

Baptist and Reflector

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News journal of Tennessee Baptist Convention

BMH, Memphis, notes 75 years of service

MEMPHIS — Employees, retirees, administrators, ministers, babies, and visitors celebrated Baptist Memorial Hospital's 75th anniversary July 20, in a series of activities.

Special ceremonies at the hospital's three Memphis units — BMH Medical Center, BMH East, and the Regional Rehabilitation Center — featured a cake cutting by Baptist Memorial Hospital President Joseph H. Powell and President Emeritus Frank Groner and the showing of a film covering the institution's 75-year history.

"Our purpose is to celebrate life and the years of service that Baptist Hospital has given to the people of Memphis and the Midsouth," Powell told celebrants. "The people who have worked here through the years and those who are here currently are the ones who have made this institution great."

During the festivities, employees and visitors who were born at Baptist Hospital signed a baby book register and received a button which read "I'm A Baptist Baby." More than 7,000 buttons were given away during the celebration parties. From 1946-1986, 155,309 births were recorded at Baptist Hospital.

More than a dozen babies born on July 20, 1987, at Baptist each received a \$75

U.S. savings bond.

The July 20 parties culminated a slate of events that were held to commemorate the 75th anniversary of the 2,053-bed Baptist

Hospital, the largest privately-owned hospital in the nation.

More than 400 hospital trustees, administrators, department directors, and

guests marked the anniversary at a banquet at The Peabody Hotel on July 16. Charles S. Lauer of Chicago, publisher of (Continued on page 2)



FIRST AMONG MANY — Mrs. Louella May Vories Hathaway of Memphis was the center of attention at the 75th anniversary celebration of Baptist Memorial Hospital, Memphis. She was the first baby born at the Southern Baptist institution Aug. 9, 1912. She is greeted by Joseph H. Powell (right), president, and Frank S. Groner, president emeritus. Mrs. Hathaway sports an "I'm a Baptist Baby" pin distributed to those born at the hospital.



ANOTHER FIRST — Amy Marie Steverson, daughter of Mr. and Mrs. Robert Steverson of Memphis, was the first baby born on the 75th anniversary of Baptist Memorial Hospital, Memphis.

Lamar Alexander begins Belmont leadership project

NASHVILLE — Former Gov. Lamar Alexander, just back from a six-month vacation with his family in Australia, has joined Belmont College as the first chairman of its new Leadership Institute.

In a press conference at Belmont last

week, Alexander said he has no immediate plans to run for political office. The former governor said he will work at Belmont and write a book about his "six months off" in Australia.

"What I have decided to do is write my book and help Belmont," he said. "I'm going to help Belmont decide what to do with the Leadership Institute, what its mission ought to be, and how it ought to function."

The Leadership Institute, created as part of The Jack C. Massey Graduate School of Business in January, will examine leadership qualities that are needed today.

Alexander has agreed to recommend, by the end of the year, whether the institute should be permanent and if so, what it should do and how it would do it.

"I believe the kind of leadership people want, need, and will accept is changing," he said. "There will be less of it from a distance, and more of it within communities. But even community leaders will be expected to try to understand the world rather than just their own backyards."

Alexander said the character of leaders is becoming more important. "I want to

know more about the soul of leaders than about how they do what they do.

"Taking a look at all of this from any place is a tall order, but given the increasingly local and personal nature of today's leadership needs, The Massey School of Belmont in Nashville is a good place to start," he said.

Alexander, looking tanner and 20 pounds lighter than when he left Tennessee, said he is looking forward to his work at Belmont. "It's good to be back, especially here at Belmont College."

William Troutt, Belmont's president, said the college is honored to have the former governor's assistance.

"Gov. Alexander has earned an outstanding national and international reputation as a leader whose vision for the future includes specific goals as well as plans for the successful accomplishment of those goals. He has proven his ability to cause positive changes in the lives of others. Belmont College and The Massey School are fortunate to have Gov. Alexander's services in this important new venture," Troutt said.

This fall, Alexander will lead a seminar of business, governmental, and community leaders, and Belmont students.

"The seminar will consider who today's leaders are, what they do, and how they do it," Alexander said.



RESPONDING — Former Gov. Lamar Alexander responds to a reporter's question during a press conference at Belmont College last week.

Baptist remains hostage

DALLAS (BP) — Southern Baptist Kindra Bryan remains a hostage of the Mozambiquean right wing rebels which seized seven foreigners in mid-May.

Bryan was part of a Youth with a Mission team working on a farm in a central province of Mozambique when she was seized.

Although the rebels announced on May 20 the seven whites would be freed, they have remained captives.

A spokesman from Second Baptist Church of Houston, where Bryan is a member, stated the church staff received a telex the weekend of July 18 and 19 confirming Bryan's well-being.

Negotiations are continuing for the release of the hostages with hopes of it being resolved in the near future.

Missouri Inerrancy Fellowship disbands to assist peace

JEFFERSON CITY, Mo. (BP) — Missouri's Inerrancy Fellowship has announced that it is disbanding.

The action is a direct response to the Southern Baptist Convention Peace Committee's request that "all political factions ... discontinue the organized political activity in which they are now engaged," said David Baker, president of the Inerrancy Fellowship and pastor of First Baptist Church of Belton, Mo.

"We do not want to be part of the problem," Baker said in a telephone interview with Word and Way, news journal of the Missouri Baptist Convention. "We are not satisfied with the way things are, but at least our concerns are being addressed." Members of the fellowship do feel that progress is being made in solv-

ing identified problems, he noted.

Baker described the recent SBC annual meeting as "a breath of fresh air. Now we want to let the conservative shift take its course. We do not want to force the issue."

In keeping with the announcement, Baker said the fellowship will not hold any more meetings or send mailouts to about 300 pastors on its mailing list.

The last meeting sponsored by the group was in late May prior to the SBC annual meeting. That meeting attracted about 65 people, Baker said. It was the fellowship's only statewide meeting during the past 18 months, he added.

Baker emphasized that he was not saying political activity in the state would cease, only that actions would now be by individuals who speak out because of convictions.

"Honestly, I hope more people will be speaking out, but the Inerrancy Fellowship will not be running candidates for state office or have activities pointed toward the state convention," he said.

Candidates who hold an inerrancy position on the Bible are expected to be nominated for offices in Missouri, but that will be done informally, by interested individuals, Baker said.

He questioned the effectiveness of the Inerrancy Fellowship which has existed in Missouri under various names since 1979. "I don't think we have been very effective here. Some of the men feared being labeled troublemakers and left it up to me to speak out.

"Theological conservatives, especially the more fundamental types, feel disenfranchised in Missouri," he added. "That is a problem we can handle by other means."

The decision to disband was made following phone calls with leading pastors across the state who are members of the Inerrancy Fellowship, he said. "We talked about it before the convention, but the St. Louis convention kind of sealed our decision."

Anniversary...

(Continued from page 1)

Modern Healthcare magazine, addressed the group.

Donald C. Wegmiller, president of HealthOne Corp. in Minneapolis, Minn., and chairman of the board of trustees of the American Hospital Association, was the featured guest speaker at the Former Residents' Institute held at BMH July 17-18 as part of the anniversary activities. Thirty-five health care administrators who served their administrative residencies at Baptist Hospital attended the event.

Representatives from each of the 120 churches of the Shelby County Baptist Association were guests of Baptist Memorial Hospital for a luncheon on July 20. Senior Vice-president Stephen Reynolds addressed the group.

Reunions were also part of the 75-year celebration. About 120 alumni of the Baptist Memorial Hospital Nursing School attended their reunion, and more than 115 former hostesses at BMH reunited for a special celebration. An anniversary dinner for the 1,100 members of the BMH medical staff will be held on Sept. 21.

Baptist Memorial Hospital opened on July 20, 1912, as a 150-bed institution under the auspices of Southern Baptists from Arkansas, Mississippi, and Tennessee. Baptist Memorial Health Care System, Inc., was formed in 1981 and serves as the parent body of 22 corporations, with Baptist Memorial Hospital as the flagship.

Texas deflects lottery issue

DALLAS (BP) — In the final hours of the second special legislative session, Texas lawmakers approved a \$5.7-billion tax increase and \$38.3-billion budget but no proposal for a state lottery — in spite of a last-ditch effort by lottery backers to redirect attention toward the state-run numbers game.

On Saturday before the July 21 deadline, Rep. Ron Wilson of Houston introduced a plan for a non-binding referendum on the state lottery. According to Wilson's plan, the lottery question would have appeared on the Nov. 8, 1988, general election ballot.

The measure tentatively was approved 85-64 on second reading in the House of Representatives, but it was struck down on a point of order on final passage.

Rep. David Hudson of Tyler, a leader in the fight against a state lottery, raised the point that the revised measure could not be considered because it did not raise any revenue and consequently was not within the governor's agenda for the special session. House Speaker Pro Tem Hugo Berlanga of Corpus Christi, who was chairing the session, upheld the point, preventing further consideration of the measure.

"Words cannot express the deep gratitude we feel for the political savvy and courage of David Hudson, Steven Carriker (representative from Roby), and about 70 other 'Untouchables' who refused to be corrupted by the lottery," said Gary McNeil, Austin-based legislative assistant with the Texas Baptist Christian Life Commission.

Jerry Heflin accepts Knoxville pastorate

Mt. Harmony Baptist Church, Knoxville, has called Jerry G. Heflin as pastor. He has served as interim and then part-time pastor for the church since 1985.

He previously served as Bible teacher and Dean of Students at Harrison Chilhowee Baptist Academy in Seymour, and has pastored churches in Orlinda, Cedar Hill, Nashville, and Morristown.

Heflin is a graduate of Austin Peay State University, Clarksville, and attended the University of Tennessee, Knoxville, graduate school. He has also attended Southern Baptist Theological Seminary,



Heflin



MINORITY REPORT — "Caleb" and "Joshua" report to Pastor Adrian Rogers that the land in Canaan is fruitful, only to be contradicted by the 10 "grasshoppers" report of giants in the land.

Bellevue breaks ground for \$34-million complex

By Mona Collett

In an elaborate ceremony July 19, Bellevue Baptist Church in Memphis broke ground for a new \$34-million complex.

The first phase of the project is scheduled to be completed in the summer of 1989.

Adrian Rogers, pastor of the church and president of the Southern Baptist Convention, introduced special guests, including U.S. Congressman Don Sundquist, Memphis Mayor Richard Hackett, Shelby County Mayor William Morris, and Germantown Mayor Warner Hodges.

Gordon Crocker, director of missions for Shelby County Baptist Association, also brought words of welcome to the more than 5,000 Bellevue members in attendance.

