

Baptist and Reflector

Vol. 146/No. 42/October 22, 1980

News journal of Tennessee Baptist Convention

HMB changes titles, supports study center

ATLANTA (BP) — Southern Baptist Home Mission Board directors changed titles of the board's officers and top staff members, voted to support a broad-based Urban Church Studies Center, approved program goals for the coming year, and adopted a \$36.6-million budget for 1981.

The actions occurred during the board's fall meeting, when directors also created two new staff positions to emphasize direct evangelism and named a director of missionary personnel.

The switch changed the title of the executive director-treasurer, the board's top administrator, to president and chief financial officer. The associate executive director-treasurer was titled associate to the president. Directors of the board's four sections were renamed vice-presidents for their respective sections.

The move also caused the president of the board of directors to be renamed chairman of the board. First and second vice-president titles were changed to first and second vice-chairmen. The recording secretary was titled secretary of the board, and the assistant recording secretary was named assistant secretary of the board.

"Other Southern Baptist Convention agencies have made similar moves" with titles of their officers and administrators, said Howard Cockrum of Knoxville, who became chairman rather than president. He said it was to make titles reflect the common conceptions of job responsibilities.

The newly-adopted 1981 budget, the largest budget in the history of the Home Mission Board, represents an increase of 132 percent above the 1971 HMB budget, and 7.9 percent above last year's budget.

Major budget allocations include \$27.59-million for missions, \$2.62-million for evangelism, \$1.34-million for general administration and special projects \$650,000 for planning, and \$4.4-million for support services.

The '81 budget depends on receipts of \$14.9-million from the Annie Armstrong Easter Offering and \$14.5-million from the Cooperative program. The remaining \$7.2-million includes excess funds from those two sources, church loan funds, a differential left over from 1980 Cooperative Program funds, designated monies, gifts and grants, earnings on investments, rental income, and attrition funds.

In other action, the board joined four SBC agencies and the six SBC seminaries in supporting the Center for Urban Church Studies.

The center will be planned to enable Southern Baptists to more effectively reach people for Christ and bring them into churches, according to a report proposing the venture, presented by director Frank Holladay of Carrollton, Ga.

The center will be managed by a governing board of representatives from the agencies and the seminaries and operated by a director hired by the governing board.

It will conduct studies of urban areas around the world and provide data useful in program development. It also will initiate and assist in

applied research, serve as a repository for information, and provide consultation and training for staffs of SBC agencies and institutions.

The center will be located at the Baptist Sunday School Board in Nashville. The Foreign Mission Board, Brotherhood Commission, and Woman's Missionary Union will participate with the seminaries, Home Mission Board, and Sunday School Board.

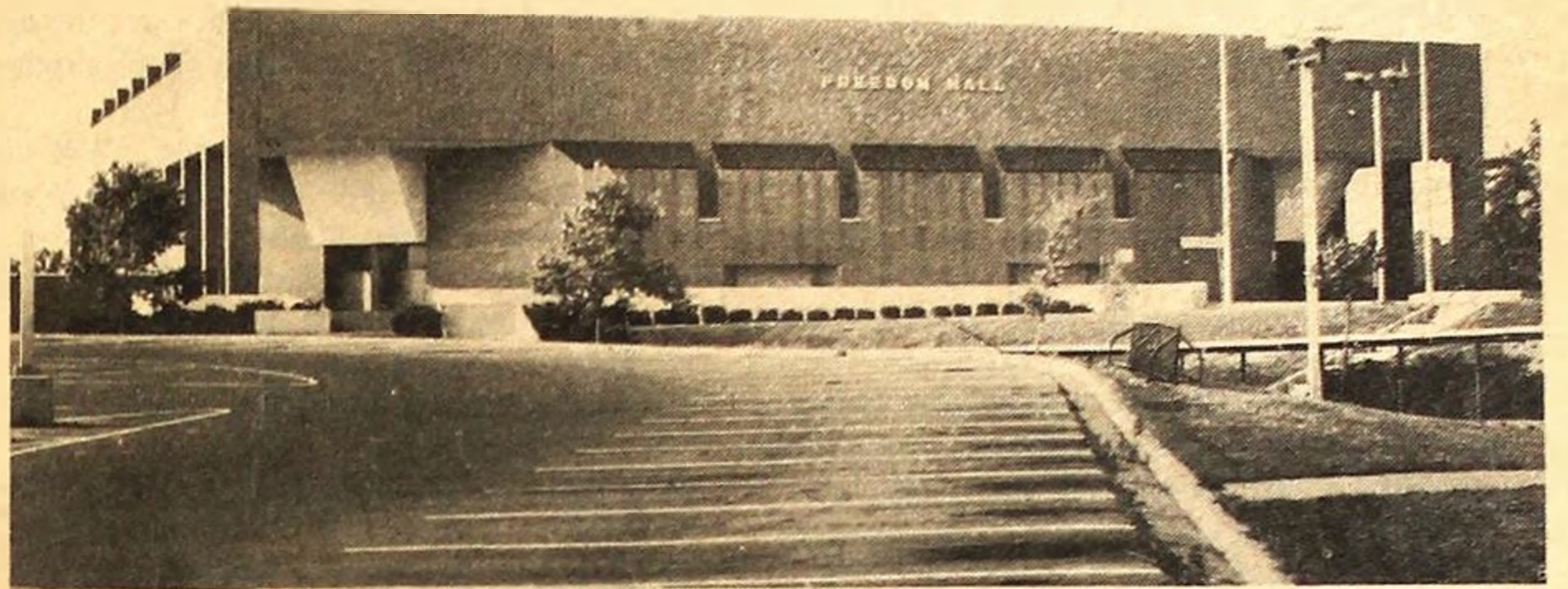
Robert Deneen of Darlington, S.C., outlined more than 290 stated goals of the board for 1981. Among those goals are plans to recruit 450 missions personnel, to acquaint one-million Baptists with Biblical and historical understanding of spiritual awakening, to enlist 800 Mission Service Corps volunteers, to provide at least \$20-million for new church construction and to maintain 60 US-2 missionaries on fields of service.

"These goals have a definite effect on Home Mission Board planning and strategy," Cockrum said. "They make a difference in what the board will be doing."

In response to requests from the field, the board added associate director positions in mass evangelism and in personal evangelism, effective Jan. 1, 1981.

Irvin Dawson, formerly associate director of missionary personnel, was named director of the missionary personnel department. He will give leadership, supervision, and correlation to recruitment and screening of all candidates for missionary appointment by the board.

He has been pastor in North Carolina and mission pastor in California. He also has been director of language missions for the Arizona Southern Baptist Convention and assistant secretary and associate director of the Home Mission Board Language Missions Division. He is a graduate of the University of Richmond (Va.) and Southern Baptist Theological Seminary, Louisville, Ky.



SITE OF NOVEMBER'S TBC — About 2,000 messengers and visitors from Tennessee Baptist churches are expected to gather in Johnson City's Hall Civic Center (above), Nov. 11-13, for the 106th annual session of the Tennessee Baptist Convention.

Neighbors, officials harass group of believers in Mexico

By David Daniell

MEXICO CITY (BP) — Nine Baptist families in Santa Maria del Monte have been denied use of municipal lights and water since August, despite promises by authorities to restore service.

Since July, the families in this town 45 miles west of Mexico City have been harassed and persecuted by the local Roman Catholic townspeople.

Stonings, beatings, imprisonment, and denial of the right of public worship have characterized the harassment that began when Baptists refused to contribute financially to the Catholic church as the priest demanded. The

Baptists responded by declaring their faithfulness to Jesus Christ only.

On Sunday, Aug. 3, local municipal authorities came to the Baptist mission congregation, obligating the Baptists to go to City Hall to sign a "protection" agreement.

Instead they were met there by a mob estimated at 10,000 who struck and kicked them in jail. One Baptist managed to flee toward the state capital, Toluca, to seek help. When 35 policemen and two ambulances arrived, the mob was threatening to burn down the jail.

The nine injured Baptists were hospitalized, but law enforcement officials refused to press charges against the offenders. Since then, authorities in Santa Maria del Monte have denied the nine Baptist families municipal lights or water. They also cannot pasture or water their farm animals. Neighbors have harassed the Baptists trying to bring home groceries. The Baptists have collected rain-water off the roofs of their homes, but the rainy season tapers off in October.

State Governor Jorge Jimenez Cantu listened to the Baptists' complaints, expressed concern for religious liberty, and referred the matter to the county. A week after the Baptists saw the governor, however, their lights and water remained cut off.

Meanwhile, the Central Baptist Association, composed of churches in Mexico City and the surrounding area, is seeking to collect \$4,400 to help pay legal fees and to purchase food, water, clothes, and medicine for the nine families.

David Daniell is press representative for Southern Baptist representatives in Mexico.

Students to explore evangelism, life's challenges at convention

Robert Wakefield, Southern Baptist missionary to Singapore, will serve as the major speaker at the 52nd annual Baptist Student Convention, scheduled to meet in Clarksville, Oct. 24-26.

Wakefield will develop the convention theme "Reaching My World Now," and will also conduct a seminar on "Dealing with a Personal Crisis." The students will hold their sessions at First Baptist Church in that city.

William Elder, Christian Life Commission, Nashville, will lead in Bible study at each session. His major focus will be on "Christian Citizenship in the 1980 Election." Host pastor John Laida and his wife will hold seminars on "Preparing for a Successful Marriage."

Bill Henry, associate in the TBC student department, will conduct a seminar in student missions, and the work of Baptist Young Women will be explained by Lucy Hoskins, BYW director. Bruce and Jaki Day, Home Mission Board US-2ers, will explain the challenge of that program.

Representing Southern Baptist Theological Seminary and New Orleans Baptist Theological Seminary will be Rick Astle and Don Stewart.

Glenn Yarbrough, state student director, said that George Guthrie, a senior at Union University, Jackson, and state BSU president, will lead the sessions.

The Baptist students, representing 35 campuses will meet Sunday morning at the Austin Peay State University Center's Ballroom for a worship service.

The opening session will begin on Friday night at 7:30, and the convention will end after the worship hour Sunday at 10:30 a.m.

First Baptist, Van Nuys, includes Cooperative Program in budget

VAN NUYS, Calif. (BP) — First Baptist Church of Van Nuys, California's largest independent Baptist congregation, has voted to include the Cooperative Program of the Southern Baptist Convention in its 1981 missions budget.

The 11,600-member church will give 20 percent of its missions budget in 1981 and 33 1/3 percent of its missions budget in 1982.

Prior to the action by the church's missions board and the trustees, the church cooperated only through designated gifts by church members. "This is the new spirit of the First Baptist Church," Jess Moody, pastor, said. "We are no longer a giant independent, we are now a giant cooperative."

The announcement was greeted with enthusiasm by several California Southern Baptist leaders.

"We have nothing but good experience (with the church) since Jess (Moody) has been there," observed Gene Lakes, director of missions for the San Fernando Valley Baptist Association, which includes the Van Nuys area.

Lakes said the church "can be a lot of help to our association. Jess has expressed a desire for some of their people to be involved in some of our mission work." Lakes noted "they could be a real opening for new work, as well as strengthening some of our existing work."

In 1978 the church considered changing its bylaws to join the association. The effort was defeated when it failed to achieve a two-thirds majority affirmative vote. Moody said he doesn't anticipate the church will consider the issue again any time soon. "We are taking it one day at a time."

By contributing to the Cooperative Program the church will be eligible to send messengers to the state convention and the national Southern Baptist Convention's annual meeting.

Robert Hughes, executive director of the state convention, said, "We are delighted that First Baptist Church, Van Nuys, is moving to join in the missions challenge this state represents. The missions channel provided by this convention is an avenue through which sister churches of all sizes work together in carrying the gospel beyond their doors."

Moody, in an interview with Baptist Press, said he expects the church to formally approve in December the action taken by the church's missions board and board of trustees. He said the church's polity permits major church boards to set policy, such as participating in the Cooperative Program.

Judge revives effort to re-elect Buchanan

WASHINGTON (BP) — Alabama Congressman John Buchanan's re-election bid received new life when a federal district court ordered the state to list the eight-term Republican on the ballot as a Whig Party candidate.

Judge U. S. Clemon's ruling revived, at least temporarily, Buchanan's candidacy after the Southern Baptist minister lost a September Republican primary battle to Albert Smith, whose campaign was aided by massive support from Jerry Falwell's Moral Majority.

The Republican Party, on behalf of the state, appealed Clemon's decision to the Fifth Circuit Court in New Orleans.

Buchanan's candidacy is being pushed by the Whig Party as well as a group called Citizens for Buchanan.

Pointing to a poll taken in Alabama's sixth district two weeks ago which showed the incumbent ahead of both Smith and Democratic candidate Pete Clifford, Buchanan aide Terry Apple was optimistic about the veteran lawmaker's chances in the November general election.

"I don't know how much the tone of the district has changed in two weeks, but I still think we can win this thing," Apple said.

The pastor, who has served the California church for the past four years, said the missions portion of the 1981 church budget is projected to be nearly \$300,000. The 20 percent earmarked for the Cooperative Program "should be between \$50,000 and \$60,000," he said.

The pastor also explained the church will continue its contributions to the Conservative Baptist Association of America's missions program. This support provides direct assistance to missionaries on the field. "We would never bring ourselves to completely discard that program," Moody said.

Commenting about the action, Moody said, "We just feel good about the efficiency of the Cooperative Program." He further noted the Cooperative Program provides for an "efficient use of money by less cost to get the dollar to the mission field and has a more expansive concept of missions."

Concluding, Moody expressed, "We don't want to dominate anything out here. We just want to be a part, a servant church to the world. What I hope we can say more clearly than anything is that we don't want to be one of these giant independents. We want to be a large, cooperative, humble, serving church."

