If gambling wins on the general ballot, counties wanting pari-mutuel would then have to gain voter approval on a local-

The Senate State Affairs Committee also gave its endorsement to a proposed Constitutional amendment that would establish a state lottery. If approved by the legislature, the amendment could appear on the November ballot. By a series of 20-9 votes Aug. 28, the Senate tentatively adopted the proposed Constitutional amendment as well as a companion bill setting up the state-run lottery if approved by voters.

Although one vote short of the two-thirds needed to place the issue on the Nov. 4 ballot, supporters of the lottery still hope to gain that vote on a third reading and to give the lottery final approval.

Discussion of the proposed state lottery was scheduled as part of the 9 a.m. Senate State Affairs Committee hearing Aug. 25, but the subject was placed last on the agenda. Because the Senate was scheduled to convene at 11:30 a.m., only one lottery proponent and one opponent were allowed to testify during the morning hearings. Others testified when the committee reconvened after the Senate debate on pari-mutuel betting.

Larry Braidfoot, general counsel for the Southern Baptist Christian Life Commission, submitted testimony stating the proposed state-sponsored lottery is a regressive tax that would draw its business disproportionately from minorities, stimulate illegal gambling, and contribute to the problem of compulsive gamblers.

Responding to protests by the lottery bill's sponsor, Sen. Hector Uribe, that lottery opponents offered alleged facts with no documentation, Braidfoot submitted a 19-page footnoted testimony documenting each of his claims.

The testimony claimed the state's role in "being the huckster that promotes the very activity which is detrimental to the health of the individual" is in direct opposition to government's Constitutional

obligation to promote the general welfare.

Weston Ware, associate director of the Texas Christian Life Commission, said a state-sponsored lottery makes the state government "the big bookie."

"It is bad public policy for the state to have a vested interest in making losers out of its citizens," said Ware. "Even with willing victims, I don't believe the state belongs in a swindling business."

## Missions . . .

(Continued from page 1)

year, Tennessee Baptists provide transportation, meals, lodging, and a small weekly salary to young men and women who direct Vacation Bible Schools, Backyard Bible Clubs, and other summer ministries.

The majority of host churches do not have the personnel nor financial resources to have a summer program of any kind.

Not only does this benefit children who might otherwise never have this experience, but it affords young people valuable preparation for serving others.

### Military ministry

At the Naval Air Station in Millington, near Memphis, Tennessee Baptists have helped build a new 6400-square-foot building which houses three Bible classes, game and TV rooms, prayer and study areas, and private counseling offices.

Approximately 90 patrons a day use the facility, and in its first year of operation, 71 people made professions of faith.

The center is beginning a library and plans to furnish it with aids to Bible study, life enrichment, and devotional and personal worship materials.

### Disaster relief

While disaster relief is not a ministry with a predictable nor scheduled routine, it is a welcomed one in times of natural disaster.

The state missions offering helps maintain the relief van and equipment and buy supplies and food. The Tennessee relief team can be ready in a few short hours to help anywhere in the United States.

Soon after arrival, they can serve 6,000 hot meals a day to victims and other relief workers.

"Worship, Work, and Witness" is the theme for this year's Week of Prayer for State Missions.

Karen Bibbens is a member of Central Baptist Church of Fountain City, Knoxville, and the writer of the 1986 *Week of Prayer for State Missions* materials.

# Review board to watch Georgia news journal

By Dan Martin and Michael Tutterow

ATLANTA (BP)— A five-member review board to oversee the "editorial policies, practices, and personnel" of the *Christian Index*, the news journal of the Georgia Baptist Convention, has been named by the *Index* board of directors.

The action was announced Aug. 26, after a special called meeting of the 10-member *Index* board and followed four months of closed-door investigation by a special study committee into charges leveled against the *Index*, the oldest state Baptist newspaper in the Southern Baptist Convention, and its editor, Jack U. Harwell.

Harwell who has been associated with the *Index* since 1957 and has been editor for 20 years, has been under fire since 1979. That year, a joint Georgia Baptist Convention-*Index* committee affirmed Harwell's freedom to discuss issues deemed "to be of interest and concern to Georgia Baptists" but instructed him to be governed by the Baptist Faith and Message statement and to "reflect the spirit and theological position of Georgia and Southern Baptists."

The statement issued following the Aug. 26 meeting reaffirms the 1979 statement but asks "that the editor conform in both the letter and the spirit of this declaration."

While the 1979 study was launched after an effort had been made to fire Harwell at the annual meeting of the Georgia convention, the current controversy boiled over in May 1986 after Harwell wrote an editorial which was critical of the nominations of the SBC Committee on Boards, a committee chaired by Lee Roberts, a Marietta businessman and member of Eastside Baptist Church, Marietta.

Roberts prepared and distributed a 32-page document to the study committee detailing complaints against Harwell, including an allegation that Harwell had misrepresented circulation figures for the *Index*, and also questioned the editor's Christian ethics, fairness, and effectiveness.

Roberts called for "replacement . . ." of Harwell, "not restrictions."

"*Christian Index*" Board Chairman George Barnett, pastor of Noonday Baptist Church of Marietta, in late May appointed a 7-member special committee "to make a serious study of the problems relating to the editorial policies, practice and personnel" of the *Index*.

Barnett said Roberts' charges, as well as other complaints, prompted the formation of the committee. "We decided to seriously evaluate the material," he said.

The chairman refused to link the *Index* controversy to the larger SBC battle but noted the bulk of negative mail against Harwell and the *Index* originated among fundamental-conservatives.

Although no one involved revealed specific charges against Harwell, the Aug. 25 Atlanta Constitution reported six primary issues: "That circulation failed during Harwell's editorship; that Harwell has served as a director of a potentially competing newspaper, 'SBC Today,' an independent, Decatur-based journal that favors the moderates; that he has lost his objectivity and sides frequently with moderates; that he labels people unfairly in his editorials, making too free use of terms like 'fundamentalist' and 'militant;' that he is not accountable to anyone; and that he has been too ag-

gressive in helping seminary graduates find churches to pastor in Georgia."

The study committee was made up of four members of the *Index* board and three members of the Georgia Baptist Convention Executive Committee. Executive Director-Treasurer James N. Griffith was an ex-officio member. It was named during an executive session, the first such closed-door meeting of the *Index* board in more than 30 years. The committee conducted five closed-door meetings during the summer and reported back to the board in another executive session Aug. 26.

Harwell met with the study committee once and was excluded from other meetings, including the two *Index* board executive sessions. On Aug. 26, the board met three hours behind closed doors before summoning Harwell for a two hour session.

Following the session with Harwell, the editor and the chairman met news media representatives and announced the formation of the review board and issued a three-point statement about the action.

The statement encouraged "the editor and staff of the *Christian Index* to affirm and follow the statements of the SBC Peace Committee as approved at the annual meeting of the Southern Baptist Convention in June 1986."

The statement also reaffirmed the 1979 statement which specifies the *Index* "is not a partisan or political journal . . . Its purpose is to provide information and light and to cultivate unity of spirit and cooperation among the Baptists of Georgia . . ."

The August statement said the review board will "review each issue of the *Christian Index* and will meet at the call of the *Index* chairman and on the day preceding each regularly scheduled *Index* board meeting."

Members of the review board will be the chairmen of the Georgia Baptist Convention Executive Committee, its administration committee, and the *Index* chairman, vice-chairman, and secretary. Harwell, who has been secretary of the *Index* board, will be replaced and a "member of the board will be elected to this position," the statement says.

The action further said "If the editor . . . does not comply with these recommendations and the counsel of the review board, he will then be encouraged, by *Index* board action, to seek other employment."

Under the Georgia convention structure neither the review board nor the *Index* board has power to fire Harwell. The *Index* board, however, could make a recommendation to the Executive Committee, which employs the editor and appoints the *Index* board, should Harwell receive unfavorable reviews.

Barnett said the "review board is for both critique and affirmation," and said the "intention is not to censor or to muzzle." He added he would have opposed a recommendation which would have stilled "the prophetic voice of the editor."

Harwell said he is satisfied with the board decision: "It was a sensible, workable and realistic solution to a difficult problem. I will not feel any more restrictions than the normal constraints of Christian courtesy."

He added, however, that if the board "had said they would have screened editorials before the fact, they would have had my resignation."

# 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.

## Offering goal challenge

Dear editor:

We are entering a most challenging and exciting time for Tennessee Baptists! Never have I been as challenged by a Golden State Missions Offering as I am this year. We have increased the goal to over \$1-million for the first time in our history. Over one-third of the offering (if the goal is reached) will be used directly to help churches and to start new churches. What an opportunity to give an offering! If every area and association is like mine, only one-half of the churches in Tennessee gives a State Mission Offering. Furthermore, we do not average a \$1 gift per resident member. Can you imagine that? I believe Tennessee Baptists will respond to a challenge. We have a challenge that is vital and worthy. If one-half of our resident members gave \$5 each, we would give about \$2-million to State Missions. That would be less than two pennies a day. May every Baptist church in Tennessee give her membership an opportunity to give to state missions. May there not be a Baptist church member ignore or refuse such a vital offering.

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

## SBC/Bible society bond

Dear editor:

Thanks very much for drawing the attention of your readers to the 10th birthday of the Good News Bible. Southern Baptists were largely instrumental in bringing about the translation in the first place, and subsequently in helping achieve such a wide circulation.