The church has referred to their 376-acre future east Memphis home as Canaan since they voted to purchase the land and move in October of 1983.

Centering on the account in Numbers 13 of God sending the spies into Canaan, those participating in the Sunday evening service portrayed Caleb, Joshua, and the other 10 spies. Carrying a giant bundle of grapes on a staff, Caleb and Joshua came through the crowd to report to the pastor that the land was indeed fruitful.

The other 10 spies, dressed in elaborate grasshopper costumes, reported that they

had encountered giants in the land that made them feel like grasshoppers. Twelve-foot signs depicting the giants — fear, unbelief, bitterness, strife, hate, laziness, pride, carelessness, and prayerlessness — were raised in front of the platform as each "grasshopper" gave a report. Signs depicting weapons of faith, trust, giving, joy, peace, love, zeal, humility, and prayer also were raised as the ceremony was orchestrated by Rogers.

The climax of the event came just after 900 helium-filled balloons, with Scripture verses, were released. A bulldozer and other heavy equipment came from the surrounding trees and broke ground as they mowed over the 10 poster-giants. The sound of the heavy equipment was accompanied by firing cannons and a fanfare performed by the orchestra.

Commercial builders of Kansas began working on the project the day after the groundbreaking service.

Purdue to address C-N commencement

JEFFERSON CITY — Carson-Newman College will hold its commencement ceremony for summer graduates on July 31 at 8 p.m. in Gentry Auditorium.

William J. Purdue, who recently retired as director of the college's Bible School, will deliver the commencement address.



BIG CHURCH, BIG EVENT — The largest church in the Tennessee Baptist Convention does nothing in a small way. Man-size grasshoppers stand in front of 12-foot poster giants just before a bulldozer mows down the giants to break ground for the new worship and education complex.

FMB commissions nine Tennesseans

RICHMOND, Va. — Nine people with Tennessee ties were among the 64 missionary journeymen commissioned by the Southern Baptist Foreign Mission Board July 17 at Cool Spring Baptist Church, Mechanicsville, Va.

The new journeymen have completed orientation and will be leaving for their fields of service in the next few weeks. They represent the 26th group of college graduates under 27 years old selected to go overseas and work two years alongside career missionaries.

Joy Burgess, a graduate of Carson-Newman College, Jefferson City, will teach missionary children in Cuenca, Ecuador. Born in Portsmouth, Va., she grew up in Charlotte, N.C.

Scott Frankio, a graduate of Bryan College, Dayton, will work with students in Kampala, Uganda. Born in Rhode Island, he also lived in Maryland and Massachusetts while growing up.

George Husk of Morristown will be an agricultural evangelist in Cajamarca, Peru. Born in Maryland, Husk grew up in Morristown. A graduate of Carson-Newman, he was minister of youth at First Baptist Church, Oliver Springs, before entering the journeyman program. He also was a Tennessee Baptist Convention-sponsored summer missionary in Tennessee, and a Southern Baptist Home Mission Board summer missionary in Georgia.

His wife, Terri Husk, also a graduate of Carson-Newman, will teach missionary children in Cajamarca. Born in Texas, she also lived in Georgia and Santo Domingo, Dominican Republic, while growing up.

Jeff Large, a graduate of the University of Tennessee, Knoxville, will work with youth in Hong Kong. Born in Memphis, he also lived in Maryville and Athens while growing up. He was a TBC summer missionary to Canada. In the Baptist Student Union at UT, he was president, state representative, and served on the executive council.

Alice Large, Jeff's wife, also will work with youth in Hong Kong. A Nashville native, she also is a UT graduate and served as a summer missionary in Georgia.

John Putman, a Nashville native, will teach Bible in Zorzor, Liberia. He is a graduate of Baptist Bible Institute, Graceville, Fla., and also attended Tennessee Technological University, Cookeville; Trevecca Nazarene College, Nashville; and Gulf Coast Community College, Panama City, Fla.

His wife, Jenny Putman, also will teach Bible in Zorzor. Born in Nebraska, she grew up in Pennsylvania and is a graduate



Joy Burgess



Scott Frankio



George Husk



Terri Husk



Jeff Large



Alice Large



John Putman



Jenny Putman



Debbi Wyatt

of Essex Community College, Baltimore, Md.; and Baptist Bible Institute, Graceville. She was an HMB summer missionary in Ohio.

Debbi Wyatt, a graduate of UT, Knoxville, will teach missionary children in Switzerland. The daughter of Mr. and Mrs. Roy B. Wyatt Jr., Southern Baptist missionaries to Colombia, she was born in Temuco, Chile, and also lived in Colombia while growing up. She also attended Carson-Newman College and served as an HMB summer missionary in New York.

Covington church continues relationship with Michigan

Oak Grove Baptist Church, Covington, continued its support of sister-state partnership missions recently by sponsoring its 13th mission trip to Michigan.

Fourteen of the church's Brotherhood members traveled to Petosky, Mich., to continue construction work of other volunteers on the new Agape Baptist Church. The 4-year-old church has a membership of about 50 people and has been meeting in the church building of another denomination in the resort area with a population of from 20,000-80,000.

"These people are very excited and thankful that they are finally getting their own church building," said Kent Williams, pastor of Oak Grove Baptist Church.

Oak Grove's first trip to Michigan was in 1980 and in subsequent trips they have repaired churches, held revival services,

delivered reconditioned vehicles, and helped contact prospective church members in the area. This year the team also delivered an organ donated by a Memphis family.

The church has also done mission work in South Dakota.

"This is one way in which we can carry on the Great Commission of our Lord," added Williams. "We plan to continue to make these trips as long as the Lord leads us and we are financially able..."

Volunteers who joined Williams on the trip included Gerald Stiles, Jeff Koonce, Clifton Pruitt, Bill Elam, M. B. Howard, Bob Avery, Donald Erwin, Wayne Ralph, Wayne Owen, Todd Owen, Richie Owen, Roger Ralph, Mike Howard, and George Smith.

WMU initiates mission grants

BIRMINGHAM, Ala. (BP) — Applications are being accepted now through Sept. 15 for the first grants to be awarded from the Second Century Fund of the Southern Baptist Woman's Missionary Union.

The WMU executive board established the fund two years ago as an endowment for the development of women's work for missions around the world, said Catherine Allen, WMU associate executive director.

Grants from the Second Century Fund will be awarded in three main areas: to support WMU leadership development in the United States, including developing WMU organizations in new areas or among new groups; to support leadership development of Baptist women and girls abroad, including assisting organizations similar to WMU; and to encourage an emphasis on WMU and missions education in Southern Baptist seminaries.

The fund was established with WMU reserve funds. WMU officials expect it to grow through the years from memorial gifts, bequests from the estates of WMU members and missions leaders, and special gifts from donors.

All contributions to the fund will be invested as principal. Only the interest will be spent to award grants. Grant recipients will be determined by the WMU executive board.

The first grant recipients will be announced and featured May 13-14, 1988, when WMU celebrates its 100th anniversary in Richmond, Va., its founding site.

Amman Baptist School holds first graduation

AMMAN, Jordan — Eighteen Jordanian teen-agers received diplomas during the first graduation exercises of the Amman Baptist School, Amman, Jordan.

Three had attended the school since 1974, the year it opened with 14 students. The school has since grown to 450 students in kindergarten through grade 12.

Blind fellowship to gather for annual camp Aug. 14-16

The annual Tennessee Baptist Fellowship of the Blind camp, Aug. 14-16 at Camp Carson in Newport, will focus on the theme, "By Love Compelled."

President of the fellowship, Bruce Edwards of Black Oak Heights Baptist Church in Knoxville, announced that sessions on the theme and ministries for the blind will be led by Charles Couey, vice-president of the fellowship and director of ministries with the blind at Park Avenue Baptist Church in Nashville.

Business sessions also will be held and recreation will include swimming and hiking.

The camp, which begins with the evening meal on Aug. 14 and concludes with the noon meal on Aug. 16, costs \$35 for persons 8 years of age and older and \$25 for persons under 8 years of age. The fee includes meals, lodging, insurance, and linens except a pillow.

Transportation will be provided from Park Avenue Baptist Church in Nashville leaving at 11:30 a.m. Aug. 14 and will cost \$5. Reservations should be made with Bobby Cowan, 4305 Wyoming Ave., Nashville, TN 37209, (615) 292-1007.

Camp reservations should be made by Aug. 11 with Mary Dettor, secretary-

treasurer, 1386 North Faronia Square, Memphis, TN 38116, (901) 345-7097. No pre-registration fee is required.

Tennesseans earn degrees at SWBTS

FORT WORTH, Texas — Ten Tennesseans were among the 181 summer graduates of Southwestern Baptist Theological Seminary, July 17.

Rodger Dwight Eakin of South Pittsburg received the doctor of ministry degree.

Receiving the master of divinity degree were Cynthia Utley Bowers of Jackson, Doyle William Dunn of Cleveland, Larry Van Hook of Lebanon, and George Wesley Shotwell of Franklin.

Richard Bryan Johnson Jr. of Chattanooga received the master of divinity and religious education degree.

Oscar Clayton Owen of McKenzie received the master of arts in marriage and family counseling/religious education degree.

Receiving the master of arts in religious education degree were Ervin Alexander Compton of Houston, Steven Ray Shepard of Knoxville, and Linda Carol Weaver of Knoxville.

Editorial

The parable of the compulsive gambler

Editor's note: *The following story, though fictitious, may help our readers to consider the detrimental effect that the easy accessibility of pari-mutuel gambling might have on a compulsive gambler.*

Bill never intended to do anything to hurt his family. As a matter of fact, it all started with his desire to make things better for them.

You see, Bill was an unskilled laborer who worked hard to provide for his wife and three children. No matter how hard he worked, however, he never seemed to have enough to make ends meet.

He was able to pay the major bills, and there was usually enough food to eat, but there was never enough to buy new clothes for the kids or take the family out to eat or to a movie.

Bill had never been to a pari-mutuel track before, but when one opened near his home in Davidson County (or Shelby County, or Knox County, or Hamilton County), he decided to go, just for fun — to get away from the pressures of job and family — and maybe to win a few bucks to supplement his meager income.

Five dollars was not too much money, even if he lost the bet, which he was sure he would not do.

Bill placed the \$5 on Burleson's Hope to win in the third race.

It was an exciting race. Burleson's Hope led until the final stretch, when three horses edged by him.

"The next time, maybe my luck will change," Bill thought to himself.

For a while, Bill became a regular at the track. It was recreation, he told himself, and it wasn't hurting anything.