Agency prepares income tax guide

DALLAS, Tex. — Southern Baptist ministers and other Baptist employees will soon have an information guide for figuring their 1980 income taxes.

John Boskas, vice-president for public relations at the Southern Baptist Annuity Board, said the 1980 tax guide will be offered automatically to readers of *The Years Ahead*, a quarterly newsletter published by the retirement and insurance programming institution.

The newsletter is mailed to about 60,000 ministers and church and denominational employees across the convention.

Boskas, editor of *The Years Ahead*, said the fourth quarter edition, to be mailed in December, will contain a step-by-step "Guide for Preparing your 1980 Federal Tax Return," prepared by a Dallas-based accounting firm that audits Annuity Board financial records.

Boskas said the booklets will provide an overview of income tax return preparation for ministers, as well as information on such subjects as Form 1040, filing status, exemptions, ministerial income, adjustments to income, itemized deductions, computing taxes, credits, payments, extensions, and estimated taxes.

Sample forms, including step-by-step instructions for completing them, also will be included in the booklets.



J. B. Fowler

New Mexico names Fowler as editor

ALBUQUERQUE, N.M. (BP)—J.B. Fowler, pastor of First Baptist Church of McComb, Miss., has been named editor of the *Baptist New Mexican*, journal of the Baptist Convention of New Mexico.

Fowler, who also has served as pastor of churches in Texas, will join the New Mexico staff Jan. 1, and will work with the retiring editor, C. Eugene Whitlow, until Whitlow's retirement Feb. 6, 1981.

"I have known J.B. for many years," said Chester O'Brien, executive director of the convention. "When he was pastor in Lubbock, he was recognized across West Texas as one of the most effective preachers in the area. He also has been known for his ability to write clearly and inspiringly, and although he does not have a journalistic background, we believe he has the innate abilities to pick up the technical aspects of the job."

Fowler, a native of Oklahoma, has been pastor of the 2,000-member Mississippi church since January 1974. Prior to moving to Mississippi, he was pastor of Southcrest Baptist Church in Lubbock, Tex. for 10 years and previously served churches in Balinger, Van, and Moran, all in Texas.

Fowler, who said he is "looking forward" to becoming editor of the 16,000-circulation weekly, noted he has "written a good bit for Baptist publications, as well as writing a column in the *McComb Enterprise-Journal* on a regular basis."

A graduate of Howard Payne University in Brownsville, Tex. and Southwestern Baptist Theological Seminary, Fort Worth, Fowler was selected from among more than 30 recommendations, including a number of denominational journalists.

New Albany Ind.

Revival ends; spirit remains

NEW ALBANY, Ind. (BP) — Nightly meetings stopped after 120 days but the revival spirit continues at Graceland Baptist Church in New Albany.

The church received national attention when an originally planned four-day meeting stretched into three months with reports of healings, deliverance, and a move of the Holy Spirit unprecedented in its experience.

"God just continues to move in our congregation in the same kind of way," said Jeff Barbour, associate pastor.

There are no more nightly meetings, but attendance at regular weekly meetings has swelled, filling both Sunday morning services in the 1,200-seat auditorium. The church has added a regular Thursday morning prayer service, Thursday night cottage prayer meetings, and a Saturday morning visitation program.

The 3,000-member church had over 500 additions for the year, including 268 during the revival that began May 18. It baptized 317 persons, nearly triple the number last year, and weekly gifts increased about \$3,000 to between \$11,000 and \$12,000, statistics Barbour says are attributable to the revival. A summer camp program saw over 300 children make decisions for Christ.

The meeting became a topic of study for evangelism students from nearby Southern Baptist Theological Seminary in Louisville, Ky. Evangelist James Hylton, who led most of the meetings, presented a paper on the meetings at an awakening conference at Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

More astounding testimonies of healings occurred, including a man sent home from a Houston cancer research center told there was no hope for his collapsed lung that had a tumor in it. He attended the Graceland meeting, was prayed for, and a week later called to say doctors were astounded when new check-ups showed his lung was reinflated.

"I've always believed those things, read about them in the Bible, but had never seen them in practice," said Barbour. "Still, after all that's happened, it's so little compared to what we believe the Lord wants to do by sweeping revival across the country."

Evangelist Manley Beasley is scheduled to lead revival meetings at Graceland in March.

Three Tenn. churches excel in study awards

NASHVILLE — Three Tennessee Baptist churches were among the Southern Baptist Convention's top 25 in the number of church study course awards earned in 1979-80.

First Baptist Church of Morristown placed sixth with 527 awards; First Baptist Church, Nashville, was 12th with 449; and Two Rivers Baptist Church of Nashville was 23rd with 386.

For the year a record annual growth rate of 24 percent was established in the denomination's system of 400 courses and 25 diplomas for training church leaders and members. A total of 377,066 awards were earned in 1979-80.

William R. Cox, church study course coordinator for the Southern Baptist Sunday School Board, said he feels the increase is due to a renewed concern for trained leaders and a conviction among Southern Baptists that the study course is a good way to equip church leaders.

For the year diploma awards increased by 576 percent, from 2,697 to 18,219 diplomas. Cox explained this gain is partially due to the addition of 17 diplomas to the study course system. In 1978 only seven diplomas were available; 25 are now available.

Cox feels it is significant that 42 percent of all Southern Baptist churches participated in the church study course awards, an 11 percent increase over last year.

SBC housing requests pour in

LOS ANGELES (BP) — About 550 persons will receive good news from the Los Angeles Convention Bureau within a few weeks, but another 150 will get a bit of bad news.

The convention bureau opened the first day's requests for housing and assigned rooms to some 550 persons. The requests completely filled five hotels and nearly filled a sixth.

The first assignments were to smaller, more inexpensive hotels within easy walking distance of the convention center where the annual meeting of the Southern Baptist Convention will be held in June.

"The Los Angeles Convention Bureau will be sending cards to those who submitted their request forms Oct. 1, within the next eight weeks," said Tim Hedquist, who handles convention arrangements for the SBC Executive Committee. "The cards will specify the hotel assignment, in most cases one of the ones the person requested."

Hedquist said the hotels already filled are the Holiday Inn Downtown, Holiday Inn Convention Center, Gala Motor Inn, Kent Inn and the Figueroa Hotel. Most of the rooms in the Mayflower Hotel also are filled.

The convention bureau had some bad news for about 150 other persons. They will be getting their housing request forms back and will have to go through the whole process all over again.

"They jumped the gun," Hedquist said. "They did not pay attention to the information which specified the requests must not be sent in before Oct. 1. Those with earlier postmarks were sent back."

Hedquist said requests currently are being received at the rate of "100 or so a day" but added "plenty of rooms are still available for the convention."

FMB gears 'spearhead' for global evangelism

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board honed the "spearhead" of global evangelism and church growth at its October meeting, voting a \$90.4-million budget for 1981, appointing 36 missionaries, filling several staff positions, and voting to enter a new country.

In planning its Bold Mission Thrust agenda to proclaim Christ to the world by A.D. 2000, the board reflected on its past — honoring 18 emeritus missionaries with 610 years of combined service and celebrating 50 years of service to the board by treasurer Everett L. Deane, who retires Dec. 31.

"Evangelism must be the spearhead of missions," declared Charles Bryan, vice-president for overseas operations, as he reviewed current efforts and future strategy for expansion of evangelism and church growth.

"It's the straightforward effort to seek to reconcile men and women to God through Christ Jesus," Bryan continued. "Behind the point of the spear and still on its cutting edge is the concrete expression of God's compassionate caring and other aspects of mission. Ultimately behind even the head of the spear stands the shaft which is the support system that Baptists lend to mission."

The board took steps to strengthen "the shaft," by approving a budget of \$90,448,366 in one of more than 200 actions taken at its annual meeting.

The budget anticipates \$36,148,366 in funds from the SBC Cooperative Program and its Bold Advance portion, \$45-million from the Lottie Moon Christmas Offering for foreign missions, and the balance from miscellaneous sources.

In a separate action, the board approved formation of a 20-person development council to seek new sources of revenue from individuals who will respond to the challenge to help offset the declining buying power of the dollar.

The board also voted to join with Spanish Baptists and possibly Brazilian Baptists, both products of Southern Baptist missions, to open work in the small west African nation of Equatorial Guinea. It will mark the first time Southern Baptist missionaries and missionaries of another country have joined in a single mission — and the first time the Spanish Baptist Union has sent missionaries.

The new Foreign Mission Board staffers are Samuel M. James, associate to the area director for east Asia, as director of the board's orientation and development department; Mell R. Plunk, missionary to Argentina, as missionary candidate consultant for central Texas; and Roy L. Lyon, director of evangelism for the Baptist Spanish Publishing House, El Paso, Tex., as regional consultant for evangelism and church growth for Latin America.

James was a missionary to Vietnam for 13 years, beginning there as director of theological education. When the country fell to the communists in 1975, he was president of the Vietnam Baptist Theological Seminary, Saigon.

In his new role in the Office of Human Resources, James will be responsible for shap-

ing the orientation and missionary development program at the Missionary Orientation Center to be constructed near Richmond in Rockville, Va. The center is scheduled to open in 1983. W. David Lockard will continue as manager of the career missionary orientation program.

Plunk, a Texas native, has been serving in Mendoza, Argentina, as coordinator of the Mendoza Association and directing the association's extension program. He previously was director of Baptist student work in La Plata, Argentina, serving more than 55,000 students at the University of La Plata. He also was pastor of First Baptist Church, La Plata, and of two churches in Mendoza.

Plunk will begin work as candidate consultant for the central Texas region, which includes Southwestern Baptist Theological Seminary, effective Dec. 15. Under the new department structure, Plunk will work with missionary applicants from initial contact through the appointment process.

As part of the board's added emphasis on evangelism, Lyon was named regional consultant on evangelism and church growth for Latin America. Serving under the board's consultant, Ervin Hastey, Lyon will assist missionaries and nationals in on-the-field mission planning. He is the third of four such regional consultants to be named by the office of overseas operations.

Lyon, a Texas native, has been director of the evangelism department at the Baptist Spanish Publishing House in El Paso, Tex. Appointed as a missionary to Mexico in 1952, he directed the department of city missions for the National Baptist Convention of Mexico, with headquarters in Mexico City. He also taught at the Mexican Baptist Theological Seminary in Torreon (now in Mexico City) and did general evangelistic work until 1966 when he transferred to Venezuela. He became president of the Baptist Theological Seminary in Venezuela when it opened in 1970, and served there until moving to the publishing house in 1979.

Faced with escalating world needs, the board appropriated \$456,100 for relief around the world — almost half targeted for relief of flood and drought victims in Africa and South America. Relief contributions through September totaled \$3,205,686, almost double the amount given in the same period last year.

FMB joins Spanish Baptists to open first joint mission

RICHMOND, Va (BP) — In what was called a "real first," the Southern Baptist Foreign Mission Board approved a proposal Oct. 15 for Southern Baptist missionaries to join Spanish Baptist missionaries in beginning Baptist mission work in Equatorial Guinea.

The work in the small west African nation will not only mark the first time Southern Baptist missionaries and missionaries of another country have joined in a single mission organization, but will be the Spanish Baptist Union's first foreign mission venture.

John E. Mills, the Foreign Mission Board's director for west Africa, said the joint mission concept will help avoid charges sometimes made that missions are allied with colonialism and provincialism. Already Baptists in Brazil have approached Spanish Baptists about the possibility of joining the new mission.

Baptists have an open invitation from the Guinean government, said Mills. He recently visited Pedro Bonet Such, president of the Spanish Baptist Union, and Maximo Garcia Ruiz, promoter-coordinator of evangelism and missions for the union, to draw up a working agreement. The two groups hope to have the first missionaries in place by Jan. 1.

Although missionaries will be joined in one mission organization, each will be responsible



James



Lyon



Plunk

High court rejects religion cases

WASHINGTON (BP) — Eight cases dealing with church-state issues were among more than 1,200 cases disposed of by the U.S. Supreme Court during its first two days back on the bench after a summer recess.

All eight were rejected by the justices.

The most prominent of the First Amendment religion cases was that of the Worldwide Church of God's legal battle to have the State of California return thousands of documents seized last year when the state attorney general placed the church under receivership. Attorney General George Deukmejian at the time cited his reading of the Worldwide church as a "public trust" under state law, thereby allowing the unusual action.

Since then, the California legislature has passed a new law removing churches and their agencies and institutions from the public trust category. Gov. Jerry Brown has signed the law, which takes effect in June 1981.

Deukmejian seized control of the church and confiscated the documents following accusations in court by a group of former members of the controversial sect that church head Herbert W. Armstrong and chief adviser and financial officer Stanley Rader had misused tithes and offerings given by members of the Sabbatarian group.

In another case, the justices declined to disturb a lower federal court ruling that public funds administered under the Elementary and Secondary Education Act may go for remedial education of parochial school students by

public school teachers. The federally funded program allows public school teachers to provide the remedial instruction during regular school hours on the premises of parochial schools.

The practice had been challenged as a violation of separation of church and state by the National Coalition for Public Education and Religious Liberty.

In a pair of related actions, the high court upheld a Kansas ruling that a home for unwed mothers must be licensed by the state and refused to interrupt legal proceedings in North Carolina designed to require a church-operated day care center likewise to submit to state licensing requirements.

In the Kansas case, the state supreme court ruled that applying laws regulating children's homes to the home for unwed mothers does not violate the free exercise clause of the First Amendment.

The high court also declined to review a decision by the Mississippi Supreme Court overturning a state law which permitted parents to refuse on religious grounds to have their children vaccinated. In ruling against the religious exemption the Mississippi court reasoned that the great majority of immunized children were unfairly exposed to non-vaccinated fellow students.