To that I might add that their generosity helped in sharing many hundreds of thousands of copies with the spiritually

hungry who could not obtain it for themselves.

Here at American Bible Society we are grateful for this warm and generous support and for the special bond which exists between Baptists and the Bible society. What a wonderful team we make!

And how gratefully we give thanks to the Lord for helping bring about the partnership. I am sure that much, much more will be accomplished in sharing the Scriptures by working together in the years ahead.

John A. Duguid  
1865 Broadway  
New York, NY 10023

## Rainbow Acres: 'special'

Dear editor:

I would like to express my feelings regarding my very special daughter, Janet, who has been a resident of Rainbow Acres for one year.

The decision to place Janet outside our home called for many hours of prayer — frustration — and determination. For 33 years she had been the "center" of our lives. Her heart problem had always loomed over our heads as the hovering angel of death. But, in keeping her home, we see now that we handicapped her even more. We did everything for her — and now, Janet is able to do so many things for herself, thanks to the excellent staff at Rainbow Acres.

Janet now has a world of her own — not sitting on the outside — and is trying to be a part of the "normal" world. She has made friends. She takes part in all activities and has adjusted to being away from home very well. She feels a sense of security with the caring staff at Rainbow Acres and I most certainly share that feeling of security for her.

Now Janet has a reason for getting up in the morning — her work that she takes very seriously and any duties assigned to her at the residency. I only wish we had made this decision years ago. Her father and I now have the opportunity to be together and live our lives as we should have been doing many, many years ago.

As Janet's doctor told me, "Turn her loose, Peggy, and if she must go, let it be from running, not rusting!"

Rainbow Acres has special meaning to

our entire family, and just as the old-fashioned idea of finding that "pot of gold" at the end of the rainbow, we have found a wonderful home for our daughter.

Mrs. James D. Pemberton  
Rt. 2, Box 1329  
Cleveland, TN 37311

This letter is typical of six I received concerning Rainbow Acres Baptist Home near Caryville. Similar letters were received from Mrs. Edna Stout, Maryville; Mrs. Sally Vanzant, Knoxville; Mrs. Laura Smullen, Lenoir City; Hope C. Cox, Lenoir City; and Mrs. Grace Caldwell, Knoxville. (editor)

## C. Tilley to write lesson comments

W. Clyde Tilley, professor of religion and philosophy at Union University, Jackson, will write the Uniform Series Sunday School lesson commentary for the Baptist and Reflector during the next quarter, beginning with a commentary in this issue.

A native of Sweetwater, Tilley joined the Union University faculty in 1966 as an assistant professor. He became an associate professor in 1969 and a full professor in 1975. He was acting chairman of the department of religion and philosophy from 1975 to 1977.

Currently pastor of Woodland Baptist Church, Brownsville, Tilley also has served as pastor of churches in Jackson, Luray, Crossville, and Sweetwater, as well as churches in Kentucky.

Tilley is a graduate of Carson-Newman College, Jefferson City; Southern Baptist Theological Seminary, Louisville, Ky.; and Memphis State University, Memphis.



Tilley

## C-N adds faculty, staff for 1986-87

JEFFERSON CITY — Nine new faculty members, two new staff members, and a seminary intern will join the Carson-Newman College team as it begins the 1986-87 academic year.

In the division of nursing, Dorothy R. Scott joins the faculty as professor of nursing and chairman of an expanded four-year "generic" nursing program leading to a BSN degree. Assistant professors Mabel J. Hamrick, M. Jane Pfeifle, Glenda H. Ramsey, and Rebecca Yarnell are also new faculty in the nursing division.

New faculty in the military science department are Lieutenant Colonel Timothy D. Lewis, professor of military science, and Captain Steven E. Butler, assistant professor.

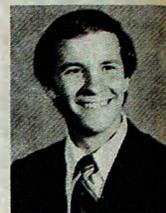
Other new faculty members are Michael R. Page, assistant professor of biology, and Jerry W. Pounds, assistant professor of religion.

Two recent C-N graduates joined the staff. Anna M. Allred will be assistant to the registrar and Jami L. Brumit will be admissions counselor.

Montrose Streeter, a student at Southwestern Baptist Theological Seminary, Wake Forest, N.C., will serve a one-year campus ministry internship at Carson-Newman.

## John McCluskey accepts new role

John (Jay) McCluskey will assume the role of pastor of North Cleveland Baptist Church in Cleveland Sept. 7. He comes from the pastorate of Clearspring Baptist Church in Norman, Ind.



McCluskey

McCluskey served as a church staff intern at Wallace Memorial Baptist Church in Knoxville where his father, James McCluskey, is pastor. He also served as a semester missionary for the Home Mission Board and as a youth director at Immanuel Baptist Church in Knoxville.

The native Knoxville graduate of Carson-Newman College in Jefferson City and Southern Baptist Theological Seminary in Louisville, Ky.

He is married to Michelle Phillips McCluskey, formerly of Memphis.

## Dilday takes post at Virginia paper

RICHMOND, Va. (BP) — Robert H. Dilday has been named associate editor of the Religious Herald, news journal of the Baptist General Association of Virginia, effective Sept. 15.

He will be associated with Editor Julian H. Pentecost in all phases of the newspaper's operation, with primary responsibility in production, Pentecost noted.

Dilday has been associate editor of the Christian Index, news journal for Georgia Baptists, since August 1984. He also has been a newswriter for the Arkansas Baptist Newsmagazine, news journal for Baptists in that state.

He has been assistant to the executive director of the Baptist Joint Committee on Public Affairs in Washington and an intern with the Texas Baptist Christian Life Commission.

Dilday is a graduate of Baylor University in Waco, Texas, and Southwestern Baptist Theological Seminary in Fort Worth, Texas. He has done additional studies in journalism at the University of Arkansas at Little Rock and the University of Texas at Arlington.

He and his wife, the former Nancie Wingo, have a son, Harrison, who was born this summer. Dilday's father, Russell Dilday, is president of Southwestern seminary.

## SWBTS receives record cash gift

FORT WORTH, Texas (BP) — Southwestern Baptist Theological Seminary in Fort Worth, Texas, received its largest single cash gift — \$2.47-million — Aug. 4.

The gift is partial distribution of the estate of Mr. and Mrs. Carl McEachern of Austin, Texas.

McEachern, a cotton farmer and rancher, bequeathed his 1,800-acre family farm to his church, Southwestern, Buckner Baptist Benevolences in Dallas, and several distant relatives.

A cash sale of 950 acres was completed Aug. 4, with the seminary receiving 40 percent of the proceeds, the church 50 percent, and Buckner 10 percent. The remaining 750 acres are on the market and should yield at least another \$3-million for Southwestern.

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# Farm, petroleum crises crunch Baptist budgets

By Marv Knox

NASHVILLE (BP)— Farm failures and plummeting petroleum prices have wreaked havoc on some Baptist budgets this year.

An informal survey revealed that most of the 37 Southern Baptist state conventions are operating below their projected budgets. Although monthly receipts are running ahead of last year, they are not sufficient to sustain the depth and breadth of statewide ministries that leaders had hoped to conduct.

Observers from across the country have pointed to the American farm crisis as one reason for tight budgets in the state conventions. When farmers lose their crops to drought and their farms to the banks, entire communities suffer. Ditto for the petrochemical industry;

everyone from independent drillers to multinational corporations have been ravaged by bottom-of-the-barrel oil prices. Without business from these industries, service industries also falter.

The strength of farming and petroleum production has been located where Baptists have been most numerous, primarily the South and Southwest. So when communities built around farming and/or petroleum suffer, their churches hurt. The chain reaction is direct: Residents of these communities have less to give to their churches, churches have less to pass along to state conventions, budgets are pared to bare essentials.

Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, noted that the TBC is slightly below the budget (1.76 percent after nine months), "but this is not too unusual at this point in our budget year."

Madden said that the drought had devastated parts of Tennessee and that economic problems do exist in some places. "However, overall we have fared well in the light of what is happening in some other state conventions. I'm grateful that our churches are doing their best to share consistently with our mission work."

Executive directors of other Baptist state conventions from across the country described their plights this summer:

The Baptist General Convention of Texas suffered a \$1-million shortfall in June, the worst monthly deficit since the Great Depression, reported William M. Pinson Jr. Although July receipts exceeded monthly budget requirements by 21.02%, or 0.8 percent, Texas Baptists still were more than \$400,000 below budget for the year.

Pinson cited the collapse of oil and gas prices and a general depression in agribusiness as the reason for Texas Baptists' financial troubles. The state convention staff is cutting its expenditures to match receipts, he said, noting, "We will monitor the situation and prioritize our expenditures. If giving goes down, we will tighten up; if it goes up, we will ease up a bit, but we are committed to living within our income."

Mississippi Baptists, \$500,000 behind after July, face a similar problem. Earl Kelly said: "All of the economy seems to be dipping. We have farmers in the Delta who are in critical condition. But it's more than just the farm situation. Sections of the state that depend on oil are in disarray."

"Each year when we develop a budget, we develop it with the possibility this

could happen, and we prioritize our goals," he added. "After the end of the first three months, we project what's happening and keep our expenditures in bounds with receipts. We cut out our dreaming and do our bread-and-butter program."

In Louisiana, another state with agriculture and petroleum ties, Baptists were almost \$820,000, or 8.47 percent, behind on their budget at the end of July. Robert L. Lee explained that Louisiana's unemployment rate, one of the highest in the country and brought on by the petrochemical crisis, has been devastating.