Then someone told Bill about a local bookie. With the convenience of a phone call, Bill could place a bet. He didn't even have to pay in advance. He could settle up later.

Soon, more and more of the monthly bills were

being held back until next month. By next month, Bill felt sure he would win big.

Bill's wife began to realize some important bills were not being paid. When she confronted him, Bill reacted with anger. "Get off my back," he told her.

Knowing he could replace it later, Bill borrowed the maximum cash value on his life insurance policy.

A few months later, the policy lapsed.

One day the bookie called Bill at work. He reminded Bill of the debt he owed. He said he wished he could let it ride, but his creditors were pressuring him. He warned Bill that sometimes

these guys play rough and they had offered to help collect the debt.

Bill was having more and more difficulty keeping his mind on his job. His boss warned him that he had better shape up or he'd have to let him go.

When he lost his job, Bill turned to crime. At first it was just little things. But the crimes began to escalate.

Things were getting worse at home, too. Finally, his wife packed up the three children and left. The note she left didn't say where she was going.

For the first time in his life, Bill began to contemplate suicide... (CEW)

Track economics lacks horse sense

We believe Tennessee Baptists should oppose pari-mutuel gambling primarily for moral and ethical reasons.

Gambling always is motivated by greed and when someone wins, it is at the expense of someone else — somebody pays. Gambling preys on an individual's weakness and usually targets the poor, who are least able to absorb a loss.

But regardless of the moral and ethical issues, putting a track in Tennessee lacks horse sense economically.

A careful look at the horse racing industry indicates it is in deep trouble.

Surveys show that the "sport of kings" has dropped to 13th in popularity among sports viewers, ranking even below professional wrestling and just ahead of roller derby.

Fortune magazine reported in February, "From the galloping growth of the early 1970's thoroughbred racing has slowed to a pace that invites pigeons to roost. To be sure, some 50-million people placed \$7.6-billion on the ponies in 1985. But the number of bettors was not larger than a decade earlier, nor were their bets, when adjusted for inflation."

Another publication, *The Blood-Horse*, noted that the average daily attendance at thoroughbred racing events in 1986 declined 5.6 percent and on-track wagering declined 4.9 percent.

The National Association of State Racing Commissions reported that revenue from horse racing has declined steadily since its all-time high in 1976, declining to a 1985 level of \$625-million, for a nine-year decline of almost \$90-million.

And let's look at some other race tracks.

"It is not only Maryland tracks that are suffering from the lack of horseplayers," reported the *Washington Post* in February, "New York, with its proud Belmont Park and Aqueduct, has been sorely hit by falling attendance, with its mutuel handle far off from the \$3- to 4-million glory days. In New Jersey, at Atlantic City, Monmouth, and Garden State Park, the tracks face disaster. And in Florida, once-exalted Hialeah, with its royal palms and bougainvillea, is impoverished partly because of its location, a race track on the wrong side of the tracks."

In 1986, Garden State Park petitioned the New York Racing Commission to cut its financial obligation to the state's breeding fund, citing losses of more than \$20-million for 1985, according to *The Blood-Horse*.

The Blood-Horse also noted that Minnesota's Canterbury Downs lost \$7.6-million in 1986 and proposed to reduce Minnesota's share of the pari-mutuel takeout at the track by \$5-million over two years in order to cut losses. The state legislature rejected the proposal.

Perhaps Tennessee should look with the greatest scrutiny at neighboring Alabama's Birmingham Turf Club, which was supposed to boost the state coffers.

The first month, the track drew about 7,000 patrons per race day, far short of the anticipated 10,000, for a loss of \$1.3-million, according to the *Tennessean*.

The *Nashville Banner* reported in April that the Turf Club losses have now been cut from \$100,000 a day to \$40,000 a day, and that Turf Club officials are talking with state legislators about reducing the tax placed on wagering proceeds at the track.

About 100 track employees have been laid off and daily purses have been cut by \$15,000.

The *Birmingham News* reported that the Birmingham Racing Commission spent more money than it took in during the month of April, generating \$175,049.66 in income (from the 2 percent tax on betting at the Turf Club) while spending \$210,760.71.

Should Tennessee expect a pari-mutuel track to bring income into the state coffers?

Charles H. Morin, chairman of the Presidential Commission on Gambling, stated, "Does legalized gaming offer a major source of government funding? We concluded that it is not significant in relation to the budget in almost any state."

In Tennessee, any income from a tax on pari-mutuel gambling is not likely to offset the cost of operating the racing commission, funding roads, installing new water and sewer lines, adding police manpower, and providing other services to a track.

Wake up Tennessee. For economic reasons alone, pari-mutuel gambling is a bad bet. (CEW)

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Remember to pray

Remember to pray for Baptist work in Venezuela, especially on Sunday, Aug. 2, which is the day Jerry Oakley, Tennessee Baptist Convention president, asked churches to designate as a day of prayer for the TBC's partnership with Venezuela.

Oakley specifically appealed for Tennessee Baptists to pray for Venezuela to grant visas for Southern Baptist missionaries who are awaiting the needed documents before beginning their service in the South American nation and that volunteer evangelistic teams going to Venezuela in August and September will be effective in their witness.

God is doing some exciting things through His people in Venezuela. Pray that His Spirit will sweep across that land, bringing a spiritual awakening that is unquenchable. (CEW)

Southern Baptists aid bus accident victims

By Jerilynn Armstrong and Ken Camp DALLAS (BP) — Nine youth were killed and one left missing when the rain-swollen Guadalupe River overturned a van and bus from Seagoville Road Baptist Church in Balch Springs, Texas, on July 17.

Forty-three people from the independent Baptist church in southern Dallas County were leaving Pot O' Gold Bible Camp, near Comfort, Texas, when flood waters swept away their vehicles.

From south central Texas to southwestern Arkansas, Southern Bap-

tists reached out to the hurting families of a grieving church.

A Southern Baptist deacon from Texarkana, Ark., involved his church in helping to rush one family to the scene of the tragedy.

John and Rosie Bankston had been vacationing in Hot Springs, Ark., when they learned that their 17-year-old son, John Jr., was involved in the bus accident and still was missing. Speeding down westbound Interstate 30 with emergency lights flashing, the couple was stopped and questioned.

After discovering the reason for their excessive speed, troopers brought the Bankstons to the Department of Safety headquarters where officers made calls to get more information about the accident.

At the headquarters, Cpl. Mike Brown, a deacon at Trinity Baptist Church, Texarkana, Ark., heard the couple's story and volunteered to find a way to fly them to Comfort.

Since no commercial flights were

available, Brown and other troopers began to search for a private plane. Brown succeeded in reaching the general manager of an aviation service owned by Trumand Arnold, owner of the Roadrunner chain of convenience stores, who offered to fly the couple to Comfort for the discounted rate of \$900.

The trooper agreed to see that the bill was paid, and the Bankstons flew from Texarkana to central Texas, leaving their pickup truck with Brown.

The next morning, Brown approached his pastor, Wallace Edgar, and told him about the Bankstons.

"Mike came up to me just before the second worship service and asked if he could share something with the church," Edgar said. "He told about the events of the last 12 hours, and the people responded with a love offering of nearly \$500 for the family."

Roadrunner Corporation accepted the \$500 as full payment for services, writing off the rest of the bill.

Edgar said members of the congregation drove the Bankstons' truck to Balch Springs. John Bankston Jr. is the one person who remains missing.

Several central Texas Baptist churches opened their homes and hearts to the

families of Seagoville Road Baptist Church.

First Baptist Church, Comfort; First Baptist Church, Boerne; and Trinity Baptist Church, Kerrville, all supplied volunteers from their congregations to help make up the search teams which scoured the banks of the Guadalupe River for the bodies.

Members of First Baptist of Comfort made sandwiches for families of the victims, and Pastor James Holt spent an afternoon praying and counseling with the teen-agers.

"A large part of the time I would pray individually with the kids, but later in the afternoon we joined hands in a prayer circle asking for strength and peace. It was a moving experience to see the love and support these teen-agers had for one another and the witness they gave to people outside their fellowship," Holt said.

First Baptist of Boerne received a call from one of the rescue team coordinators to send blankets and clothing for the teen-agers rescued from the flooding river.

"Our church is known as a caring fellowship and one that can respond quickly," said Mark Boyd, associate minister. "We sent down about 60 blankets and available clothing. Flooding similar to this happened in 1978, so we are aware that it can strike quickly with devastating results."

Bill Blackburn, pastor of Trinity Baptist in Kerrville, heard the reports and immediately began to get ready to respond.

He and his church staff counseled with the families of the two teen-agers taken to the Kerrville hospitals and provided counselors for the group in Comfort.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



On Sunday, July 19, I had the delightful privilege of participating in the observance of the 100th anniversary of Eagle Creek Baptist Church, Holladay.

While the church has a beautiful baptism, at the conclusion of the morning service, they convened on the banks of the Eagle Creek to baptize a grandmother and her granddaughter. We sang a hymn, "Shall We Gather at the River." It was my privilege to read a passage of Scripture, and Brother Northcutt immersed in beautiful fashion the two lovely people.

The service revived memories across the years. I have baptized many times in lakes, rivers, and ponds, as well as our worship center baptistries. In a very forceful way I recalled the first baptismal I ever experienced after I started preaching.

I had gone to preach two services at the Agra Baptist Church. Following the morning service, the chairman of the deacons told me they were having a baptismal service that afternoon in a lake. A neighboring pastor had been authorized by the church to do the baptizing, but he asked me to bring a message at the service.

I had only preached three times. I remember the shock and the trauma and the uncertainty that overwhelmed me. I desperately asked the Lord for help, and He brought to my mind a sermon that my pastor had preached some months before on baptism. I stood on the banks of the pond and talked about the person who can be baptized, emphasizing that only one who has repented of his sins and accepted Christ as personal Savior is scripturally qualified.

I recall also talking about the authority of baptism. The church had invited a neighboring pastor to come and baptize for them. They had the authority to do this. The authority for baptism is not given to an individual but to the New Testament church.

I also talked about the mode of baptism. The word baptism actually means immersion. I remember quoting, "And John also was baptized in Aenon near to Salim because there was much water there" (John 3:23).

Of course I emphasized the meaning of baptism, that it is an outward expression of an inward experience. We are following the example and commandment of our Lord Jesus Christ and identifying ourselves with all penitent sinners across the centuries. It also preaches a marvelous sermon to those who are watching.

I thank God for the ordinance of baptism.

Shorosh's brother dies in Israel

Nabeeh Shorosh, the brother of Fuad Shorosh, director of language missions for Hamilton County Baptist Association, died after a construction accident June 27 in Israel. He was 47 years old.