Other cases rejected by the justices included a challenge to Maryland's Sunday closing law, an effort by an unincorporated New Jersey church to avoid producing church documents for a grand jury, and a request by members of a Coptic church congregation in Florida to have lifted an injunction barring the use of marijuana as an aid to worship.

TBC employee, Joyce Alden, dies

Mrs. Joyce Alden, office secretary in the Tennessee Baptist Convention evangelism department, died in Nashville Oct. 15 after a long bout with cancer. She had been in Donelson Hospital for several days.

She had been secretary in the evangelism department since November 1977. Prior to that she was a secretary in the Brotherhood department for 10 years. Earlier in her career, she was a bookkeeper in the Baptist and Reflector office.

A member of Lakewood Baptist Church in Nashville, she was also secretary for that church.

Funeral services were held Oct. 17 at Hibbett and Hailey Funeral Home in Donelson with Kenneth Brown, pastor at Lakewood, and Malcolm McDow, evangelism department, officiating. Burial was in Hermitage Memorial Gardens.

Mrs. Alden is survived by her husband John L.; a daughter, Mrs. Judy Manning, Murfreesboro; and a son, John, Portland, Tenn. Her husband is a supervisor in the materials services department of the Baptist Sunday School Board.

Missionary released after hospital stay

ASUNCION, Paragay (BP) — Kenneth H. Watkins, Southern Baptist missionary who was seriously injured in a traffic accident Aug. 18, has been released by the private hospital where he spent several weeks in intensive care.

Doctors expect a full recovery after four to six months' rest at home.

Watkins was injured when his Volkswagen van collided with a Jeep in the city of Puerto Presidente Stoessner near the Brazilian border. He was taken to a hospital two blocks from the accident and immediately underwent surgery for multiple injuries. He also received a broken arm and broken leg.

NEWS INTERPRETATION

Graduate programs for TBC colleges?

By Al Shackleford

At the 1979 meeting of the Tennessee Baptist Convention in Memphis, the TBC Executive Board recommended that the program statements of all three TBC colleges be changed by adding the following function: "Operates a graduate program when proper authority is received from the Education Committee and the Executive Board."

After discussion, the messengers approved a motion by Wayne Allen of Memphis that "we table this motion until the next annual meeting to enable detailed information to be distributed to the messengers of this Convention."

No information had been shared before the convention met, since the Executive Board had not approved its recommendation until Monday afternoon (Nov. 12). The convention opened on the following morning.

It was agreed by all involved that this "detailed information" should come from the Executive Board's education committee, because it had compiled the materials on which the recommendation had been made. Several times during the last 11 months, the *Baptist and Reflector* has offered to print any and all information which the education committee wishes to share with Tennessee Baptists.

The education committee thus far has not assembled the "detailed information." The committee is scheduled to hold a called meeting on Oct. 29 to determine what information needs to be distributed.

If the education committee can finalize its "detailed information" on that date, it might be possible to print its report in our Nov. 5 issue — which would be less than one week before the 1980 TBC convenes in Johnson City.

I have felt that it would be inappropriate to comment on the proposed graduate program until the education committee makes its report. However, since the committee's "official" statement may not be available for printing before the messengers gather, I have decided to publish this lengthy background article.

This decision has been shared with Earl

Wilson, president of the Executive Board; Howard Kolb, chairman of the education committee; Herbert Gabhart, president of Belmont College; and Tom Madden, TBC executive secretary — all of whom have encouraged our printing of this news interpretation.

This article is **not** intended to replace the detailed information which will come from the education committee. We will make every possible effort to publish its report in our Nov. 5 issue — if the material is completed in time.

This news interpretation will consist of three parts: **Part I** will trace the process by which the recommendation came to last year's convention and what has happened since that time; **Part II** will present Belmont College's reasons for desiring an MBA program; and **Part III** will focus on other factors involved in Tennessee Baptists' consideration of graduate programs.

Part I

Background of the motion

At its April 24, 1979, meeting, the education committee of the TBC Executive Board, meeting on the campus of Belmont College in Nashville, received a proposal from Belmont President Herbert Gabhart that the committee give approval for a graduate program offering a master's degree in business administration. The request was made on behalf of the college trustees who had approved the graduate program at its Dec. 5, 1977, meeting

The proposal was not a surprise to the education committee members, since materials about the project had been mailed to them before the meeting.

After considerable discussion about the need for facilities, faculty, and finances, the committee approved a motion "that we look with favor on the MBA program for Belmont College, and that we ask the chairman to appoint a subcommittee to

study the proposal, establish needed guidelines for the program, and report back to the committee."

A graduate school study subcommittee was appointed by Howard Kolb, education committee chairman. This committee was composed of Mrs. Robert Gay of Lawrenceburg as chairperson; Stanley Brumfield of Nashville; Robert Burton of Memphis; John Churchman of Knoxville; and Lee Morris, then of Oak Ridge. Ex officio members of the subcommittee were Fred Kendall II of Union City, then TBC president; Gerald Stow of Cookeville, then Executive Board president; and Kolb.

Educators invited

The subcommittee held the first of its four meetings on June 25, 1979. During the 90-minute meeting, the members discussed the future of Baptist higher education and the need for a graduate program at Belmont College. Before adjourning, the subcommittee passed a motion to invite the presidents and deans of the three TBC colleges and Wayne Brown, executive director of the Tennessee Higher Education Commission, to meet with the subcommittee and explore the implications of graduate programs in Baptist schools.

This meeting was held on July 16, 1979.

The subcommittee heard the college representatives individually. A review of the minutes of this meeting indicates that Robert Craig, Union University president, and Cordell Maddox, Carson-Newman College president, raised questions about the need for a graduate program, the costs for such programs, and the possible handicap to undergraduate education.

Herbert Gabhart, Belmont College president, told the subcommittee the college was already receiving \$100,000 a year from a donor for the business school; that he believed donors would provide permanent funding for the graduate business program; that 72 percent of the college's faculty was in favor of the graduate program; and that 72 percent of the business school seniors had indicated they might enroll in an MBA program, if available.

Brown, who is a Baptist layman, raised questions about the need for this program in the mission and objective of Baptist educational institutions; the high costs of graduate programs; the expected decline in college enrollments; the priorities of Baptist higher education; and the danger of accepting gifts from donors for specific programs.

The subcommittee took no action at this July 16, 1979, meeting.

More study requested

On Aug. 2, 1979, the subcommittee held a one-hour meeting prior to the regularly scheduled meeting of the education committee. Although no vote was taken, the minutes note that there was general agreement that they could not support the Belmont College proposal "until more study was done."

Later in the day, Mrs. Gay reported to the education committee on the work of the subcommittee, and the education committee passed a motion to ask the subcommittee to continue its study.

The subcommittee held its fourth and final meeting on Sept. 10, 1979, to finalize

its report. Subcommittee members had been asked to bring with them some suggested guidelines that a TBC school should have to meet before starting a graduate program.

MBA program approved

At this point, the subcommittee seemed to be in agreement that the graduate program at Belmont College should be approved. However, it realized that before any such program could be begun, the program statement would have to be changed to remove the limiting restriction to undergraduate programs.

A motion by Lee Morris was passed "that Belmont College be granted its request for an MBA program to begin in the fall of 1980, with appropriate guidelines to be developed by the graduate school study committee."

They asked that called meetings be held Oct. 2 by both the education committee and the Tennessee Baptist program committee.

Before the 5:30 p.m. adjournment, the subcommittee developed the guidelines, using portions of suggestions prepared by subcommittee members. These were finalized by the secretaries and mailed to the members.

On Oct. 2 the education committee met in called session at 10:00 a.m. Kolb told the committee that at first the subcommittee was almost unanimously opposed to the graduate program, but after investigation, it turned around.

The subcommittee presented four recommendations, which were considered separately. Here are the approved recommendations:

I. That graduate program may be offered by any college owned and operated by the Tennessee Baptist Convention provided the following guidelines were met:

PROPOSED GUIDELINES

FOR GRADUATE PROGRAMS

1. Document evidence of substantive need for a graduate program and evidence that the undergraduate program will be strengthened.
2. Demonstrate availability of necessary facilities, present and anticipated.
3. Provide assurance of an adequate faculty and staff.
4. Finance in keeping with the Tennessee Baptist Convention's current distribution of budget allocations for educational institutions.
5. Obtain approval of college administrators.
6. Obtain approval of faculty.
7. Obtain approval of college board of trustees.
8. Secure approval of Southern Association of Schools and Colleges to institute the desired program.
9. Present fully-revealed program plans to the education committee of the Tennessee Baptist Convention Executive Board for approval.
10. Give assurance that the graduate programs reflect a Christian dimension through theological/ethical courses in given area.

II. That Belmont College be permitted to institute a Graduate Level III program leading to an accredited master of business administration degree contingent upon compliance with the above guidelines.

III. That the education committee of the Executive Board evaluate graduate programs at the end of the first five years of operation.

IV. That the education committee recom-

(Continued on page 5)

CIRCULATION THIS ISSUE — 81,474

Alvin C. Shackleford, Editor

**Baptist
and
Reflector**

Charlie Warren
Associate Editor

Bobbie Durham
Editorial Assistant

Eura Lannom
Advertising, Subscriptions

Martha Buster
Production Assistant

Established 1835
Post Office Box 347, Brentwood TN 37027
Telephone: (615) 373-2255

Published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$4.30 individual; clubs of ten or more, \$4.00; church budget 6.5¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.
Member of Baptist Press (BP) news service of the Southern Baptist Convention.

News-Journal of Tennessee Baptist Convention
Tom Madden, Executive Secretary-Treasurer

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Graduate program...

(Continued from page 4)

mend that the Tennessee Baptist program committee consider deleting the word "undergraduate" from Function No. 1 in the program statements of Belmont College, Carson-Newman College, and Union University.

After lunch, the Tennessee Baptist program committee met to consider Recommendation IV from the education committee. Any change in a program statement must come through the program committee to the Executive Board, and then as a recommendation from the Executive Board to the convention in session.

Following discussion, the program committee approved a substitute motion that Function 1 be left as in the program statements of all three colleges and that an additional function be added: "Operate a graduate program when proper authority is received from the Education Committee and the Executive Board."

Board faces recommendation

The 1979 Tennessee Baptist Convention met Nov. 13-15 at East Park Baptist Church in Memphis. On the afternoon before the TBC convened, the Executive Board held its regularly-scheduled meeting.

On the board's agenda was the program committee's recommended program statement addition, but the education committee had not asked to present its proposed guidelines for beginning graduate study.

Paul Clark of Jackson, program committee chairman, presented the committee's recommended program statement addition to the Executive Board.

A substitute motion was made by Charles Earl of Loudon to refer the matter back to the program committee and education committee for further study. He explained that little information was given to the program committee on Oct. 2, before that committee was asked to make the recommendation to the Executive Board.

Opposition to Earl's substitute motion centered around the argument that the change in the program statement did not create graduate programs, but only makes it possible for the education committee and the Executive Board to examine and vote on each request for a graduate program.

The substitute motion was defeated on a hand vote, and the program committee's recommendation was overwhelmingly approved on a hand vote. My notes indicate there were three opposed.

On Nov. 14, the Executive Board presented the program statement recommendation to the TBC messengers. Although it should not have made any difference, this recommendation came just before the board's recommendation concerning the disposition of Belmont Plaza.

The graduate program recommendation was met with a number of questions seeking more information. Dillard Mynatt of Oak Ridge, noting that the proposal was "new" to the messengers, said that the convention ought to have the education committee's study materials and financial statements.

Howard Kolb, education committee chairman, made several references to guidelines which would have to be met by any TBC college before entering a graduate program, but stated that the guidelines could not be presented until the program statements were changed. Actually, these guidelines were not

scheduled to be presented to the messengers for approval at the 1979 TBC.

After discussion, Wayne Allen of Memphis presented a motion that "we table this motion until the next annual meeting to enable detailed information to be distributed to the messengers of this Convention" (1979 Tennessee Baptist Convention Annual, page 67).

Back to education committee

The tabled motion was a major topic of discussion when the education committee met Dec. 10, 1979, during an Executive Board meeting. The consensus was that the committee could do more study, but could not take any action, since the issue now belonged to the convention. Tom Madden, TBC executive secretary, suggested that the committee compile all that is on file from the former study committee, intensify the study, and share everything with the program committee and also with the convention through the Baptist and Reflector.

The education committee passed a motion by Tom Henry of Lebanon that "we take this year to apprise new members of the committee as well as other members of what has been found out in the study and then meet with the program committee to straighten out the problems."

On April 22, 1980, the education committee met at Union University in Jackson.

After Belmont President Gabhart gave the background of their request for permission to begin a graduate school in business administration, Chairman Kolb stated that he felt the committee should get the matter out in the open and should have all information ready to give to the messengers. He suggested that perhaps the presidents and academic deans of the three TBC colleges and three committee members work together on a new set of guidelines.

Later in the meeting the committee approved a motion that "a subcommittee composed of the presidents, academic deans, and trustee chairmen of the col-

leges, along with three from the education committee be appointed to study the guidelines and bring back a recommendation ... in regard to this program." Named to serve on this new graduate school study subcommittee from the education committee were James Porch of Tullahoma, Tom Henry of Lebanon, and Kolb.

This graduate school study subcommittee held its first meeting on May 19, 1980. After nearly three hours of discussion, the subcommittee passed a motion by Cordell Maddox, president of Carson-Newman College, that an outside consultant be secured to work with the three academic deans in drawing up new guidelines.

Gordon W. Blackwell, former president of Furman University, a Baptist college in Greenville, S.C., was secured as consultant, and he met with the deans on two occasions, June 24 and Aug. 18, 1980. Out of these meetings came a general policy statement on Tennessee Baptist higher education and a new set of 14 guidelines.

