

# Baptist and Reflector

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**EDUCATORS GET EDUCATION** — When the Foreign Mission Board hosted Woman's Missionary Union leaders from across the United States, the women who lead missions education learned more about missions themselves. They observed the September trustees' meeting, attended an appointment service, and had dialogue with FMB administrators. Above, FMB President Keith Parks talks with Judy Trivette (center), Tennessee WMU president, and Katharine Bryan, Tennessee WMU executive director.

## Fact-finding committee begins study of BJCPA

By Dan Martin

**NASHVILLE (BP)** — A seven-member "special fact-finding committee" to study the relationship of the Southern Baptist Convention to the nation's oldest religious liberty watchdog group was named during last week's meeting of the SBC Executive Committee.

The committee will study a motion made during the 1986 annual meeting of the SBC in Atlanta, which called for immediately severing the SBC's 50-year relationship with the Baptist Joint Committee on Public Affairs, a group of nine Baptist bodies in the United States and Canada which has as its primary task representing the Baptist position on First Amendment issues.

The Southern Baptist Convention relates to the Baptist Joint Committee through the SBC Public Affairs Committee, whose 15 members also serve on the 42-member BJCPA board.

The 1986 motion, made by Dan Daniels of Mobile, Ala., called for discontinuing the SBC's financial contribution to the Baptist Joint Committee "at the first fiscal opportunity." It also called for allocating "an equal amount" to "establish an exclusive Southern Baptist presence in Washington for the purpose of more truly reflecting our views."

Messengers voted 12,001 (55.6 percent) to 9,556 (44.3 percent) to refer the matter

to the Executive Committee. Convention procedures specify that matters referred to the Executive Committee or other convention entities must be reported back at the subsequent annual meeting.

The committee is chaired by Gary Young, pastor of First Southern Baptist Church, Phoenix, Ariz. Vice-chairman is James Yates, pastor of First Baptist Church, Yazoo City, Miss., and secretary is Carolyn Miller, a homemaker from Huntsville, Ala. Other members are Frank Ingraham, an attorney from Nashville; Frank Lady, an attorney from Jonesboro, Ark.; Paul Pressler, a judge from Houston; and Darrell Robinson, pastor of Dauphin Way Baptist Church, Mobile, Ala.

Also on the committee as ex officio members are David Maddox, a real estate developer from Fullerton, Calif., chairman of the Executive Committee, and James Jones, pastor of Campbellsville (Ky.) Baptist Church, chairman of the administrative and convention arrangements subcommittee.

In addition to creating the study committee, the Executive Committee also instructed the seven-member body to study the "size and/or constituency" of the Public Affairs Committee. The motion was referred to the Executive Committee by the 1986 Committee on Boards.

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## Texas governor allows bill on gambling to become law

**DALLAS (BP)** — Texas Governor Mark White has allowed to pass into law without his signature a bill that legalizes pari-mutuel gambling in Texas, pending a statewide referendum in November 1987.

The bill, which opens the door to betting on horse races throughout Texas and on greyhound races in three Gulf Coast counties, was passed by the Texas House and Senate in their first special session of the summer. White had until midnight, Sept. 24, either to veto the bill, sign it, or allow it to pass into law without his signature.

White's approval of the pari-mutuel bill means the issue now is scheduled to appear on a statewide ballot in November 1987. If gambling wins on the general ballot, pari-mutuel betting then must gain voter approval on a local-option basis to be legal in individual counties.

However, gambling opponents have pointed out the law could come into effect without the referendum if courts rule the referendum illegal. Some legal authorities maintain the referendum is an unconstitutional intrusion on the legislature's authority to make laws in Texas.

A special statement issued by the Texas Christian Life Commission expressed disappointment in the governor's tacit approval of the gambling bill. The commission is the moral concerns and social action agency of the Baptist General Convention of Texas that speaks to, but not for, Southern Baptists in Texas.

"The Christian Life Commission is deeply disappointed Gov. White has ap-

proved the pari-mutuel gambling bill," said Phil Strickland, director of the commission, who issued the statement. "Although the governor has stated many times that gambling is not in the call of the special session, today he has regretfully made it clear that gambling is indeed part of the special session agenda."

According to White's original statement, the special session of the legislature was called primarily to consider a temporary sales tax increase to help bridge the state's anticipated \$3.5-billion deficit.

The Christian Life Commission statement noted, "It is disturbing that Gov. White has let a bill become law that is as odious as this one. With no guarantee of

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## Rogers cites single issue as 'logjam' in SBC crisis

By Marv Knox

**NASHVILLE (BP)** — Scripture remains "the issue" facing Southern Baptists, Adrian Rogers told denominational newspaper editors during a dinner/news conference in Nashville on Sept. 24.

Rogers, president of the 14.5-million-member Southern Baptist Convention

and pastor of Bellevue Baptist Church in Memphis, met with editors of the convention's state papers during the meeting of the SBC Executive Committee.

Scripture "is without error historically, philosophically, theologically, and scientifically," he affirmed, promising to use his appointment powers to install only Baptists who see the Bible as he sees it.

Asked about issues facing the convention, Rogers said: "The issue with me is almost one issue: What is Scripture? There are a lot of side issues, but frankly I believe that if we can settle that one issue, that's the log causing the logjam."

The "logjam" is a seven-year-old theological/political SBC controversy which surfaced in the denomination when Rogers first was elected president in 1979. Rogers was the first of four SBC presidents elected with the support of people who wish to turn the convention in a more conservative direction. He served the 1979-80 term and then was elected to a one-year term last June.

The presidency has been at the center of the controversy because of its powers.

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## Committee approves CP goal

**NASHVILLE (BP)** — The Southern Baptist Convention's Executive Committee approved a proposed 1987-88 SBC Cooperative Program budget goal of \$140-million during its September meeting in Nashville.

The proposed 1987-88 Cooperative Program goal will be voted upon by messengers to the SBC annual meeting next summer in St. Louis.

The \$140-million goal is 2.94 percent larger than the \$136-million goal for the 1986-87 fiscal year which begins Oct. 1. The overall goal is broken down into three parts:

— A basic operating budget of \$132-million, which will provide operating funds for 20 entities that receive Cooperative Program funds. This figure represents a 4.25 percent increase over the 1986-87 basic operating budget of \$126,630,000.

— A capital needs budget of \$6,450,000, which already has been approved as part of the convention's 1985-90 capital needs budget.

— Phase II of the basic operating budget, \$1,550,000, which will be allocated to the 20 recipient entities if the other two portions of the budget are completed.

## Weatherford plans to accept award despite opposition

NASHVILLE (BP) — Carolyn Weatherford, executive director of the Southern Baptist Woman's Missionary Union, says she plans to accept the 1987 Distinguished Service Award from the denomination's Christian Life Commission despite opposition from some commission trustees.

The commission, meeting Sept. 16-17, voted 16-13 by secret ballot to accept its executive committee's nomination of Weatherford, the first time in the 21-year history of the award a nominee has been chosen by a split vote. The award is given to persons who have made outstanding contributions in Christian ethics.

While emphasizing she was "not personally wounded" by the close vote, Weatherford said she was "hurt for the sake of WMU."

"I think our members have a right to be offended that WMU did not get any more consideration than it did from the board members who cast negative votes."

Weatherford added that after more than 28 years in denominational service, including the past 12 as director of the 1.2-million-member WMU, "I am puzzled as to how there could be trustees of one of our Southern Baptist Convention agencies who have never heard the name of the executive director of Woman's Missionary Union."

During discussion of the award nomination, one commission trustee said he did not "know who in the world" Weatherford was.

Another requested resumes on future nominees be sent in advance to commission members since he also did not recognize Weatherford.

After learning of the comments, Weatherford noted she has been a guest speaker several times in recent years in the church where one of the two trustees is a deacon.

One trustee objected to the timing of the award since Weatherford "has spoken out at the (SBC) Forum and other places" and has supported the idea of women in ministry. The SBC Forum, held prior to the Southern Baptist Convention, is commonly identified with moderate-conservatives as an alternative to the SBC Pastor's Conference.

Weatherford said she "found it difficult to understand how some of the board members could think WMU is a woman's organization that goes around touting ordination of women. Anyone who knows WMU knows that we are not a woman's organization that happens to support missions. We are a missions organization that happens to be composed of women. Missions is our purpose, our lifeblood, our heritage, and our future."

The award is a "recognition that missions and ethics and evangelism and social action in Jesus' name were inseparable parts of the whole gospel."

Weatherford said she plans to accept the award because "I think WMU has earned it."

## Group organizes in Florida to seek 'freedom, fairness'

By Greg Warner

VERO BEACH, Fla. (BP) — A group of Florida Baptist pastors and others met in early September to chart a course of "prayer, dialogue, and encouragement" to promote freedom and fairness among differing Southern Baptists.

Organizers said the effort was not political in nature, but admitted their stand for "unity in diversity" would pit them against others calling for "theological conformity" in the Southern Baptist Convention. They also insisted the meeting did not violate the SBC Peace Committee's request for depoliticizing the denominational controversy.

During the organizational meeting at First Baptist Church, Vero Beach, the group adopted a name — Florida Baptists for Cooperation — and a statement of purpose, which said:

"Florida Baptists for Cooperation is an organization dedicated to the preservation of our Baptist heritage of missions, evangelism, and education. In the midst of the crisis in the Southern Baptist Convention, we are committed to the principles of Biblical authority, the lordship of Christ, soul competency of every believer, local church autonomy, and the Cooperative Program method of missions."

Seventeen people, most of them pastors, signed the statement, which included a list of nine objectives.

Members agreed to educate people about the Baptist traditions of religious liberty and cooperation and vowed to work for the election of SBC leaders who are "cooperative" and "fair." The group

has not yet spelled out the methods it will use to accomplish those objectives.

"We're not out to form a political party in order to defeat another political party," said Hershel Adams, pastor of First Baptist Church, Ft. Pierce, Fla., and chairman of the group's steering committee.

Adams told the Florida Baptist Witness, newsmagazine of the Florida Baptist Convention, that the group wants to be a "positive influence" in the SBC controversy, while still representing the views of those who have been "disenfranchised" by recent events in the convention.

"We do not feel that recently there has been a fair representation of all Southern Baptists in the appointments" to SBC boards and agencies, Adams said.

In its list of objectives, the group committed "to assist the leadership of our denomination in accomplishing their tasks through prayers, dialogue, and encouragement."

"We are going to pray for our leaders and try to dialogue with them," Adams said, "but that doesn't mean we will not disagree with them."

Adams said he believes "in our spirit we are working for a sense of unity, but it doesn't matter what I say because people are going to make up their own minds. I don't think I am flying in the face of the Peace Committee, or I wouldn't be a part of it."

"We have a hope that, with God's help, we can bring a healing," he said.



LONDON BOUND — Carl Duck, executive director of the Nashville Baptist Association, is the focus of attention as he gives final instructions before leaving the Nashville airport on a trip to London.

## Volunteers from Tennessee depart for partnership effort in London

A group of 134 Southern Baptists, predominantly Tennesseans, left last week on a two-week partnership evangelism mission trip in London, England.

The trip, coordinated by the Nashville Baptist Association, included 23 pastors and 111 laypersons. The volunteers will work in teams of five to eight people, assisting 23 Baptist churches in the London area. The invitation came from the London Baptist Association through the Southern Baptist Foreign Mission Board.

Thirteen of the teams are comprised of people from the Nashville association, according to Carl Duck, executive director of the association and coordinator of the mission effort. The Madison-Chester

Baptist Association is providing six teams, the Knox County Baptist Association is sending three teams, and one team is from Georgia. About 30 Tennessee Baptist churches are represented.

Herbert Higdon, director of missions for the Madison-Chester association, is participating in the effort, along with Duck.

The teams will be involved in personal witnessing. They also will hold services in churches and schools. Some will lead "coffees," informal sharing sessions in London area homes.

Duck requested the prayers of Tennessee Baptists during the mission effort.

## Georgia Executive Committee recommends 50-50 CP split

ATLANTA (BP) — The Georgia Baptist Convention has become the third state body in the Southern Baptist Convention to divide its Cooperative Program receipts on a 50-50 basis with Southern Baptist causes.

The convention's Executive Committee has voted to recommend a 1987 Cooperative Program budget of \$26,946,000, an increase of 12.08 percent over the 1986 budget. The budget is subject to final approval by the Georgia convention, which meets in annual session in Marietta, Nov. 10-12.

The Cooperative Program is the SBC unified budget that finances missions, evangelism, and education endeavors worldwide. Funds are sent from churches to state conventions, which retain a portion for use in their states and send the rest on to SBC causes. Florida and Oklahoma Baptists previously have gone to 50-50 Cooperative Program allocations.

Georgia's 1987 budget allocates 50 percent of its total, or \$13,473,000, to SBC causes. Georgia causes will get 42.11 percent. The remaining 7.89 percent will go to the support section of the budget, which includes administrative and promotional funds that jointly promote state and SBC ministries.

In other Executive Committee action, members voted to recommend that Brewton-Parker College in Mount Vernon, Ga., be allowed to move from two-year junior college status to four-year senior college status.

The four-year status for Brewton-Parker must be approved by the convention in November and by the accreditation committee of the Southern Association of Colleges and Schools. That group is expected to sanction the Brewton-Parker change in December.

The Georgia Executive Committee also voted to sell Watkins Memorial Hospital and Gilmer Nursing Home in Ellijay, Ga., to the locally owned Habersham Group. Georgia Baptist Medical Center in Atlanta bought the Ellijay medical facilities in 1982 but has been losing money there every year. Losses and debts now total almost \$3-million dollars. Purchase price for the Ellijay facilities is \$3-million. Any profit will be returned to the Habersham Group.

## Youth camps produce spiritual decisions

NASHVILLE (BP) — National youth-related summer conferences and camps resulted in 5,304 public decisions concerning personal relationships with Jesus Christ.

At Centrifuge youth camps, 4,283, or almost 18 percent of participants, made public decisions. These included 520 professions of faith, 3,242 rededications, and 531 vocational decisions. Nearly 25,000 young people attended Centrifuge camps this summer.

Centrifuge is sponsored by the Southern Baptist Sunday School Board's church recreation department.

A total of 1,011 spiritual decisions were recorded at youth conferences sponsored by the board's church training department at Ridgecrest and Glorieta. These included 125 professions of faith in Christ, 682 rededications, 155 vocational decisions, and 49 others.