The funeral and burial was June 29 in Nazareth.

He is survived by his wife, Hikmeh Shorosh, and four children, of Nazareth, Israel; his mother, Fayrouz Shorosh, who lived with his family in Nazareth; three sisters of Nazareth; one sister of Cleveland; two brothers of Tel Aviv, Israel; a brother, Fawzi Shorosh, a Baptist pastor in Mississippi; and Fuad Shorosh of Cleveland.

Mary Dickinson dies

Services for Mary D. Dickinson of Nashville were held July 21 at Woodland Baptist Church, Brownsville. She was 93 years old.

Dickinson taught piano at the Tennessee Baptist Children's Home in Franklin from 1950 until her retirement in 1966. The native of Madison County remained in Nashville and was a member of Belmont Heights Baptist Church.

The service was officiated by retired Baptist minister Harry Hargrove of Mercer.

Survivors include her four children, Evelyn Batson of Chattanooga, Virginia Frey of Nashville, Lois Roberts of Huntsville, Ala., and John G. Dickinson Jr., of the Leighton community in Madison County; 11 grandchildren; and 16 great-grandchildren.

The family requests, in lieu of flowers, donations be made to the Tennessee Baptist Children's Home in Franklin.

J. L. Taylor writes Life-Work lessons

John Lee Taylor, pastor of West Jackson Baptist Church, Jackson, is writing the Life and Work Series Sunday School lessons for the next two months.

His first lesson, for Aug. 2, appears in this issue of the Baptist and Reflector on page 11.

Taylor has served as pastor of Southern Baptist churches in Mississippi and Kentucky since 1952. Before coming to Jackson, he was pastor of First Baptist Church, Grenada, Miss.

A native of Crystal Springs, Miss., he is a graduate of Mississippi (Clinton) College and Southern Baptist Theological Seminary, Louisville, Ky.

He has served as vice-president of the Board of Trustees of William Carey College in Hattisburg, Miss., as chairman of the Tellers' Committee of the Southern Baptist Convention, and on various committees while serving as board member for both the Mississippi Baptist Convention and the Southern Baptist Foreign Mission Board.

Presently, Taylor serves on the Tennessee Baptist Convention Executive Board and is a member of the Task Force.



Taylor

Callahan retires

Herman Callahan, pastor of Pleasant Grove Baptist Church, Hixson, will conclude his 19-year ministry with the church when he retires Aug. 2.

Having served in churches in Georgia as well as Tennessee, some of his pastorates include First Baptist Church, Spring City; First Baptist Church, Monterey; and Falling Water Baptist Church, Hixson.

Callahan served two terms as president of the Pastors' Conference in Hamilton County Baptist Association. He served on the Executive Board of the Tennessee Baptist Convention and on the Resolutions Committee.

Tennessee pastor dies

Audley Cummings, retired east Tennessee Baptist pastor, died July 9, at the University of Tennessee Hospital in Knoxville.

An active member of Macedonia Baptist Church in Morristown, he had been a pastor in several east Tennessee churches for more than 45 years. After he retired, he continued to serve churches as interim pastor.

Cummings was also retired from United Cities Gas Company.

Survivors include: wife, Caterine Cagle Cummings of Morristown; daughter, Mrs. Sue Davis of Morristown; sons, Lester and Earl Cummings of Morristown, and Robert Cummings of Sweetwater; 11 grandchildren; two great-grandchildren; brother Eulice Cummings of Walland; sisters, Martha Wyrick of Knoxville, and Ruth Latham of Illinois.

The funeral service was July 12, at Macedonia Baptist Church with Elmer Lampkin and Elmer Hurst officiating. Interment followed at Hamblen Memorial Gardens.

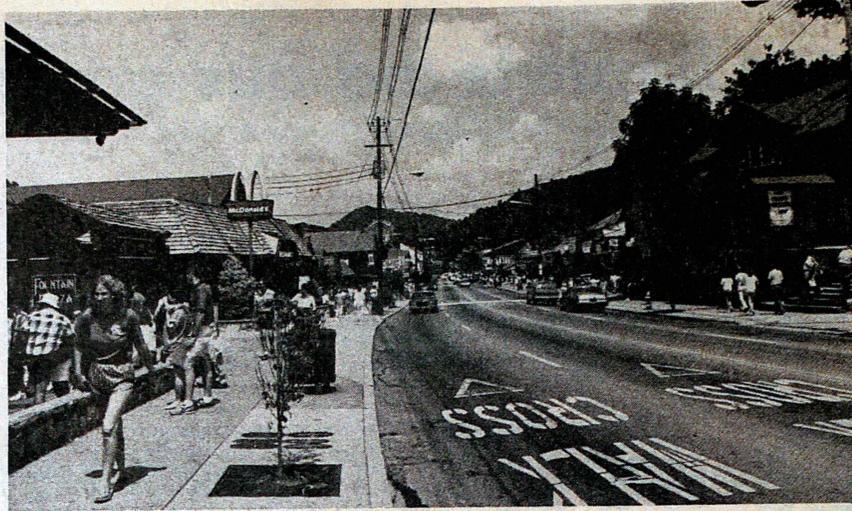


Tennessee/Venezuela prayer net partnership

- Observe the Aug. 2 day of prayer for the partnership.
- Visas are needed by 18 new missionaries.
- Pray for the 430 volunteers making up 130 evangelistic teams as they prepare to do door-to-door witnessing and lead services in seven associations in Venezuela during August and September.
- Pray for the Venezuelans and missionaries who are preparing for these teams and who will be interpreting for them.



Cindy Black



GATLINBURG PARKWAY — Several hundred shops line this street where Frank Dickinson, a student at SBTS, serves as chaplain in addition to working in one of the shops part time. He witnesses to persons on the parkway and to shop employees.



FAMILY EVENING P forms its version of week of service at S



Bill Black

'Let your recreation become re-creation'

Blacks reach fun seekers in

Story and Photos by Connie Davis

The rolling, misty hills that surround the mile-high Smoky Mountains carry rigid streams down to swimming holes, sport lush foliage, protect wildlife, and draw residents, entrepreneurs, employees, and tourists to east Tennessee.

About six years ago, these mountains also drew Bill and Cindy Black to "communicate the gospel to people with a leisure lifestyle" as Southern Baptist resort missionaries, explains Black as he relaxes on a porch swing.

Even though the countryside is peaceful, the two-story building at the associational camp near Pigeon Forge is rarely quiet. It houses about 20 summer workers who have busy schedules.

As the workers cross the porch carrying a Bible or a newly painted backdrop for a skit, the differing needs of the resort ministry become evident.

On the crowded thoroughfares of Pigeon Forge and Gatlinburg, rustic, hand-hewn buildings filled with antiques and crafts sit next to water slides, T-shirt shops, and signs pointing to amusement parks.

Campgrounds that require membership fees, provide recreational facilities and purchase/lease lots for camping vehicles, are a contrast to the campgrounds for tent campers and backpackers.

The Blacks' serious approach to their

ministry among persons seeking fun is another contrast. Their detailed plans include the following ministries: campground, snow skiing, theme park/special attractions, special events, and the Gatlinburg Parkway ministry.

Bill Black acknowledges that most resort ministries are "driven with a creativity that gets us into trouble" because of hectic schedules, but the couple recognizes that most of the tourists visit the area in the summer, their busiest time.

Cindy Black serves as co-director of Smoky Mountain Resort Ministries (SMRM), which is supported by Sevier County Baptist Association, the Tennessee Baptist Convention, and the Southern Baptist Home Mission Board based in Atlanta, Ga. She notes that though she and Bill have become supervisors during the summer, it is "ministry, because it is building up the church" and they can have a direct impact on the lives of the workers.

Most of the workers are appointed through the HMB and include many different kinds of appointments. Sojourners are high school seniors or graduates who pay their own way. Innovators are college students who pay their own way and work in a secular job in addition to serving the ministry. Summer missionaries are college students who are sponsored by the HMB or TBC, and the ministry. US-2ers are college graduates who are sponsored for two years by the HMB.

Christian Social Ministry volunteers are adults who pay their own way and work from one week to a year. Youth mission groups pay their way and serve one week at SMRM. The Blacks use two youth mission groups each week for 10 weeks in the summer. Local volunteers and churches who are not appointed by the HMB also help.

What is success?

At the 8 a.m. weekly staff meeting, Bill Black asks the young people "What is success for us?"

"Success for me ends up with a hug," one worker answers. Others say that it is ministry to people, being available, and a desire to do God's work.

After leading the staffers in a Bible study on success, Bill Black notes that attendance and decisions for Christ were up at SMRM's programs this summer.

He also reports that new ministries have been started at Dollywood in Pigeon Forge and Factory Merchants' Mall in Pigeon Forge, that a chaplain has begun working on the parkway in Gatlinburg, and a Parents' Night Out program at First

Baptist Church in Gatlinburg has been started for local people and tourists.

He concludes at the staff meeting that success for God must be found through relationship with Him and others, not through programs.

Even though the couple has many demands on their time, they work under the guidelines they give their staff.

"The longer we stay here the more people we come in contact with that call on us," says Cindy Black, referring to the ski resort worker who has recently called them for help because of marital problems. Bill had performed the marriage ceremony for the young man and his wife several years ago.

Bill Black proudly refers to his "congregation" of 100-150 that gathers during the summer for Sunday morning worship service at one of the membership-required campgrounds. He recalls that he needs to visit the manager's mother-in-law who is ill.

Their ministry also includes counseling opportunities such as meeting with a campground manager once a week for about two months to help her deal with the end of her marriage and a visit by Bill in a Knoxville hospital to help a couple from Nashville who were seriously injured in a motorcycle accident in the resort area.

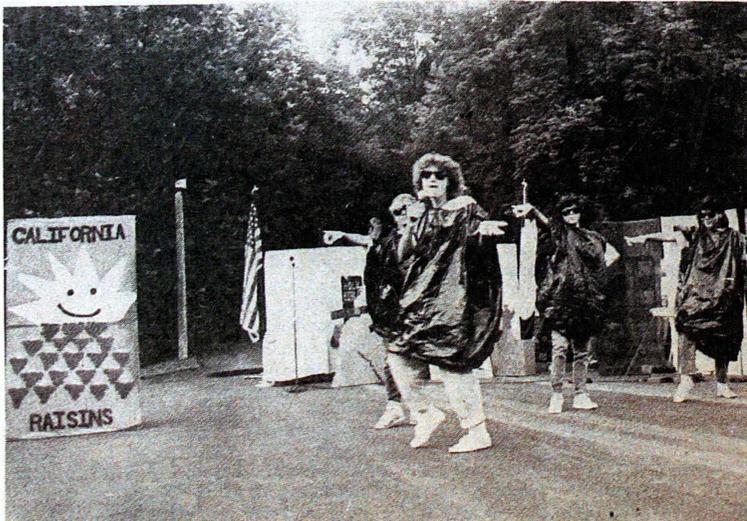
A success for Cindy comes through beginning a ministry to the workers at the Gatlinburg Craftsmen's Fair held in the area each July and October. Cindy, who works at the fall fair, coordinates a ministry to the about 100 workers with the Woman's Missionary Union at First Baptist Church in Gatlinburg, where the Blacks are members.