"We are ahead of the budget last year, but we did not make our budget last year because the problem of the economy was coming on," Lee said. "We have made a serious effort to adjust each expense budget as much as we could without injuring the ongoing work. We have tapped to a substantial degree our contingent reserve monies, and we do not have fully ordered game plans if we find there is a further decline this year. We will order our programs according to our resources."

The situation is not as bad in states that are not dependent upon petrochemical revenue.

"We have had an extremely terrible drought. It has really taken its toll," said Ray P. Rust of South Carolina. "It's been uncomfortable, ... and it's been tragic for a lot of people."

"But it is too early for us in the state convention office to ascertain how this has impacted world mission support through the Cooperative Program," Rust added. "That impact will be easier to ascertain in a matter of two to three months."

South Carolina Baptists' giving to the state convention is 4.9 percent ahead of last year, but it is about \$24,000 short of this year's basic budget, he reported, noting, "But that doesn't represent a crisis. That's makeable as we look to the end of the year."

"At this point, it's critical," John P. Baker said of the financial situation in Northern Plains Baptist Convention, which includes Montana and the Dakotas. "At the middle of the year, our receipts were \$25,000 under our little budget. For us, this is a great amount." That amount is 7.4 percent of Northern Plains Baptists' contribution to their budget, which is supplemented by the Southern Baptist Home Mission Board.

"The churches are seriously affected by this," he added "It was worse last

year when we had a drought. This year it looks a little better, ... but it's still going to be bad."

Several factors have intensified the Northern Plains farm crisis, Baker explained. Last year it was drought. This year, wheat production still is low, and the price farmers get is low. "Farms that have been in the same family for a hundred years are being auctioned off," he lamented. "You can go into any little bitty community and see notices for six farm auctions."

To compensate for budget shortfalls, Northern Plains Baptist leaders "have reduced greatly the number of meetings we go out to. We don't do anything we don't have to."

The problem does not seem to be as great in states with more urban populations and/or diversified economies.

"With a population of over 11-million, we are not as affected (by the farm crisis) as other Southern states," said Dan C. Stringer of Florida. "We have a small rural population compared to our urban population. So for us, the farm situation is not the major problem."

Northern and western portions of Florida have suffered agricultural problems due to citrus crop freezes in recent years, "but statewide, the state is not as dependent upon agriculture as it would have been two or three decades ago," Stringer reported.

Although agricultural difficulties have affected Florida somewhat, "we cannot determine how much," he said.

In California, the problem also has not been as drastic as in the South and Midwest, reported C. B. Hogue. "We don't have as many family farms as most of the Southern states," he explained, noting most of the state's huge fruit and vegetable farms are run by corporations.

"But when agriculture is affected in any way, the communities that service the agricultural industry are affected," he added, noting that the state convention undoubtedly has been hit by problems in agriculture.

California's economic advantages include low overall unemployment, a strong technological industry in large megalopolitan areas, and U.S. government defense spending in the state. Only Bakersfield and other isolated areas of the Los Angeles Basin have been affected by the petroleum price slump, he noted.

"Our giving is up over last year, we had a very bad year in 1985," Hogue said. "We're not going to reach our budget this year, but it's much better than last year. We're optimistic."

Across the Southern Baptist Convention, leaders are searching for that optimism and trying to make progress.

"We're trying not to put a hold on new churches; new work is a priority with us," said Mississippi's Kelly. Added Baker of the Northern Plains: "We're doing like everybody else — tightening our belts and praying for rain."

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6).

As I read these lines recently, I had some impressions about the faith demonstrated by Peter and John.

They had a creative faith that did the unexpected: The cripple at the Gate Beautiful expected those going in either to give him a coin or to pass him by. What Peter and John did was totally unexpected. If they had had the money, which they did not, they knew it would be inadequate to meet the real need of the man.

The lame man must have been disappointed when Peter said, "Silver and gold have I none." However, he was not aware that these men had been with Jesus, Who was forever teaching them to see possibilities in the unpromising.

The Bible is filled with men who had a surprising, creative faith. It surely surprised the friends of Abraham when he left the known for the unknown. The Egyptians must have had a problem trying to determine why Moses forsook the wealth of Egypt to identify with the Israelites.

Peter and John's faith led them to be compassionate. They could not be indifferent to the plight of the sufferer. This, too, they had learned from Jesus. They were willing to share what they had. "Such as I have, I give unto you."

Their faith came through their commitment to Christ. "In the name of Jesus Christ of Nazareth rise up and walk." He was the source of their power.

I heard of a businessman who dictated a letter so hurriedly that some of his words were not distinct. What he had meant to say was, "We must put our insights into action." What the letter said when written by the struggling secretary was, "We must put our insides into action."

Peter and John had the kind of faith that put their "insides" into action. James put it like this, "And one of you say unto them, Depart in peace, by ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:16).

## Committee requests submission of resolutions before convention

The Committee on Resolutions for the 1986 Tennessee Baptist Convention, meeting Aug. 19 in Brentwood, elected Ray Newcomb, pastor of First Baptist Church, Millington, as chairman.

Fred Wood of Memphis, an author, preacher, and conference leader, was elected vice-chairman.

The committee suggested that messengers who plan to present resolutions to the annual TBC meeting in Johnson City, Nov. 11-13, might consider mailing an advance copy to the committee prior to the convention.

Copies of proposed resolutions should be mailed to Ray Newcomb, P. O. Box 545, Millington, TN 38053.

Newcomb noted that resolutions, even

if submitted in advance, must be presented from the floor of the convention during one of the three miscellaneous business periods in order to be considered.

According to the TBC bylaws, the Committee on Resolutions is to receive written resolutions from the floor and review, comment on, draft, and recommend "any memorials or resolutions it may deem wise from among those referred to it by the convention."

Committee members also noted that resolutions, even after adoption by convention messengers, have no authority or binding effect on individuals, congregations, agencies, or institutions within the state convention or Southern Baptist Convention.

## Lloyd Elder to address convocation at Union

JACKSON — Lloyd Elder, president of the Southern Baptist Sunday School Board, will be guest speaker for Union University's convocation, Sept. 8.

The service, which will formally open the college's 163rd academic year, will begin at 10 a.m. in the G. M. Savage Memorial Chapel. The hour-long service is open to the public.

## Indonesian Baptist circus star rescues clown from tiger attack

BANDUNG, Indonesia (BP) — An Indonesian circus star who became a Christian through the work of Southern Baptist missionaries was bitten as he rescued a fellow performer from the jaws of a breakaway tiger.

The star, Iwan, single-handedly subdued a tiger who was about to put the head of a dwarf clown into his mouth. During the rescue, the tiger's fangs sliced through Iwan's left thigh.

"Please pray that I will still be able to serve the Lord," Iwan told Southern Baptist Missionary William 'Mac' McElrath from a hospital bed two days after the incident. Iwan is star of the high wire and flying trapeze.

Iwan became known to many Southern Baptists through the 30-minute color film, "Oriental Circus," and the 1982 Foreign Mission Study, Church in the Big Top, telling the story about a Christian fellowship of traveling circus performers.

The fellowship began when Southern Baptist Missionaries John and Nell Smith led circus leaders to become Christians and helped them organize a church while they were in Jakarta, Indonesia. McElrath and his wife, Betty, also have worked with the circus believers, coming to know Iwan in Vacation Bible School sessions they led in Bandung, Indonesia.

The incident with the tiger occurred during a night performance Aug. 2 in Bandung in the western sector of the densely populated Indonesian island of Java. The tiger escaped while being moved into a trick cage for a magic act. The dwarf clown, a newcomer to the circus, tried to run but was overtaken by the pouncing tiger.

Iwan and the clown, a non-Christian, both were in satisfactory condition in a Bandung hospital but were not expected to rejoin the circus before it left town.

A majority of the Oriental Circus troupe are professing Christians who hold Sunday morning worship under the big top. When there is no pastor available, Iwan often leads the service.



**STUDENT REPRESENTATIVE** — Beth Huling (right), a Southern seminary student from First Baptist Church, Hendersonville, talks with Jim Shull, director of the Sunday School Board's administrative services department, during a recent meeting of the board's trustees. Huling attended the meeting as a student representative.

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## LODGING INFORMATION

### 1986 Tennessee Baptist Convention

Nov. 11-13, Freedom Hall, Johnson City

Hotel/Motel	Single	Double
Buffalo Mountain Resort Route 2, Box 100 Unicoi, TN 37692 (615) 928-6531	\$ 30.00	\$ 40.00
Camara Inn 2312 Browns Mill Road Johnson City, TN 37601 (615) 282-2211	30.00	40.00
11E Motor Court U. S. Highway 11E Johnson City, TN 37601 (615) 928-2131	35.00	35.00
Holiday Inn 2406 North Roan Street Johnson City, TN 37601 (615) 282-2161	32.00	42.00
Broadway Motel 2608 North Roan Street Johnson City, TN 37601 (615) 282-4011	30.00	40.00
Sheraton Plaza Hotel 101 West Springbrook Dr. Johnson City, TN 37601 (615) 282-4611 or 1(800) 325-3535	55.00 \$5.00 per additional person	55.00

► In making your reservations, please state that you will be attending the **TENNESSEE BAPTIST CONVENTION**. The reservations are blocked in that name.