## Fact-finding committee . . .

(Continued from page 1)

Commissions, and Standing Committees, which did not explain its reason for re-questing the study.

The PAC is composed of the current SBC president, nine executives of SBC agencies, and five at-large members. In addition to the president, seven agency leaders serve by virtue of office: the chief executives of the Executive Committee, Foreign Mission Board, Home Mission Board, Baptist Sunday School Board, Christian Life Commission, Woman's Missionary Union, and Brotherhood Commission. Two other agency executives also are elected to the 15-member body.

This is the fourth consecutive year criticism of the BJCPA has come before the Executive Committee. In 1983, the committee encouraged BJCPA "to be sensitive to the concerns of Southern Baptists"; in 1984, it declined to defund the group; in 1985, it found the establishment of an exclusive Southern Baptist office in Washington "does not appear practicable."

In addition, the BJCPA survived a 1984 effort by an Executive Committee member — Ed Drake of Dallas — to defund it. During the 1984 annual meeting, messengers voted 5,854 (51.6 percent) to 5,480 (48.3 percent) to continue to fund the BJCPA through the Public Affairs Committee.

Although Daniels' motion called for severing SBC ties, Young, chairman of the seven-member committee, thinks the options are not limited to considering ways of breaking the relationship and of establishing a Southern Baptist presence in the nation's capital.

"I see us as having a scope ranging from abandonment of the Baptist Joint Committee to learning more and enhancing our work with the committee," Young said.

Following adjournment of the Executive Committee, seven of the members met for a brief organizational meeting (Pressler and Robinson had prior commitments). The committee discussed possible ways of going about its assignment and decided to meet again Oct. 3-4 in Dallas.

Young told the committee he hopes they will be able to adopt a work plan and time schedule at the end of the Dallas meeting, make assignments for members to gather specific information, and come up with a time schedule for the work. He added the committee may have another meeting in Washington prior to its February preliminary report in order to meet with BJCPA directors and staff and to talk with other religious groups, legislators, and government officials about the work of the Baptist Joint Committee.

Young also noted the study committee will need to look at the "scope of the

## Caldwell of Cedar Fork announces retirement

Joe B. Caldwell retired as pastor of Cedar Fork Baptist Church in Philadelphia Aug. 31.

A native of Knoxville, Caldwell was ordained by Corinth Baptist Church, in Loudon, where he also served as pastor. Other pastorates include Chestnut Baptist Church, Madisonville; Springview Baptist Church, Maryville; and Zion Baptist Church, Louisville.

Denominational service includes serving as moderator of Hiwassee, Chilhowee and Sweetwater Baptist associations.

work" of the Baptist Joint Committee and commented that there "appears to be a lot of misunderstanding" about the program assignment of the Washington-based group. It was noted that much of the criticism of the BJCPA during the annual meeting debate centered on abortion, an issue with which the committee does not deal.

Young also asked that any comments or information from Southern Baptists concerning the work of the study committee be directed either to him at 3100 W. Camelback, Phoenix, AZ 85017 or to Yates at P.O. Box 12, Yazoo City, MS 39194.

Although there was no discussion when the Executive Committee adopted the recommendation, it was fully reviewed by the administrative and convention arrangements subcommittee. Discussion favored creation of the special committee, but most of the talk concerned the membership of the fact-finding body and whether it would be "fair and balanced."

During its morning session, the subcommittee gave preliminary approval to creating the committee, but delayed final action until the afternoon session where Maddox made public the names of those he had selected for membership on the committee.

When the recommendation came to the plenary session, it said Maddox "nominated" the committee members, who were "confirmed" by the subcommittee.

The issue of a Southern Baptist presence in Washington also came up when Foy Valentine, executive director-treasurer of the SBC Christian Life Commission, requested an additional \$200,000 in funding "to make possible a permanent Southern Baptist Christian Life Commission office and staff presence in Washington."

Valentine told Baptist Press that the Christian Life Commission directors adopted a motion requesting the additional funding for a Washington office when they met for their annual meeting Sept. 17.

The Executive Committee heard budget requests from all national entities during its September meeting. The program and budget subcommittee will meet in January for further hearings and to plan a national Cooperative Program Allocation Budget. The Executive Committee will take up the matter of a budget — and with it the CLC's request for funds to establish a Washington office — when it convenes again Feb. 16-18, 1987.

## Gambling . . .

(Continued from page 1)

statewide referendum, with inadequate protections against organized crime, and with no revenue to help the state's budget crisis, this pari-mutuel bill is a sham through and through."

White had maintained he would not approve any pari-mutuel gambling bill unless it included a statewide referendum, local-option elections, and strong safeguards against organized crime.

"By his action," the statement added, "the governor has allowed gambling to hijack the special sessions of 1986. We had hoped the governor would veto this bill rather than allow his name to be associated with pari-mutuel gambling."

"It is unfortunate that Gov. White has allowed this bill to become law. His action will certainly rest with regret on the hearts and minds of thousands of Texans who oppose the state being in the gambling business."

## Five SBC agencies form coalition to highlight missions education

NASHVILLE (BP) — Leaders of five Southern Baptist Convention agencies have vowed to join their resources — money, time, and staff — to make missions the "pivotal element" of Southern Baptist life.

Agreeing to "lock step and walk together," the five leaders met Sept. 24 and adopted three strategies that will shape, interpret, and implement a church-wide missions education plan.

Joining forces were Keith Parks, president of the Foreign Mission Board; Bob Banks, interim president of the Home Mission Board; Carolyn Weatherford, executive director of Woman's Missionary Union; James Smith, president of the Brotherhood Commission; and Jim Clark, executive vice-president of the Sunday School Board, who was representing Lloyd Elder, Sunday School Board president.

Their action represents the first time the five agencies deliberately have agreed to cooperate with each other to present a unified missions education plan for Southern Baptist churches.

Although the agencies have cooperated in past years on curriculum materials for churches, they have not developed deliberate, coordinated efforts at this level on other missions programs and activities.

While specifics were not mentioned,

the agency executives nonetheless recognized "decidedly innovative things" can happen as the result of this cooperation, Smith said.

Parks added, "We are committing to take the time and effort to be involved in a level that we've not been involved in years. As new things begin to emerge, there ought to be an immediate impact on missions education that we've not always had."

To implement the agreement, the agency leaders instructed the administrative committee of the Missions Education Council, a group of representatives from each of these agencies, to carry out three strategies:

— To shape denominational emphases and religious education through making missions the pivotal element of Southern Baptist life;

— To interpret missions through ways that focus on the churches' responsibility to provide the learning environment for living in a diverse society and challenging opportunities for congregations and individual members to live out the Great Commission; and

— To implement missions education through programs and materials designed to result in Bold Mission Thrust awareness and involvement on the part of every church and every member.

## Rogers cites single issue . . .

(Continued from page 1)

The president appoints the Committee on Committees, which nominates the Committee on Boards, which nominates trustees for all national SBC agencies and institutions. Rogers also is a member of the 15-month-old SBC Peace Committee, appointed to seek solutions to the denominational controversy.

He presented a history lesson concerning a key phrase in the SBC's statement of faith as he explained to the editors why he feels understanding of Scripture is central to the conflict. He focused on Article I of "The Baptist Faith and Message" which deals with Scriptures and notes the Bible has "... truth, without any mixture of error, for its matter."

Rogers said the phrase originated "before the higher critical method of Biblical study was even known" and consequently before the inerrancy of Scripture was called into question. He added the phrase was picked up by Southern Baptists in both the 1925 and 1963 "Baptist Faith and Message" statements. He further noted Herschel Hobbs, who chaired the 1963 statement committee, has at least twice since "said this statement means all Scripture ... not that the Scripture contains the Word of God, but that it is the Word of God."

He added that messengers to the SBC annual meeting in Dallas in 1985 "un-ropiously affirmed" such an interpretation of the statement.

"I think that is the issue. I think those who teach in our seminaries and those who serve us in our agencies, they ought to believe and teach what the rank and file of us believe who pay the bills. I think it's only fair. That is not using that statement as a creed, because we're not telling them what they have to believe. They can believe anything they want to. We're just telling them what they have to believe if they work for us."

Rogers stressed his commitment to his belief: "Because I believe so much in the priesthood of the believer and our ac-

countability to God alone, I would never, I hope till I die, compromise conviction on the altar of cooperation. This is not to say I do not believe in cooperation, but there are certain things in my life that are non-negotiable . . . One day I have to report in to our Lord, and so I'm not going to compromise convictions that I hold deeper than life. And one of those convictions is with the Word of God, and the other is the God of that Word. It's hard for me to separate the two."

When an editor noted the Peace Committee had determined the controversy is political as well as theological, Rogers said: "I can tell you, from my perspective it is not political. I think from most responsible conservatives I know it is not political. The Peace Committee ... said the issue is theological, and the political is a spin-off."

Rogers vowed to leave politics out of his appointments this year. "I do not intend to make appointments that are overtly political," he said. "I'm going to try to make appointments from those that I consider to be the best Southern Baptists."

"The Baptist Faith and Message" statement, especially its section on the Scriptures, will be central for Rogers' appointments. "If he doesn't believe that, I wouldn't appoint him," the president said. "I would make appointments from people who hold that kind of theological perspective, and so obviously, that would exclude some people, but it would not exclude people on a political basis. It would exclude them on a theological basis, and theology is only one issue. I want to appoint people who would be the best Baptists, not only theologically, but cooperatively and intellectually and spiritually."

Rogers also said he would not appoint persons to the Committee on Committees who, although believing as he does, would appoint to the Committee on Boards people who believe differently. "I don't see that as political," he said. "I see that as consistent."

## EDITORIAL

# A proven tool of 'cooperation' in missions

October is Cooperative Program Month on the calendars of the Tennessee Baptist Convention and the Southern Baptist Convention.

Some might consider that October is not the "best" month for such a promotion, because it is a busy time in the local church (with the beginning of the new church year) and in the associations (with many of these holding their annual meetings).

However, the importance of the Cooperative Program to Southern Baptists would almost demand that it be observed at this time — because of its priority in mission support and its purpose of uniting all of our efforts in a cooperative venture for Christ.

The Cooperative Program is "cooperation" in at least two ways:

(1) It is a way for state conventions and the Southern Baptist Convention to cooperate in dividing the undesignated funds which come into a state convention office, and

(2) It is the way that various Southern Baptist Convention agencies and institutions cooperate in

dividing the SBC Cooperative Program according to a budget approved by messengers to the Southern Baptist Convention.

When the Southern Baptist Convention was organized in 1845, the financial plan was for individuals and churches to contribute directly to various state and national Baptist agencies and institutions.

As the denomination grew in age and size, so did the number of causes — all worthy — appealing for funds.

What evolved was the procedure for each of these agencies to go directly to local churches and appeal for financial support. This resulted in two undesirable effects:

(1) The agencies which had the greatest heart appeal — such as foreign missions and orphans' homes — usually got the biggest support.

Churches were besieged by many requests to invite these representatives and to take special offerings. Representatives with less heart appeal received fewer invitations and smaller offerings.

(2) Not all churches were confronted by the challenges of these causes. Naturally, the agency representatives wanted to go to the larger churches — where there would be larger offerings.

Before the 1920s, it was estimated that fewer than 40 percent of the Southern Baptist churches had contributed to any cause outside the local church. The financial burden of all these causes was carried by about 15 percent of Southern Baptists.

After several attempts to form some type of unified Baptist mission budget, the pressure of mass debt (intensified by the economic crisis of World War I) became the catalyst that brought it all about.

The 1919 Southern Baptist Convention launched the Seventy-five Million Campaign to bring financial solvency to state and SBC agencies.

Enthusiastically, churches pledged \$92-million, and even though the campaign missed its goal, the \$75-million Campaign provided the inspiration for the birth of the Cooperative Program.

The 1923 Southern Baptist Convention approved a Committee on Future Program to develop "a general guideline of plans for the next forward movement of Southern Baptists."

When the 1924 SBC met in Atlanta, Ga., the messengers approved a "cooperative" sharing by all agencies in the 1925 SBC budget. Also approved was a simultaneous every-member canvass in every Southern Baptist church during a one-week period.

The following year, the SBC gathered in Memphis and officially named the unified budget plan as the "Cooperative Program."

The convention action created a Commission on Cooperative Program, to be headquartered in Nashville, which would promote the Cooperative Program and also receive and distribute funds received. In 1927 this commission was combined with the SBC Executive Committee.

The churches were to cooperate by sending their gifts to their state convention office, where the state convention would retain a portion of the funds for its own program and then forward a portion to a central office to be distributed to the various SBC agencies and institutions.

Yes, the Cooperative Program is merely a tool — but in its more than six decades of existence, it has proven to be an effective channel for fulfilling the purpose envisioned at the SBC's organization in 1845: "a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel" (SBC Constitution preamble).

As we focus on our method of mission support through the Cooperative Program during October, Southern Baptists will find many reasons to celebrate our "partnership in the gospel" (Philippians 1:4 New International Version).

## Cicero's comment



By the editor

"Cicero, you must attend and report on our 1986 Baptist Awards Presentation next week," said C. Will Head, Judge for BRAG or Baptists Recognized Annually for Greatness.

"What awards?" I asked.

"I got the idea from those award shows we see on television each year. In fact, I named mine by taking the first letter of three major entertainment awards — Emmy for television, Grammy for records, and Oscar for movies. Ours will be called the EGO Awards," C. Will's voice swelled with pride.

He explained that the 1986 awards ceremony would be held in the New Orleans Superdome, since it is the only building large enough to accommodate the EGOs — that is, the Baptist EGO Awards.

"Do you have categories like those other awards?" Cicero inquired.

Head nodded. "For instance, we have the Best Performance in a Dramatic Sermon. This was won last year by E. Moe Shun."

Head went ahead and listed some of the other 1986 EGO Awards winners which BRAG would honor.

—Special Effects in Preaching to Hughes Flood for his sermon on Noah during which the auditorium sank.  
—Best Sermon Based on Original Material, won by Stu D. Long.

—Best Sermon Based on Other Material, won by Copp E. Katt for 1986.

Then, there is the Best Supporting Staffer Award which goes to the associate pastor who never gets to preach, to sit on the platform, or to have his name in the church bulletin. Head admitted that he did not remember the winner's name.