The WMU members give out gifts of cookies that include a note introducing themselves and offering their help to the workers. Because of the ministry, Cindy now leads a Sunday morning worship service for the craft show workers.

Other successes include media attention when the SMRM kazoo band in Gatlinburg's Fourth of July parade was televised on the nationwide CBS evening news program. The parade is the first in the nation because it begins at 12:01 a.m. July 4 and is attended by about 50,000 persons.

The Blacks and First Baptist Church in Gatlinburg also coordinated clowns for the parade to give out balloons and present Polaroid photographs taken of parade-watchers as gifts to individuals.

Bill admits that he doesn't feel as successful when repairing the clothes dryer in the staff dorm or repairing the blinkers



COMMERCIAL BREAK — Members of the youth group from Evans Baptist Church in Evans, Ga., perform their version of a popular TV raisin commercial during their family evening program in a campground.



RAM — The youth group of Apison Baptist Church in Apison performs, "Down By The Creekbank," at a campground during its



EMPLOYEE DEVOTIONAL — Visiting after the third morning devotion ever held at Factory Merchants' Mall in Pigeon Forge are (from left) Bill Black, volunteer chaplain Suzy Hamrick of Gatlinburg, summer missionaries Vicki Duffield of ETSU and Darryl Long of TTU, an employee, summer worker Jason Gipson of Jacksonville, Mo., and summer missionary Jamie Mandrell of Union University.

Smoky Mountains

on one of the vans. And Cindy probably feels the same way when she is helping the houseparents prepare meals for the staff or picking up supplies at a wholesale supply company.

But then they recall the story of one of the youth mission group members, Matt Hampton of Apison Baptist Church in Apison, who recalled that he had attended a day camp as a child in the very same campground in which his group was now leading a day camp.

Co-workers

The Blacks believe that part of their ministry is to the workers they work with year around, though the largest group works in the summer.

Suzy Hamrick of Gatlinburg, who taught in the public school system in the area until June, works part time in a secular job so she can serve as chaplain at Factory Merchants' Mall, which has about 50 stores. She has spent several summers during and after college in missions work, including one at SMRM. "I don't think I have given up anything," she comments.

She is not worried about finding another teaching job. She stays busy leading the puppet shows at the mall and developing a ministry that includes a devotional time for the mall employees.

Liz Gibson of LaVerne, Calif., is also a schoolteacher. She saved her money all year to be able to return a second summer to SMRM. She met the Blacks at a conference held by Golden Gate Baptist Theological Seminary in Mill Valley, Calif. This year she assists the Blacks in supervisory roles. She may go into counseling work because of her experiences at SMRM.

The Blacks also name many SMRM workers who have gone on to seminary and work in the denomination or in missions work.

Work of love

Bill has served as minister of youth and in pastoral roles in churches, but his love is resort missions work. He was a Christian Service Corps volunteer for Christian High Adventure, a Southern Baptist program based in Colorado which combined outdoor activities and Christian ministry. He also was a summer missionary for CHA.

Cindy Freeman Black has been a student summer missionary in Kansas, Nebraska, on Long Island, N.Y., and the coordinator of student summer missions programs for the Georgia Baptist Convention.

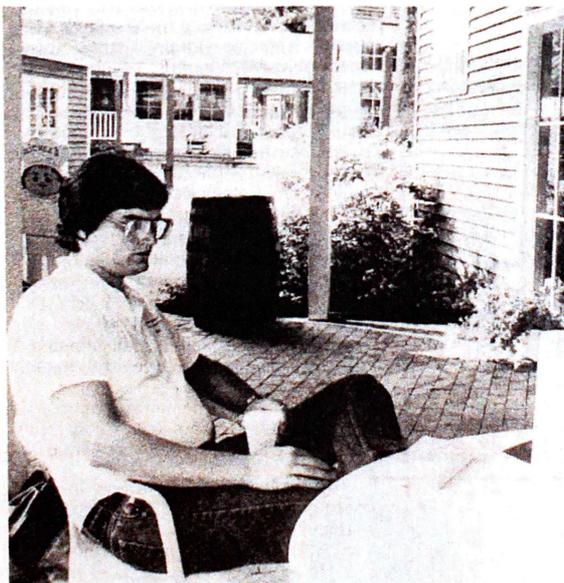
She is taking courses at Southern Baptist Theological Seminary in Louisville, Ky. Bill is a graduate of the seminary. They both were CSC volunteers at Lake Tahoe, Calif., and Glacier National Park in Montana.

"The line that hurts us the most is 'You're just suffering for Jesus in the Smokies,'" confesses Bill, noting that even though Cindy could choose to work in a secular job to earn additional income, she feels called to their ministry.

The couple is thankful for the food and other gifts that keep the ministry going. Persons have given two vans, a camping vehicle, porch furniture, craft materials, and other items to the association for SMRM.

They express their appreciation for support from the Cooperative Program, Annie Armstrong Easter Offering for home missions, the Golden State Missions Offering, and especially Frank Proffitt, director of missions of Sevier County Baptist Association.

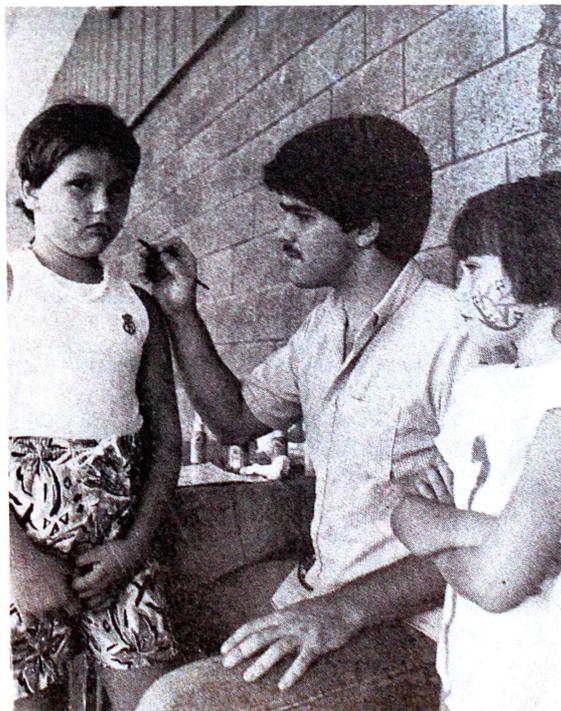
But the couple also asks that all Tennessee Baptists pray for them and gain an "understanding of ministry to people at play" so they can become involved in resort missions — even where they are.



DEVOTION TIME IN MALL — Frank Dickinson (left) who serves as chaplain on the parkway in Gatlinburg, prepares for the first morning devotion to be held in a shopping area.



PINE CONE MEN — Leslie Hayes (center) and Sarah Hampton (right) of the youth group of Apison Baptist Church in Apison help the day campers at a campground make pine cone men.



BETTER THAN MAKEUP — Darryl Long, summer missionary from TTU, paints colorful designs on girls' faces after puppet shows in Factory Merchants' Mall

Baptists overseas catch mission vision

By Art Toalston

RICHMOND, Va. (BP) — Southern Baptists and other evangelicals in the United States are not the only ones sending out missionaries these days.

Baptists in two dozen countries sponsor 250 missionaries in 50 or more nations — up significantly from a decade ago.

In several countries, partnerships have been forged. Baptist churches in Sweden and Norway, for example, have sent numerous volunteer teams into Poland for preaching, choral presentations, and church construction.

The foreign missions involvement of Baptist conventions and unions overseas is "one of the brightest lights of missions tomorrow," says Clark Scanlon, the Southern Baptist Foreign Mission Board's director of research and planning. "These growing Christians have captured a world vision God meant for all His children."

A heightened emphasis in Southern Baptist missions on partnership with — rather than paternalism toward — overseas Baptists is one reason for the trend. Also, the Baptist World Alliance has fostered a global vision among many Baptist leaders.

Jamaica is one of those countries involved in foreign missions, with a couple assigned to Grenada. In fact, since the Jamaica Baptist Missionary Society was formed in 1842 "to preach the gospel in Africa, Central America, the Caribbean, and the world," its 50-plus appointees have worked in 12 countries.

Setting the pace are Brazilian Baptists. More than 100 of their missionaries work in 16 countries under a Board of World Missions. The convention also has appointed 430 home missionaries. And

volunteer efforts have included medical teams traveling to several neighboring countries.

"I'm not saying we don't need (Southern Baptist) missionaries," says one Brazilian seminary teacher. "But if anything happened and they were no longer here, we could proceed with the work."

That kind of self-reliance is what various pioneer Southern Baptist missionaries envisioned as they came to Brazil during the mid-1800s. They emphasized that "sending missionaries does not depend upon finances, culture, and nationality," says Thurmon Bryant, a Foreign Mission Board official long involved in work in Brazil.

It's not surprising, then, that Brazilian Baptists created a foreign mission board when they organized their convention in 1907. Their first missionaries, Joao Jorge de Oliveira, and his wife, Prelediana Frias, went to Portugal in 1911 and labored three years before gaining a convert, Antonio Mauricio. The Brazil convention later appointed Mauricio as a missionary to Portugal, and he had a career of nearly 60 years.

Brazilian Baptists added Bolivia as their second mission field in 1946, assigning Waldomiro and Lidia Motto there. Motto was jailed briefly in 1948 for preaching the gospel during an era of religious persecution.

When political strife prompted various evangelical missionaries, including a Southern Baptist couple, to leave the African country of Mozambique in the 1970s, Brazilian Baptist Missionary Valnice Milhomens Coelho, a single woman, was able to continue working there 15 years. Southern Baptists are just

now re-establishing work in the country. In Angola, another African country where similar strife occurred, Brazilian Baptists were able to re-enter the country in 1983, three years before Southern Baptists could.

In Venezuela and Colombia, two new Baptist congregations are led by a Brazilian couple and a Southern Baptist couple. Brazilian Calixto Patricio enjoys the teamwork with Southern Baptist Mike Glenn in Venezuela. He believes they complement each other. "I'm the type to jump in," Patricio says, "and Mike is more the type to analyze."