► Please make reservations **DIRECTLY** with the hotel/motel.

► Pastors' Conference will meet Monday, Nov. 10, at University Parkway Baptist Church, 209 University Parkway, Johnson City.

► Woman's Missionary Union will meet Monday, Nov. 10, at Central Baptist Church, 300 North Roan Street, Johnson City.

## Belmont professor urges adults to adapt educational methods

BIRMINGHAM, Ala. (BP) — Christian parents and teachers need to get with the times if they expect to meet the needs of children today, claimed a Belmont College professor of education.

Speaking to members of Southern Baptist Woman's Missionary Union, Norma Stevens urged adults to realize "the needs of children today are tremendously different — significantly different — than what they were a generation ago."

Unless adults are willing to adapt to the times, to be open to new ways of teaching children, and to even change their own thinking patterns, the special needs of children will go unmet, she said.

Modern-day adults are being confronted with children who are more wise to the ways of the world than children were even a few decades ago, Stevens said. "They're sophisticated, yes. Educated, no."

The information age, the breakup of families, intense scholastic and athletic competition, and other social trends are blending to strip children of their innocence during the very years they need to experience love, security, and a sense of belonging, she said.

"Our children are being threatened by the prospect of losing their childhood. Unless we realize that this is a new day and age, we're not going to do much to help meet a child's need, emotionally or otherwise," Stevens stressed.

This new age has brought with it an "information revolution" that is just as

big and powerful — and life-changing — as the industrial revolution was years ago, she said.

"Our children have a tremendous job ahead of them" if they are to succeed in the years ahead, she added. "Today's children must have education as a life-long goal if they are going to survive. No longer will 18 years of education be enough. There is no way."

But the need for lifelong educational patterns is foreign to most adults because they grew up in an age when being educated meant literally knowing everything there was to know, she said.

But now, being educated means being a specialist in one field or discipline, she said: "Most of what we know today has been learned within the last 50 years. There has been a geometrical progression of knowledge. What makes it worse is that what I know today will be completely out of use and out of date tomorrow. We just cannot learn everything we need to know."

To survive in the information age calls for constant reading and constant study, Stevens said. And it is up to adults to show children that such learning — lifetime learning — can be fun.

"Learning itself is one of the most fruitful, enjoyable endeavors we will ever do. And learning is one of the most natural things that we do," she said.

Stevens urged the WMU women to try the discovery method of learning, in which children are urged to ask questions until they discover a solution, rather than simply being told information to memorize.

"This method contrasts with the teaching styles of yesteryear, when education came through direct teaching and through modeling — we either taught or we showed," she said.

"What makes me act the way I act?" and "What would it take to change it?" should become natural questions that children ask of themselves, Stevens said.

"We must teach them how they can go about finding answers to problems. There is no way we can simply share the information. We must teach them how to think, how to adapt, how to think about materials in different ways. We've got to help them learn to ask questions.

"If we don't, we're going to find ourselves at the end of the world."

## Bluff City calls Allen Brummett

Bluff City Baptist Church in Bluff City called Allen K. Brummett as pastor. He moved there from the same role at Bearwallow Baptist Church in Gerton, N.C. He began serving in Bluff City May 4.

Recently the Kingsport native was a staff member of the Billy Graham Itinerant Evangelists' Conference in Amsterdam, Holland.

Brummett is a graduate of Fruitland Baptist Bible Institute in Hendersonville, N.C., and Mars Hill College in Mars Hill, N.C. He also has served as chairman of an associational evangelism committee.

# Students develop models for tomorrow's churches

By Frank Wm. White

GLORIETA, N.M. (BP) — Southern Baptist churches of future decades may be considerably different from today's churches if students who attended the Glorieta (N.M.) Student Conference are influential in shaping them.

The students likely would plan churches with soup kitchens and boarding rooms, diverse ethnic and economic makeup, and need-oriented mission activities rather than the traditional church with a worship center, Sunday

morning worship, and Sunday School.

The students also showed a shallow denominational loyalty, indicating they would take their churches out of the convention and continue their ministry rather than become involved in denominational squabbles.

Because of the variations from the traditional church evident in the students' models, "convention leaders need to prepare for a much different church by the year 2000," said Sam Douglass, university minister of First Baptist

Church, Lubbock, Texas, who developed the modeling exercise.

Based on the models presented, Douglass predicted the church of the future will have an open worship format and a come-as-you-are attitude. Praise choruses will replace traditional hymns and dramatic interpretations will supplement, if not replace, sermons.

Church models developed by the students included one called Surfside Baptist Church of Malibu, Calif., which would minister to yuppies and beach bums.

A model for Central Park Baptist Church in New York City proposed a ministry center, soup kitchen, boarding rooms, and recreation facilities instead of a worship center. Worship services would be at 10:30 Saturday mornings in Central Park — when more people would be in the park, the students surmised.

One church model was designed around a health care ministry because several of the students involved in the planning had medical skills and training but none had music or preaching abilities.

The Living Water model church — devoid of "Baptist" or "church" in the name — championed ethnic diversity. It would have an early service in Spanish, Sunday School, and then a late service in English.

A lack of denominational loyalty was evident in many of the church models that dropped "Baptist" from the name.

Douglass cited an alarming lack of doctrinal knowledge among the students. "We need to get on with training college students in doctrine. Sunday School and church training need to get moving with doctrinal training for college students," he said.

Douglass noted he designed the week-long modeling exercise so students would wrestle with the things a church planting team would encounter.

The modeling exercise was based on a topical Bible study by Bill Hendricks, professor of theology at Southern Baptist Theological Seminary in Louisville, Ky. Hendricks discussed Bible teachings on the church as the body of Christ, the salt of the earth, the elect people, the bride of Christ, and the family.

Douglass said the most immediate impact of the exercise will be that the students will become better church members. "They will become uncomfortable as pew sitters because they know what it takes to make a church work," he said.

The church modeling exercise was one of the features of the Glorieta Student Conference, which drew more than 2,500 participants. A concurrent student conference at Ridgecrest (N.C.) Baptist Conference Center had more than 1,500 participants. The conferences were sponsored by national student ministries of the Southern Baptist Sunday School Board.

## Canadian Baptists set priority for training college students

GLORIETA, N.M. (BP) — Making student ministries a conventionwide priority may have averted a leadership crisis in the Canadian Convention for Southern Baptists, said Henry Blackaby a Canadian director of missions.

Blackaby, a former pastor and now director of missions for the Capilano Southern Baptist Association in Vancouver, British Columbia, told church and campus student leaders meeting at Glorieta (N.M.) Baptist Conference Center that student ministry has been a priority for Canadian Baptists because students are the hope of the future.

The priority of student work is not to establish student unions but to reach students who are willing to be involved in ministry, Blackaby said during the national student ministries-sponsored conference. "We're not talking about theory," he insisted. "It has worked."

Many current leaders of Canadian Baptist associations first became involved through campus ministry, he said. The convention would be devoid of native leadership if churches had not realized the need in 1970 to cultivate college students as future leaders, he continued.

As a pastor at the time, Blackaby said, he and others determined that Canadian pastors, not mission pastors from the United States, would be most capable of winning Canada for Christ.

At the time, Canadian Baptists had no one in a Baptist seminary. Blackaby's church, Faith Baptist Church, in Saskatoon, Saskatchewan, began training students in its own seminary-type training school.

Now, at least 43 Canadian students are attending seminaries in the United States. A Canadian Baptist Seminary will begin classes in Calgary, Alberta, in the fall of 1987.

Canadian Baptists, with only 80 churches, have student work on 20 campuses. Blackaby predicted that total will increase to more than 50 campuses within five years.

"Canadian Baptists are focusing on church planting, and students are one of the greatest assets in church planting," he said.

Many students who participate in church planting later go into full-time ministry, Blackaby said.

## Belmont announces extension courses

NASHVILLE — In addition to the graduate-level seminary study courses offered on Belmont College's campus this fall, Belmont is also offering two undergraduate Seminary Extension courses, according to W. Fred Kendall II, vice-president for religious affairs.

"The Pastor as a Person," taught by Harold Marsh, will be offered at 5:30 p.m. on Tuesdays. Marsh is former associate pastor of First Baptist Church, Nashville, and is retired from the Sunday School Department of the Baptist Sunday School Board.

"Jeremiah," taught by Marvin Nail, pastor of Whittitt's Chapel Baptist Church, Nashville, will be offered on Tuesdays at 7:15 p.m.

The cost of each course is \$55, plus book expenses. Classes will begin on Sept. 16, with registration in Room 410, Fidelity Hall.

One hour of college credit may be earned for each undergraduate Seminary Extension course taken. Credit may be applied toward a degree at Belmont College and other colleges, or toward a diploma (not degree) at many seminaries.

## Cherokee church calls Anderson

Ronald Ray Anderson will begin serving as pastor of Cherokee Baptist Church in Jonesborough on Sept. 1. He is currently pastor of Berea Baptist Church in Pembroke, N.C.

A graduate of East Tennessee State University in Johnson City and Southeastern Baptist Theological Seminary in Wake Forest, N.C., Anderson has served on the Baptist Student Union staff of East Tennessee State University and as a youth director at Southwestern Baptist Church in Johnson City.

He also has been a houseparent at the Baptist children's home in Pembroke, a journeyman for two years and later a volunteer missionary in Liberia, and a summer missionary in Philadelphia, Pa., and Little Rock, Ark.