—Most Visiting Pulpit Committees. This was won by Drew Peoples.

—Best Costuming in Pulpit Attire which goes to the pastor's wife who best picks her husband's clothes. The 1986 award will go to Bess Dressler.

—Shortest Sermon Award goes to N. A. Short.

—Longest Sermon Award was won in 1986 — as in 1985 — by Lott A. Wynn. "In fact, it is the same sermon — and it's still going on!" C. Will added.

—The Flake-Off Award, which will be given to Ed U. Cates for 1986, goes to the minister of education who so disguises Arthur Flake's five laws of Sunday School growth that the congregation believes they are something new.

—The ACS Best Church Newsletter Award for the newsletter which repeats the fewest fillers. "That's my initials," exclaimed Cicero. "Is it named for me?"

"No," Head explained. "These are the initials of the three greatest newsletter authors — Anonymous, Copied, and Selected."

Will continued, "Two categories are being dropped from 1986 awards. The Annual Award for the Person Who Best Exemplifies the Spirit of EGO was given in 1985 to Hugh Milly — and he kept it.

"And, we are dropping the Sermon of the Year Award. We had a tie with 36,167 pastors each getting one vote!"

Five reasons Southern Baptist churches will observe. . . .



Cooperative Program Month in October

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# SBC Executive Committee changes name of committee

By Dan Martin

NASHVILLE (BP)— The Executive Committee of the Southern Baptist Convention has voted to recommend a revision of the convention bylaw concerning nomination of trustees to the national agencies, but declined to recommend other changes which would have instructed the committee to seek information on the potential candidates' stance on Biblical inerrancy.

During its September meeting, the Executive Committee took four actions on the Committee on Boards, Commissions, and Standing Committees. All of the recommendations must be reported to messengers at the annual meeting and revisions must be adopted during the 1987 SBC.

The first action was a recommendation to change the name of the Committee on Boards to the Nominating Committee.

The second was to pass a revision of

Bylaw 16, which regulates the work of the 54-member body which nominates persons to serve on the boards of trust of the 20 national agencies of the SBC, including the six seminaries. The revision does not change the way in which the committee functions, but primarily deals with the name change, which more accurately reflects the purpose of the committee.

In the third action, the committee declined to act on a recommendation from the 1985-86 Committee on Boards, which recommended that the Executive Committee "advise the next Committee on Boards to secure information regarding the position on the matter of inerrancy of the Scripture on all persons being nominated to serve on the various boards and committees of the convention."

In its plenary session, the Executive Committee voted only to "suggest to the committee that it has the privilege to re-

quest any information it desires."

John Sullivan of Shreveport, La., chairman of the bylaws workgroup, who presented the recommendation, said the workgroup decided it did not want to be involved in instructing the nominating committee about how to go about its work of selecting persons to be nominated as trustees of the various entities.

Although some observers saw the action as giving the green light to the nominating committee to question potential trustees about their stance on Biblical inerrancy, others, including Sullivan, saw the action as merely declining to put the Executive Committee in the position of "telling the Committee on Boards what it should ask."

"Anyway," Sullivan said, "they already have the privilege of asking for whatever information they want."

The fourth action concerning the Committee on Boards was a refusal to add a second meeting for the group, as had been requested by the 1985-86 committee, which was chaired by Lee Roberts, a Marietta, Ga., businessman. The Executive Committee, instead, suggested that "because of the cost of the request for an additional meeting" the committee be requested "to extend its one meeting, if necessary, instead of having a second meeting."

The Committee on Boards usually meets in early March for a two-day meeting, during which it deals with some 250 nominations, including about 125 renominations, to the boards of trust. A smaller group traditionally meets just prior to the annual meeting to make adjustments on the report and to nominate replacements for persons who have died, moved or declined to serve.

Material provided to the Executive Committee indicated the one meeting of the 1985-86 Committee on Boards cost the convention \$28,781.31. The 1984-85 committee meeting totaled \$26,305.07.

The Executive Committee also referred to a special study committee on messenger participation a motion which would have required that messengers to the annual meeting be at least 13 years of age.

Initially, the recommendation had been that the Executive Committee de-

cline to recommend changing the Constitution. Sullivan said the bylaws workgroup felt the question of the age of messengers "is a local church matter."

Ed Drake, an attorney from Dallas, said he believes other provisions for messenger qualifications already are set forth in the Constitution and moved that the Executive Committee "recommend that messengers be 16 years of age. not 13."

During the discussion, Sullivan said the bylaws workgroup and convention arrangements and administration subcommittee were uncomfortable with the change, "feeling this is strictly a matter for the local church to decide."

The matter finally was referred to a special study committee by a large majority.

The committee also declined to recommend several changes in the Constitution which would have limited the powers and rights of the SBC president. All of the suggested changes were included in motions presented at the 1985 annual meeting of the SBC, and were referred to the Executive Committee for study.

In response to a motion referred to it for study, the Executive Committee declined to recommend that a special world hunger offering be established as part of the regular order of business at the annual meetings.

The action, however, encouraged "churches to participate in the convention emphasis of World Hunger Day" and further noted "any special offerings be discouraged during annual meetings."

Another motion instructed the convention to provide adequate child care. The committee noted "that due to the limitation of space in some of the convention centers in which the annual meeting is held, it is not always possible to provide adequate space for all child care requirements."

The committee was told child care was provided for 250 children at the 1985 annual meeting, and for 240 children at the 1986 annual meeting. Seventy-five children could not be accommodated in 1985 and about 125 last year.

The Executive Committee said it will encourage local arrangements committees to "continue to provide the maximum amount of child care possible," and requested that the Baptist state newspapers publish information concerning child care "as early as practical so that messengers can make adequate arrangements."

In another matter, Harold C. Bennett, president of the Executive Committee, briefed the committee on his efforts to find a replacement for Wilmer C. Fields, vice-president for public relations and director of Baptist Press.

Under Executive Committee bylaws, senior staff members of the Executive Committee are elected by the entire committee, upon the recommendation of the president.

Bennett noted he has started a file of the names of persons who have been suggested to succeed Fields, who will retire March 31, 1987. "It is my urgent desire to follow God's leadership, and I am praying that one of these (persons) will rise to the surface."

He said he is working with the six officers of the Executive Committee in the selection process and encouraged committee members to send their suggestions to him.

"It is my sincere prayer that in February of 1987, I will have a recommendation to present to you to fill this position," he said.

## Adrian Rogers explores 'positive' things in SBC

By Al Shackelford

Citing what he called "positive" things that are happening among Southern Baptists, SBC President Adrian Rogers of Memphis spoke on what Southern Baptists need during his report to the SBC Executive Committee in Nashville last week.

Rogers is pastor of Bellevue Baptist Church of Memphis.

In his introductory remarks, the SBC president noted these positive happenings in the denomination.

(1) There is more genuine prayer for the convention than ever before.

(2) There is greater involvement in the convention sessions, certainly in attendance, than ever before.

(3) "We have had to do some evaluation, and it is good to do a self-study" of work, goals, and commitments.

(4) "We have had a chance to re-state what we believe about the Bible; our faith and confidence in the Word of God."

(5) "Some 'conservative' churches who have been dragging their feet are going to increase Cooperative Program giving." Rogers added that this is happening in his church, which will be increasing its mission giving "substantially."

(6) "People are talking and meeting together who have never met face-to-face before."

Rogers said that Southern Baptists are held together by a common experience of new-birth salvation, by a common faith, and by a common task to win the world to Christ.

His prayer is that Southern Baptists will stay true to the Word of God; will

rally around the lordship of Jesus Christ; will be a part of a spiritual awakening in the world; and "will get on with Bold Mission Thrust before it becomes 'old mission thrust.'"

Using John 13 (Jesus' washing of the disciples' feet) as his text, Rogers said that Southern Baptists need selfless love, steadfast love, serving love, and sanctifying love.

"We fight for our reputations, while Jesus laid His aside, stepping from sovereignty to slavery," Rogers said. "God does not love you because of what you do, but because of Who He is."

Noting that Jesus even washed the feet of Judas, Rogers said that "love knows no job that is too lowly."

In closing, the SBC president stated, "You can't look down on people when you're washing their feet. Although we can't wash the feet of Jesus, we can serve 'one of the least of these, My brethren.'"



**NATIONAL AWARD** — Donna Maples (left), Tennessee Woman's Missionary Union associate, and Marsha Spradlin (right), national Baptist Young Women consultant, present the Distinguished Campus Baptist Young Women award for 1985-86 to Kristy Woods, who was president of the honored CBYW at Belmont College in Nashville during that year. The award, one of only two presented nationwide, was given at the BYW Get-Together in Gatlinburg on Sept. 20.

## Deborah Roach to lead Home Health Services

NASHVILLE — Deborah Roach has been promoted to administrator of Home Health Services of Tennessee, a division of the Baptist Home Care Program of Baptist Health Care System Inc., Nashville.

Roach, who has served as office manager for Home Health Services since 1977, will be responsible for the operations of Home Health Services headquarters in Nashville and its branch offices in Franklin and Clarksville.

## FMB seeks more preachers for world's 'ripe fields'

By Eric Miller

RICHMOND, Va. (BP) — The harvest of people needing Jesus Christ is abundant, but preachers going to the mission fields are too few, Southern Baptist Foreign Mission Board officials claimed during a Sept. 11-12 meeting.

Although people with skills in education, health care, and mass media are much needed, people with evangelistic skills are needed the most, they said.

Area directors who oversee missions work outlined these needs in an annual meeting with the board's personnel selection representatives, who identify and process missionaries.

Southern Baptist missionaries in 107 countries are requesting persons to fill 412 additional assignments on the field for 1987. Singles as well as couples will be considered.

Missionaries are asking that half be people with skills in general evangelism. These missionaries are vital to the basic thrust of winning people to Christ and starting churches, said Bill Morgan, director of the board's missionary enlistment department. "They are core people," he insisted.

Far too few Southern Baptists are responding to this need for church starters, Morgan said. He explained that so far this year "we're only filling one in five requests (for such preacher-evangelists)."

While the board needs church starters in the greatest numbers, it also has critical needs for other missionaries with professional skills, area directors said.

In The Gambia in West Africa, a dentist is needed so badly that the existence of "the whole mission could depend on whether we find that dentist," said West Africa Area Director John Mills. The government is allowing missionaries on the promise of a dentist locating there.

## Workshop to aid workers with deaf

Barb Coffan of Denver, Colo., will lead the Nov. 7-8 workshop for those who interpret for the deaf and other interested persons, announced James Redding of the Tennessee Baptist Convention's missions department.

The workshop will be at the TBC Executive Board Building in Brentwood beginning at 7:00 p.m. on Nov. 7 and closing at 3 p.m. on Nov. 8.

Coffan, interpreter coordinator at Applewood Baptist Church in Denver, has worked with the deaf for the past 15 years, including teaching sign language classes. She leads six interpreters, 150 deaf members, and also works with the Colorado Baptist Convention.

She serves on the committee developing the Southern Baptist Interpreter Training Program and holds the comprehensive skills certificate and the oral interpreting certificate from the National Registry of Interpreters for the Deaf.

Persons may contact the TBC missions department, P. O. Box 728, Brentwood, TN 37027, for registration information. Some expense money is available.



Coffan

Each of the eight area directors categorized needs into the top 15 most crucial needs for their areas of the world. The lists show missionaries are needed to teach in seminaries in 12 countries — Guatemala, Costa Rica, Panama, Mexico, Venezuela, Ecuador, North and South Brazil, Lebanon, Singapore, Malaysia, Indonesia, and Macao near Hong Kong.

Thirty-one countries need missionaries to start churches. The needs stretch from Panama and Trinidad in Central America to the Philippines, Korea, and Japan on the other side of the world. They encompass almost every continent where Southern Baptists have work.

People with agricultural skills are needed in Haiti and Guyana, while doctors and nurses are needed in Yemen, Gaza, Nigeria, Ghana, Zimbabwe, Thailand, and Indonesia. Dentists are needed in Guyana, Benin, and The Gambia.

Requests consisted of: 202 missionaries to work in general evangelism, 99 others to work in church development, 22 in education, 41 in health care, 12 in mass media, 10 in business services, and 26 in community development and support services.

Board officials noted that increased specialization among seminary students could hurt missions. Broader seminary training is needed.

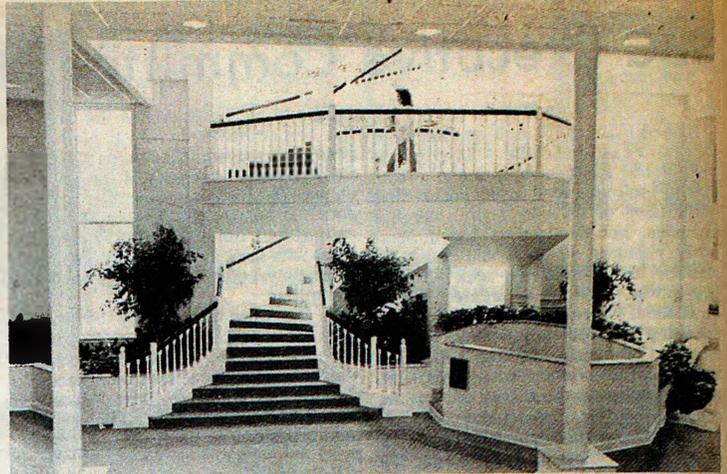
Officials also noted "fewer are hearing a call to the Middle East," which "remains one of the more neglected areas." A nurse and midwife is needed at the Jibla Baptist Hospital in Yemen, where 600 babies are delivered monthly.

During the meeting, Foreign Mission Board President R. Keith Parks said more attention must be directed toward the specific financial needs of Bold Mission Thrust — the goal of Southern Baptists to work with others in telling every person about Jesus Christ by the year 2000.

Officials said future global strategy could result in "mobile missionaries and volunteers" who would travel about to certain areas where full-time missionaries are not allowed.

Countries vary in the methods best suited for winning their inhabitants to Christ. Mills pointed out in West Africa, "you've got to do something to show you care" about the person who is to be won to Christ.

That is why a water developer, for example, is needed to drill wells and provide fresh water in Liberia. "Half of the physical ailments and illnesses in West Africa could be wiped out if they had safe water," Mills noted.