Most of the 16 countries where Brazilian Baptists work were added during the 1980s. Most appointees are church planters. The largest numbers of missionaries are in Paraguay, about 20, and Portugal, about a dozen.

Smaller numbers are involved in missions programs of other Baptist conventions or unions. Scottish Baptists, for example, have 15 missionaries in Zaire, where Southern Baptists have but one couple. Fifteen other Scottish Baptists are spread among India, Bangladesh, Nepal, Tanzania, and Brazil. About 20 Norwegian Baptists are in Zaire and two in Nepal. Three couples representing Japan's Baptists are in Indonesia, and one couple is preparing to work in Brazil. Six South African Baptist missionaries are spread among Israel, Malawi, and Belgium.

Ten Baptist unions in Europe cooperating through the European Baptist Mission, have nearly 70 missionaries in three African countries, including Cameroon and the Republic of Central Africa, where Southern Baptists have no personnel. About 10 European missionaries are in three South American countries.

In a few European Baptist unions, church members give more per capita for missionary work than Southern Baptists. And if Southern Baptists sent out missionaries in the same proportion to church membership as Australian Baptists do, SBC missionaries overseas would number more than 47,000.

While interest and involvement in global evangelization is mounting among various Baptist groups, it is not universal.

In Nigeria, for example, where Southern Baptist missionaries have worked since 1850, the Baptist convention there has but four foreign missionaries, in part due to restrictions on sending funds outside the country. Nigerian Baptists' home missions program, however, encompasses about 30 workers.

Baptist conventions or unions in many Third World countries, and even some in Europe, are overwhelmed by the evangelistic needs within their borders and are unable to finance much-needed programs.

Still, global outreach is a vision to be grasped by all Christians. Scanlon believes Baptist conventions and unions, as they dig into the Bible, will increasingly realize "that their obedience to Acts 1:8 (Christ's command to witness 'unto the uttermost part of the earth') is not complete until they feel a responsibility to the whole world."

They also will realize "that there are other areas of the world with just as valid a need of the gospel as their own," says John Mills, former director of FMB work in West Africa.

As Baptists in other countries heighten their mission involvement, they will face an array of concerns and problems. Missionaries from countries with troubled economies will never receive the degree of financial support that Southern Baptist missionaries receive. In short, their lifestyle will be much less affluent — but perhaps powerful as a witness.

Southern Baptist missionaries must not stifle missionaries from other countries with "western methodologies" or "culture-shaped 'churchianity,'" says William O'Brien, FMB executive vice-president. Quite possibly, these new missionaries may find creative, effective, and low-cost methods of spreading the gospel.

William Wakefield, vice-president for FMB work in Asia and the Pacific, adds, "We face the challenge of not imposing our agenda on them but supporting them in the agenda which God has given them."

As overseas conventions or unions develop their missions programs, they may tap longstanding FMB experience in selecting and training missionaries and in coping with currency regulations both in their own countries and in their fields of service. And in many countries, new missionaries can find friendship and support from Southern Baptist missionaries while they adjust to a new environment.

Whatever time is invested in missionaries from other countries will yield valuable dividends. "In places where enemies have said that Christianity is for whites only and the product of colonialism," Scanlon illustrates, "the work of Christian missionaries from various continents, nations, and languages belies that false accusation."

"Tomorrow's missionary force," Scanlon believes, "will be a many splendored one reflecting the richness of various cultures, colors, and languages in the service of Christ."

C-N scholarships honor two nurses

JEFFERSON CITY — The Carson-Newman College Nursing Community Advisory Council has established two scholarships at the college to honor two outstanding area nurses. Dorothy Scott, chairman of the C-N division of nursing, announced that the scholarships will be named in honor of Kathleen Manley and Hannah Hylton Pedersen.

Manley, a Carson-Newman graduate, served as a Southern Baptist missionary nurse in Nigeria for more than 15 years. When illness caused her to resign from missionary service, Manley accepted the position of college nurse at Carson-Newman. She worked in the capacity from 1952 until her retirement in 1971. Manley continued to reside in Jefferson City until her death earlier this year.

A nurse with the Knox County Health Department for 35 years, Pedersen served as the department's director of nursing from 1961 until her retirement in 1981. Pedersen was instrumental in organizing the C-N Nursing Community Advisory Council and is currently serving as its first chairperson. She and her husband, Robert W. Pedersen, are active members of First Baptist Church in Dandridge.

The new scholarships will assist selected nursing majors with tuition and fees.

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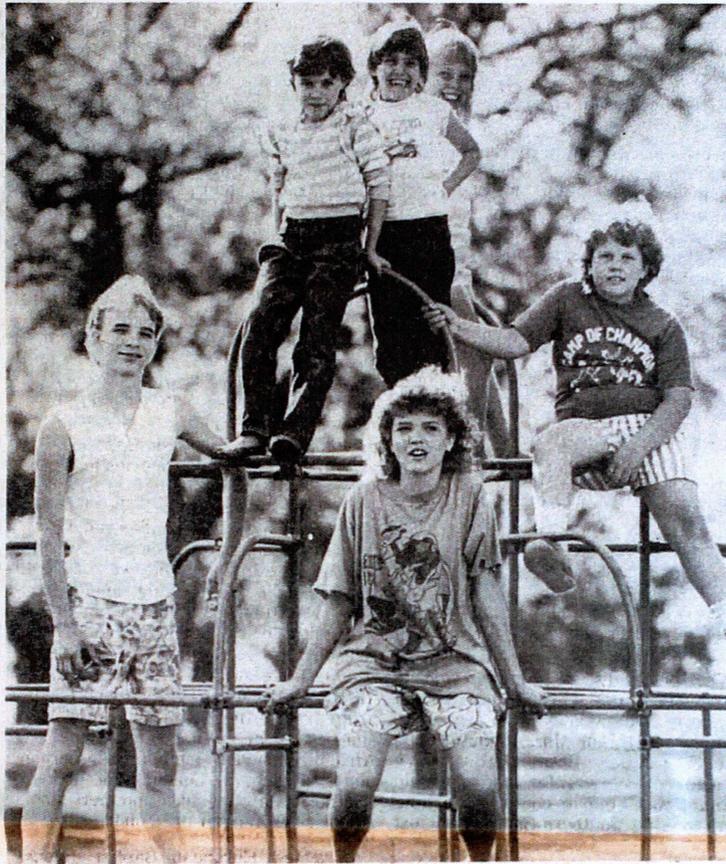
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More than 550 children receive care annually from the Tennessee Baptist Children's Homes. Pictured above are some of the children who live on the Franklin campus.

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As staff members of the Tennessee Baptist Children's Homes, we know how important our services are in the lives of these special children. We know that the love, support and spiritual guidance offered at our homes can make a difference.

We also know that our work wouldn't be possible without your help.

This year, members of churches in the Tennessee Baptist Convention opened their hearts to the needs of our orphaned, abused, neglected and abandoned children. They responded with the largest Mother's Day Offering in our agency's history — \$731,472 as of July 17 — which surpassed our goal of \$720,000. The offering will fund almost one-third of the annual TBCH operating budget.

This generosity will allow us to continue with our ministries to meet the changing needs of young people today.

TBCH

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BIBLE BOOK SERIES
Lesson for August 2

Judgment, woes announced

By Marvin P. Nail, pastor
Whitsitt Chapel Baptist Church, Nashville

Basic Passage: Revelation 8:1 to 9:21

Focal Passages: Revelation 8:1-3, 13 to 9:4, 11, 20-21

In last week's lesson we looked at the opening of the seven seals. Actually we only saw the opening of six of those seals. As is the case in many of these visions, one leads directly to another. With the opening of the seventh seal we also see the seven angels and the seven trumpets.

Before this drama is played out, however, there is a scene in heaven which serves as background. You will recall that in chapter 6 there were saints in heaven under the altar who wondered how long evil would prevail on the earth. Their prayers and their pain become a part of the judgment of God on the earth.



Nail

Judgment by nature

In some ways this section would be seen as God's judgment on nature itself. However, nature has no will and cannot sin so it is never the object of God's judgment. Instead, by destroying a portion of man's environment, God is bringing judgment on the human race.

Many of us have already begun to see the way in which the sin of man has caused judgment upon us all through the damage we have done to nature. I don't think it is stretching this passage to say that man's abuse of nature will surely come back to haunt him in the days ahead.

But this judgment is almost nothing compared to what is about to be announced. John sees an eagle (better translated "vulture") hovering over the whole mess. Truly this is a sign of doom. It resembles the old western movies showing vultures circling over a man crawling through the desert in search of water. His presence announces three "woes" which are coming.

Depravity of man exposed

No one can give certain identity to that star from heaven in chapter 9. Whoever, or whatever, it is should be of little importance at this point. The vision it opens to our eyes is far more important.

Nothing in any horror movie could do what is unleashed in this vision. There are many understandings of this vision.

But the one which speaks most to my heart is very simple.

This is a gruesomely accurate picture of the depravity of man's sinful heart. It is "desperately wicked" beyond belief. The sulphurous smoke which pours from the heart of a wicked person is appropriate for one whose soul is set afire by hell itself.

Their sinfulness will do greatest damage to them. Verse 4 gives a brief word of hope in the midst of this dark picture. Referring back to the picture in chapter 7, John sees that those who have been sealed by the Spirit of God will not be hurt by this. This is the heart and life of the one who still has hell in his soul.

The suffering at this point is only temporary (symbolized by the "five months"). It will cause enough suffering to the wicked that they will want to die. But still they will not repent. They only want to die to get it over with. This is a picture of a sin-hardened heart. The end is not yet.

God's wrath released

There is bad news and there is worse news. With the sounding of the sixth trumpet comes more woe. True to the greatest fears of national Israel, judgment was again to come from the north. This was the symbol in Jeremiah and it was often used to speak of the coming judgment of God.

This judgment doesn't bring only suffering. It brings death in great numbers ("a third of mankind"). The fear-someness of this judgment is symbolized in the vastness of the army of judgment. It is greater than the number of the combined armies in any war ever fought. The smoke and fire remind us again that this is an army of hell itself.

Man maintains his course

I have seen over the years a great revival in churchgoing during a time of disaster. Most of that, though, is just among folks who like to go to church occasionally anyway.

The truly sad fact of history is that the truly wicked are not frightened into repentance by anything. When a drunk hears of another drunk being killed in a car wreck, it doesn't make him want to stop drinking. When an addict reads of another addict overdosing and dying, it doesn't lessen his habit.

In His love God always gives opportunity to repent. He pleads. He warns. He chides. His patience with sinners is enormous. His mercy endures. He doesn't want anyone to die in sin.