On Sept. 8, 1980, the graduate school study subcommittee met in the morning to finalize its recommendation to the full education committee which met that afternoon.

Union trustees opposed

Hiram Barefoot, Union University dean, read the following statement: "That the Union University representatives inform the Executive Board of the Tennessee Baptist Convention that the executive committee of the Union University Board of Trustees is on record as opposing a graduate program for any educational institution of the Tennessee Baptist Convention."

This information was shared later in the day with the full education committee and with the Executive Board on the following day.

Cordell Maddox, Carson-Newman president, said that the college's trustees have not taken official action on the subject, but in conversation with a number of trustees, he found they were against it.

The subcommittee on a split vote approved the policy statement and guidelines for recommendation to the education committee. Representatives of Belmont College and Union University and subcommittee members from the education committee voted for the two documents, but representatives of Carson-Newman College opposed. Maddox explained that he was not opposed to the guidelines, which he described as "excellent," but to the preamble (policy statement) which he believed implied approval of graduate programs. The preamble stated, "The primary role of the three colleges ... should remain in undergraduate education, with the development of occasional programs at the master's degree level ..."

That afternoon (Sept. 8), the subcommittee's recommendation was presented to the education committee.

After discussion, the committee defeated (5-4 on a hand vote) a motion to recommend the preamble and the guidelines to the Executive Board the following day.

Opinions were expressed that the vote was not against the guidelines, but against the concept of graduate programs.

A motion was then made that the education committee reject the idea of TBC colleges beginning graduate work at this time. On a roll call vote, the count was five-to-five. Chairman Kolb, explaining that the matter should be settled by the convention in November, broke the tie by voting against the motion.

After a successful motion to reconsider the vote on approval of the preamble and guidelines, the committee voted 8-2 on a roll call to recommend these to the Executive Board.

When Kolb presented the committee's recommendation to the Executive Board the following day (Sept. 9), Charles Earl of Loudon offered a substitute motion that the college's program statements remain as presently structured.

Earl's motion was later challenged as being "out of order," since it dealt with a

(Continued on page 8)

Guidelines for graduate programs

Editor's note: In the event that the 1980 state convention approves graduate programs for TBC colleges, the Executive Board will recommend these guidelines to the messengers.

(1) Evidence showing a substantial need for the proposed program in the immediate service area of the college, including a description of similar programs already being offered in the area with current and anticipated enrollment figures for both resident and commuting students in such programs.

(2) Evidence indicating that introduction of the proposed program will increase general financial support of the college apart from the proposed program.

(3) A description of the specific ways in which the new program will enhance and strengthen undergraduate offerings of the college.

(4) Assurance that sufficient faculty of a specified level of experience and training can be employed at specified rank and salary levels, with five-year projection of salary levels. Included would be information on the experience and training of current faculty in the field of the proposed program, with explanation of the extent to which they would be used in the graduate offerings.

(5) Specific plans for library development, including current holdings in the field of the proposed program (number of volumes, back files of periodicals, current periodical subscriptions) and planned annual budgets for these purposes over the next five years, including estimated annual purchases of new volumes, back files of periodicals, and new periodical subscriptions.

(6) Detailed description of the instructional and office space available for the program or to be provided with plans for renovation if any is projected.

(7) Specific plans for development of special instructional resources such as computer facilities, laboratories, audio-visual aids, etc., including planned annual budgets for these purposes over the next five years.

(8) Proposed student admission standards for the program.

(9) Assurance that the proposed program is financially feasible and will not be a drain on the general college budget. This will re-

quire projecting annual expense budgets for the next five years, including the following:

Faculty salaries (including number by rank)

Clerical staff

Library

Special instructional resources (i.e. computer facilities)

Non-personnel expense (furniture, office supplies, typewriters, office machines, travel, etc.)

Pro-rata share of general administrative costs

Pro-rata share of space costs (utilities, maintenance, etc.)

Also required will be annual student enrollment projections and income budgets for the next five years, including the following:

Tuition and fees from enrollees

Current gifts for the program

Income from endowment ear-marked for the program

Projected income should at least equal projected expenditures.

(10) Indication of how the proposed program will be value-oriented so as to make it appropriate for a Christian college and different from those offered in secular colleges.

(11) General faculty and trustee support should be enthusiastic.

(12) The quality of the proposed program and of the entire college should be well above the minimum standards required by the Southern Association of Colleges and Schools for Level III institutions which offer the Bachelor's and Master's degrees.

(13) The program should be measured against the standards and guidelines established by the accrediting agency within the discipline (such as the American Assembly of Collegiate Schools of Business, the National Council for Accreditation of Teacher Education, the National League for Nursing Education, the National Association of Schools of Music, etc.). The five-year plan of development should give assurance that the program will move steadily toward this specialized accreditation in a reasonable time.

(14) Periodic reviews of the value and accomplishments of the program should be planned and presented to the college trustees and the convention's education committee.

Texans aid Brazilians in Baptist celebration

DALLAS (BP) — Brazilian Baptists are planning a birthday party and they've asked the Baptist General Convention of Texas to help cater it.

Baptists celebrate their 100th year of work in Brazil in October 1982 and they've planned to have one-million members by that time, which would double the total membership of when the goal was set in 1978.

Brazilian and Texas Baptists have entered a cooperative relationship that eventually may take as many as 2,000 Texas Baptists to Brazil and may become a model for similar efforts between nations and other state Baptist conventions.

ABC-TV featured the relationship Oct. 5 on its series "Directions," produced in cooperation with the Southern Baptist Radio and Television Commission.

Basically, Baptist associations in Texas will be matched with 10 cities in Brazil in a massive



HELP FOR BRAZIL — Charles McLaughlin (right), director of missions for Texas Baptists, makes further plans for the mission to Brazil with Bill Damon (left), missionary coordinator of the project, and Ed Schmeltekopf, assistant to the Texas Baptist executive director.

Christian growth effort. All aspects of a complicated diverse, thorough evangelism project will be shared. Texas Baptists were to pick up \$3.5-million of the project's \$6.3-million budget, with Brazil Baptists handling \$2.3-million and the Southern Baptist Foreign Mission Board covering \$500,000. Texas has since decided it can raise just \$2-million and Brazil Missionary Glen Grober says the difference will probably mean purchase of fewer strategic properties and less television promotion.

Planning committees of Texas and Brazilian Baptists, adapting the three-year plan for each area, matched cities of similar characteristics. Thus Sao Paulo, Brazil, a population center of 12-million, was matched with Houston and Gulf Coast associations, probably the fastest growing area in America.

Salvador, the "Mardi Gras" city of Brazil, was perfectly matched with San Antonio and its magical riverfront atmosphere, and so on.

Eight hundred Texans have already gone to Brazil to work on specific projects including construction of church buildings, surveys, and even a traveling basketball team that received great media coverage there.

Other specific requests in the "panoramic approach" to Brazilian evangelization include:

(1) **Target teams.** Special interest groups such as doctors or lawyers will share their ex-

perience among their peers in Brazil, perhaps in a seminar situation. After establishing contact, the Texans will share their Christian testimony;

(2) **Sunday School leaders.** Texans will lead enlargement and training sessions for Sunday School leaders in cities specified by Brazilian Baptists;

(3) **Home Bible Studies.** Texans will help Brazil Baptists establish home Bible studies and train leaders to conduct them;

(4) **Simultaneous Crusades.** Texas preachers will lead simultaneous crusades throughout Brazil. Each area will have several local church crusades simultaneously to achieve the greatest saturation and exposure in the area;

(5) **Witness Involvement Now.** Texans will teach WIN courses to prepare Brazilians to preserve the results of the crusades and to follow up on public decisions. These trained churchmen will canvass their areas to assure large crowds at the crusades and to reach unchurched;

(6) **Crusade.** At the climax of the three-year evangelization program is a city-wide, major, united campaign to be conducted in a large auditorium.

Bill Damon, a 14-year missionary to Brazil who coordinates the project, emphasizes the training aspect of Texas' involvement with the Brazilian Baptists. Though as many as 2,000 Texas Baptists will go to Brazil during the three years of the project, that number would be miniscule if they had to do all the work, but they won't.

The Brazilian Baptist Convention is self-supporting with 515,000 members. They have missionaries in 11 countries and their Home Mission Board supports 300 missionaries inside Brazil. But they have put a time limit on their goal and have asked for help to double the number of Baptist churches in Brazil by 1982, 100 years after the first Baptist work was started in Salvador.

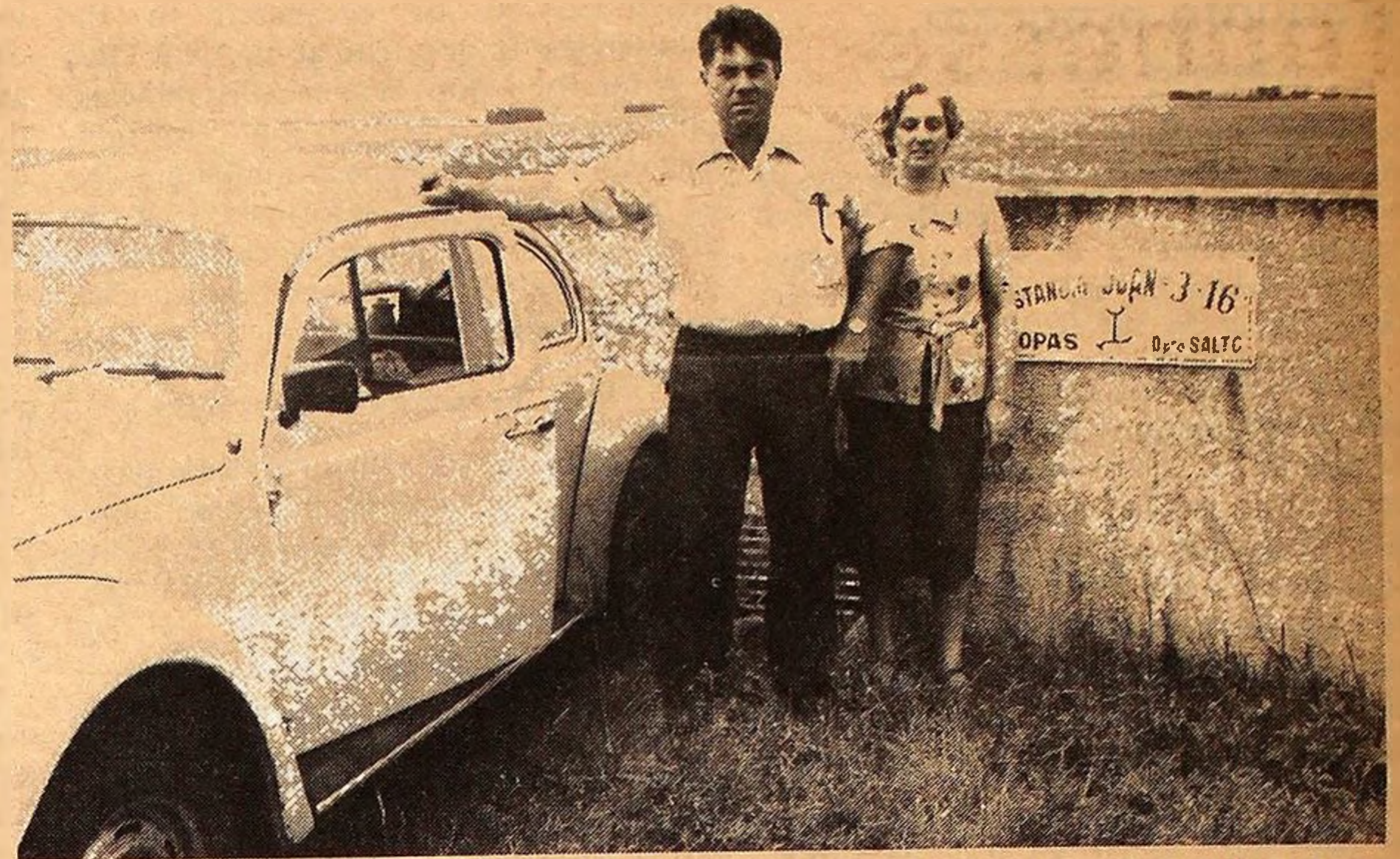
There are no blanket requests from Brazil. Each is specific and each Texas association responds specifically. For instance, there are requests now for three Sunday School specialists for September 1982; for a concert pianist in March 1981; for five laymen who are well versed in stewardship planning for January 1981; and for dedicated doctors, lawyers, professors, and other professionals in all cities throughout the period; for construction teams; puppet troupes; handbell choirs, and quartets—all to do their specialty and relate their lives to their Christian witness before their Brazilian peers.

The Brazilians have requested advance teams for two weeks that will do house to house visitation and conduct a local revival at night. During the second week, the team will pair with a Brazilian team to start a new work from scratch. The Brazilian team that helped start the new work will then be responsible to nurture it.

The next year another Texas team will come to encourage the work started the year before, then go on from there the second week to start another new work.

Mission to Brazil, as the project is called, does not compete with the work of career missionaries. The largest single force of career missionaries of any Southern Baptist field, 272, is in Brazil. The ground work that they and the Brazilian Baptists have laid is the only thing that makes a project of this magnitude possible.

Groups returning from Brazil are reporting significant results: a group from 25 churches of north Texas recorded 4,539 decisions for Christ in a two-week revival period. Sixty-four people from east Texas recorded 3,490 decisions in the Sao Paulo area. And that's in the preliminary work, before the major urban evangelism projects get underway.



JUAN 3:16 RANCH — Juan Trindade (above with his wife Martha) rejected God in his life until financial disaster hit. After accepting Jesus Christ as his Saviour, Trindade turned everything to God, including his ranch, now named the Juan 3:16 Ranch.