Diane McClelland Anderson, his wife, and he have one son.



**THREE GENERATIONS** — The McClary family (from left to right), Jake, Pat, and Pat Allen, represent three generations who serve as deacons of First Baptist Church in Jellico. They were ordained in 1925, 1979, and 1984 respectively and all work at Union Bank in Jellico where Jake McClary is chairman.

## BOOK REVIEW

By Michael Davis

### Allen shares 60 meditations

Let It Begin in Me; by R. Earl Allen; Broadman; 128 pages.

This collection of 60 meditations by R. Earl Allen, who has pastored the Rosen Heights Baptist Church, Fort Worth, Texas, for almost three decades, provides readers with mature reflections for their devotional reading. Persons wanting to live a life centered in Christ and sound Biblical teaching will gain strength and encouragement from Allen's book.

Each of the meditations is headed by a Scripture verse and a quotation that will help readers to focus on the meditation's theme. The devotionals all close with a short prayer that can assist readers to keep the insights they have gained from personal reflection and to secure the resources of God as they seek to apply the message to their personal needs.

A consideration of the devotional titles will indicate the range of subjects that readers will find in this book.

Here are a few samples: Don't Say "If"; Touchable Things; Who's Perfect?; Miracle Glue; Enemies Nearby!; Worth Repeating; Shut the Door; Forget to Remember; Ladder of Confidence; and Planned Neglect.

The insights from the devotionals in Allen's book will be practical in nature. For example, in the devotional entitled "This Time, This Place," he writes about obedience to God. "Each day is a new beginning. Every morning we should ask, 'What is God's will for me today?' That is one meaning of revival — a new obedience. We need to outgrow yesterday and keep moving. He can steer us only when we're moving. Cars without power steering have difficulty turning unless they are in gear and underway."

This book will serve well as a devotional guide for periods of personal reflection and regular times of private meditation.



## Tennessee/Venezuela Prayer Net Partnership

- Missionary Charlotte Kirby, who serves as a church/home worker in Guanare with her husband, Ben, has a birthday on Sept. 3.
  - A WMU team, which includes Marthu Haynes, Judith Kelley, Jenny Roberts, Diane Stewart, Cathey Williams, and Katherine Wright, are leaving Sept. 15 to train leaders in Venezuela.
  - Missionary Stan Parris is working with civic and Christian leaders in the Toribio Fernandez area of Maracaibo to combat the problem of stagnant water collecting in the streets.
  - Missionaries Michael and Linda Branscome and family have returned to the U.S. to get therapy for their daughter, Amy. They are living in Winston-Salem, N.C.
- Answered prayer: More than 2,500 decisions were reported in the recent crusades in which Tennessee volunteers assisted.

# Sports, gospel meet in Crosspoint Camps

By Jim Veneman

ARKADELPHIA, Ark. — "When the desire to excel athletically and the message of Jesus Christ ... meet," was written on the backs of T-shirts worn by campers attending Crosspoint at Ouachita Baptist University here.

In its first summer, Crosspoint, sponsored by the Baptist Sunday School Board's church recreation department, is being held on seven Baptist college campuses. It is designed for boys and girls who have completed the fourth through eighth grades and who wish to improve their skills in one of six sports — tennis, basketball, baseball, football, soccer, and gymnastics.

Next summer one camp will be held at Carson-Newman College in Jefferson City Aug. 10-15.

Deane Hartzell, camp director from the board's church recreation department, said that Crosspoint should not be viewed only as a sports camp.

"It's not only sports. Each day they're involved in Bible study, worship, singing, and fellowship together. A strong emphasis is placed on building relationships between campers and staff," he said.

Lee Sanders, minister of youth at First Baptist Church, Columbus, Miss., brought a group from his church to Crosspoint. "Rather than competitive tennis, bonding develops here through

the program's healthy approach to team building," he said. "Crosspoint works to answer legitimate needs in the lives of these young people. A lot of groundwork is laid here."

A note written by Kris Traugher, Lone Oak Baptist Church, Paducah, Ky., to two of the staff was evidence of the impact Crosspoint can have, Hartzell said. The note read, "You have taught me a lot, but most of all you have taught me how to love one another and to work as a team."

Hartzell said eight sites are scheduled for next summer.

## FMB names Hill to lead in Asia

BANGKOK, Thailand — D. Leslie Hill, chairman of the organization of Southern Baptist missionaries in the Philippines since 1982, has been named by the Foreign Mission Board as associate to the area director for South and Southeast Asia, effective Sept. 1. He will begin working in Bangkok, Thailand, after a short furlough.

In his new post, he will direct missionaries and their work in Pakistan, in Nepal, in Sri Lanka, in India, in Bangladesh, and in Thailand.

A native Texan, Hill will take over the duties of Jerry Rankin, who resigned to oversee Southern Baptist work in India. In his new post, Rankin will direct various missionary programs in the Bangalore area, and will work with national Baptist groups elsewhere in starting churches.



Hill



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## Knoxville crusade pulls 400 decisions

KNOXVILLE — More than 400 professions of faith were reported during an Aug. 3-8 Good News America Crusade at Civic Auditorium, according to Guy Milam, crusade co-chairman.

The crusade was sponsored by the Knox County Association of Baptists.

The evangelist for the crusade was Bailey Smith of Del City, Okla., a full-time evangelist and former president of the Southern Baptist Convention.

Total attendance for the six services was estimated at about 30,000, Milam said.

John McKay of Hurst, Tex., led the crusade music. Providing testimonies were Terry Bradshaw, former star quarterback of the Pittsburgh Steelers; David Stanley, step-brother of Elvis Presley; Nashville musician Steve Green; and Jim Murray, son of Madelyn Murray O'Hair.

Milam said this is the first crusade in history sponsored by the Knox County Baptist Association.

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## Home missions speakers explore Christian living in today's world

GLORIETA, N.M. (BP) — Speakers wove a tapestry illustrating the need for Christian transformation of a non-Christian world during home missions week at Glorieta (N.M.) Baptist Conference Center.

Lavonn Brown, pastor of First Baptist Church of Norman, Okla., and Bible teacher for the week, warned conference participants against becoming "moral chameleons" who change colors depending on society's demands.

Brown asked participants if they were attempting to change their environment or allowing it to change them. "Christ never promised His followers an easy time. What we need is not an environment conducive to Christian growth and commitment but an infusing of transforming power."

Robert Hamblin, vice-president of the evangelism section for the Southern Baptist Home Mission Board, urged conference participants to depend on Bible study, prayer, and witnessing to give them the power to change society, saying, "The children of God who are going to serve the Lord need to have a constant

mind-set which can be achieved through Bible study, prayer, and witnessing. If you don't witness as a constant way of life, you're not going to be able to keep your mind on things above," he said.

John N. Simms, director for the department of pastoral care and counseling at Baptist Medical Center in Birmingham, Ala., offered suggestions to help Christians become more effective in their witness.

Addressing a conference for chaplains, Simms said both scientists and Christians agree that the ultimate mission of humans is to actualize their potential. For Christians, that means reaching their potential as children of God, he explained.

He encouraged his audience to adopt a more holistic approach to enjoying life and solving its problems: "The relation between body and mind is now well-documented in some areas and, increasingly, scientists are recognizing the integration of at least five aspects of human existence — intellectual, physical, emotional, social, and spiritual. It's a network, like a mobile. A movement in one area affects all the rest."

A basic premise toward good mental and spiritual health is to refrain from a judgmental attitude toward other individuals, he stressed.

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# Tennessee

## LEADERSHIP . . .

The pastor of Alcoa-Way Baptist Church in Knoxville, J. W. Hopper, resigned effective Sept. 1.

Pastor Billy Patterson of New Prospect Baptist Church in McKenzie has resigned.

The Routhville Baptist Church in Martin reported the resignation of their pastor, Charles Pence.

Martin Lunsford has left his role as pastor of Sidonia Baptist Church in Sharon.

Huron Baptist Church in Huron has named Rodney Hardin, a native of Henderson County, as interim pastor.

C. Henry Preston, pastor of Spring Creek Road Baptist Church in Chattanooga, resigned as of Aug. 31 to do pastoral supply and interim work.

Sand Springs Baptist Church in Monterey has called Dewitt Sampley as interim pastor.

The pastor of First Baptist Church in Briceville, Troy Christopher, has resigned as of June 15.

Alan Duncan has been named Christian life minister of First Baptist Church in Cleveland where O. E. Mims is pastor. Duncan, who was a missionary kid in Africa, is a graduate of the University of Tennessee in Knoxville. He has served most recently as minister to singles and college students at Manley Baptist Church in Morristown. He also has been representative for the Fellowship of Christian Athletes in Jefferson County, and minister to youth at First Baptist Church in Fort Lauderdale, Fla.

Richard M. Sowell, who was associate pastor of Hilldale Baptist Church in Clarksville and is planning to attend Southwestern Baptist Theological Seminary in Fort Worth, Texas, was licensed and ordained to the ministry on Aug. 10. Sowell is a graduate of Austin Peay State University in Clarksville. Verlon Moore is pastor of the church.

Pastor Robert L. Mounts of Middle Valley Baptist Church in Hixson is moving to the same role in a Florida church.

Johnny F. McKinney is moving from the pastorate of Litz Manor Baptist Church in Kingsport to a South Carolina church.