NEW LOOK — A student uses the winding stairway in the lobby of the newly renovated Freeman Hall at Belmont College.

## Renovation of Freeman Hall nears completion at Belmont

NASHVILLE — Belmont College's \$1.6-million renovation of historic North Front, renamed Freeman Hall, is nearly complete. Personnel of 11 of the college's administrative departments have now moved into the structure, according to Morris Early, vice-president for administrative affairs.

Offices now housed in the new administration building and student reception area are: academic affairs, academic records, administration, admissions, alumni relations, college relations, corporate/foundation relations, donor office, president's office, public relations, and religious affairs.

The interior is receiving finishing touches, while the exterior should be completed this month. Highlights of the interior, which encompasses over 21,000 square feet, include a massive front lobby with 17-foot ceilings, a spiral staircase, brass elevator, and 14-foot glass front door. The height of the largest window, weighing nearly 600 pounds, is 14 feet 6 inches. The custom-designed windows are the largest ever built by Pella Window and Door Company, company officials said.

The 96-year-old structure, the first academic building erected on the grounds, has been a part of three institutions: the original Belmont College for Young Women (1890-1913); Ward-Belmont School (1913-1951), a finishing school for young ladies; and the present Belmont College, founded in 1951 by the Tennessee Baptist Convention.

During its lifetime, North Front has housed assembly halls, classrooms, dining rooms, reception areas, dormitory space, and offices. The first radio station in Nashville, WDAA, sponsored by Ward-Belmont, broadcast from North Front in 1922.

The structure has been renamed Freeman Hall in honor of J. Richard and Mary Criswell Freeman whose children, Belmont trustee Criswell Freeman, Mary Jo Freeman, and Donna Freeman Kelly, made the leadership gift in their honor. Renovation began in 1984. Dedication ceremonies are scheduled for Oct. 19.

## Union BSU plans for mission gifts

JACKSON — After exceeding its largest goal in history last year, the Union University Baptist Student Union has set its goal this year at \$29,500. Funds from this goal, which are raised by students, are used to support students in summer missionary positions around the world.

Last year the BSU exceeded their goal of \$25,000. A total of 46 Union students served this summer on the mission field at home and abroad.

The BSU also sent out five SPOTS teams this year. Teams of students and sponsors, using their spring break, went to the Baptist Center in Detroit, Mich.; the Appalachian area in east Tennessee; Daytona Beach, Fla.; and Rochester, Mich. Sixty-five Union students and sponsors participated in these events.

Two new ministries were added to the organization last year, a clown ministry and a new ministry at the Jackson Retirement Village.

As a result of the various ministries of the BSU, fall revival, student-led revival teams, and Christian concerts, there were over 1,300 public decisions for Christ this past year. Over 400 of these were public professions of faith in Christ.

## Greer Ruble Sr. dies on Sept. 28

F. Greer Ruble, father of F. Greer Ruble Jr., Tennessee Baptist Convention's Sunday School department director, died Sept. 28 in Newport. He was 89 years old.

A graveside service was held Sept. 30 at Union Cemetery in Newport with Charlie Boggan, pastor of First Baptist Church in Newport, officiating.

The deceased was a member of the Newport church and a retired merchant.

He is survived by his wife, Sarah Ruble; son, F. Greer Ruble Jr., of Nashville; two grandchildren; one great-grandchild; and several nieces and nephews.



## Tennessee/Venezuela Prayer Net Partnership

—Volunteers are needed to fill seven requests from Venezuela for team members needed in October through December.

—Building permits and land are needed for some Venezuelan churches and land is needed for a new camp.

—MasterLife Workshops are to be held in Venezuela Oct. 14-18 and 21-25.

—Persons who made decisions during the recent crusades in Venezuela are facing changes in their lives.

# Missionary couple holds bond with state

By Connie Davis

Paul Grossman feels right at home as the new missionary-in-residence of the Tennessee Baptist Convention even though neither he nor his wife, Peggy, are from Tennessee. The Grossmans got to know many of the 513 Tennesseans who were volunteers during the Tennessee project in Burkina Faso from 1981-85.

Glad to be home on furlough after their four-year term in Burkina Faso, the Grossmans have been in the U.S. for only a month.

"We are always so excited to come on furlough, but soon we are ready to return home (the mission field)," said Mrs. Grossman, who has served with her husband for 19 years. They also have worked in the West African countries of Liberia and Senegal.

They simply explain their commitment as an acknowledgement of "the will of the Lord."

Grossman, a general evangelist, explained, "The rewards of winning people to the Lord cannot be compared."

They also are glad they escape U.S. trends like commercialization.

During their year in Nashville, where they are living in the missionary house of Woodmont Baptist Church, the Grossmans have many plans that will leave little time for resting.

In his work at the TBC, Grossman will be available to Tennessee churches to share foreign missions information. Mrs. Grossman also will help and they will be attending Foreign Mission Board meetings together.

Mrs. Grossman, a literacy worker, has already purchased a computer and is working on an English/More language dictionary to replace the one that was published about 40 years ago. She also will use the computer to prepare the booklets she publishes in the language.

She hopes to find time to sew, but she'd rather not have to bake bread, as she does in Burkina Faso. Going to the grocery store more often than once a month is also a nice change. They must travel from the Sanwabo area where they live to the city of Ouagadougou to buy supplies.

Grossman wants to do some wood-working and they are looking forward to visiting their children and other family members.

Being in Tennessee gives them the chance to see the Tennessee volunteers, to share an update of the missions work in Burkina Faso, and to once again say

thank you to Tennessee Baptists.

"We say thank you to Tennessee Baptists for what you've done and for your continued interest in what you've begun," said Grossman.

The Sanwabo area, which includes many small villages within a radius of 45 kilometers or 30 miles, was the site of the project. When the project began, about 200 persons were worshipping in three Baptist churches. Now, about 2,000 persons are meeting in 31 churches and 14 preaching points, of which 24 have permanent buildings.

The project resulted in 3,443 baptisms, and 1,009 more have been baptized since it ended in May 1985, Grossman added.

The work is "continuing and being expanded," he continued. They have requests for evangelistic services in about 40 other villages. The nationals are doing more of the work and the missionaries in the Sanwabo area make "a good team" that is "holistic."

Grossman noted that the dam, which is most often asked about, is filling up from the good rains during the past two years. Also, about 25 other water catchments and 100 wells have been built to provide water for the people. This work began during the Tennessee project.

The literacy work begun during the project has resulted in about 100 persons learning to read well enough to be presented their own Bibles, said Mrs. Grossman. She proudly added that the 31



**U.S. PURCHASE** — They plan to take these new bicycles they just purchased back to Burkina Faso after their furlough.

teachers she trained taught 1,800 students last year to read and write in the More language. If the people attend school, they learn French, the official language, but many do not.

An interesting outgrowth of the Grossmans' work has been a prayer ministry with the French nuns and priests at a Catholic convent in Burkina Faso.

Missionary Larry Cox continues the

work of artificial insemination for milk goats, upgrading the local breed of roosters, introducing rabbits, and up-grading peanuts, millet, corn, and sorghum for seed for next year's crop.

Proper nutrition is still lacking for many of the people. The mission recently distributed 7,000 tons of grain and cereal of which 400 tons went to the Sanwabo area. Though rainfall is better, another problem looms in the form of grasshoppers and locusts, noted Grossman.

"Another thing the project has done is show us how much volunteers can do," he claimed. The missionaries are able to use short-term missionaries better and are still using and requesting them. Another result is that the many Tennessee volunteers involved in the project are helping in other countries and some are becoming career missionaries, he pointed out.

Smiling, Mrs. Grossman said, "I'm afraid to say anything to a volunteer." She casually mentioned to a volunteer that the women would be able to protect their clothing if they could have several diapers for their babies that they carry on their backs. Soon the volunteer told her that she had 40 dozen diapers to meet the need.

Another time, Mrs. Grossman noted that it was a shame that the African girls make stick dolls to carry on their backs when American girls have an overabundance of dolls. Soon the woman had collected 500 dolls through the contributions of three churches.

The project also has led to a good relationship with the national medical team in the Diablo area. The missionaries and volunteers currently help them during mass inoculations by providing transportation and refrigeration for the medicine.

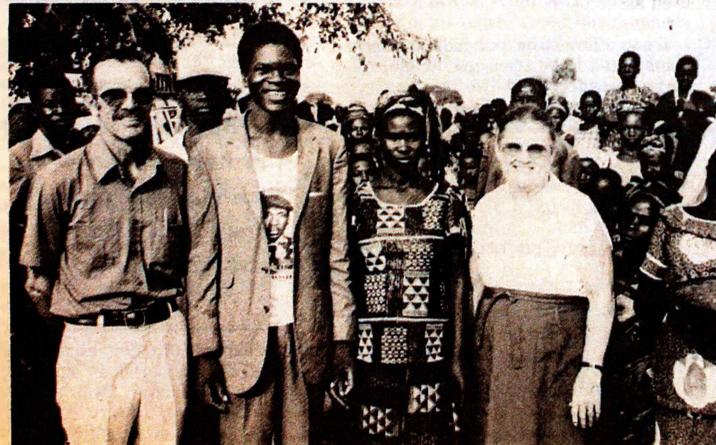
The Bible Way Correspondence School work has taken a big leap, the couple added. Also a dental clinic is opening in Bobo-Dioulasso, two couples are beginning work in Tenkodogo, and two couples are starting work in Koupele.

Current projects also include Bible distribution to the military, a cassette ministry, and a radio program.

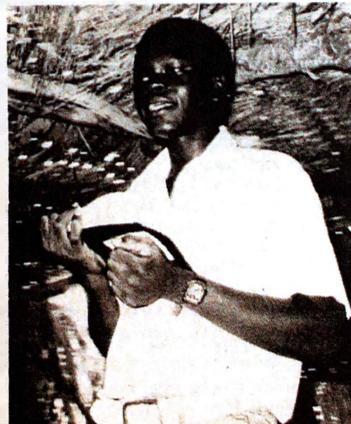
Encouraging more pastors to become mission volunteers, Grossman concluded, "The key to being a missionary is identifying with the people," describing times when they share meals and visit in each other's homes. "We have a lot more than they do . . . but it is a matter of being . . . incarnate."



**VILLAGE PASTOR** — George (right), a young single pastor, stands in front of his house with some of his family or friends.



**WEDDING CELEBRATION** — The Grossmans are attending the wedding of this young couple, Alfred and Sonie.



**PREACHING TIME** — Pastor Alfred Mayenga preaches in a shelter with thatched roofing and walls.

# Haylift benefits Tennessee farmers

By Mike Day

**CLEVELAND (BP)**— A recent delivery of Northern hay to Southern farmers will provide temporary relief for drought-stricken Tennessee farms.

Two boxcars of hay were delivered to dairy farmers in southeast Tennessee through the efforts of the Tennessee Baptist Convention, the Kansas-Nebraska Baptist Convention, and the Southern Baptist Brotherhood Commission. An earlier shipment of hay went to farmers in Georgia.

Claude King, a Southern Baptist dairy farmer from Bradley County said this haylift "... came at the right time. I had pastured every bit of space I could. The cows were nipping at the bare ground. I think it's a wonderful thing that Nebraska farmers would help us out. I believe I'd do the same for them if I ever got the chance."

Cameron Byler, director of Baptist Men and national disaster relief coordinator for the Brotherhood Commission, enlisted state Brotherhood departments of the Kansas-Nebraska and Tennessee conventions to coordinate the project.

Dewey Hickey, Brotherhood director for the Kansas-Nebraska Baptist Convention, coordinated the collection and shipping of the hay while Archie King, Brotherhood director for Tennessee, coordinated local distribution.

"Knowing just how to distribute the hay is a problem," said King. "In some places where hay has been delivered, there have been some farmers with great needs who didn't receive any at all. We want to be sure it is distributed fairly and equally."

King and Raleigh Brady, director of missions for the Bradley County Baptist Association, located area farmers in need of assistance. The farmers received an allotment of hay based on the number of cattle they own.

Harris Dement of Lascassas received one of the heaviest loads of Nebraska hay — 280 bales.

"I can't say how much I appreciate this," Dement said. "It's helping me and my family. We are at a pitiful point in our lives — with a heavy debt load — every little bit of help amounts to a lot of help."

Dement predicted that the 280 bales of hay would feed his calves for about a month. "Hopefully, by then, we'll be able to cut some of our own hay," he said.

Robert Hamilton, a Cleveland dairyman, found the haylift to be "... a real blessing in the middle of a rough year." He not only suffers from the lack of rain and feed, but is still recovering from extensive property and equipment losses in a February tornado.

"I didn't see it coming, but I sure saw it leave," he said of the twister. "It got our house, three barns, about half of our equipment, and I don't know how many miles of fence."

"We just had to pick up and start rebuilding," said Hamilton. "Then we had these rain problems. This hay won't solve all our problems, but it will sure help."

Some recipients of the hay are church members. Some have never attended church. Seventy-five-year-old Clay Thomas and his wife, Ruby, are members of Chestuee Baptist Church in Bradley County. The free hay will provide needed feed for their 12 head of cattle.

"This is really a surprise," said Thomas. "We thank the Lord for it," echoed Mrs. Thomas.



**UNLOADING HAY** — Dairy farmer Robert Hamilton unloads his allotment of free hay in Cleveland. The hay was donated by farmers in Nebraska, transported by disaster relief

volunteers from Kansas, and distributed by the Tennessee Baptist Convention's Brotherhood department to help meet the needs of farmers in southeast Tennessee.

One local farmer said he had never set foot in a church house. "But, I've never had any church folks give me hay either," he said. "What the folks in Kansas, Nebraska, and Tennessee have done is a wonderful thing. I'm not sure, but I may have to think about going to church now."

Whether received by church members or non-church members, the hay delivery and distribution represented a joint venture in the spirit of Christ.

"We are pleased today to represent your friends in Nebraska who share this hay with you, even though they don't

know you," King told the farmers who gathered at Beatty's Feed Store to pick up their allotment of hay.

"We regret that your crops have been damaged by drought, tornadoes, and flash flooding. We want to help you the best way we can," he added.