Persistence brings success for Uruguayan rancher

SALTO, Uruguay (BP) — Juan Trindade was on top of the world. For the third consecutive year, one of his Merilin sheep had walked off with top honors at the national livestock show in Montevideo.

On the way home Trindade exulted to his wife, Martha, over winning the coveted prize. Martha, though not a religious woman, muttered, "Gracias a Dios" (Thank God).

"God had nothing to do with it," snapped Trindade, thinking of the long hours he and his gauchos had spent to prepare the livestock for exhibition.

"From that moment everything went downhill," recalls Trindade, now the lay pastor of 11 churches scattered throughout northwest Uruguay.

High living plus declining beef and wool prices brought Trindade to the brink of financial ruin. He sold 2,470 acres of his 4,384 acre ranch to pay some of his debts and even that was just a stopgap measure. He was at the end of his rope financially, and things were not going well between him and his wife.

The night before the surveyor came to measure off the land to be sold, Trindade walked from the ranch house to the family cemetery. As he stood staring into the night, he was overwhelmed by the hopelessness of his situation. The man who had boasted, "God had nothing to do with it," when he was on top was now ready to turn to a higher being.

"I didn't know how to pray," recounts Trindade. "But I looked up and said, 'Oh, God, if you exist, show yourself to me in some way.'"

The surveyor, who knew the rancher's circumstances, spoke to Trindade the next day as they worked and said, "All is not lost because Jesus Christ lives."

Trindade says that simple affirmation went straight to his heart. "Suddenly, I knew not only that God exists, but that my prayer had been answered."

Trindade still had to sell half his ranch, but he began to feel God was helping him to work out his tangled financial affairs. At a time when livestock sales were very slow, a rancher from a neighboring department came three times to buy stock from Trindade's ranch. The man let an astonished Trindade set his own price in the three purchases, which totaled \$50,000.

No one had talked to him about tithing, but Trindade had read about it in the Bible and he immediately tithed \$5,000. His mother, who accepted Christ later, objected and reminded him that the money he had tithed was enough for him to live on for an entire year.

Trindade renamed his ranch the Juan 3:16 Ranch. But not everyone understood that,

either. One acquaintance said he thought the name meant Trindade had three sons named Juan and he hoped to have 16 grandchildren.

Trindade began starting "home churches" which he visited circuit-rider style. As the number of congregations grew to 11, he found a willing helper in his work: his wife accepted Christ.

To help in her husband's services, she learned to play the accordion from the wife of Baptist pastor Carlos Tschanz. As Mrs. Trindade began getting to know Tschanz and his wife, Trindade began examining Baptist doctrine and comparing it to what he had come to believe through his Bible study.

"I knew I had finally found a group that believed the way I did," says Trindade. After Tschanz baptized him, Trindade rode out to the "house churches" announcing to each congregation, "From now on, we're Baptists." No one, he adds, objected.

Trindade invited Southern Baptist missionaries Kenneth Evenson and Jimmie Spann to accompany him on a visit to some of his house churches. In five days, each man preached 28 times.

Because each congregation meets weekly and Trindade is the only pastor, each house church has its own person in charge. One, Olimar Lucas, Trindade met at a stock sale. After greeting his old friend, Trindade asked, "Come andras de creencias?" (How are you fixed for beliefs?)

"Well," replied Lucas, "I used to believe in Chico Taso (a noted politician some years back) but he died on me, and now I don't believe in anything." When Trindade finished talking, Lucas believed in Christ.

Marveling at the sprouting of totally indigenous churches throughout the interior of Salto, Evenson and Spann asked Trindade the secret of his successful work.

"The secret," says the rancher-pastor, "is persistence. Preach the gospel; preach it again; preach it again."

On the broad plains surrounding the Juan 3:16 Ranch in Salto, Uruguay, there's no doubt the formula is working.

Wally Poor is a Southern Baptist missionary to Uruguay.

Baptist camp in Philippines becomes self-supporting

DAVAO, Philippines — For the first year, Mt. Carmel Baptist Assembly in the Philippines received no subsidy for operating expenses during 1979 from the organization of Southern Baptist missionaries, reports Paul Johnson, camp director.

Tennessean tells needs of lives in Upper Volta

By Bobbie Durham

Katherine Ilboubo is 13, but she has never been a little girl.

She grew into adulthood at the age of five when her brother was born and she was assigned the responsibility of caring for him. In the past eight years, another brother and three sisters have been born into the Ilboubo home in Upper Volta. She now cares for them and a nephew, helps her mother prepare meals, and journeys to market on market days to buy and sell enough to keep the family alive.

Katherine's life has been full of change and responsibility. But if you were to ask her about her future, she would look at you, flash a broad smile, and tell you her life has changed because a Southern Baptist missionary won her to Christ several months ago.

Her life now touches the lives of many others and will for years to come, reported Brenda Young, a Carson-Newman College graduate who served as a missionary journeyman to Upper Volta for two years.

Miss Young, who served as an instructor in a Bible correspondence school in Ouagadougou, also taught Katherine and several other girls in a Sunday School class at one of the Southern Baptist preaching points in that country.

"Their way of life is very difficult, and they are forced to live an adult version of life at a very early age," Miss Young recalled. But she happily relates that Katherine's faith is "so real."

"If she was not in my Sunday School class every Sunday, I felt I needed to find out why" the former missionary journeyman said.

Another aspect of Katherine's too-soon adult life is the tragic lack of an education on which she can build. She cannot read, but Miss Young recalls Katherine holding tightly to one of the African song books each Sunday as the children learned new songs. "She was always memorizing new songs and Bible verses and helping other people learn them," she said. She even taught the missionary journeyman many African Christian songs.

At the end of each Sunday School and worship service, she takes her new-found "learning" home with her where she teaches her younger brothers and sisters verses, songs, and stories. "Even simple truths learned in Sunday School, Katherine would take home and try to incorporate into her daily life," her former Sunday School teacher recalled.

Katherine has heard the gospel, but there are hundreds of other "Katherines" and thousands of other little brothers and sisters who worship the teaching of Islam or who hold no belief in their hearts for a god of any kind.

The need for spiritual nourishment in the



PRECIOUS WATER — A woman draws water from one of the few wells in Upper Volta. Many people walk 20 to 30 miles a day to obtain a small pot of water which they use for cooking, drinking, and bathing.

African country is coupled with the need for physical nourishment.

Katherine and many thousands like her survive each day on one or two starchy meals consisting of a porridge-like mush eaten with their fingers from a common bowl. The mush is sometimes garnished with a very hot sauce containing water, red peppers, tomatoes, and wild herbs.

"You eat it, get a big lump in your stomach, and are hungry again in a few minutes," Miss Young said. A small amount of meat is obtained about once a month, and a popular grain is eaten which is similar to what the United States uses for bird seed.

Miss Young said the living conditions there gave her a culture shock when she first arrived. During her training period before she went to Upper Volta, she spent hours researching the country and doing an area study notebook. "I thought I was pretty familiar with what I would see and with what I was going into," she recalled. "But the reality of it was a shock to me."

The people in the villages do not have electricity or running water. There is garbage in the streets. Pigs, goats, and cows run freely in and out of huts and on roadways. People pull carts full of things they are taking to the market to sell.

The biggest problem, Miss Young believes, is the lack of water in the country. The rainy season lasts from June through August, but the heat is so intense during those months that the water evaporates almost as quickly as it falls. The land is extremely hard dirt; and when it rains, the water sinks in too deep to be of benefit to the people. Temperatures the rest of the year may range from 110 to 130 degrees.

The lack of water causes extreme sanitation problems. There are no public latrines, so men, women, and children excrete waste on the roadside, in their yards, and in the aisles of the marketplaces. Additionally, the people go barefoot, which transfers many germs, causing disease and sickness.

People often wash their eating utensils in dirt and sand which helps clean, unless it contains human or animal excretion.

As the rainy season comes to an end, the people enjoy the luxury of being able to wash their clothes, their dishes, and their bodies in nearby mud puddles.

To reach one of the few wells which have been constructed in the country, a person usually walks from 20 to 30 miles a day. His take is usually a small pot of water.

A few of the wells have been built by the government, but most of them have been constructed by aid organizations such as a Dutch charity group, the Mennonites, and the Southern Baptists. Miss Young hopes that efforts will continue in this area if Tennessee decides to join the Foreign Mission Board in a cooperative venture in that country.

She feels the people are extremely receptive and would welcome ministry in the form of physical food and water and spiritual nourishment.

"The main problem they deal with daily is answering the question 'Where will my next meal come from?'" Miss Young emphasized.

The Southern Baptists have also begun, among other concepts, a feeding program for

children under five years of age. Children are taken into the program who are malnourished. They are fed properly until they reach the correct weight for their age. Mothers accompany the children to the center, get enough food for a month for that child, and learn how to prepare it. They are also taught about sanitation methods and ways to upgrade the diet of the rest of the family.

There are a few French-speaking churches in the country, but for the most part Southern Baptist work is centered in various preaching points. A church is a group of baptized believers, but preaching points are established where many people attend who are not Christians. "Naturally, our goal is for the preaching point to become a church sometime in the future," Miss Young explained.

The school where the missionary journeyman taught just graduated its first class of village lay leaders. The students are trained in an occupation which makes them self supporting when they return home and which teaches them how to evangelize their villages.

She hopes the future volunteers from Tennessee will be able to witness the success of the education program when they work in that country, since she has not been able to see the fruition of the work since she left several weeks ago.

She also hopes they will be able to see Katherine Ilboubo and her witness in her home and village.

Now a graduate student at the University of Tennessee at Knoxville, Miss Young learned in the two years of her life which she gave to missions that a person cannot always perform a great service or win an entire nation to Christ. But, she feels, if a person will dedicate himself to performing a small task or being faithful to witness to a little group of girls in a Sunday School class, then a life like Katherine's will be touched. A country will go from having barely enough water for its people to survive to someday having wells full of water which will supply the countryside.

Katherine Ilboubo will never experience childhood as she should. But if a few are faithful in carrying out the challenge, Upper Volta's future Katherines may not have to be adults by the time they reach the age of 13.



MISSIONARY JOURNEYMAN — Brenda Young recently returned from Upper Volta where she served as director of the Bible Way Correspondence School in Ouagadougou.



Unaka Avenue Baptist Church
1213 East Unaka Avenue
Johnson City, Tennessee
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**We welcome you to Johnson City
and the Tennessee Baptist Convention
November 10-13, 1980.**

**If we can assist you in any way,
please call us.**

Virgil R. Peters, Minister
Paul Patterson, Music-Youth
Pauline Taylor, Secretary

**BAPTIST AND REFLECTOR
brings you news first**

Graduate program...

(Continued from page 5)

matter which belonged to the convention, having been considered at the 1979 TBC and being scheduled for consideration at the 1980 TBC.

The president of the board, Earl Wilson of Knoxville, ruled that the substitute motion was in order, because the board has the right to reaffirm a previous action or to reverse that action after receiving additional information. Wilson's ruling was sustained by the board on a standing vote. A count was not made.

Guidelines without preamble

Osta Underwood of Nashville then made a substitute for the substitute motion that "the guidelines be approved without the preamble." This substitute was passed by the board on a 40-30 standing vote.

Wilson explained that this action meant that, if the 1980 TBC messengers approve the program statement addition, the board would then recommend these as guidelines.

Viewing the tabled motion and the guidelines together, it would appear that if the program statements are changed, a college must meet these guidelines to the satisfaction of the education committee and the Executive Board, before a graduate program could be initiated.

Part II

MBA request from Belmont

The specific reason that the 1980 Tennessee Baptist Convention will face the issue of graduate programs for TBC colleges is the request from Belmont College to offer a master's degree program in business administration.

In order to understand all that is involved in the college's request, President Gabhart has prepared for the **Baptist and Reflector** a 3500-word background statement. It is too long for publication, so a summary is printed here.

One of the major points in the need for the graduate program is based on the college's community and the necessity of any college to respond to the needs of the community. "The administration feels that at this time that in the business program of the college there are two areas unmet educationally ... church management and health care management," Gabhart says.

Reginald McDonough, secretary of the church administration department of the Baptist Sunday School Board, is quoted as writing, "As I see it, Belmont College has a unique opportunity to offer ministerial students some basic education in this area and to train top-notch Christian students to serve as church business administrators."

Thomas Frist Jr., president of the Nashville-based Hospital Corporation of America, observes that "throughout the United States there has been a trend in the decade of the seventies for physicians to increasingly organize into group practices. This movement will accelerate in the decade of the eighties and will create a need for managers who have had specific training for managing medical group practices. This unmet demand provides an opportunity for Belmont College to develop a formalized program for medical clinic managers which would be both innovative and unique."

During the summer of 1978, Thomas Hogancamp, director of Murray State

University Foundation and former dean of the school of business at Murray State University, served as consultant on Belmont's campus. Later he wrote, "I am pleased to endorse the inauguration of a master of business administration program at Belmont College. I give this endorsement because I am convinced that Belmont College's undergraduate curriculum in business, its faculty, and its facilities have increased in quality and maturity such that, with appropriate funding, a strong graduate program in business can be offered."

Gabhart noted that there is great interest in MBA proposal. The college has 134 names of individuals who have expressed interest in the program. Also, a 1979 survey of business students at Belmont College indicated that 72 percent of the seniors and 66 percent of all business school students would attend graduate studies there "if programs were offered."

"The Board of Trustees became interested in the potential of an MBA program in 1975. With additional information, the trustees voted unanimously on Dec. 5, 1977, that the college begin a graduate program as soon as possible." Gabhart stated.

The faculty voted 2-to-1 to approve the MBA program on Feb. 26, 1979.