Yet, God has given each of us a choice. Though it breaks God's heart to see it, many still refuse to claim Him as Lord. Many seem bound and determined to make their way into eternal damnation.

UNIFORM LESSON SERIES
Lesson for August 2

The goodness of God

By William L. Palmer, president
Harrison Chilhowee Baptist Academy, Seymour

Basic Passage: Romans 8:28-39

Focal Passage: Romans 8:28-39

Life in Jesus is a life of assurance. This new life of present assurance gives us the confidence to say along with the Apostle Paul, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (8:28).



Palmer

Most of us have memorized those words. They have become a part of our witness. I surely feel sorry for those folks who have no assurance of their salvation. I have trusted God. I have trusted His Word. He has given me the faith to believe. His Spirit bears witness with my spirit that I am a child of God (8:16).

Therefore, I can say with you who believe, "And we know" (v. 1). That knowledge is firmly planted. That knowledge is confident knowledge. We know! We love God. We have been called. We are in His divine purpose. We are His from eternity to eternity. All things can have but one result. That result is good for those who love God.

"All things" include the sufferings, the heartaches, the unexplainables. We trust God completely. I may sometimes think that He has forgotten who I am and where I am, but He has never forsaken me. I have been tested and tried, but eventually I come to realize that He has been there all the time.

I confess that times come when I am frustrated and discouraged. Satan would have me to be defeated. Then the reassurance of the Scripture comes with the presence of the Spirit. God does not make mistakes. Sometimes we are faithless, but He is always there. We know that we "are the called according to His purpose" (v. 1). That is not presumption. That is the exercise of confident faith.

In eternity God set us out as His own. He cares for us and we are to be used for His purpose. God has known everything. He knew us. He knows us. He knows our future. His plan is that we be "conformed to the image of His Son" (v.2). We are to be inwardly and thoroughly like Jesus.

As one commentator wrote, "As the Son is the image of the Father (2 Corinthians 4:4; Colossians 1:15), so the Christian is to reflect the image of His Lord, passing through a gradual assimilation of mind and character to an ultimate assimilation of His doxa (glory), the absorption of the splendour of His presence." We, the believers, are all a part of the special family of God.

Verse 30 is an outline of our experience in God. Predestined, we are in His plan. Called, we are invited to His person. Justified, we are declared to be righteous in Him. Glorified, we are now and forever His. "What shall we then say to these things? If God be for us, who can be against us?" (v. 31).

As Christians we ought to demonstrate to the world the faith, courage, and real joy which result from the conviction that

we are special with God. And we are! Since God is for us, who could possibly be against us? No one can prevail against God. Nothing can defeat His purposes. God is for us. He is our protector.

God made a tremendous investment in our redemption. God did not spare Jesus in our behalf. He delivered Him up to the cross to die for us. The investment which God sowed in our salvation will surely reap a glorious harvest.

In verse 33 is the question, "Who shall lay anything to the charge of God's elect?" Who can make any indictment against the Christian? We as God's elect believe. "It is God that justifieth" (v. 33b). God has declared us to be free. We have confidence. No one would dare stand against Jesus the judge and press further charges against those whom He has forgiven.

Jesus is not our judge to condemn. He is our advocate to plead our case. Jesus presently makes intercession for us (v. 34). He has the right and the authority. He died. He arose. He is at the right hand of God. He makes intercession for us. "Hence also He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them" (Hebrews 7:25).

In verse 35 the apostle asks, "Who shall separate us from the love of Christ?" Then he asks, "Shall tribulation (trouble), or distress (anguish), or persecution (for Christ's sake), or famine (hunger), or nakedness (destitution), or peril (jeopardy), or sword (even the hour of death)?"

In verse 36 the apostle quotes from Psalm 44:22, "Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter." The apostle had already met this challenge. Look back at verse 18 in this chapter: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Problems, trials, and tribulations do not separate a Christian from Christ. These difficulties only serve to draw him closer to his Lord and Savior. "Nay, in all these things we are more than conquerors through Him that loved us" (v. 37). Then comes one of the greatest affirmations of faith in God of all expressions or writings: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (vv. 38,39).

Prowse's stepfather dies

Levy Pierce, the stepfather of Beth Prowse, died July 10 in Harrison, Ark. Prowse is the wife of Michael Prowse, director of missions in Stone Association of Baptists.

Pierce died after a long illness. The funeral and burial were in Harrison on July 13.

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LIFE AND WORK LESSON SERIES
Lesson for August 2

Foundation for ministry

By John Lee Taylor, pastor
West Jackson Baptist Church, Jackson

Basic Passage: 1 Timothy 1-2
Focal Passages: 1 Timothy 1:5-7, 12-19

The next nine Bible lessons from 1 and 2 Timothy will answer the questions, "Who is a minister?" and "How do we minister?" We will learn the functions of being a minister of our Lord Jesus Christ. These two letters of Paul address with amazing clarity and freshness the doctrine of ministry in Christ.



Taylor

First and 2 Timothy are generally called "Pastoral Epistles." The word "epistle" comes from the Latin word which means "letter." The letters are referred to as pastoral because they give instructions and advice to young ministers on serving the people of Christ with loving care. Titus is also a pastoral letter from Paul. Christian ministers today find mirrored in these letters images of ministry desperately needed in this 20th century.

Paul in his journeying had left the congregation in Crete in the hands of Titus (Titus 1:5). Leaving the church in Ephesus under the leadership of Timothy, Paul went north to Macedonia (1 Timothy 1:3). From Macedonia, he wrote the first letter to Timothy with his inspired counsel of ministry. Paul was in prison in Rome when he wrote Timothy the second letter.

An awareness of the meaning of the words "minister" and "ministry" are essential for the current study. The Greek word for ministry is "diakonia." We get the word "deacon" from it. Jesus used the verb form of this word to describe His redemptive mission to the world in Mark 10:45. In Ephesians 4:12, Paul employs the word to describe the people who were apostles. He used the word also to describe all other Christians. The New Testament usage of the word in all its derivatives is not reserved just to Christian leaders who serve the Lord in full-time vocational service, but is applied to all believers.

For Christian ministry to be meaningful and effective, it must be firmly built on a solid foundation. The Bible lesson for this week sets forth in the focal passage

the basic foundations for ministry in Christ.

The foundation of love (1 Timothy 1:5-7)

Apparently there had developed in the church in Ephesus a very serious problem. Some of the people had wandered from their first love for Christ, and they had allowed themselves to get caught up in lengthy, vain discussions of the law. One commentator translates their ceaseless debate as "fables and endless genealogies." Although we cannot be certain what these false teachings were, the result was that they were promoting disputes rather than building up the body of Christ. Paul says that these false teachers did not understand what they were trying to teach. Their words were filled with emptiness.

Some interpreters think that Timothy wanted to go with Paul to Macedonia and escape having to deal with the problem. Paul urges him to remain in Ephesus and to minister in love to resolve the matter.

He tells Timothy that the end of the commandment is love. The word "end" means aim or goal. Paul says that love is the foundation of ministry in leading the people to the solution.

Paul describes this agape love in three dimensions. He states that this kind of love comes "out of a pure heart." This purity of heart has to do with our basic motives. The heart represents the total inner being of a person. It means that the person with the pure heart is who has the characteristics of being without self-centeredness.

The second dimension is "a good conscience." One commentator says, "To have a good conscience is to be able to look the knowledge one shares with no one but oneself in the face, and not be ashamed of anything in it." This kind of good conscience comes from having nothing hidden from the Father, and not from being perfect.

The third dimension is "faith unfeigned." Unfeigned faith is a sincere faith. The Greek word for unfeigned has the word in it that is the basic word for hypocrite. The admonition here is that ministers are to be believers who are so sincere that they do not have to wear

masks and attempt to be something that they are not.

The foundation of gratitude (1 Timothy 1:12-17)

Paul never ceased to be amazed that the Lord Jesus in saving him had also called him to minister. In thinking about what Jesus had done for him, two things occurred. One, he burst into a doxology of thanksgiving (1 Timothy 1:17). And two, he paused to recall his former condition. He had been a blasphemer and a persecutor. He was injurious to others and ignorant of the gospel of Jesus. But Jesus had changed him with the exceeding abundance of His grace and mercy.

Jesus had deemed Paul able for a place of service, and for the remainder of his life he lived a ministry of gratitude. His foundation of gratitude was based on that faithful saying "that Christ Jesus came into the world to save sinners."

The foundation of faith (1 Timothy 1:18-19)

Paul had given Timothy a commandment in verse 5. Now he gives him a charge in verse 18. Each is indicative of Paul's strong desire that Timothy stand firm in his commitment to the ministry of Christ. It is a ministry which is to be rooted in love, gratitude, and faith.

Paul committed this ministry to Timothy and in so doing used a banking term to describe it. It was a term used to denote depositing money in the bank.

Paul had deposited in Timothy the responsibility for ministering in Ephesus.

In the phrase, "war a good warfare," Paul cautions his son in the ministry to be on guard against the enemy. In 2 Timothy 2:3, he calls on Timothy to be "a good soldier of Jesus Christ." Timothy is to minister with faithfulness that is founded on his growing, continuing faith in the Lord. His is to be a faith that is not so much something or someone that he possesses, but rather a faith that possesses him.

The lesson in summary teaches that every Christian is a minister of the Lord Jesus Christ. Each has different gifts, but each is essential for the building up of the body of Christ, the church. The foundations of our ministry for Him, as the text teaches, are love, gratitude, and faith.

Kent Spann accepts Ooltewah church call

Eastwood Baptist Church of Ooltewah recently extended a call to Kent Spann to serve as pastor. He accepted the call and began July 26.

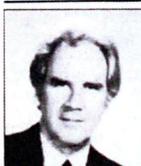
Most recently, he served as associate pastor to college and career at Calvary Baptist Church in Knoxville. Before going to Calvary, he was pastor at Saulsbury Baptist Church in Saulsbury.

Spann is a graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

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Interpretations

The humble Christ

Herschel H. Hobbs

"The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matthew 20:28).

Constantly the apostles argued as to which would be greatest in the kingdom of God (Matthew 18:1; 19:20-24). But Jesus taught them that this idea of greatness was a Gentile or pagan standard. If one of them would (wills to be) be great among you, let him be your minister (v. 26). "Minister" renders diakonos (deacon), the lowest order of slaves.

Then Jesus used Himself as the example. "Not" (ouk) is a strong negative. The verb forms of ministering in verse 28 correspond to diakonos. "Son of man" was Jesus' favorite messianic title, devoid of

the current military-political concept of the Christ. Even He came not to be served by others, but to serve in the capacity of a diakonos. When He rinsed His disciples' feet He was filling this role.