The hay was purchased for shipment to Tennessee by Southern Baptist farmers in Nebraska. Six Southern Baptist ranch fellowship groups in Nebraska participated in the purchase of the hay according to John Hopkins, editor of the Baptist Digest, the Kansas-Nebraska convention newspaper. Transportation

from the field to the railway station was provided by Kansas-Nebraska disaster relief volunteers. Two railroad companies, Burlington Northern and Norfolk Southern, donated boxcars and transported the hay from Nebraska to Tennessee. In addition, local farmers and businesses in each state donated time and equipment to help load and unload the hay.

—Mike Day is editor of Pioneer Probe, a monthly magazine for Pioneer Royal Ambassadors, published by the Brotherhood Commission.

## Baptists assist Catholics in Iowa-Georgia

By Bill Bangham

**PRAIRIE DU CHIEN, Wis. (BP)** — On a remote railroad siding on the outskirts of Prairie Du Chien, Wis., 15 boxcars stood motionless, a symbol of people responding to the needs of others. By evening they were clattering south, stuffed with 200 tons of hay for drought-stricken farmers in Georgia.

Before the train departed, flat-bed tractor-trailers, each stacked high with 500 bales, pulled alongside the boxcars, were quickly unloaded, and moved off to be replaced by others. Volunteers raced the arrival of the locomotive that took the cars south.

It was an unheard of event — the cooperative effort of Catholic laymen, Southern Baptist and independent Baptist volunteers, three corporations, and two Southern Baptist agencies.

The hay was donated by farmers from German-Catholic communities across the Mississippi River in northeastern Iowa. Their efforts were organized through the Knights of Columbus, the Roman Catholic men's organization.

Baptist Men — Southern Baptists' laymen's organization — of the Iowa, Georgia, and Minnesota-Wisconsin Baptist conventions provided the link between the Iowa and Georgia farmers and are

coordinating their efforts through the Southern Baptist Brotherhood Commission in Memphis.

The hay was transported the 60 miles to Prairie du Chien from Iowa by trucker Glen Wittenburg. Southern Baptist Home Mission Board disaster relief funds covered the expenses of his men at half-rate. He and his two sons donated their time.

The boxcars were provided and were transported free to Georgia by the Burlington Northern and Norfolk Southern railroads. They were loaded by independent and Southern Baptist volunteers.

It has been an ecumenical, cross-cultural, cross-sectional, religious-secular effort. Distinctions have seemed to evaporate in the sweat of the men and dissipate with the blowing chaff.

"We've got the hay here. We just don't have the funds to get it out where it's needed," said Devere Manderfield, a Waucoma, Iowa, farmer who coordinated the relief effort through the Knights of Columbus. "It's as simple as that."

Iowa farmers have a bumper crop of hay this year and are willing to donate it to those in need. But they have been disturbed by reports of earlier haylifts to relieve southeastern farmers.

Rumors that hay distributed through

state departments of agriculture, farmer's coops, and cattlemen's associations was skimmed by large farmers ignoring the needs of smaller farmers, and even sold by them, still circulate through the Iowa communities.

When Manderfield received an inquiry for hay from Cameron Byler, director of

*'We're going to trust the Baptists to see this hay gets to the little guys ... anybody in need. You can trust the church.'*

Baptist Men and disaster response coordinator at the Brotherhood Commission, he saw a ray of hope. Byler's inquiry came through Gary Hargrove, Brotherhood director for Iowa Baptists.

"I thought ... wouldn't it be great if we could get the Knights of Columbus together and get it down to Georgia," said

# Ethiopia taps expertise of Baptist journeyman

ADDIS ABABA, Ethiopia (BP) — Ethiopia's leading expert on special education is a 23-year-old Southern Baptist.

Loretta Strickland, a 1985 graduate of Vanderbilt University, Nashville, is helping develop Ethiopia's first public school class for mentally retarded students and those with other learning disabilities or disturbed behavior.

Strickland, a native of Birmingham, Ala., is in the midst of a two-year assignment in the Southern Baptist Foreign Mission Board's journeyman program.

"I have been contacted by family after family asking, 'What will we do with this child?'" Strickland says of the need for special education classes in Ethiopia.

"A man came 120 kilometers because he heard someone could help him with his mentally retarded 10-year-old son. He told me through an interpreter that the people in his community urged him to let the child die when it was just a baby because they knew it wasn't normal."

"I think that probably happens often."



Loretta Strickland

five children of Missionaries Lynn and Suzanne Groce. Lynn is administrator and agriculturalist for the Southern Baptist mission. She also tutors other special

education students and teaches a fifth grade mathematics class at a school operated by the Sudan Interior Mission.

Through her special education work, Strickland hopes to have a family ministry.

"I think it can make a world of difference to a family to know that they are not the only ones with this problem. They haven't done some gross sin that caused them to have such a child."

In a lot of places, these children are put in a closet or never let out of the house because people are so ashamed of them, she says. On the other hand, some children have learned how to pitch a fit to get attention and use that ability to run the family.

In both instances, a family needs to know that these children can learn, though not at a normal pace and not to the extent that other children can, she says.

Strickland likes to tell of 13-year-old Asaini's progress.

"She learned the other day how to make the letter 'A.'"

"For most people, that wouldn't be any big deal, but for a little girl who has never written anything before, that is exciting. She had never been to school before I started teaching her in January."

Strickland smiles when talking about Nicky, 11, who is unable to walk, talk, or write because of cerebral palsy. He recently gestured to his mother that he wanted to take a rose to his teacher.

"I wouldn't trade places with anyone in the world," Strickland says.

Ironically, she says she prayed for a month that she would not get sent to Ethiopia in the journeyman program. She listed the country as one of her three choices after seeing the need for a special education teacher.

But when she was selected for Ethiopia, "I had to really consider whether I was applying to go somewhere exciting or whether I was applying to serve," she says. "I realized my reason had to be to serve."

*'I wouldn't trade places with anyone in the world.'*

Ethiopia's Ministry of Education is tapping her training, she explains, simply because no Ethiopians yet possess special education expertise. The government became aware of her potential through the paperwork she filled out to enter the country.

One of her first projects was helping prepare a textbook to train Ethiopian teachers in special education.

The initial class may begin next year. Long-range education plans call for special education classes throughout the country, Strickland says.

Assisting the Ministry of Education is but one of several dimensions of her work in Ethiopia. She teaches special education student Douglas Groce, 10, one of



**LOADING HAY** — Roger Starrett (left), a farmer from La Crosse, Wis., and Denny Wittenburg (right), a trucker from Readlyn, Iowa, load boxcars with hay destined for Georgia. Starrett is a member of Bible Baptist Church, an independent Baptist congregation in Prairie du Chien, Wis. In the background are other members of the church. Wittenburg donated his time to transport the hay from Iowa fields to the rail line.



**CATCHING HIS BREATH** — Bruce Johnson, a lawyer and businessman from La Crosse, Wis., relaxes after helping load hay bound for Georgia. A member of South La Crosse Baptist Church, Johnson volunteered three days of his time to help with the project.

## haylift

Manderfield. "We're going to trust the Baptists to see this hay gets to the little guys ... anybody in need. You can trust the church ... any church."

Russell Bode, pastor of independent Bible Baptist Church in Prairie du Chien, said he feels the same rumors have hampered his efforts to get volunteers to help load hay into the boxcars. He relied heavily on laymen from his church, a pitchfork's throw from the loading site. And he appreciated the help of Jim Edge, a Home Mission Board church planter apprentice, and Bruce Johnson, a Southern Baptist lawyer and businessman from La Crosse, Wis.

"This is Christians helping Christians," Bode told people. "We'll just trust the Lord to work things out."

When the hay arrived in Georgia, Bob Greene, director of Baptist Men for the state, supervised its distribution. Baptist Men, working with local directors of missions, area missionaries, and local farmers, distributed it from six locations across 15 counties.

"I think that Catholic hay ...," said Manderfield, "them Baptist cows are really going to like it."

— Bill Bangham is an editor of World Mission Journal, the Brotherhood Commission's publication for Baptist Men.



**WORKING TOGETHER** — Agricultural students from Prairie High School, Prairie du Chien, Wis., close the doors on one of 15 boxcars loaded with hay for Georgia farmers. The students were excused from classes to help load hay.

## Missionary sees miracle in clinic's quick success

By Craig Bird

TERESINA, Brazil (BP) — When the Brazilian government went to war against inflation last February, the Baptist Society Clinic in Teresina was a prime candidate to be an early casualty.

Of course that was not the government's purpose, but in the struggle to combat an annual inflation rate approaching 500 percent, the facility was caught between wage and price regulations and its own nonprofit structure.

Instead, a massive — and unexpected — surge in demand for the clinic's outpatient services took the clinic from near-bankruptcy to glowing fiscal health.

"Our story might not sound like a miracle to some folks," said Missionary Larry York, but any hospital administra-

tor who hears it will agree God had to have had a hand in it."

Late last February, by presidential decree, prices were frozen and salaries were adjusted. Most employees of the Baptist clinic qualified for increases of about 30 percent.

"We are nonprofit and don't turn anyone away for inability to pay," York explained. Despite the inflation, the clinic policy was to adjust charges only twice a year — in November and May.

In the four months since the last increase, inflation had ripped away at the clinic's financial base and it was clear the May adjustments would come none too soon.

As he listened to the president explain the regulations, York, a self-described "calm person," bit off all his fingernails.

That night, for the first time in his life, he took a tranquilizer.

His wife, Karen, wondered out loud if an increase in the volume of patients could be the answer, but York shrugged it off by saying, "You don't understand."

So, along with praying, York went over the books and the legal requirements for severance pay for the 12 employees he anticipated having to lay off and calculated the clinic had three months, at best, before the cash reserves were exhausted.

Karen mailed a request for prayers to "hundreds of people" who are on the Yorks' newsletter mailing list and each day at the clinic's devotional time, the situation was the focus of prayer.

A request for a variance from the program was buried in government red tape and the state Baptist convention had its own financial problems and could not provide monetary assistance.

In March, York's "worst case" scenario was matched, figure-by-figure, by the actual financial postings and the clinic was eight weeks from closing its doors.

In April came the miracle. Consultations with the staff doctors increased to

100 percent of capacity — a 45 percent increase — and fee payments for lab tests increased a staggering 85 percent.

York found himself announcing a second pay raise (in addition to the government-mandated one), hiring additional staff, and putting money aside for future needs.

Looking back, York recognized God's hand in two decisions made before the price freeze. An earlier expansion "to give us years of growing room" was completed in time to house the increased patient flow, and for the first time, the clinic had experimented with advertising in the telephone yellow pages, introducing them to numerous clients.

He has no doubt this miracle is one for the (accounting) books.

## Congressmen propose legislation revising earlier voucher plan

By Kathy Palen

WASHINGTON (BP) — Seven Republican U.S. congressmen have introduced legislation that — although calling for education vouchers — differs from a Reagan administration-backed voucher plan proposed late last year.

The newly introduced bill — the Children's Options for Intensive Compensatory Education Act (CHOICE) — would allow federal Chapter 1 funds to be used at private as well as public schools but would limit the use of those funds to special instructional and support services.

Currently, under Chapter 1 of the Elementary and Secondary Education Act of 1965, federal funds go to public schools that provide compensatory education services for children who are economically and educationally disadvantaged. The administration's voucher plan — The Equity and Choice Act (TEACH) — would allow parents of eligible children to obtain vouchers that in turn could be "spent" at the public or private school of the parents' choosing for compensatory services, general tuition, or a combination of the two.

The new voucher proposal would alter the current Chapter 1 selection process

that is based on specific school attendance areas. The CHOICE plan, its sponsors claim, instead would use a more child-centered approach, focusing Chapter 1 funds on those low-income children who are most in need, both academically and economically.

The proposed bill also would require local education agencies to develop an individual instructional plan for each Chapter 1 participant. The proposal would include a three-year commitment to each participating student and involve schools and parents in planning the child's curriculum through the individualized plan.

Parents then would select the educational agency or agencies to provide the special instructional and support services called for by the individualized plan. If a parent chose the local public school, federal payment would go directly to that school. Should a parent select another public school or a private school, a voucher would be issued to the parent for use at that school.

Private educational institutions — including church-related schools — would be ineligible to receive a voucher if they excluded students from admission or participation on the basis of race, color, or national origin or if they discriminated against any admitted student on the basis of race, color, national origin, sex, or handicap.

Although the plan would allow federal funds to be used at church-related schools, the bill's sponsors contend there would not be ongoing governmental involvement in those schools or a primary effect of advancing religion.

## Pattillo accepts Samford position

BIRMINGHAM, Ala. (BP) — Wesley M. (Pat) Pattillo, an administrator at Southern Baptist Theological Seminary in Louisville, Ky., for 21 years, has been named vice-president for university relations at Samford University in Birmingham, Ala.

Pattillo, who has been vice-president for development and public relations at Southern seminary since 1972, joined Samford Sept. 15. He will be responsible for the offices of development, alumni affairs, and public relations at the Alabama Baptist university.

A native of Alabama, Pattillo joined Southern seminary in 1965 as director of information services. He was named executive assistant to the president in 1967. After being appointed vice-president in 1972, he received additional responsibility as executive director of Southern Seminary Foundation in 1977. He is a graduate of the University of Georgia, Athens, and Ohio State University, Columbus.

## Mrs. C. W. Pope dies

Mrs. Mattie Mae Pope, widow of the late Charles W. Pope, died Sept. 26 at East Tennessee Baptist Hospital, Knoxville. She was 92.

The funeral was held Sept. 28 at First Baptist Church, Tallapoosa, Ga., with Pastor David Matthews and Estes Skaggs, former pastor, officiating. Burial was in Steadman Cemetery near Tallapoosa.

Survivors include two daughters: Virginia Pope Jean of Mobile, Ala., and Mary Elizabeth Pope Sanders of Knoxville; seven grandchildren; and 12 great-grandchildren. Three sons preceded her in death.

Her husband had served as executive secretary-treasurer of the Tennessee Baptist Convention for 14 years (1942-56). During that period, Baptist hospitals were acquired in Knoxville and Nashville; Belmont College was started in Nashville; children's homes were opened in Memphis and Chattanooga; and encampments were begun in Newport and Linden.

Following his retirement in 1956, the couple moved to their native state of Georgia. Mrs. Pope continued to live in Tallapoosa after her husband's death for many years.

She was a resident of Baptist Health Care Center, Lenoir City, at the time of her death.