After notification by the college of its intention, a committee from the Southern Association of Colleges and Schools, an accreditation agency, visited the campus Feb. 22-23, 1979. In its report, the committee wrote, "Following careful study of the Prospectus submitted by Belmont College and the visit to the campus, it is our opinion that Belmont College meets the requirements of the Standards of Delegate Assembly for transition to Level III (graduate study level)."

The committee's recommendations and Belmont College's response to these recommendations were presented to the December 1979 meeting of the Executive Council of the Southern Association's Commission on Colleges. Harold E. Wade, associate executive secretary of the commission, wrote, "It was the decision of the Council to authorize Belmont College to proceed with plans to implement the master of business administration program."

Another reason for the need for the program offered by Gabhart is that there is not an MBA program nearer to Tennessee than Birmingham in a Baptist institution.

Facilities, faculty, funds

Most of the major questions about the proposed graduate program at Belmont College have revolved around the need for facilities, faculty, and funding.

In 1971 the Center for Business Administration was dedicated. That facility is described by Gabhart as "one of the most adequate in the South." He also notes that in the last six months the college has added \$40,000 in computer equipment, in addition to \$100,000 in computer equipment given by two Nashville firms.

He says that the library building is adequate for additional volumes. The college has worked out an arrangement with the Joint University Library (four blocks away at Vanderbilt University) for Belmont College students to use that facility on a cost per day arrangement.

Gabhart states that the college will need to add four faculty members, if the program is begun.

In response to questions about financing, Gabhart presented this proposed annual budget:

Income (based on 60 students): \$180,000 from tuition, based on 60 students at \$125 per hour, 12 hours each; \$100,000

annual gift from an unnamed donor.

Total Income: \$280,000.

Expenses: \$120,000 for four additional professors; \$15,000 for library resources; \$7,680 for use of Joint University Library; \$25,000 for pro-rata expenses (utilities, maintenance, space); \$60,000 for other faculty members' time; and \$15,000 for clerical and general expense.

Total Expenses: \$242,680.

"The college has been most fortunate to have a gift of \$100,000 per year for five years pledged and also donors have pledged to significantly endow the college and this program," Gabhart said.

The effect of a graduate program on the undergraduate program has also been expressed as a concern.

Gabhart observes that Belmont College made a survey of 13 Baptist institutions that have graduate programs. "Eleven responded that graduate programs had strengthened their undergraduate programs. The other two made no response to the question," he added. "Conversely, 12 said that to remove graduate programs would weaken their institutions. One did not respond."

Basically self-supporting

The Belmont College president said, "The graduate programs are basically self-sustaining and are not undergirded by special state convention funds."

Gabhart believes that "a graduate program will help fulfill the mission of the college and therefore become a powerful thrust in our Bold Mission efforts. The college would place great stress on Christian principles, requiring courses in the area of moral and ethical valuing."

He does not believe that a graduate program at Belmont College would adversely affect the other TBC colleges. "Each of the three colleges is different, yet similar, and that is the way it should be. Each is located in different types of cities with different unmet needs and opportunities. Each has varying programs to meet those needs."

Concerning the guidelines approved by the Executive Board for recommendation to the convention, Gabhart describes these as "fair, relevant, and most acceptable" and dealing with areas that college should consider before starting new programs.

Gabhart believes that the opportunity to start a graduate program is an open door for the college to be creative, innovative, and pliable to meet the needs, demands, and opportunities of the society and community.

"Belmont College is therefore very anxious to enter these open doors of service to its denomination, locale, and region. Failure to do so now would cause the institution to lose significant funds, to regress in its forward thrust, and to fail to grasp relevant opportunities." Gabhart said in conclusion

Part III

Other factors involved

What does it mean for a college to move from Level II (bachelor's degree) to Level III (master's degree)?

Harold E. Wade, associate executive secretary of the Southern Association of Colleges and Schools, says, "It is safe to say that the cost per student will go up some, even on the undergraduate level," but there is no specific way to tell how much. He notes that there will be general

improvement standards to be met in such areas as library resources, basic facilities, faculty salaries, endowment, and the number of graduate degrees required of faculty members.

Wayne Brown, executive director of the Tennessee Higher Education Commission, told the graduate school study subcommittee on July 16, 1979, that costs for a graduate program usually run three to 10 times that of undergraduate programs in the same field and at the same institution.

The financing of a graduate program is seen as critical by Wade, who feels that too many institutions "tack on" a graduate program without considering the costs — and this proves to be a handicap to the undergraduate program.

Related to financing is the endowment that a college has. There are nine Baptist colleges which now offer an MBA program. These colleges and their endowments (1979) are:

Baylor University \$63-million;
Furman University \$30-million;
Hardin-Simmons University \$10-million;
Houston Baptist University \$15.3-million;
Mississippi College \$3.2-million;
University of Richmond \$65-million;
Samford University \$5.5-million;
Stetson University \$6.3-million; and
Wake Forest University \$57-million.

On the same report, Belmont College endowment is listed as \$1,367,322, but President Gabhart said this week that it has risen to approximately \$1.7-million.

Gordon Blackwell, former president of Furman University who served as consultant for the graduate school study committee, suggests that a good "rule of thumb" for a college's endowment is \$10,000 per student. With 1,700 enrolled at Belmont College, this would suggest a needed endowment of \$17-million.

An adequate library is essential for any college, and this is especially true for graduate studies. Belmont College has an agreement to use the Joint University Library on a cost per student charge.

Wade said that this arrangement is acceptable, but even with the use of a joint library, Belmont College would need to strengthen its own library. "Eventually, the college should have its own graduate library," Wade told the **Baptist and Reflector**. "We don't like to encourage institutions to depend on others' libraries."

Blackwell noted at a meeting with the subcommittee that Furman University spends \$100,000 per year for library resources for its graduate program in business.

Belmont College is now a fully-accredited Level II institution, but what happens when it moves to Level III?

Wade said that the college would continue to operate under its present accreditation, if it begins a graduate program. However, after a number of graduate degrees have been granted, the Southern Association will send a team to evaluate the college's work, to see if it meets the association's "Standards." Recommendations would be made if deficiencies are found, and the college would respond and would be given a reasonable period of time to meet the Standards.

Brown noted that the decline in the birthrate of the 1960's would indicate that all colleges in the 1980's will face a decline in enrollments and increased competition for students. The rising costs of a college education could also influence some young people to bypass college for technical or trade schools or to commute to a community college.

There are already five universities in central Tennessee which offer a master's

(Continued on page 9)

Graduate program...

(Continued from page 8)

degree in business administration: Austin Peay State University, Clarksville; Middle Tennessee State University, Murfreesboro; Tennessee State University, Nashville; Tennessee Tech University, Cookeville; and Vanderbilt University, Nashville.

Four of these are state-supported schools.

Another factor in financing is that 39.5 percent of Tennessee's Cooperative Program that remains in the state goes for the educational institutions. The Belmont College graduate program is being designed to pay its own way, with student tuition about 50 percent higher than in the undergraduate program.

Belmont College intends to offer an MBA program infused with moral and ethical values from a Baptist perspective. There will be classes during the day and also as a part of the night schedule.

Blackwell feels that the night school program would be feasible financially. Such students usually live off campus and have little contact with the college except to attend classes. This would make it more difficult to involve them in the Christian atmosphere of the Baptist college, however.

Perhaps the basic questions that must

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

How important is your vote in a presidential election? Thirteen presidents were elected with less than a majority of the popular vote. Three of those presidents actually lost the popular vote but won the presidency. In 1824, John Quincy Adams lost both the popular and electoral vote to Andrew Jackson, but since no one had a majority of the electoral votes, the house made the decision to name Adams president.

Rutherford Hayes lost the popular vote to Samuel Tilden in 1876. However because of challenges to some electoral votes, an appointed electoral commission awarded the presidency to Hayes.

Benjamin Harrison lost the popular vote to Grover Cleveland in the 1888 election; yet he won enough electoral votes to gain the presidency.



Self

Abraham Lincoln was barely elected president out of a field of four major candidates in 1860 when he received less than 40 percent of the popular vote. Cleveland won the popular vote three times in a row but never got a majority. The second time he ran he received the highest percentage of the vote in his three attempts at the presidency, but it was the one time he lost the election in the electoral college.

Carter won a majority of the popular vote in 1976 but just barely. Rounded to two decimal places his share of the vote was 50.03 percent.

John Kennedy won the presidency by the narrowest margin since Garfield defeated Hancock in 1880 by receiving one-tenth of one percent more of the vote than did Hancock. Kennedy's election in 1960 was decided by a margin slightly more than sixteen one hundredths of one percent. Kennedy won seven states by less than one percent with 77 electoral votes — enough to swing the election the other way. He won five states by less than two percent with 87 electoral votes. Those twelve states accounted for 164 electoral votes — more than half of Kennedy's 303 total.

Every vote counts. Twenty years ago we decided a president by a margin of less than one vote per precinct.

be faced before the vote is taken in Johnson City next month is, "Is there a need for graduate programs in Tennessee Baptist Convention colleges? Will a graduate program enhance the purpose of these institutions? Is graduate education of such a priority among Tennessee Baptists that they are willing to give it the emphasis, support, and perhaps funding that it must have to be academically superior?"

These are not easy questions to answer, but messengers to the 1980 state convention must face these before voting on the proposed addition to the colleges' program statements.

Personal perspective

BY TOM MADDEN
TBC executive secretary

There are many lonely people in our world. Some live in places where there are no close neighbors. Some are lonely because their children are grown and are out on their own, and perhaps their companion has died. There are those who are lonely though surrounded by crowds.

There is a noble loneliness of the soul. Sometimes in following a duty, one experiences loneliness. Abraham must have experienced loneliness as he left Ur of the Chaldees to follow the direction of God. Our missionaries encounter loneliness as they leave home and friends and familiar surroundings to go to foreign countries with different customs and languages.

Sometimes when one has to dissent, he is left lonely. For example, Martin Luther may well have experienced this emotion when he expressed dissent and said, "Here stand I, God helping me, I can do no other." I imagine that Vashti, the queen of Ahasuerus, was lonely after she refused to expose herself on the night of that drunken banquet and was deposed from her high office. Her honorable loneliness came at the price of honor and self respect. It is far better to be lonely with a good conscience than to be in the midst of a laughing crowd with a guilty conscience.

I think of an experience I once read. A stranger approached an older person, living alone in an isolated house. "Do you live here alone?" the stranger asked. She answered, "Just me and Jesus."

I don't believe she was lonely.



Madden

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Letters to the Editor...

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address.

Editor's theme

Dear editor:

The Baptist and Reflector editor has developed a theme which is revealing.

It goes like this, "It is dangerous to judge leaders on the basis of their personal stand regarding a few controversial issues, such as 'homosexual right' in the form of a 'Gay Rights Bill,' or the ERA, or abortion, or school prayer, or increasing the money supply to buy votes with government program which dilutes the buying power of life savings (theft by hidden tax), or other such 'liberal' trends. Opposition to such things is strictly political right, not a 'moral responsibility' for a Christian. 'Separation of church and state' means not only no government-supported religious denomination, but also no Bible standard of behavior. God's providences pre-empted. We need not fear judgment, because tolerance is without spiritual discernment."

I draw two conclusions.

First, it is OK to vote for Jimmy Carter, because he is a born-again supporter of gay rights.

Second, the above and other such issues are being used by Reagan to get votes, which makes them political not moral issues.

These two facts help to assure me that God will not chasten our nation by an enemy nation. I can regard my political conservatism as erroneous and divorce them from my religious concepts of right and wrong. I can trust Jimmy Carter to carry the flag, as did Woodrow Wilson and Franklin D. Roosevelt, who seeing war coming, thought it unnecessary to prepare, since their great vision saw that we

would win in the end. Reagan, the warmonger, thinks we could — how foolish.

Sarcasm now aside, President Carter and Reagan are mere sinners and even an angel could not turn this nation from destruction, if its people continue to kill babies for convenience and consider perversion a legitimate alternative life-style.