Then He added: "to give His life a ransom for many." "Ransom" does not mean that God had to pay a ransom to Satan for our freedom from sin. It was paid to Himself to satisfy for our freedom from sin. It was paid to Himself to satisfy the demands of His holy nature and to provide grounds upon which He could forgive lost sinners. "For many" was a Jewish expression "for all."

In other words, Jesus said that kingdom greatness is not based upon how many serve us, but upon how many we serve. Jesus perfectly fulfilled this role. We should follow in His footsteps.



Committee's report 'satisfies' Hobbs

By Norman Jameson

OKLAHOMA CITY (BP)—Herschel Hobbs is satisfied with the report of the SBC Peace Committee adopted overwhelmingly at the annual convention in St. Louis.

He's not happy with it, but he's satisfied. "Happy means you get everything you want," Hobbs said. "I don't know of anyone who was happy."

In fact, he advised members of the committee to write all their friends, because after the report was presented, they would have no friends, he said.

Hobbs, pastor emeritus of First Baptist Church of Oklahoma City, is on the 22-member committee that labored two full years to find root causes and suggest solutions to solve the controversy that's been spinning Southern Baptist wheels since 1979. Hobbs has not been associated with any political movement within the denomination.

He has emerged from the obscurity imposed by retirement to become the name most quoted by those arguing the meaning of the Baptist Faith and Message statement of Scripture.

Hobbs chaired the committee that wrote the 1963 statement. Its statement on Scripture declares the Bible has "truth, without any mixture of error, for its matter."

While Peace Committee Chairman Charles Fuller admitted members occasionally disagreed, "it was never true," Hobbs said, that the committee was "divided."

The committee thought of asking the SBC Executive Committee to name a committee of five to implement its recommendations. Then members decided no one "knows more about this situation than the current committee," so it named itself.

"Our purpose is not to police anybody," Hobbs emphasized.

He said when the report listed examples of how most Southern Baptists interpreted certain biblical passages "we were not saying that we as a committee believe this and you have to believe it too. We're just saying this is what we found," he said.

Hobbs sees the Peace Committee, which plans to meet just once a year for three years, as a place for people to air their grievances without having to bring them before the entire convention.

He feels that differs from the trustee function in that Peace Committee members could talk informally with the agency and institution presidents about grievances. Such discussions among trustees suffer the burden and tensions of official action.

"We have entered a new era," Hobbs said. "We're going to have to learn to live in the new era. It's sort of like a child learning to walk. He needs somebody to stand there by him in case he starts to fall."

Hobbs does not claim peace will result immediately from the report, but it marks the beginning point for peace, he said.

Although the committee promised to release its report to Southern Baptists two months before the convention for consideration, messengers received the report just 12 hours before they passed it by 95 percent. The delay, Hobbs said, was due to press reports following the October 1986 prayer retreat in Glorieta.

Peace Committee members and agency leaders met at the Glorieta Conference Center for a prayer meeting and retreat. There, the six seminary presidents issued a seven-point series of commitments — dubbed the Glorieta Statement.

The commitments promised to enforce seminary confessional statements; prom-

ised to "foster" balanced teaching; pledged "respect for the convictions of all Southern Baptists"; committed the presidents to pick teachers and speakers from across the SBC "theological spectrum"; promised to lead seminary communities in spiritual dimensions; pledged to support evangelism and missions while emphasizing doctrine and heritage; and announced three national conferences on biblical inerrancy.

"We were on shouting ground" after that meeting said Hobbs. The committee, buoyed in spirit, was ready to start drafting its report.

Then newspapers carried statements by Randall Lolley, president of Southeastern Baptist Theological Seminary, and Roy Honeycutt, president of Southern Baptist Theological Seminary, that the Glorieta Statement would change nothing at their seminaries, he said.

The Peace Committee was offended, thinking the presidents were backing away from their commitment. The committee spent its November meeting hashing out its next steps after the apparent vacillation of the presidents. They dispatched the chairman and vice-chairman to question Lolley and Honeycutt.

The presidents told them they meant they already were actively pursuing the commitments of the Glorieta Statement. That's why the statement would not change the way they do business.

The Peace Committee received that report at its December meeting and did not get started writing its own report until January, Hobbs said. And that two-month delay kept the Peace Committee from fulfilling its promise.

Teaching at the seminaries has been at the hub of the controversy. Statements

have been made that "the seminaries are full of liberals" and professors there "teach slop."

Peace Committee investigators found "two professors at one seminary and one at another" who were "not teaching in accord with the beliefs of the majority of Southern Baptists," Hobbs said.

He said he talked to all the seminary presidents, except Russell Dilday of Southwestern, at the convention after the Peace Committee reported. Each, he said, told him there was nothing in the report he "couldn't live with." Hobbs said he knows Dilday feels that way too.

Hobbs pictured Southern Baptists of the past decade like a summer storm. People milled around, hot and sticky, in ill humor, seeing storm clouds roll in. Then the storm came. Some people got wet but the storm cleared the air and rolled on. Thunder still rumbled, but each roar was further distant.

There will still be some thunder in the convention, he said, but the storm is receding.

Hobbs, who has been in on some of the most significant events of Southern Baptist history, has the long perspective.

"In the past when we've gone through one of these, we've come back to the center," he said. "But because of the political aspect of this one, which we've not had in previous experiences, I think we're going to end up just to the right of center, but we're not going to stay there long. We'll be coming back to the center."

He predicted the return to the center in "five years, probably less."

St. Louis, where the Peace Committee delivered the report, is a special place for Hobbs. He was elected SBC president there 26 years ago.

Awesome task greets missionary's first term

By Marty Croll

MAPUTO, Mozambique (BP)—Jim Brock began his first term as a Southern Baptist missionary just in time to watch one of the world's most dramatic modern-day famines played out in front of him.

Until now Brock has been powerless to help. But as a result of meetings in early July between officials of the Mozambique Baptist Convention, the Southern Baptist Foreign Mission Board, and about a dozen government offices, Brock will begin to coordinate a major relief program for the country.

Demanding at least \$1-million in Southern Baptist hunger relief money, the proposed plan is part of a bigger project in and around Mozambique.

Southern Baptist relief funds also will be used in bordering countries to help starving Mozambicans spilling out of their homeland. Southern Baptists are looking for a two-year coordinator to be stationed in Harare, Zimbabwe, to plan overall hunger relief, said John Faulkner, Foreign Mission Board director for eastern and southern Africa.

Official statistics compiled by the Mozambique government show 2.2-million people either have been uprooted from their homes or are severely undernourished because of the famine and fighting, said John Cheyne, the board's hunger relief planner. However, the United Nations has estimated 4.5-million people face starvation. Solid figures are difficult to secure, because at least 1-million people are said to be inaccessible, surrounded by internal strife.

The first six months on the field as a

missionary have not been easy for Brock, a former pastor from Alabama. He has been deeply grieved by what he has seen since he arrived in Mozambique early this year with his wife, Brenda, and their 5-year-old daughter, Paige.

The Brocks are the only Southern Baptist missionaries living in Mozambique. People are starving all around them. Food in the marketplace is scarce and expensive. Some of the nation's most fertile land and valuable enterprises have been destroyed, and families have been uprooted in fighting between rebel Mozambicans and the government. The rebels have blocked attempts to distribute food to rural areas.

Through the Mozambique Baptist Convention, Brock will develop cooking and serving methods to feed homeless children uprooted in famine and civil strife. By organizing a model feeding station at First Baptist Church of Maputo, he will train Mozambican Baptists to run about a dozen feeding programs in five cities.

He also will begin planning a \$350,000 program through which an armed convoy accompanied by a national Baptist monitor will distribute seed and hand-held farming tools to 5,000 families in the Chibuto region north of Maputo. Southern Baptists are choosing to distribute seed instead of food because civil disruption makes it unsafe to transport or store large quantities of food outside urban areas. In fact, convoys run by the government into rural areas frequently are attacked by hit-and-run bands of rebels.

If the Chibuto seed program proves suc-

cessful, Baptists will duplicate it in other areas with groups of 5,000 families each, Cheyne said. Under the program, the government will give each family three acres of land to cultivate.

Cheyne accompanied Brock and Bento Bartolomeu Matusse, president of the Mozambique Baptist Convention and pastor of First Baptist Church of Maputo, to meet with government officials in early July. They visited government offices, including the Department for Prevention of Calamities, the Agriculture Ministry, and the Gaza Province governor's office.

They also flew to Xai Xai, capital of the province where seed distribution is proposed, and drove to a government orphanage called the Center for Education in Chihango, where several hundred children ages 8 to 18 were being housed, fed, and educated.

As the men arrived at the center, a Swedish humanitarian worker was on her way into Maputo to plead with Mozambique officials for food.

"They virtually had no food left," said Cheyne. "They showed us the empty bins where they had had some flour. The rice was gone and the beans were gone. I shared our testimony that we were sent by our Lord and were there in the name of Jesus, because we care."

The center will be one of seven feeding stations for children around Maputo.

Besides providing for hungry people in Mozambique, Southern Baptists are planning how to help displaced Mozambicans in Malawi, Zambia, Zimbabwe, South Africa, and Swaziland. To gauge the severity of the problem, Cheyne met in

late June in Harare, Zimbabwe, with Brock and missionary representatives from those nations.

About 220,000 Mozambicans have surged across the border into Malawi and relief officials expect that number might total 400,000 by year's end. Missionary Ed Barnes told the group. Barnes, director of Southern Baptist relief efforts in Malawi, will explore a self-help program through which Baptists could provide for Mozambican families working to redevelop fields and settle in the southern part of Malawi.

In Zambia, missionary relief director Delos Brown said he would study how to provide food and seed assistance to two refugee camps near the border. Most of the 120,000 refugees estimated to be in the country fled from neighboring Angola, so it is difficult to determine how many are actually Mozambicans, Cheyne said.

About 50,000 other Mozambicans have sought refuge in South Africa, Swaziland, and Zimbabwe. They are pouring into Swaziland, a tiny nation at the southern tip of Mozambique, at a rate of about 1,000 a month. Zimbabwe has kept its border tight and allowed in only about 5,000 Mozambicans.

Mozambicans in South Africa, officially called "crossovers," are filtering into local villages and being absorbed by tribes. Missionary Terry Blakley, relief coordinator for Southern Baptist work in the country, said Southern Baptists could team up with a council including the International and South African Red Cross organizations, Salvation Army, a group of French doctors, and others. The council was formed just to help "crossovers."