## FMB picks Wilson for Caribbean post

RICHMOND, Va. — The Southern Baptist Foreign Mission Board has named missionary Ronald Wilson as associate to the director for mission work in the northwest Caribbean.

From a base in Puerto Rico, Wilson has begun working with missionaries and Baptists in the Bahamas, Belize, Bermuda, the Cayman Islands, the Dominican Republic, Haiti, the Turks and Caicos Islands, and Jamaica. He will assist Don Kammerdiener, director for Middle America and the Caribbean, in mission planning, administration, and relations with the 60 Southern Baptist missionaries in the region.

Wilson succeeds Bill Graves in the regional mission post. Graves will retire next year following a final missionary furlough in the United States.

Wilson and his wife, Janice, were appointed in 1976 as missionaries to the Dominican Republic, where they promoted religious education in Baptist churches, worked with the Caribbean Baptist Fellowship in the areas of Christian education and stewardship, and directed field services for Caribbean Christian Publications.

## Simmons resigns position at FMB

RICHMOND, Va. (BP) — Willie Simmons, a pioneer in attracting blacks to foreign missions, has resigned to return to bivocational church work in California.

Simmons was head of the newly formed black church relations section of the Southern Baptist Foreign Mission Board and worked with some of the 800 to 1,000 black churches and 300,000 blacks in the convention.

He will return to Los Angeles, where he will work as an electric station operator for a power company and will be pastor of a church. He intends to get more black churches in the California area involved in foreign missions.

Milestones in Simmons' efforts include the recruiting of 45 blacks to serve as short-term volunteers on the mission field, the development of a network of black church ties to the board and three pastors in Illinois, Texas, and California working to inform and recruit blacks.

The board not only will replace Simmons with another black by early 1987, but it also is creating an ethnic relations section to work with the 2,500 Hispanic churches across the convention, said Harlan Spurgeon, board vice-president for human resources.

## GA-las planned for TBC camps

GA-las for girls in grades 3-6 working on the Missions Adventure advancement program will be held Oct. 18 at Camp Carson in Newport and Oct. 25 at Camp Linden in Linden.

At Camp Carson, Missionaries Becky Couts of Benin, Dale Maddox who served in Ecuador, and Kathy McClure of New York City will be leaders.

Missionary Beth Watkins who served in Korea will be featured at the Camp Linden meeting.

The program, which begins at 9:30 a.m. and ends at 2:30 p.m., also includes outdoor activities. Those attending should bring sack lunches and blankets for the picnic. The GAs do not need to bring their Missions Adventure books. One leader is required for each six girls.

For information about staying overnight, persons may contact Tennessee Baptist Convention, Business Office, P. O. Box 728, Brentwood, TN 37027.

The registration fee of \$3 per person, along with Missions Adventure level of each girl, should be sent two weeks prior to the GA-la to TBC-WMU at the above address.

# Southland backs campaigns for Texas, Florida lotteries

By David Wilkinson

NASHVILLE (BP) — Southland Corporation, which earlier this year won praise from religious groups for its decision to pull Playboy and Penthouse magazines from the shelves of its 7-Eleven stores, may now be pushing its luck with those same groups by supporting lottery campaigns in two southern states.

In telephone interviews with Baptist Press, Southland officials acknowledged that the Dallas-based company has contributed more than \$140,000 to pro-lottery efforts in Florida and Texas.

Jim Willett, assistant manager for media relations, verified campaign disclosure statements which show Southland has channeled \$100,100 into Florida's EXCEL — "Excellence Campaign: An Education Lottery." The EXCEL political action committee has spearheaded a successful petition drive to put a lottery referendum on the November ballot.

In Texas, Southland President Jere W. Thompson sent a telegram to state legislators urging them to put the lottery issue on the November ballot. The measure, however, failed to pass the Texas House during the special session called by Gov. Mark White.

Leaders of the coalition Texans for the Lottery declined to release information about contributions, but Bill Fisher, legislative adviser for Southland, said the company had contributed "about \$40,000 to this point."

Fisher said the money was given for lobbying efforts during the state legislature's special session. He said he expects the pro-lottery coalition to be more involved during the legislature's regular session, "and that we will spend more then."

In Florida, contributions from Southland and Circle K, another convenience store chain, provided more than 30 percent of EXCEL's budget. Lottery-related businesses, led by G-Tech of Providence, R.I., and Scientific Games of Atlanta, accounted for more than half of EXCEL's income.

Florida is considered a critical state by strategists on both sides of the lottery issue since it would offer the gambling industry a toehold in the South which stubbornly has resisted the lottery push.

Willett acknowledged that Southland's 7-Eleven stores stand to profit as potential ticket outlets if a lottery is approved. He said 7-Eleven stores already serve as ticket outlets in 17 of the 23 states, plus the District of Columbia, which now have state-run lotteries.

In addition to the customary 5 percent commission on every dollar of lottery tickets sold, 7-Elevens would benefit from increased "store traffic" as ticket buyers also pick up groceries and other items.

According to Fisher, Southland owns

and operates about 1,800 stores in Florida and Texas. The 7-Eleven chain has been a financial bright spot for Southland, which reported operating losses of nearly \$90-million for the first quarter of 1986.

Despite the potential financial dividends, Willett stressed benefits for public education through lottery proceeds is the "primary reason" for Southland's involvement in the lottery campaign in Florida.

Education Commissioner Ralph Turlington, a Southern Baptist who has led the EXCEL campaign, and other lottery proponents claim a lottery will add \$300-million in annual revenue for education.

Larry Braidfoot of the Southern Baptist Christian Life Commission commented, "Having gained some favorable publicity, Southland is positioning itself to take advantage of a more financially lucrative activity through the sale of lottery tickets in two states blanketed with 7-Eleven stores."

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



Romans 8:28 is a favorite verse of many, if not most of us: "and we know that all things work together for good to them that love God, to them who are called according to His purpose."

In reflecting on this verse, I would like to hazard some suggestions. One is that in my own experience, all things do not work. While I do not say it with pride, I have tried many things in my life that did not work.

Paul had apparently planned to go in different places that did not materialize, before he had the call to Macedonia. He had plans to go to Rome but he did not get there on his own plans, but according to God's plan.

As we think not only of these experiences, but others in our own experiences, I think many of us would conclude that many things do not work.

Some things do not work together. There are certain substances that repel and do not attract. There are nations that cannot work together. Joseph's brothers did not want to cooperate with him.

Some things do not work together for good immediately. The sufferings of Paul did not work together for good immediately, but they did work together. The experiences of Joseph as he was sold into slavery, put into prison, did not work together immediately, but they did work.

I am absolutely convinced that when we give all our experiences to God, whether our plans work or work together, that the miraculous power of God will take them all and mold them together into a plan and pattern that will eventually be good for the advancement of God's cause and to our conforming to the image of our Saviour.

It could very well be that we will not understand fully how all things work together for good until we stand face to face with our Saviour and He explains how He took our experiences and used them to accomplish His purpose.



**THIRTY YEARS OF SERVICE** — Paul Broyles (right) was recently honored by Pleasant Grove Baptist Church, Limestone, for serving as bi-vocational pastor of the church for 30 years. Paul Hall, (left) of the Tennessee Baptist Convention's missions department, presents him with a plaque as wife, Ruth, looks on.

## Baptist institutions cooperate on seminary services for deaf

NEW ORLEANS (BP) — Julie Elaine Balthrop has been named the first coordinator of interpretive services for deaf theology students attending a Southern Baptist seminary.

A US-2 missionary under appointment by the Southern Baptist Home Mission Board, she will work in cooperation with the Louisiana Baptist Convention's missions division and New Orleans (La.) Baptist Theological Seminary. Balthrop will assist deaf students attending the seminary and seminary personnel with needs of deaf students.

Providing theological education for deaf ministers is a relatively new concept, according to Donnie Wiltshire, pastor of Baptist Deaf Mission in New Orleans who has assisted seminary deaf students.

Unique challenges face deaf students, he noted. For example preaching traditionally has been an oral process, and students are graded on oral delivery. However, deaf students are graded on sign language delivery. Professors have depended on Wiltshire to evaluate the sign language delivery effectiveness.

This past year, three deaf students received education at New Orleans seminary. Other seminaries have deaf students, also, Wiltshire said.

Providing education for deaf students is almost a one-on-one process. An interpreter must be in each class where a deaf student is enrolled. The goal is to schedule more than one deaf student to a class or else an interpreter is needed for each student.

Wiltshire, who has been an interpreter, said, "Interpreters can work a maximum of five hours because the work is tiring."

The Home Mission Board matches Louisiana Baptist funds for interpreters, and New Orleans seminary provides work grants for deaf students.

Balthrop's responsibilities will be to recruit and schedule interpreters, provide orientation and training for interpreters in using theological terms in sign language, act as resource person to assist seminary faculty and staff with needs of deaf students, and help recruit deaf students for theological education.

A native of Odessa, Texas, Balthrop received the master of arts degree in deaf education from the University of Northern Colorado in Greeley. She has worked as a summer intern with the deaf at Paramount Baptist Church in Amarillo, Texas, classroom interpreter with the

Resources for the Disabled at the University of Northern Colorado, and as a dorm counselor at New Mexico School for the Deaf at Santa Fe.

In addition to work with seminary students, Balthrop will assist the Baptist Association of Greater New Orleans in developing deaf ministries under the supervision of Miquel Olmedo, language ministry director.

## BTN begins third year

NASHVILLE (BP) — BTN, Southern Baptists' teaching and training network, has entered its third year of operation, with subscriptions topping 900 and a long-range commitment to continue aiding ministry efforts of local churches.

Joe Denney, director of the telecommunications department at the Southern Baptist Sunday School Board, said he receives reports every week from churches who successfully are implementing BTN programs into their ministry efforts.

The 900 subscribers to BTN, the Baptist Telecommunication Network, make the material available to more than 8,000 churches because of the number of district associations which subscribe, Denney said.

He estimated that about 4,000 of the subscribing churches — or one-half of the possible users — have used a tape at least one time. This represents more than 11 percent of all Southern Baptist churches which have made some use of BTN during the network's first two years.

A recent survey of subscribers to BTN programs revealed Sunday School preparation messages, or programs, comprise the six most popular programs taped in churches. The most popular program is "Preparing to Teach Fours and Fives," which was taped in 72 percent of subscribing churches.

Because of requests for tapes of single programs, Denney announced that beginning this week, tapes of programs will be available for \$25 each. Program tapes will be available about one month after showing on BTN.

## Murfreesboro hospital names administrator

MURFREESBORO — Authur W. Hastings, formerly chief executive officer of McCuiston Regional Medical Center in Paris, Texas, has been named administrator of Middle Tennessee Medical Center, Murfreesboro. He assumed his new position on Sept. 1.

Middle Tennessee Medical Center is affiliated with Baptist Hospital and St. Thomas Hospital, both in Nashville.

**BAPTIST AND REFLECTOR IS FOR YOU.**

**BOOK REVIEW:**  
By Michael Davis

# No hypothetical questions in John

Questions Jesus Raised by Roger Lovette; Broadman; 128 pages.

Careful readers of the Gospel of John will discover that Jesus asked more than 20 questions dealing with such matters as identity, forgiveness, conversion, suffering, belief, love, discipleship, and faith.

Since a hypothetical question is based on an assumed or supposed truth, the questions of Jesus are not of this type. Jesus is the truth.

His questions confront the listeners with the truth not suppositions or mere conjecture. The questions of Jesus ask for a response.

The question that emerges after Jesus washed the feet of His disciples deals with sanctification according to Lovette. Jesus met with His disciples to celebrate their last meal together.

"In the middle of the meal," writes Lovette, "Jesus took a basin and a towel and washed their feet. This was a common custom in a dusty land. Every house had a slave to remove the sandals and wash the grime from the guest's feet. Jesus' action disarmed them all. He did what the disciples did not do — servant work. One by one, our Lord washed their feet that night."

After Jesus had poured out the dirty water and cleaned His hands, He returned to the table and asked, "Do you know what I have done to you?" (John 13:12).

To permit Jesus to wash the dirt from our lives is to be sanctified. Through the

process of sanctification, we are made one with the human family.

"After our failures," writes Lovette, "and after our sins, He comes with His basin and towel. Jesus does this terribly disarming thing: He washes away all the wrongs that smudge and disorder our lives. And, like Peter, we are prepared for the work that we have been called to do. He has left us an example, 'You also ought to wash one another's feet' (v.14). He washed us clean so that we can turn our attention to a larger world. We need to help one another stay clean."

What Lovette offers in his dealing with the experience of Jesus with the disciples in the upper room is what He offers in each of the 21 chapters: first, there is good exposition of the Scriptures; secondly, there is a tone of directness that prevails in the questions of Jesus that is effectively communicated; thirdly, all persons must examine their own relationship to Jesus; and this book can help individuals to permit the questions that Jesus raised with others to be raised in their own relationship to Him; and fourthly, the answers that are given to the questions of Jesus enable persons to find a new dimension in their relationship with God and with man.

Roger Lovette, native of Columbus, Ga., is senior minister, First Baptist Church, Clemson, S.C.

## Balentine resigns Shorter presidency

ROME, Ga. (BP) — Shorter College President George L. Balentine has resigned to accept the pastorate of Hayes Barton Baptist Church in Raleigh, N.C.

Balentine, the 17th president of the Baptist college in Rome, Ga., has been chief administrator since July 1, 1982.

An interim president should be named within two weeks, said Austin Moses, chairman of the college's board of trustees. The next step for the board will be to appoint a presidential search committee.

# Acteen speaks first words since accident at Baylor

By Ken Camp

DALLAS (BP) — Six months ago, 13-year-old Stefani Johnson lay in the intensive care unit of Harris Hospital in Fort Worth, Texas, unconscious and in critical condition. Recently, she spoke her first words since the March 7 car-pedestrian accident that injured her, two other Baptist Acteens, and an adult leader.

"It's been a very gradual thing, but we're so thankful for each level of improvement as she reaches it," said Karen Johnson, Stefani's mother. "This represents a lot of prayers that are being answered."

Stefani, Carrie Bass, Kelly Lynn Greene, and their counselor, Melanie Tate — all from University Baptist Church in Fort Worth — were struck by a car on the campus of Baylor University in Waco, Texas, during the state Acteens IMPACT 1986 conference in March. The driver of the car, a Baylor senior, was not injured. No charges were filed.