## Correction

In the Aug. 20 issue of the Baptist and Reflector, the Tennessee column on page 9 included the notice that First Baptist Church in Jellico held an open house and dedication service July 20 for its new building addition. Instead, Campbell County Baptist Association on that date dedicated its addition that will house an office and workroom. Russell Bridges, former pastor of First Baptist Church in Jellico and currently a staff member at Harrison-Chilhowee Baptist Academy in Seymour, also attended the events. Ralph Cordell is the association's director of missions.

The new minister of music of Trinity Baptist Church in Memphis is Rick Cobb. Cobb comes from Southwestern Baptist Theological Seminary. He is also a graduate of Florida State University in Tallahassee. He served churches in Florida and Texas. Sam Simmons is pastor of the church.

Gallatin Road Baptist Church in Nashville has called Jim Ryan as interim pastor. Ryan is employed in the church training department of the Baptist Sunday School Board. He has served other churches as pastor and interim pastor.

## PEOPLE . . .

Mr. and Mrs. Floyd Hampton of Ardmore Baptist Church in Memphis recently celebrated their 50th wedding anniversary. Their pastor is Norris Smith.

Mr. and Mrs. G. R. Cothorn noted their 55th wedding anniversary Aug. 20. They are members of Lockeland Baptist Church in Nashville, where James Hightower is interim pastor.

Darryl Murphy was ordained as a deacon at Midway Baptist Church in Cookeville where Chuck Young is pastor.

Family and friends joined Mr. and Mrs. Ivy Childress for festivities acknowledging their 50 years of marriage Aug. 17 at Lenox Baptist Church in Lenox, where they are members. Bill Phipps is their pastor.

A 50th wedding anniversary reception was held Aug. 24 at First Baptist Church in Clinton for Virgil and Faye Worley Callaway by their children. They are members of the Clinton church where Samuel D. Dean is pastor.

## CHURCHES . . .

A new addition to the building of Poplar Grove Baptist Church, Cookeville, was dedicated Aug. 24 and a fellowship luncheon also was held. Donny Stewart is the pastor.

Land purchased for a new church building was dedicated July 27 by Bon DeCroft Baptist Mission in Bon DeCroft near Sparta. The Sunday worship services and dedication service were held in a tent provided by the Tennessee Baptist Convention. Revival services were also held in the tent during the following week. Paul Hall of the Tennessee Baptist Convention's missions department, Director of Missions Johnny Lee of Union Association of Southern Baptist Churches and Pastor Quintin Rose led the afternoon dedication service which followed a luncheon.

## Adrian Jones serves at church in Walland

Adrian Jones began serving as pastor of Prospect Baptist Church in Walland Aug. 31.

Jones served as associate pastor at East Maryville Baptist Church in Maryville.

The interim pastor of Prospect Baptist Church was William F. Hall, a retired minister in Seymour.

On Aug. 31, Silver Point Baptist Church, Silver Point, dedicated its new fellowship hall. The pastor is Joe Wiles.

The new fellowship hall of Lenox Baptist Church in Lenox was dedicated during the Sunday evening service Aug. 17 to the memory of a deacon, J. C. Styers. Bill Phipps is pastor of the church.

Pastor Max Walker led First Baptist Church in Selmer in a note-burning and homecoming service. A cornerstone also was added to the present building.

Alamo Baptist Church, Rives, celebrated its 100th anniversary with a homecoming celebration Aug. 31. Director of Missions Robert Armour of Beulah Baptist Association preached during the morning worship service. Bobby Barnett is the pastor.

On Aug. 10, the 100th anniversary and homecoming of Middle Creek Baptist Church, Oliver Springs, was held. Former pastors and ministers of music and youth were on the program. The pastor is Lloyd Napier.

The centennial anniversary of Surgionsville Baptist Church in Surgionsville was held Aug. 16-17. The Saturday evening service included Paul Hall of the Tennessee Baptist Convention's missions department, Director of Missions Charles Earl of Holston Valley Missionary Baptist Association, Ronald Sorah, pastor of First Baptist Church in Calhoun, and Norman Lytton, a former pastor. The Sunday afternoon service featured Larry Parrott, pastor of McPheeters Bend Baptist Church in Church Hill. Director of Missions Glenn Toomey of Nolachucky Association of Baptists, and E. C. Masdon, a former pastor. Bruce Hullette is pastor of the church.

## REVIVALS . . .

Hillcrest Baptist Church in Clarksville announced its upcoming revival Sept. 21-25 to be led by Bill Sherman, pastor of Woodmont Baptist Church in Nashville. Steve R. Murphree is pastor of the Clarksville church.

On Sept. 22-28 Mont Hooper, pastor of New Home Baptist Church in Baxter, will preach during the revival of Unity Baptist Church in Jamestown.

Pastor Chuck Young of Midway Baptist Church in Cookeville announced its Sept. 28 through Oct. 3 revival.

Mount Pelia Baptist Church in Martin will be having a revival Sept. 7-12 with Houston Northcutt, pastor of Cottonwood Grove Baptist Church in Ridgely, preaching. John Fields is the pastor.

Bethlehem Baptist Church in Lewisburg has scheduled a revival Sept. 14-19 to be led by William Harbin of the church ministers information department at the Tennessee Baptist Convention, and Jim England, minister of music at the church. The pastor is Lesley McClure.

## REVIVAL RESULTS . . .

Adams Chapel Baptist Church in Dresden had three professions of faith during their recent revival. Bob Copeland is the pastor.

Pastor Don Bowlin reported six persons, five of whom came for baptism, joined Liberty Baptist Church in Dresden during their revival.

Tumbling Creek Baptist Church in McKenzie had two professions of faith and three additions by letter during their revival, reported Pastor Gene Price.

Director of Missions Robert Armour of Beulah Baptist Association led the recent revival at Pleasant Hill Baptist Church in Martin at which one person made a profession of faith. Mickey Basham is pastor of the church.

Second Baptist Church in Union City, of which Jerrell White is pastor, had three professions of faith and two other additions to the church during a revival.

Three persons made professions of faith and two joined Willingham Baptist Church in Ridgely during a revival. The pastor is Glen Holifield.

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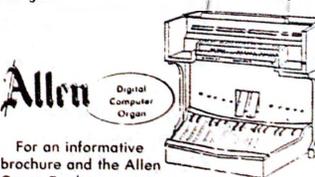
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## BIBLE BOOK SERIES

Lesson for Sept. 7

## A call to repent

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

Basic Passage: Joel 1:1 to 2:17

Focal Passages: Joel 1:1-5; 2:11-17

Two suggested dates dominate the study of prophet Joel.

One school of thought says he preached early, perhaps during the time when Jehoiada, the priest, ruled the land during the minority of Joash, the boy who became king (2 Chronicles 24:1-25). The place in the canon between Hosea and Amos, both early prophets, argues for this position.

Another group of scholars, however, believe he preached during the post-exilic period when the country was also under a strong priestly influence.

Supporting arguments can be found for both positions. The message is valid and important for us today, regardless of when he lived and preached.

A plague of locusts and the sufferings that resulted from it served as the immediate occasion for Joel's message. A long continued absence of rain followed. The two phenomena made the land devoid of every green thing and caused it to look as though a great tempest of flame had engulfed it. Seed already sown lay shriveled under the clods, granaries were empty, barns were broken down, orchards were destroyed, water brooks were dry, as famine stalked through the land.

Joel saw, in these divine visitations on nature, God's judgment because of the people's wickedness. He called on them to repent, in order that the Lord would end the evils that had smitten the land and hold back more severe judgments that might be forthcoming.

Total destruction of land by locusts  
(1:1-4)

After an identification of the prophet (v. 1), his call to the people and a description of the terror in the land follow in the text. Joel reminded the senior citizens that nothing like the present devastation had ever taken place in Israel. They needed to pass the message on to the subsequent generations.

The various incursions of locusts left less and less vegetation in the land until finally everything green was completely burned out. Nothing prevents this from being a literal description of events. Travelers, even in fairly recent times, have testified to such destruction by locust invasions.

Call to lament over the destruction  
(1:5-13)

Joel's word to the people was crystal clear. He insisted that they turn to the Lord and confess their sins. The summons came both to the owners of the vineyards (v. 11) and to the priests who

led the worship ceremonies (v. 13).

He used graphic figures of speech: "Lament like a virgin ... for the husband of her youth" (v. 8), "Be confounded ... wail" (v. 11), "Gird yourself with sackcloth" (v. 8, 13).

Call for a national day of prayer  
(1:14-20)

Recognizing the situation's urgency, the prophet called for leaders to proclaim a national emergency. He urged everyone, regardless of age, to cry out for divine deliverance. Interpreting the disaster as a direct visitation from God, he called it "the day of the Lord," a phrase used often by God's spokesmen. The manifestation of God's punitive hand in Joel's day stripped the land bare of food, joy, gladness, and all the things that made life meaningful or even bearable.

Picture of the coming day of the Lord  
(2:1-11)

With great sensitivity, Joel enlarged on his previous description. He saw the crisis that existed, bad as it was, as only the harbinger of an even more critical day for the nation.

Some scholars feel his words in the previous section concerning suffering were predictive and these paralleled those already spoken. To be dogmatic about this is impossible, but one truth remains. He realized the seriousness of the events that were occurring and about to occur.