Brian C. Swartz
P. O. Box 153
Woodbury, TN 37190

Annuity Board staffer to attend TBC meeting

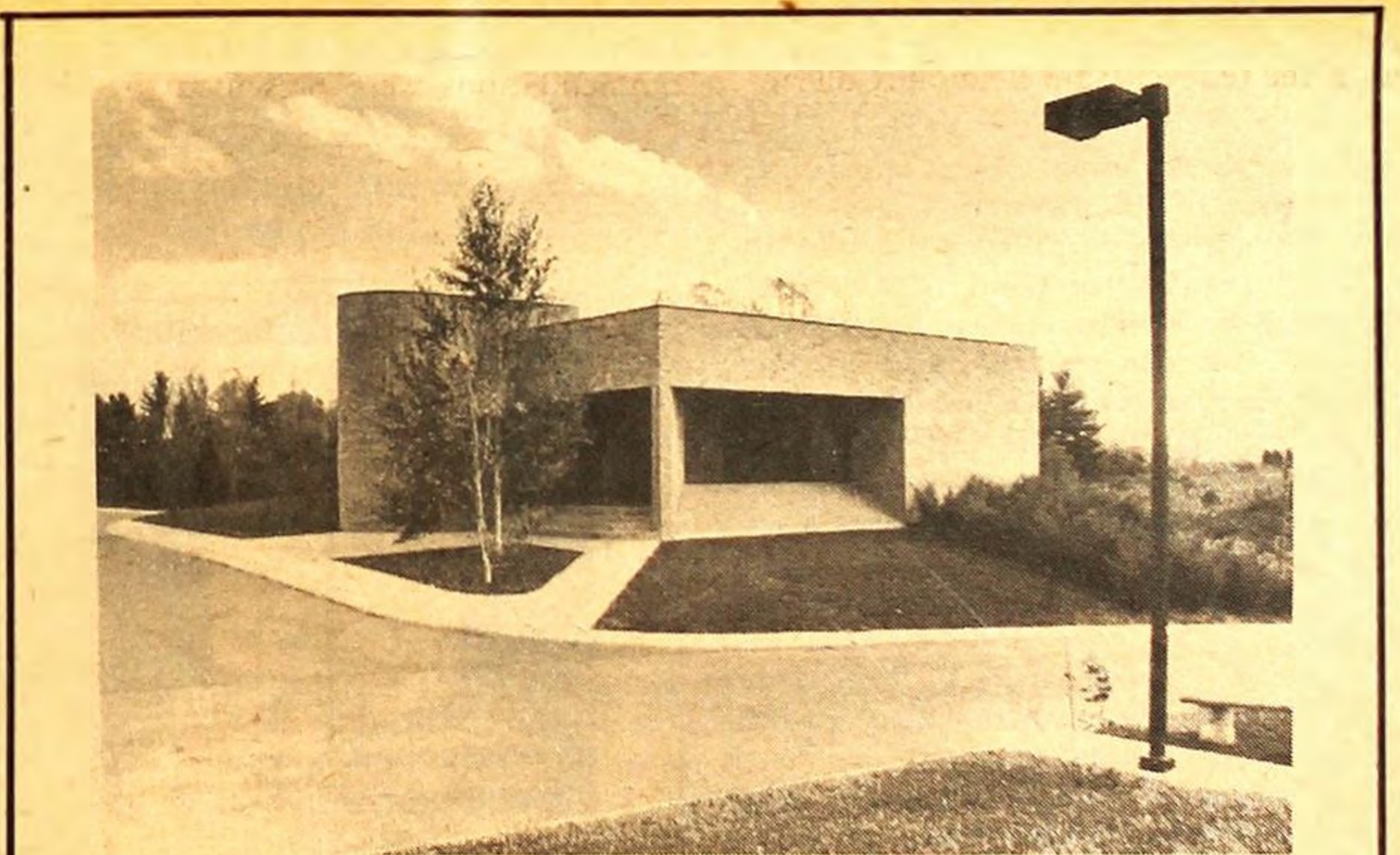
DALLAS, Tex. — A Southern Baptist Annuity Board representative on retirement and insurance planning will attend this year's Tennessee Baptist Convention, Nov. 11-13 in Johnson City.

Vern Powers, director of protection plans for the Tennessee convention, will be available to answer questions about denominational retirement and insurance programs available through the Annuity Board.

Harold Bailey, the board's vice-president for development and churches, also will be present.

Ministers, other church staff members, and agency employees who attend the convention may schedule personal conferences with Powers and Bailey.

The Annuity Board is the Southern Baptist institution which administers retirement and insurance programs for church and denominational personnel.



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BIBLE BOOK SERIES
Lesson for Oct. 26

Dividing Canaan

By David L. Moore, pastor
Lincoya Hills Baptist Church, Nashville

Basic Passage: Joshua 13:1 to 17:18

Focal Passages: Joshua 14:1-3, 6, 9, 12-13; 15:1; 16:1,4

Most of Canaan had been conquered by Israel. God instructed Joshua how to divide what was left. Chapter 13 is a "clean up" chapter. In a very uneventful way the writer gives us the lands unconquered.

Joshua is now old. He is commanded by God to divide the land west of the Jordan among the nine and one-half tribes.

God is not hastening Joshua to conquer these lands before he dies. We have an account of Joshua's last will and testament. The terms, according to Oriental methods, were binding forever. Before Joshua dies, God tells him to bequeath the unconquered portions to their future owners.

A preliminary explanation to the division is given in 14:15.

We immediately notice a textual problem. Who determined the allotments? By reading Joshua 13:1-7 you would think Joshua alone divided the land. Other passages suggest the people of Israel had sole responsibility (14:5). Still another tradition gives Eleazer, the high priest who succeeded Aaron (Deut. 10:5), the privilege.

If the truth were known, all three are probably correct. Israel's leaders used the practice of casting lots (see Deut. 33:1-29). Because of this procedure one could say Israel's priests and political leaders shared in the act. Behind all three explanations, it was God who made the allotment.

Caleb steps to the front and asks for his inheritance. God, through Moses, promised this inheritance at Kadesh-Barnea (Num. 13-14). Caleb is a foreigner, descendant from the tribe Kenaz in the land of Edom (Gen. 36:9-11). Although an outsider, he was fruitful to the Lord's work. He rightfully took his place among the great heroes like Joshua.

For 45 years the Lord had strengthened Caleb. God keeps His promises to those who faithfully follow Him. Caleb becomes a symbol for the kind of obedience God expects from His people and the result of such obedience.

Verse 12 records Caleb's finest hour. Though he is 85, his strength has not left him. He knows that strength is not enough. "I shall drive them out as the Lord has spoken; if the Lord be with me" is the proper posture of faith. We can never make demands on God. Our only prayer is that God would be with us and give us the victory.

Judah's allotment is seen in chapter 15. Verses 2-12 record the south, east, north, and west boundaries. Following this is a second account of Caleb receiving Hebron (13-19). The longest part of the chapter deals with the Judean towns (20-62). Verse 63 refers to the strength of the Jebusites living in Jerusalem.

Romance is seen in verses 13-19. These verses offer a breath of fresh air to a very dry account of Judah's territory. Debir is captured by Othniel, a kinsman of Caleb. By capturing Debir, Othniel wins Caleb's daughter, Achsah, as his wife.

For her dowry, Achsah asks for springs of water. She knows her life will be spent in the Negels, which is a very dry land in the south. The word translated "springs" means basins or bowls and may refer to cisterns. We have the beginning of water settlement between the two Kenizzite tribes of Caleb and Othniel.

The cities listed are grouped in sections according to major geographical areas in which they are located.

Jerusalem, a strong fortified city, was not

captured until the time of David (2 Sam. 5:6-10).

Joseph's, or Ephraim and Manasseh's, allotment is given in chapter 16-17. Immediately we see a contrast to style from the account of Judah's allotment. Boundary lists are approximate and incomplete, with lists of cities missing altogether. Inserted within the material are interesting little anecdotes concerning the area.

Numbers 27:1-11 gives an account of Moses giving instructions concerning inheritance rights to sonless families. Verses 3-6 show this command by Moses taking place. Zelophehad had only daughters, but they had a right to inheritance. Only man distinguishes between male and female. In God's eyes there is no difference (Galatians 3:28).

Joseph asking for more room creates some suspense. Joshua is challenged to clear the forested areas and drive out the Canaanites who are in the lowlands. It was evident that Joseph's tribe could not live in peace with the Canaanites. The horses and chariots of the Canaanites were a constant threat to the foot soldiers of Joseph.

Joshua gives in to Joseph's request. Again we see great leadership at work. It would have been very easy to say no. Instead Joshua challenged Joseph, "If you want more room, go get it. You are a numerous people. Your power is great. Even though it is a forest, you shall clear it."

God has given us strength to clear our forests. We need not always look to someone else to clear the trees. Within each of us is the strength to do it ourselves. This is the thought Phillips Brooks had when he wrote, "Do not pray for easy lives; pray to be stronger men! Do not pray for tasks equal to your powers; pray for powers equal to your tasks."



Moore

UNIFORM SERIES
Lesson for Oct. 26

God's covenant and Ezra

By James C. Jones, assistant professor
Union University, Jackson

Basic Passage: Nehemiah 8:1 to 9:38

Focal Passages: Nehemiah 8:2-3; 9:32-38

Jeremiah had predicted the Babylonian exile for the people of Judah and Jerusalem. He had interpreted the exile as God's judgment upon the breaking of the covenant by His people. He promised restoration after the judgment had fulfilled God's purpose of discipline for the exile. He counseled a people who were thinking perhaps God had lost control of history and had been defeated in His purpose. They considered the possibility that their God had forsaken the covenant and had abandoned His people.



Jones

Today's lesson concerns the authentication of Jeremiah's message in the return of the exiles for reconstruction and the renewal of the covenant relationship. Ezra was one of the outstanding personalities used by God to lead in this restoration.

Ezra, the priest, stood upon a wood platform, especially erected for the occasion, to read the law to the people. The Levites stood beside him as he addressed the congregation. The people, standing in reverence, listened attentively as the Levites either translated the Hebrew into Aramaic or explained the meaning of each clause as Ezra read. Aramaic had succeeded Hebrew as the common language of the Israelites during their stay in the Babylonian exile.

The people responded with joyful enthusiasm and devotion to God when Ezra praised the Lord before them. When Ezra had completed the reading of the familiar law, the people were moved to tears either by respect for the worth and power of the law or by a sense of guilt over having neglected and broken it.

The people were admonished not to weep, but to rejoice, because the reading of the revelation of God's will had provided the glad opportunity to renew the covenant relationship with Him. The people are counseled by the Levites to observe a reverent silence to acknowledge the presence and power of God. A feast followed in which the people celebrated the meaning of the event.

Observance of the Feast of Booths (Nehemiah 8:13-18)

On the next day the community leaders gathered with Ezra to continue studying the

law. They noticed that Moses had communicated God's command to observe the Feast of Booths, or Tabernacles, annually. The prescribed time for the celebration of the neglected feast was approaching. Therefore, the preparations of the temporary shelters for its observance began immediately. The feast lasted from the 15th to the 21st day of the seventh month.

By the time of Ezra, the feast had an agricultural and a historical meaning. The feast celebrated the harvest of grain and grapes. The "booths" denoted the guardhouses built in the fields during the harvest. The historical meaning referred to remembering the wilderness period when the Israelites lived in temporary dwellings after the Exodus. The people expressed new joy and thanksgiving that they had been led, through the wilderness again and returned home by a gracious God.

The confession of sin (Nehemiah 9:1-5)

The solemn assembly followed the Feast of Booths on the twenty-second day, and the fast followed on the twenty-fourth day. The people assembled again to confess and repent. They expressed their sorrow for their sin in fasting, the wearing of sackcloth, and with dust on their heads. A commitment was made to break foreign relationships which had made for a compromise in their Israelite faith.

The prayer of confession (Nehemiah 9:6-31)

Ezra led the people in a prayer acknowledging that God had graciously revealed Himself in the events of history but that the people had been irresponsible after receiving the revelation. The list of events included creation, the covenant with Abraham, the liberation of God's people from Egypt, the gift of the law in the covenant at Sinai, the gift of the land in the conquest of Canaan, and the judgment of the exile to lead them back to Himself. Instead of expressing gratitude toward God, the people had proven unfaithful and disobedient. But God did not forsake them. He even forgave them when they made their own god in preference to the true God who had created and sustained them. He sent them the prophets to warn them of the consequences of unfaithfulness to Him, but they rejected and killed them. After patiently trying to win the people back to Himself, God finally let the Babylonians take them into exile. However, the exile was not an abandonment of His people but a necessary preparation for their restoration to Himself.

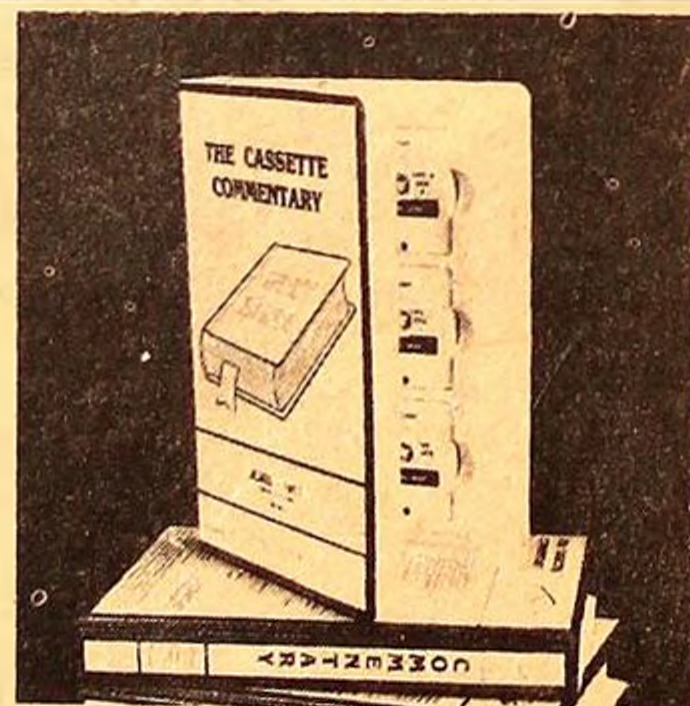
The appeal to mercy (Nehemiah 9:32-37)

Ezra asked God for mercy upon himself and the people. He confessed that Israel had received and deserved punishment since the destruction of Samaria and the devastation of Jerusalem by the Assyrian kings. Ezra acknowledged God's grace in keeping the covenant even when Israel had broken it.

Ezra is counting on the truth that God had always heard the cry of His people in their distress and had responded with help. Ezra appeals to that mercy in setting before God the present plight of the nation in its vassal relation to Persia. Despite relief from the Babylonian bondage, they were still under foreign domination. They were being deprived of much of their economic resource through the demand for tribute. Their masters were also forcing them into labor or military service.

The signing of the covenant (Nehemiah 9:38)

Because of God's faithfulness, their sin, and the present situation of Israel, the people were motivated to make a new commitment to God. They renewed their covenant vows to God by writing them down and having them signed by the princes, the Levites, and the priests.



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LIFE AND WORK SERIES
Lesson for Oct. 26

The Messiahship of Jesus

By John N. Vaughn, assistant pastor
East Park Baptist Church, Memphis

Basic Passage: Luke 3:1-38
Focal Passages: Luke 3:1-6, 15-17, 21-22

"Man," Emerson once wrote, "is a god in ruins." Luke begins his presentation of Jesus' public ministry by introducing us to the fiery preaching of John the Baptist to those in "ruins."