Both Stefani and Carrie sustained head injuries in the accident, while Kelly Lynn suffered knee, tendon, and ligament damage and Tate seriously injured her legs. Although all were injured seriously, Stefani's recovery has been in question the most.

"The doctors never could give us any kind of timetable," said her mother. "We just had to watch and wait and pray a lot."

After the accident, Stefani was admitted initially into Waco's Providence Hospital and was transported by Care-Flite helicopter to Harris Hospital in Fort Worth within 24 hours. She showed no visible response to any stimulus, but a CATSCAN three days after the accident did indicate brain activity, giving physicians reason for cautious optimism.

On March 29, her mother and father, Crawford Johnson, saw Stefani open her eyes, and two days later she opened her eyes for her doctor, indicating she had reached the first level of consciousness.

"From there it was a slow, slow process of gaining ground little bit by little bit," said her mother. In time, Stefani was moved to Westside Care Center in Fort Worth, where she could have around-the-clock nursing care as well as visits from physical therapists and speech therapists.

"She has been coming out of it much like a stroke patient, having to learn to reuse her vocal chords and muscles," Karen Johnson explained. Two months ago, Stefani began using her vocal chords to make inarticulate noises, and about two weeks ago her speech therapist succeeded in teaching her to say "no."

"Then (on Aug. 26) a nurse came into the room to do something for Stefani. I told Stefani to say 'thank you' and she parroted back 'thank you,'" Johnson said. By that evening, Stefani was parroting words readily, and soon afterwards she began to initiate creative conversation.

"It's still kind of mechanical-sounding. It takes a lot of effort for her, and the words come out one syllable at a time," Johnson said. On Sept. 4, Stefani returned to the rehabilitation wing of Harris Hospital for additional therapy.

"Literally, we know of people around the world who have been praying for Stefani. We all have reason to be optimistic now," said Johnson, adding Stefani has been able to tell her father what kind of pizza she wanted and was able to talk on the phone with Carrie Bass.

"It was like somebody just turned on the switch. She still has a long way to go, but now she's really making progress," said Charlene Bass, Carrie's mother. "It just goes to show that we can't put time limits on God. We can't box Him in."

Bass noted that Carrie, who was listed as critical herself and was unconscious for 20 hours after the accident, has made remarkable progress. Although she missed the end of the last school year, she was able to complete all of the work assigned to her through a homebound student program, and on Sept. 2 she entered the eighth grade at Wedgewood Middle School with the rest of her class.

Kelly Greene, daughter of Charles and Minnie Greene, underwent therapy on her legs throughout the summer and is progressing well, said Bass, church secretary at University Baptist Church in Fort Worth. Melanie Tate is making slow progress recovering from her leg injuries. She still is mostly homebound and is not expected to be able to drive a car until after Christmas, Bass said.

## Harrison joins staff of Indiana convention

INDIANAPOLIS — Bill Harrison of Memphis has been appointed director of family ministry, Brotherhood, and special ministries for the State Convention of Baptists in Indiana, effective Sept. 2.

For the past 10 years, Harrison has served as minister of counseling and family life for First Baptist Church of Memphis.

A native of Alabama, Harrison is a graduate of Samford University, Birmingham; New Orleans (La.) Baptist Theological Seminary; and Southern Baptist Theological Seminary, Louisville, Ky.

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# Tennessee

## PEOPLE . . .

Mr. and Mrs. W. E. Augustus recently celebrated their 50th wedding anniversary at Park Avenue Baptist Church in Nashville. Bob Mowrey is their pastor.

Highland Heights Baptist Church in Memphis recently ordained Wade Watts into the gospel ministry. He and his wife, Nancy, have committed their lives to career missionary service. Ray Fowler is pastor at the Highland Heights church.

Mitch Beckman was ordained into the gospel ministry during the worship service at Bellevue Baptist Church, Memphis, on Aug. 27. He has accepted a call as associate pastor at Ruleville Baptist Church, Ruleville, Miss. Adrian Rogers is pastor of the Memphis church.

## MISSION PROJECT . . .

A 30-person team from First Baptist Church of Old Hickory went to the Washington, D.C. area to help Fountain Memorial Baptist Church in Anacostia in August. They led a children's festival, which was similar to Vacation Bible School, each morning. Attendance ranged from 40 to 180 children. In the afternoons they made visitation calls in the community. During the "family festival evangelistic services" held each night, attendance grew from about 70 to 200. The church has about 75 in attendance at regular services. Decisions included 30 professions of faith and about 15 other decisions. Randy Moser, assistant pastor of First Baptist Church, Old Hickory, at that time, led the group. Sam Owens, pastor of Fountain Memorial Baptist Church, is a former member of the Old Hickory church where Norris Hite is pastor.

## CHURCHES . . .

A centennial celebration was held at Springhill Baptist Church, Dyersburg, Sept. 21. James Jones is the pastor.

Mount Olive Baptist Church, Andersonville, observed their 100th anniversary Aug. 31. The pastor is Albert Tipton.

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Eva Baptist Church, Eva, burned the note on an addition that included some new classrooms on Sept. 21. Participating in the celebration, which was also homecoming for the church were W. E. Chadwick and four other former pastors: Joe Harris, Chris Ward, David Miller, and Kenneth Brewer. Jim Humphreys, director of missions for Carroll-Benton Baptist Association, also participated in the festivities at the church where Dean Wallace is pastor.

Grandview Baptist Church, Grandview, dedicated their new church building on Sept. 28. Hollis Green is the pastor. Omer Painter, director of missions for the Tennessee Valley Association of Baptists, participated in the service.

## Union alumni office plans dinner cruise

JACKSON — The Union University alumni office and the greater Memphis area alumni chapter will sponsor their second annual "Rolling On The River" dinner cruise aboard the Memphis Showboat, Oct. 10.

Alumni and friends of the college will board the Memphis Showboat at 7:30 p.m. The boat will get underway at 8 p.m. when a barbecue dinner will be served, and return to port at 10 p.m. The "showboat entertainment" will feature the Union University Stage Band under the direction of Charles Huffman. Alumni and student soloists will also perform.

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## REVIVAL PRAYER REQUEST . . .

Oakland Baptist Church, Springfield, will host weekend revival services Oct. 3-5. Joe Evans will be the evangelist with Jon Briggs leading the music. Charles Gallaheer is pastor of the Springfield church.

## REVIVALS . . .

First Baptist Church, Mountain City, was led in revival services Sept. 14-17 by Donnie Cantwell, evangelist, and Kevin and Christy Garber, music evangelists, all from Richmond, Va. There were 43 professions of faith and many other decisions.

Eva Baptist Church, Eva, had revival services Sept. 7-12 that resulted in five baptisms and two additions to the church by letter. George Hill, pastor of Ararat Baptist Church in Jackson, was evangelist for the week, while Doug Braden, minister of music at First Baptist Church, Trezevant, led the music. Dean Wallace is pastor of the church.

Kelly Green led revival services at Englewood Baptist Church in Jackson Sept. 14-17. Chris and Diane Machen were music evangelists at the church where Philip D. Jett is pastor. There were a total of 60 decisions, 25 of which were professions of faith.

## Puzzled About How YOU Can Help Make Christ Known?

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- "Missionary kid" Becky Ables sharing how she makes Christ known on her campus.
- Retired missionary William Davidson doing his part to undergird missions work through daily prayer for missionaries
- Southern Baptist missions leaders making themselves available to answer your questions about missions

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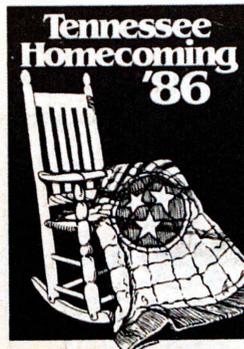
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- Morning Worship . . . . . 10:45 A.M.  
Guest Preacher: Dr. James P. Craine  
Pastor 1955-1968
- Dinner on the Grounds . . . . . 12:15 P.M.
- Evening Worship . . . . . 7:00 P.M.  
Guest Preacher: Dr. Harold W. Allen  
Pastor 1968-1986
- Fellowship . . . . . 8:15 P.M.

**BIBLE BOOK SERIES**

Lesson for Oct. 5

# Jesus the eternal Word

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

Basic Passage: John 1:1-18  
Focal Passage: John 1:1-18

For the next six months, we will study the Gospel of John, one of the most popular books in the New Testament.

While it has simple characteristics about it, the subject matter overall is very theological, very doctrinal, and very important.

In preaching and teaching, I have often commented that it is impossible, except through faith, to even begin to grasp the existence of God, the Trinity, the existence of Christ before He was born, the death and resurrection, creation, and life after death.



Bush

We as finite human beings think in terms of one plus one plus one equals three. In the mathematics and the eternal, infinite God, the three ones when added together equal one. What human being really even begins to understand divine math? I don't understand it and yet I believe it.

Throughout the Scriptures, there is recorded incident after incident where God had revealed Himself in some way and people were to accept or reject that revelation. They were to accept or reject the truth of God whether or not they fully understood.

John tells us that Jesus is the ultimate way or form in which God reveals Himself to men and women.

This gospel is evangelistic, yes, but it is far more because it invites non-believers and believers to learn something about Who is Jesus and how He is superior to anything and everybody.

It is summed up concisely in 20:30-31, "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: But these are written, that ye might believe that Jesus

is the Christ, the Son of God; and that believing ye might have life through His name."

The late theologian J. P. Allen said, "Matthew and Luke had already told of the birth events. John starts from further back. He wrote toward the end of the first century when some were skeptical that Jesus was God. Others doubted that He was truly man. John affirms both. He identifies Jesus as the eternal Son, the Word, the agent of creation. He leaves no room for doubt. Such is the nature of the famous prologue, verses 1-18, done in classic style. But John's purpose was not speculation or debate. He established a base for the climax of verse 14, 'And the Word became flesh and dwelt among us' (RSV). The rest of the chapter is a firsthand account of how Jesus the man related to other men. It is the way God wishes to act with His sons."

Recently I attended, along with other Sunday School leadership from our church, the Tennessee Baptist Convention regional Sunday School briefings in Knoxville. In the general officers session I attended, our teacher was longtime Christian educator John Sisemore. He emphasized the importance of focusing on adult outreach as essential to reaching all other age-groups.

Reaching out to mankind is an initiative taken by God. Out of 1,200 religions in America, Christianity has God searching for man and the rest have man searching for God. That is a phenomenal difference!

In his study of Scripture, Sisemore has discovered 2,118 instances in the Bible which directly speak about God reaching out to mankind. Compassion is what God has for us and He instructs us to have compassion for fellow man.

- An outline for John 1:1-18 could be:
- I. Christ has always been and is One with God (vv.1-2).
  - II. All that has been or is made is through Christ (vv.3-5).
  - III. John the Baptist was God's apostle (vv.6-8).
  - IV. Jesus is the authentic truth (vv.9-14).
  - V. To know the most about God, look to Jesus (vv. 15-18).

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**UNIFORM LESSON SERIES**

Lesson for Oct. 5

# Celebration of justice

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

Basic Passage: Leviticus 25  
Focal Passages: Leviticus 25:8-12, 28, 39-42

An acquaintance once expressed impatience at studying such outmoded Old Testament laws like the observance of the year of jubilee. He preferred to be studying something "relevant" like the millennium!

Our challenge is to show just how relevant a proper understanding of the year of the jubilee observance is for our times. Jubilee, to begin with, was concerned with justice and justice is of crucial importance to our faith (Micah 6:6-8; Matthew 23:23) in every era.



Tilley

### Jubilee justice and possessions (25:8-12,28)

The Hebrews observed a sabbath day so that human beings and beasts of burden could rest (Exodus 20:8-11). Because it was impossible for the land to be relieved of its responsibility for productivity for a day at a time, they observed a sabbath year so that the land could rest (Leviticus 25:1-7).

In addition, the year of jubilee was to be observed every 50 years. All the features of a sabbath year were to be observed again and the people were to be sustained on "volunteer" produce that came up of its own accord (vv.11-12).

During jubilee, liberty was proclaimed throughout the land by the sounding of a trumpet. As one indication of liberation, land was to be restored to the family of the original owners from whom it had been purchased or leased.

This observance underscored two important truths for Israel:

- (1) All land belonged to God (Psalm 24:1). He had made it. He had assigned it. It was still His. Those who tilled it would simply hold it in trusteeship or stewardship for God. Again we encounter the stark contrast between the sovereignty which is God's and the dominion which is ours (Genesis 1). Farmers were not free to abrogate God's original assignment of ownership but only to lease it pending the year of jubilee, usually in the face of dire economic straits.
- (2) God is a God of justice and mercy who detests the excesses of wealth and poverty. The rich shall not grow rich indefinitely at the expense of the poor, nor shall the reverses of fortune suffered by the poor accumulate indefinitely against them. Ideally every one would get a fresh start every 50 years. The mountains would be lowered and the

valleys raised up (Isaiah 40:4), a testimony to God's mercy toward the poor and the dispossessed.

The trumpet of jubilee was to be sounded "on the day of atonement" (v.9). Since all the earth and not just human beings were under the curse of sin, then the whole of God's created order must participate in the at-one-ment that God is bringing about. People's relationship to each other and to the land is subsumed under their total relationship to God.

For the land and its "owners" to be exploited and violated is a part of the sinful plight of our world. For the land and its "owners" to be restored to the plan and pattern of their Creator is a part of God's redemptive work.

### Jubilee justice and persons (25:39-42)

Another liberating feature of jubilee was the emancipation of all fellow Israelites from enslaving bondage. Sometimes things got so bad economically that not only land but also family members and one's own person had to be sold. But there were limits on what one's creditors could do to the dignity and worth of the person.

First, the Hebrew was made immune to the demeaning title of "bondslave." He was to be regarded as a "hired servant" or a "sojourner" (v.39). Secondly, a Hebrew's servitude could not be a permanent condition. With the advent of jubilee and the sounding of the trumpet, these persons would be set free.

There is evidence that Israel did not always follow this law (Jeremiah 34:8-22) and may never have taken it with impressive seriousness. But the law reflects the ideal God had for His people and recognizes an inherent dignity and worth for persons in covenant relationship with Him.