In this section, he described, with great details, an invasion. The figures of speech could apply to either a plague of locusts or an actual army. Most likely, we should understand the earlier pictures as literal locust plagues that had already taken place. We should view the one in this section as an army which also, in the future, would invade the land.

Call for genuine repentance  
(2:12-17)

The primary theme of prophetic preaching is the conditional element. God acts toward His people in accordance with their moral choices. Any nation, promised a blessing, can forfeit it by sinning. Counterwise, any nation, condemned to judgment, can avert it by true repentance.

Joel called upon the people to make a fresh commitment to the Lord. He saw the futility of, and expressed his disgust with, mere ceremony as an attempt to gain God's favor and shouted, "Render your heart and not your garments" (2:13).

Every part of the call to repentance showed that Joel, though respecting the institutional life of the nation, realized that only moral change could turn away the coming judgment. As you concentrate upon Joel's words, you will see many parallels to our own national life.



Wood



Tilley

## UNIFORM LESSON SERIES

Lesson for Sept. 7

## The Prologue

By W. Clyde Tilley, professor  
Department of religion and philosophy  
Union University, Jackson

Basic Passage: Genesis 1:1 to 2:3

Focal Passages: Genesis 1:1, 26 to 2:3

Like many other controversies, that between the creationists and the evolutionists is unnecessary. Properly understood, they are not even attempting to answer the same question.

The evolutionist is concerned with the process (how?) and possibly the time (when?) of creation and his theory in time will stand or fall with the weight of evidence for or against it.

The creationist is concerned with the source (Who?) and the purpose (why?) of creation. His view has stood and will continue to stand because of the continued presence of God by which our faith in Him as Eternal Creator is perpetually reinforced.

When will we ever learn that neither God nor His truth needs our defense?

## A summary of creation (1:1)

The relationship of the first verse of the Bible to the rest of the creation account is variously understood: (1) Some see it as a summary statement, something like a title, upon which the rest of this week's basic passage is elaborating. (2) Others see it as a reference to the creation of the basic "stuff" from original nothingness which God proceeds then (1:2ff) to shape and arrange into a world. (3) Still others see it as a reference to a first creation which then becomes disordered and formless perhaps through divine judgment (v. 2) and then was re-formed and ordered into a second world (v. 3ff).

The first understanding appears to fit the total text and Biblical context best. We take this verse then as a summary and/or a title of what follows. It emphasizes (1) the divine source of the world order and (2) the eternal pre-existence of the Creator God. Making no attempt to prove or explain His existence, it like the rest of the Bible record, simply assumes and proclaims His reality as something "given."

## The sublimity of creation (1:26-30)

In poetic stanza, the inspired writer moves from one creative day to the next with a mounting crescendo. With the sixth day, God and the writer reach the pulsating climax with creation's crowning act, the creation of human beings.

Human beings have a kinship to both the natural order beneath them and to the spiritual order above them. This accounts in part for human ambiguity in the world. It has been said that we dwell at the junction of nature and spirit. Erich Fromm says that in a contradictory way we are related to nature by being "set apart while being a part."

The poet here underscores both of these truths. Our kinship with nature is seen in that we share the same creative day (the sixth) with earth animals. Our kinship to the spiritual realm is seen in that we alone, male and female alike (v. 27), are created in God's image. Image and likeness are apparent synonyms, used in poetic parallelism, a major feature of Hebrew poetry. Genesis 2 also shows both kinships: we are made of the dust of the earth (nature) but life comes from the inbreathing of the Creator (spirit).

To be in God's image refers both to a special relationship to God and to a capacity for being so related. The "bottom line" of our having this image centers in a measure of freedom that God endows us with, something that we alone share with Him. Our freedom has its limits; God's freedom is unlimited except as He chooses to limit it by sharing it with us. Unlimited freedom requires that He have freedom to share and thus to limit that freedom.

Consistent with the image-in-freedom that human beings share with God, we alone are given dominion over the earth and all it contains. Our dominion is in the image of God's sovereignty. This dominion is misinterpreted if we regard it, as we often have, as a right to exploit the earth and its resources for our own selfish gain. This erroneous interpretation has led to the shameful pillaging of our resources and the pollution of our planet. This dominion is properly understood as trusteeship under God to Whom we are responsible. Our dominion is exercised under His sovereignty and is the forerunner of the New Testament stewardship.

Again, it is God's will that we be fruitful and productive. Our productivity is in the image of His creativity. God alone can create in the full sense of that word of making something from nothing. We can and should participate in the on-going work of continuous creation by being productive, co-operating within the limits of the capacities with which God has endowed us.

## God's satisfaction with creation (1:31)

Verse 31 comes not only as the conclusion but as the climax of God's six creative days. Six times in conjunction with different installments of God's creative work, the poet has said "and it was so" (vv. 7, 9, 12, 15, 24, 30), emphasizing the power of God's creative word, and "and it was good" (vv. 4, 10, 12, 18, 21, 25), emphasizing the benevolent outcome of God's creative activity. The entire Biblical drama weaves a synthesis of God's love and His power. Only with the final survey of the shimmering grandeur of God's completed world, including human inhabitants, can the ultimate compliment be paid "and behold, it was very good."

## The sabbath rest from creation (2:1-3)

The sabbath was a hallowed institution in Jewish religious life. They drew divine sanction for it from the account of God's sabbath rest following His work week of creation (cf Exodus 20:11). They also cited divine sanction for the observance of this day from their exodus experience (Deuteronomy 5:15).

This rather than worship was the key notion in sabbath observance. Christian development soon led an increasingly Gentile church to observe the first day of the week, the Lord's Day, in commemoration of Jesus' resurrection, the crucial act of God's new creation. Here the key idea became more that of worship.

It is perhaps a mistake to relate our observance of the Lord's Day too closely as the direct counterpart of the Jewish sabbath. The abiding heritage of a sabbath of rest for Christians should be seen as the God-given rhythm of work and rest, a proper stewardship of the body that observes a time of rest whether that day of rest be the same as one's day of worship or not.

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**LIFE AND WORK SERIES**  
Lesson for Sept. 7

# Learning to pray

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

Basic Passage: Matthew 6:1-15  
Focal Passage: Matthew 6:5-15

Certainly Biblical teaching about prayer is a critical issue in the life of any Christian. This last unit of the church year, in four sessions, will provide practical insights into learning to pray as well as to help Christians better understand three main aspects of prayer which are confession, intercession, and thanksgiving.

Prayer is a unique privilege. Just think about it. A mere human being, an insignificant speck in this vast universe, which is among the many thousands of universes, is afforded the ability and honor of speaking with the Creator. To me this is mind boggling!



Bush

The psalmist said, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Psalm 8:4-5).

Prayer is supposed to be natural communication. Like in a marriage where communication is supposed to be natural, prayer often is either rare and usually awkward or it is natural.

One would think that husbands and wives know enough about the English language to be able to talk. People who truly love each other can and should talk openly with increasing regularity and growing constructive results.

Children of the Heavenly Father are to work at developing their love for God. Love for God is most often learned through His faithfulness to us in all of the natural experiences of life - joy, sorrow, new life, death, testimonies of faith to fellowman, ministry actions to persons in need. As we talk with God about all of life, prayer and/or communication becomes natural.

Prayer improves through practice. There is a story about a nun who took a vow of silence. At the end of each year she was allowed to speak two words to her supervisor. The first year she said, "Food bad." The second year she said, "Bed hard." The third year she said, "I quit." Her supervisor said, "This younger generation worries me, all they do is complain."

It is not surprising the young woman

quit. Can you imagine going through a year in total silence? God waits to hear from us. He does all He can to speak to us - through nature, through the written Word, through the Holy Spirit which is God with us, through events in life. The more you and I deliberately speak to and with God, the better we will be able to have a closer fellowship with Him Who loved us and gave His Son for us.

An outline for this lesson could be:

- I. It is just you and God, no other audience is necessary (Matthew 6:5-6).
- II. Be up front with God and get to the point (Matthew 6:7-8).
- III. Put God first (Matthew 6:9).
- IV. Remember this is God's kingdom not yours (Matthew 6:10).
- V. Stick to the essentials (Matthew 6:11).

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Lou Heath is minister of children's work at Two Rivers Baptist Church, Nashville, Tennessee. Beth Taylor is a consultant in children's work at the Baptist Sunday School Board, Nashville, Tennessee.

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VI. As you forgive others, God can forgive you (Matthew 6:12, 14-15).  
VII. The strength of God is superior to any obstacle (Matthew 6:13).  
We hear no audible voice of God. However, we can hear Him almost shout as we pause to listen. God speaks through our thoughts as we allow our minds and spiritual beings to be shaped and expressed by His power. Try it. Talk a little to God and then stop and be quiet so He can talk. God and I have a running argument throughout the day. As my will yields to His, believe me, life has meaning.



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# Farm crisis hits Baptist church members

Editor's note: This is the first of a three-part series on Southern Baptists and the American farm crisis. It is adapted from the July-August issue of MissionsUSA, published by the Home Mission Board.

By Sherri Anthony Brown

BUCKLIN, Mo. (BP) — On a hot, dry August afternoon, Ramalee and Milford Olson, both 58 years old, visit the North Central Missouri farm home their neighbors and family built, board by board, stud by stud.

From that base they raised three children and ran their dairy farm. But those days are gone for these victims of America's farm crisis.

Today the picket fence gate hangs crooked, its once-white paint gray and peeling. Weeds grow high and thick. Across the road, the dairy barn stands silent, a looming reminder of happier days. Spider webs connect dusty glass pipes that once carried fresh, warm milk to refrigerators. The barn still smells of cows and straw.

The Olsons, members of Pleasant Grove Baptist Church in Bucklin, Mo., sold their dairy farm in the spring of 1985, before they lost everything. "The biggest decision is whether to hang on as long as possible or give it up and try

something else," he says.

They moved to nearby Brookfield, population 5,000, planning to get "town jobs," but quickly discovered the market for 58-year-olds in a depressed economy is not good.

"There's always someone younger than me, prettier than me and smarter than me," Mrs. Olson explains.

The Olsons' decision to sell their farm came after their lending agent, Product Credit Association — an organization that takes in a farmer's income, then pays his bills — informed the Olsons their income would not cover their real estate payment.

"We suggested stretching the loan payment, but they said land value had fallen too much; it wasn't worth enough money to warrant extended payments," she explains.

Forced to pay the \$25,000 payment, the Olsons "gave them (PCA) some of our clear land, some of our savings, and the money from the farm sale. Now we owe nothing," he reports.

He still struggles with his anger and bitterness toward institutions he perceives are cold, heartless, and only out for profit. "But you've got to write some of this off. Just go on. Took me a long time, but you've got to do it," he says.

His voice cracks. "I have never blamed God for this. It's not His fault. He's still there."

Several miles from the Olsons' former farm, a covered basement sits amid barns and animal pastures — home of David and Mary Fickess and their four children, who also are part of Pleasant Grove Baptist Church.

The Fickesses have harvested their last crops. They are bankrupt.

"If someone had told me four years ago I would lose all this, I wouldn't have believed it. I always believed that if you work hard, you'll make a living, but you can't," Mary Fickess says.

In 1972, the couple grabbed hold of their dream, sacrificing money and status to be able to work together and raise their family together. They worked their land, often in the tradition of the past — by hand — planting corn, soybeans, and hay, as well as operating a dairy barn. Things went well, he remembers. "We weren't rich, but we did all right."

Then, in 1981, North Central Missouri was covered in rain; the Fickess farm suffered 11 floods. They lost \$30,000 that year. The next year they took a second mortgage on the land to plant crops.

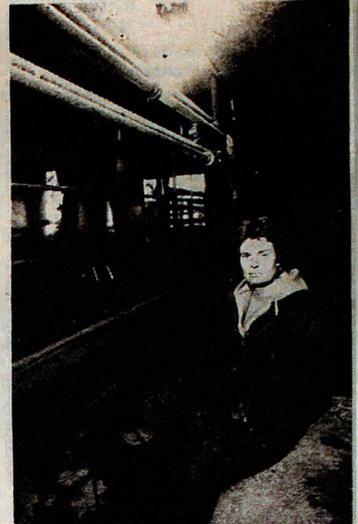
But the next five years were more of the same. "We lost money each year; the last three years have been big losses," he says. Their debt grew to be more than twice the worth of the land.

The banks will lend the Fickesses no more money. "And I don't blame them," he says. "Actually, I don't want them to lend me anymore money because I could never pay it all back."

The Olsons and the Fickesses are not alone in their dilemma. Earlier this year, the Farmer's Home Administration sent 70,000 "pay-up notices" to farmers more than a year behind in repaying loans.

These farmers are the "middle people," says Gary Farley, associate director of rural-urban missions at the Southern Baptist Home Mission Board. Trapped in an economic swamp between distributors and consumers, they face the worst crisis in American farming since the Dust Bowl days of the Great Depression.

Farley, a sociologist, describes the average family farmer: mid-30s, college-educated, began farming when land and commodity prices were good. They



**EMPTY BARN** — Amid the deserted milking barn, Mary Fickess contemplates her future away from farm life. She, her husband David, and their four children, have lost their home and farm after investing 14 years.

followed traditional wisdom of the industry — borrow, get bigger, make larger profits.

During the 1970s, most farmers made a few cents per bushel harvested, but they produced growing numbers of bushels. They were urged by the federal government to plant fence-row-to-fence-row. Farley, whose father was an agricultural teacher, explains, "They had a dream: They wanted to live as well as anybody."

Government reports reveal that by 1985, the national farm debt had hit \$213-billion, up from \$182-billion in 1981; farm income plummeted by nearly \$9-billion in one year. In four years, land values fell 19 percent, more than twice that in hard-hit Midwest.

As with the Fickess family, farmers had plunged so far into debt, lending agencies would not consider new loans. So by the mid-1980s, family farmers knew they must sell their assets to pay their debts. Yet decreased land values meant the sale of land, equipment, and buildings still did not pay debts.

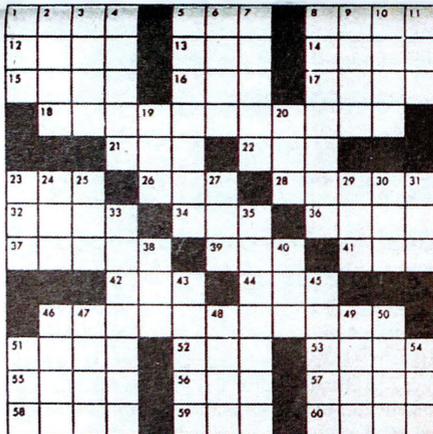
Farmers are going broke. In the final 13 years of this century, an estimated 600,000 fewer families will work and live on farms. In five years, there will be fewer than 100,000 mid-sized family farms. If solutions are not forthcoming — and soon — a powerful part of the American heritage — its Jeffersonian, agrarian roots — will crumble.

Already, says the Home Mission Board's Quentin Lockwood, director of rural-urban missions, "We have basically lost the option of a person going into business as a farmer. Under our system, it costs more to produce than can be earned."

The next thing to go, Lockwood says, "may be values derived from our association with the land — the reward of hard work; the integrity of honest dealings with others; the sense of home, of place, of belonging to something eternal; a generation after generation reverence for the whole of creation."

"I guess we've romanticized farming," says Lockwood, "but the farmer has become, for many of us, a sort of standard bearer of moral values. He is part of our roots. In his downfall are seeds of loss for all."

## Bible Puzzle



- 55 Heraldic border
- 56 Wing; comb. form
- 57 Kite part
- 58 Contemporary
- 59 Wash, of a kind
- 60 kind of sight

### DOWN

- 1 High note
- 2 "to walk in his —" (Dan. 9)
- 3 Declare openly
- 4 Ancestor of Jesus (Luke 3:31)
- 5 "in the door of —" (Num. 11)
- 6 God of war
- 7 Hyacinth or ivy
- 8 "hid them by fifty —" (1 Ki. 18)
- 9 Withered
- 10 Menu items
- 11 Suffix noting degree
- 19 Formed second (1 Tim. 2:13)
- 20 Native suffix
- 23 Animal pouch
- 24 Showery one; abbr.
- 25 Earth; prefix
- 27 Female deer
- 29 Priest (1 Sam. 1:9)
- 30 Naval operating base; abbr.
- 31 Jose's aunt
- 33 "— than honey" (Psa. 119:103)
- 35 Dwell
- 38 Ark dweller (Luke 17:27)
- 40 O.T. book; abbr.
- 43 Berry or hat
- 45 Face part
- 46 Certain
- 47 Gule
- 48 Shoe part
- 49 Man (Neh. 3:25)
- 50 Weather word
- 51 "I shall give a —" (John 13)
- 54 Academic degree

### ACROSS

- 1 Province (Dan. 8:2)
- 5 O.T. book; abbr.
- 8 "that thou shalt call me —" (Hos. 2)
- 12 Wash
- 13 Irregular; abbr.
- 14 Uncluttered
- 15 Some soldiers; abbr.
- 16 It obeyed Jesus (Matt. 8:27)
- 17 "came I with an —" (Acts 23)
- 18 "had bought —" (Mark 16)
- 21 Greeting
- 22 Timetable abbr.
- 23 Droop
- 26 Close
- 28 One happened to all (Ecc. 2:14)
- 32 Cargo items (2 Chron. 9:21)
- 34 King (2 Sam. 8:9)
- 36 Word of Jesus (Mark 15:34)
- 37 "receive the — of life" (Jas. 1)
- 39 Enlisted; abbr.
- 41 Philippine tree
- 42 Dawn goddess
- 44 Border
- 46 "a — of Christ" (2 Cor. 2)
- 51 Satisfy
- 52 Steal
- 53 Descendant of Noah (Gen. 10:27)

### CRYPTOVERSE

KQ SONR RLDSS IVP RNJDF UOYFJAIJRR

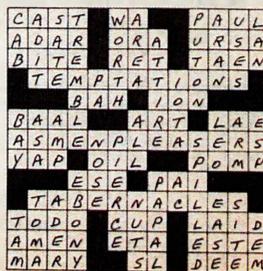
Today's Cryptoverse Clue: F equals K

## C-N graduate retires from teaching career

JEFFERSON CITY — Francis Sharp Jennings, a 1942 graduate of Carson-Newman College, has retired from California Baptist College after 31 years of teaching at the Riverside, Calif., institution.

Jennings, also a graduate of Southern Baptist Theological Seminary, Louisville, Ky., was associate professor of Bible and religious education.

### Last week's Bible Puzzle answers



"O worship the Lord in the beauty of holiness" (Psa. 96:9).