### Jubilee justice and the present

When Jesus delivered His "inaugural address" at Nazareth, He read Isaiah 61:1-2a which refers to "the acceptable year of the Lord" (Luke 4:19, RSV). Most scholars say this is a reference to the year of jubilee. Convincing evidence can be seen in the way the year is described as a time of liberation (Luke 4:18).

Jesus was concerned with all kinds of bondage - bondage of disease, sin/guilt, hunger, ignorance - and proceeded to act as an emancipator from them all. In fact, His claims to fulfill this Scripture (Luke 4:21) involves Jesus' adoption of jubilee as a model for the kingdom He established.

Our participation in His service always involves us in a ministry that is truly freeing. Any worthy ministry of justice should be in the spirit of jubilee, proclaiming and enabling release from bondage.

Evangelism, if isolated from such self-giving ministries, does not fully grasp the total scope of God's redemptive work. Ministry for the total person that combines spiritual and material ingredients pursues jubilee justice in the framework of God's kingdom.

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**LIFE AND WORK SERIES**  
Lesson for Oct. 5

# God's good creation

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

Basic Passage: Genesis 1:1-25  
Focal Passages: Genesis 1:1-4, 7, 16-18, 21-22, 25

The first 11 chapters of Genesis unfortunately have become the "battle-ground" for theologians.

In this series of lessons, we shall approach the material as historical, believing it is a record of events that actually occurred and that the writer possessed integrity in giving us the facts. We should, however, recognize that the purpose of the book is not to give us all the information about which we are curious. God has chosen to leave some things unrevealed.



Wood

The emphasis of this lesson is the fact that the world God created was good. By this the Bible means that it was in harmony with His will and plan.

### God's first act (1:1-4)

The Hebrew reads literally, "In beginning," conveying the thought that God is the Author of everything. The word translated "create," which occurs 44 times in the Old Testament, is used only for God's activity. It pictures the production as fundamentally new, by the exercise of sovereign and originative power, surpassing that of human beings. One of the older definitions was "to bring something out of nothing."

Bible writers consistently speak of God as "Light." He, in the creation, did not eliminate darkness, but separated it from the light and called it "night." At the end of time, however, no night shall exist (Revelation 21:25; 22:5). The later Jewish method of reckoning a day from sunset to sunset came from this original act of God.

The Bible represents God as bringing the world into being by His spoken word. The Hebrew word translated "said," in the noun form, indicates both a word and the thing named. The idea is that God made the thing become a reality by speaking of it.

### The creation of heaven (1:7)

On the second day, God separated the atmosphere from the world. The word translated "firmament" means "expanse." Some render it "vault" or "dome," based on the interpretation that ancients thought of heaven as having this form over the earth, but this is only an interpretation, not a legitimate translation.

The verb "made" comes into use, suggesting that God now begins to work on something that He has already created. We find no divine commendation of the second day, presumably because God did not finish His work on it until the third day.

### Creation of heavenly bodies (1:16-18)

In order to remove the difficulty of no

sun or moon until the fourth day, some have suggested that they existed but were not able to be seen until the clouds were removed. In this way, vegetation created earlier could have received some light and nourishment through the clouds.

Some have suggested the sun and moon were not mentioned until the fourth day in order to minimize them since they had become objects of worship by pagan people. This would "play down" the idea that they were lesser deities, ranking just below the one true God.

### Creation of fish and fowl (1:21-22)

Both the Bible and the biological sciences agree that life began in water. The Scriptures attribute the origin to a personal God. He had set the stage for life to appear and provided all the conditions necessary for sustaining it.

The expression "living creature" which means literally "living soul" is used because they have the ability to create

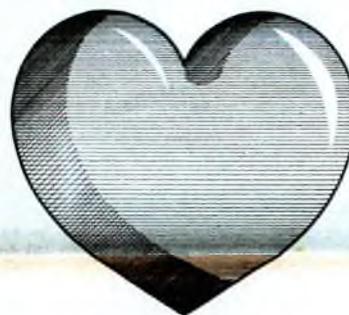
life through the process God ordained. Since this represented a new phase in God's creative activity, the verb "bara" which means "to create" is once more used rather than "asah" which means "to make" or to form from previously existing materials.

### Creation of land animals (1:25)

The final step before the creation of man was to bring into being animals that would inhabit the earth. Three categories are specified: beasts (wild animals), cattle (domestic animals), and creeping things (reptiles). God had already arranged a life support system for those things which He created.

He could now with confidence and satisfaction once again pronounce all He had done thus far as pleasing to Himself. The highest praise that comes to anyone who produces a creative work is when he knows within himself that "it is good." God was the Master Designer and His work was self-fulfilling.

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# Work in China fulfills octogenarian's dream

By Orville Scott

AUSTIN, Texas (BP)—No one is too old to be an English teacher in China, believes 84-year-old Lola Mae Daniel, a member of Hyde Park Baptist Church in Austin, Texas.

Daniel's opportunity to teach English for a year in Zheng Zhou in the People's Republic of China came 78 years after she first announced her intentions to serve in China.

As a 6-year-old in Dublin, Texas, where her father was pastor of First Baptist Church, she was helping her mother and some other women pack boxes for a missionary going to China. "I told them they could pack a box for me too, because someday I was going to China," Daniel recalled.

As a high school senior, she stood in the church where her father was pastor and announced her intentions to be a missionary to China. She enrolled in Howard Payne University in Brownwood, Texas, to prepare herself for the work, but by the time she finished, the Southern Baptist Foreign Mission Board was caught in the throes of the depression and had no funds to send her to teach in China.

By the time the board was financially able again, Daniel had passed the age limit. So she dedicated herself to teaching in Texas public schools to earn a teacher's retirement.

"Then, if the mission board didn't send

me to China, I could afford to send myself," she said.

In 1941, she seemed on the verge of going to China as the wife of a young man who wanted to be a missionary in China. He was killed Dec. 7, 1941, at Pearl Harbor, 18 days before they were to be married.

Through the years as she taught and worked toward her dream, Daniel spent her summers doing mission work. In Alaska, she helped establish five new churches in Anchorage, worked with Indians in Fort Yukon, and conducted Vacation Bible School in Point Barrow.

In California, she was a sponsor for a Baptist Student Union group from Wayland Baptist University in Plainview, Texas, conducting Vacation Bible Schools during the day and youth revivals at night.

She spent two summers working with the Billy Graham evangelistic team as a counselor and office worker.

In her late 50s, while she was teaching in Ozona in west Texas, she began wondering one Saturday night how much longer she would have to wait to be a missionary in China.

"I knew if I got to be 60, I'd never go," she remembered. "The next morning I told the pastor I was going to China. People in the church thought I'd lost my marbles."

Soon afterward, she read in the Baptist

Standard, news journal of the Baptist General Convention of Texas, that missionaries were needed in Taiwan and over-age people could apply. She applied and began making her own arrangements to go, in case she was turned down.

"They called on the 18th of the month and told me I had been approved," she said. "I was the first one appointed under the new over-age program. They named me a 'missionary associate' because of my age - I lacked a month being 60.

"They wanted to know when I could be ready to leave. I answered, 'Tomorrow.' They said that was impossible because I would have to get my things ready to ship. I said, 'I've already shipped them.' "They objected that they couldn't make flight arrangements that soon. I said, 'I've already made them.'

"I left for Taiwan at 9:45 the next morning. The next week, they changed the rules. Nobody over 58 could apply."

Daniel taught English at a mission school during the day and Bible school at night. When she reached the mandatory retirement age of 70, she stayed and taught two more years on her own. After returning to the United States, she returned to Taiwan and taught for another year.

Back in the United States, she taught in Christian schools in San Antonio until last May when she retired after 62 years as a teacher.

Then she learned that universities in

the People's Republic of China were enlisting teachers. She applied immediately, although she feared she might be turned down because of age.

She knew her lifelong dream was coming true when she received the call telling her, "Pack your bags. You've been accepted."

"I've been on cloud nine ever since. You know in China, they reverence age," she said with a twinkle.

Daniel will teach in a hotel in Zheng Zhou with three other teachers, the youngest of whom is 28.

"A lot of things have come up over the years, but I'm thankful for even the hardships because they strengthened my faith," she explained.

"It makes me happy to go at any age, knowing that's what the Lord wanted me to do."

## Honeycutt urges embracing truth

LOUISVILLE, Ky. (BP) - "There are few more dangerous individuals in society than cowardly persons who fear all the truth, lazy persons who are satisfied with half the truth, and arrogant persons who believe they know all the truth," Southern Baptist Theological Seminary President Roy L. Honeycutt told students at the Louisville, Ky., school Sept. 2.

Speaking during a convocation marking the start of the academic year, Honeycutt encouraged Southern seminary students and faculty to enlarge their vision of God's purpose for their lives and work together with others in accomplishing that plan.

"It is no sign of weakness to say that we need one another," Honeycutt said. "Accomplishing God's purposes always involves partnership."

In a four-part challenge to the seminary community, Honeycutt called on his listeners to affirm the Lordship of Christ and the authority of Scripture, to live as Christians and affirm their Baptist heritage, to abandon stereotypes and rediscover one another as persons, and to embrace the whole of God's truth.

Asserting there is no conflict between spirituality and intellectual honesty, Honeycutt urged the seminary community to be open to all of God's truth. That includes rejecting the claims of those who believe they have acquired all truth, he added.

"Theological egotists believe that God has not only closed the canon (Biblical books) but closed the commentaries, and they are the final arbiters of God's revelation," Honeycutt stressed. "None of us knows all the truth. No one knows it all except God."

## Uruguayan Baptists celebrate 75 years

MONTEVIDEO, Uruguay - Uruguayan Baptists recently celebrated their 75th anniversary of Baptist work, which started humbly in a meeting room with vegetable crate chairs.

Now Baptist work in the South American nation includes 100 churches and mission points, 2,600 members, a theological seminary, a modern communications center, a convention office building, and a national conference center, said Wally Poor, a Southern Baptist missionary there.

A highlight of the August celebration came when Lemuel Larrosa, president of the Uruguay Baptist Convention, presented a commemorative pin to Delma Iglesias, 92, the oldest Baptist in Uruguay. The first Baptist church was started in August 1911, and she was baptized in 1915.

The first church was organized by J. C. Quarles. He and his brother, Lemuel, both early Southern Baptist missionaries to Argentina, surveyed Uruguay for potential pioneer work, at the request of Argentine Baptists.

## Stuart Park church calls

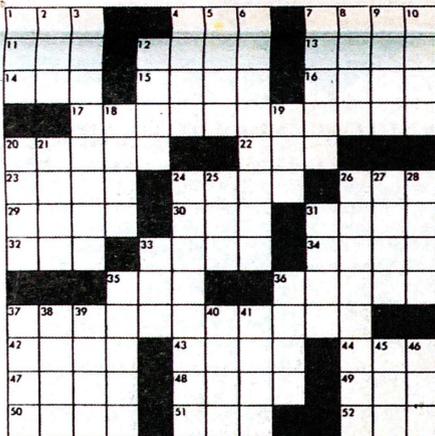
### John Rogers to pastorate

Stuart Park Baptist Church has called John Rogers Jr. as pastor. He began his ministry with the Cleveland church on Sept. 1.

A native of Harriman, Rogers is a graduate of Tennessee Wesleyan College in Athens. He also graduated from Southern Baptist Theological Seminary in Louisville, Ky.

Previous pastorates include Pearl Baptist Church in New Albany, Ind., and Walnut Grove Baptist Church in Decatur. He served on the staff of Park Victoria Baptist Church, Milpitas, Calif., as youth director.

## Bible Puzzle



- 48 Unsettle
- 49 Cow sound
- 50 Angered
- 51 Girl of song
- 52 Spanish queen

### DOWN

- 1 Man (Neh. 7:47)
- 2 Country; abbr.
- 3 One of great authority (Acts 8:27; 2 words)
- 4 Lounge
- 5 Maple genus
- 6 Pharisee (Acts 5:34)
- 7 "were under the —" (1 Cor. 10)
- 8 Mister in Bonn
- 9 "little —" (Matt. 10:42)
- 10 Window part
- 12 "members of his —" (Eph. 5:30)
- 18 Thread; comb. form
- 19 Drinking vessel
- 20 Naomi's chosen name (Ruth 1:20)
- 21 Palm leaves
- 24 Seven (Rev. 10:3)
- 25 Fish eggs
- 26 Better than precious ointment (Eccl. 7:1; 2 words)
- 27 Caen's river
- 28 Female deer
- 31 The Gadite (2 Sam. 23:36)
- 33 O.T. book; abbr.
- 35 Meditated
- 36 Caama
- 37 Say it to your brethren (Hos. 2:1)
- 38 Den
- 39 Boot fastener
- 40 Bengal silkworm
- 41 Menu item
- 45 Male descendant
- 46 "Shoa, and —" (Ezek. 23:23)

### ACROSS

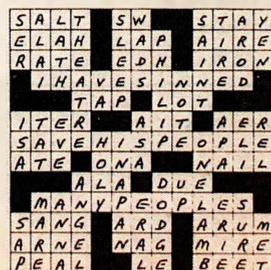
- 1 Jesus walked on it (Matt. 14:26)
- 4 Cask stave
- 7 Cut of meat
- 11 It had no vacancy (Luke 2:7)
- 12 Valley (Psa. 84:6)
- 13 Siberian river
- 14 Bronze or Iron
- 15 The sixth (1 Chron. 2:15)
- 16 Man's name
- 17 "and bound themselves — — —" (Acts 23)
- 20 None in their purses (Mark 6:8)
- 22 Place (Ezek. 27:10)
- 23 Astringent
- 24 Journey
- 26 His way is perfect (Psa. 18:30)
- 29 Dangerous word (Matt. 5:22)
- 30 Cultivating tool
- 31 Spring rice; India
- 32 Residue
- 33 Combat between two
- 34 Topnotch
- 35 By him came death (1 Cor. 15:21)
- 36 South American mountains
- 37 "hath concluded — — —" (Gal. 3:22)
- 42 Barnyard sounds
- 43 Love god
- 44 Question
- 47 Small rodents

### CRYPTOVERSE

R J W T J L X Y C G G F W Z D T O N O W E  
K J W M Z D U J V Q L T A O D U

Today's Cryptoverse clue: U equals T

### Last week's Bible Puzzle answers



"Therefore I endure all things for the elect's sakes" (2 Tim. 2:10).