Our study begins with (1) a review of royalty, (2) John's message of repentance for the remission of sin, (3) a reassurance to the mixed multitudes that John the Baptist is only a reflection of Jesus, and (4) a reminder that baptism is a replica of the coming resurrection of Christ and His saints.

The review of royalty (Luke 3:1-2a)

True to Luke's character as a historian, this brief section is a six-fold attempt to identify the beginning of the Baptist's public ministry as an introduction to Jesus' mission.

Luke selects the lives of an emperor, a governor, three tetrarchs and two Jewish high priests to fix the historical climate of the chapter, the main characters include Tiberius Caesar (emperor of Rome), Pontius Pilate (governor of Judea), Herod Antipas, son of Herod the Great (tetrarch of Galilee), Herod Philip, son of Herod the Great and Cleopatra (tetrarch of Ituraea), Lysanias (tetrarch of Abilene), and finally Annas and Caiaphus (high priests serving the Temple in Jerusalem). A "tetrarch" is a governor of a fourth part of a province such as Galilee or Judea.

The reference to the "fifteenth year of the reign of Tiberius Caesar" narrows the time John began preaching to A.D. 28-29. Tacitus, the Roman historian, records the reign of Tiberius as oppressive, sanguinary and one of horrible private excesses. The appearance of the Baptist revived the function of "prophet" after almost 400 years of prophetic silence. Luke interprets the coming of John as one of the major "hinges" on which the coming of Jesus revolved (see: Malachi 3:1; Matthew 11:7-15).

PILATE was appointed Procurator of Judea in A.D.26 by emperor Tiberius Caesar and served 10 years. **HEROD ANTIPAS** became tetrarch of Perea and Galilee in 4 B.C. At the instigation of Herodias, he murdered John the Baptist (Matt. 15:1-12; Mark 6:14-28). He ruled until A.D.39 or 40. All of Christ's life and most of His ministry took place during the reign of Herod Antipas. **HEROD PHILIP** ruled for nearly 37 years (4 B.C.-A.D.33).

The repentance of remission (Luke 3:2b-6)

Rather than having the air-conditioned comfort of a modern coliseum, John the Baptist is located by Luke as being in the "wilderness" when God calls him to preach. The area described is most likely the region known as the "Arabah," stretching 150 miles around and north of the Dead Sea. Verse 3 indicates

that from this region John extends an out-of-doors ministry just north of the Dead Sea along the banks of the Jordan River.

Notice that the crowds came to John. He is not portrayed as the one who is always going to them, though it should not be assumed or implied that he had not previously exposed the urban centers with his message of repentance. For 400 years there had not been a fresh word from God. There must have been multitudes of receptive hearts. John's message was a very basic one — turn from death without God and turn toward God by renouncing your hunger and life of sin.

Luke is the only gospel writer to mention what F.W.Farrar, former Dean of Canterbury, England, calls "the mission journeys of John the Baptist" (Cambridge Commentary, p.129). The text of his message during these beginning days as found in verses 4-5 in our Bible, came from Isaiah 40:3-5 in his Bible (since the New Testament had not yet been written). He understood himself to be the "voice" and the "wilderness" to the spiritual blight in Israel in need of his "baptism of repentance" for the "remission of sins."

The reflection of redemption (Luke 3:15-17)

A.T.Robertson observes, "John wrought no miracles and was not in David's line and yet he moved people so mightily that they began to suspect that he himself...was the Master" (Word Pictures, p.42). Later, in John 1:19, the Sanhedrin will send a delegation to ask him that question face to face.

The word "mused" in verse 15 has as its root in the Greek "DIALOG" and indicates secret conversation individually within their own hearts as well as among one another.

The "baptism" of the Holy Ghost and fire in verse 16 was predicted in Isaiah 44:3 and Joel 2:28. Its occurrence was fulfilled historically in two phases: (1) at Pentecost, (Acts 1:5,2:3), and (2) without visual supernatural signs to all Christians, (1 Corinthians 6:11).

The replica of resurrection (Luke 3:21-22)

In the Great Commission (Matthew 28:19-20), Jesus instructs His followers to "baptize" new believers.

After those repenting were baptized in the Jordan River, Jesus followed by being baptized (verse 21). He did this to give full meaning to it. Jesus was baptized to be identified with man; regenerated man is baptized to be identified with Jesus.

Since early times the "dove" (verse 22) has symbolized the Holy Spirit. The Talmud, a basic Jewish writing constituting the Hebrew civil and religious law, referred to Genesis 1:2, "the Spirit of God moved on the face of the waters like a dove."



Vaughn

HMB to examine urban problems using evangelism strategy groups

ATLANTA — "Street level" problems faced by American urbanites will be scrutinized by 24 strategy groups during the National Congress on Urban Evangelism, Nov. 20-22 in St. Louis, Mo.

"The complexity of today's society has made urban man become less than human," says Dale Cross, congress planner and director of metropolitan evangelism strategy for the Southern Baptist Home Mission Board.

"Because of this complexity, evangelizing in the urban context is a tough job. We hope the strategy groups which will meet during the congress will help define the good news for urban dwellers — help us tell them how the Christian gospel can free them to be themselves in an abusive bureaucratic maze."

Strategy groups will focus on prison evangelism, mass evangelism in the city, evangelism and social action, the role of women in urban evangelism, and 20 other topics.

Each group will be headed by a discussion leader and resource person, both acknowledged experts on their subjects. The groups also will be comprised of persons from throughout the United States who are interested in urban evangelism.

Participants will spend eight to 10 hours in

strategy sessions, examining their topics from four perspectives: Biblical basis, practical consideration and methodologies, target groups for the strategies, and implementation and motivation of the strategies.

From manuscripts developed in strategy group discussions, Cross hopes to compile an urban evangelism strategy guidebook.

Although the major portion of the congress will be devoted to the strategy sessions, participants also will hear keynote speeches designed to stimulate the dialogue.

Speakers will include John Havlik, director of evangelism education and writing for the Home Mission Board; James Earl Massey, national radio pastor for Church of God in Anderson, Ind.; Bill Pinson, president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.; and Jimmy Allen, president of the Southern Baptist Radio and Television Commission, Fort Worth, Tex.

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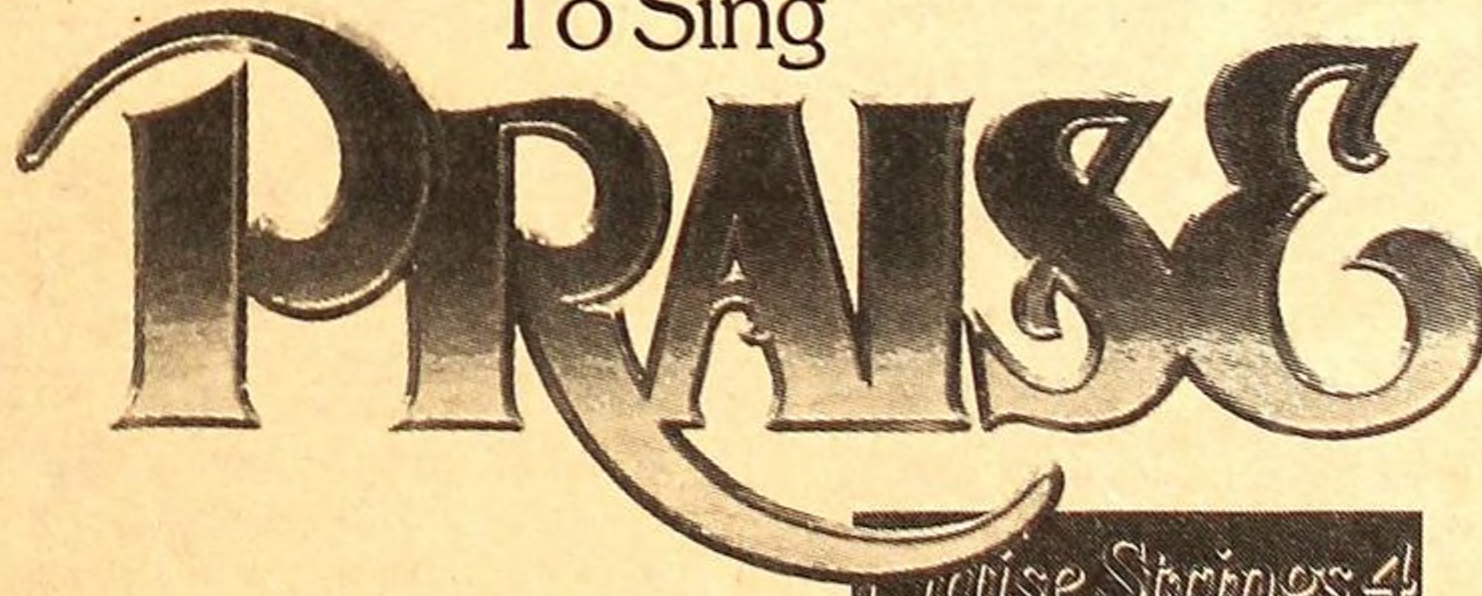
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MSC volunteer

Former U.S. investigator locates church prospects

HENDERSONVILLE — A study in concentration, the professional investigator grips his desk, poring over a strategic map of Hendersonville.

He divides the Tennessee city into eight sections, pinpointing specific areas for intense concentration. The other sections will receive equal attention in due course, with equally painstaking accuracy.

To one side of the map lies a long list of names. Suspects? No, prospects. The investigator is Robert DePriest, minister of outreach for Bluegrass Baptist Church in Hendersonville.

DePriest joined the staff at Bluegrass in June, a year after retiring as southeastern regional chief of investigations for the United States Office of Personnel Management in Atlanta.

DePriest and his wife Mary, both natives of the Nashville area, fulfilled a mutual dream by becoming Southern Baptist mission volunteers last year after he took medical retirement following a near fatal heart attack.

"After Robert's heart attack, we realized the precious value of life," recalls Mrs. DePriest. "We rededicated our lives to Christ and began searching for ways to serve Him."

That search led the DePriests to a year of mission service in Hawaii as participants in Mission Service Corps, the Southern Baptist plan to place 5,000 volunteers around the world by 1982. They worked at a small church

in Waipahu, near Honolulu, sharing the gospel in the community and strengthening the church missions program.

After returning to the Nashville area to be near family and friends, the revitalized couple decided to continue their Mission Service Corps stint at Bluegrass Baptist Church. The congregation voted to call DePriest as minister of outreach in late June. As MSC volunteers, the DePriests pay their own living expenses.

The DePriests work closely with Bluegrass' Pastor Robert Woody and other church staffers to build a program for sharing Christ and offering a church home to residents and newcomers to Hendersonville, one of the nation's fastest growing suburban communities.

City planners estimate that Hendersonville's population will double to over 50,000 within the decade.

DePriest directs witness training and visitation at the 900-member church, coordinating strategies with Minister of Education Charles Watson and Minister of Youth Bill Overstreet.

His ultimate goal, he says, is to greet new residents with a witness and invitation to church "before they finish unpacking."

"It's a team ministry," stresses DePriest. "Dr. Woody and the staff, the Sunday School teachers, the church workers — everybody working together."

Woody agrees. "When the DePriests came to me and said they felt led of the Lord to Hendersonville and our church, I jumped through the hoop! They've done things for us we hadn't been able to do before. We're a team, and this is just a beginning. I'm looking forward to the results."

"Here we are in our fifties, and we're just now really committing our lives to Christ," reflects Mrs. DePriest. "We're so excited about it, and we want to help other Christians commit themselves before half of their lives are gone, too."

Chenault resigns post at SBC Annuity Board

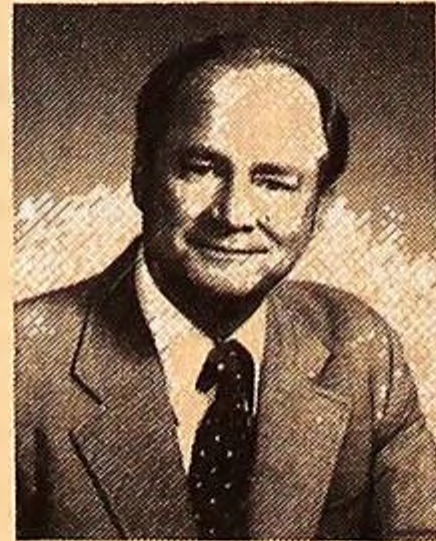
DALLAS (BP) — B. J. Chenault, senior vice-president and director of the Southern Baptist Annuity Board endowment department, has resigned effective Oct. 15.

In his resignation to Darold H. Morgan, president of the board, Chenault said he will enter private business as a tax consultant specializing in estates, trusts, charitable giving, and fund-raising.

Morgan expressed appreciation for the more than 17 years of service Chenault has rendered Southern Baptists through the board. He said the resignation is "tempered" by the fact Chenault has agreed to be consultant to the endowment work of the board.

Chenault joined the board in 1963 as controller and treasurer, and directed the finance and accounting division as senior vice-president for nine years, before being asked to head the endowment department when it was established in 1978.

Morgan said the endowment activities will be directed by the board's staff, with help from a special endowment development council composed of concerned Baptist businessmen and lay leaders.



Chenault



PLANNING FOR ACTION — Mission Service Corps volunteers Robert and Mary DePriest flank Robert Woody, pastor of Bluegrass Baptist Church, Hendersonville, as they plan outreach strategy. DePriest serves as minister of outreach at the church.

Texas mission group resettles 138 Cuban refugees in Hurst

HURST, Tex. (BP) — A missions group affiliated with Bellevue Baptist Church in Hurst, Tex., is resettling 138 Cuban refugees in what is probably the largest single project of its kind.

Ron Meers, director of Bellevue Missions International and a local building contractor, worked through the Southern Baptist Home Mission Board, World Refugee Relief, and the U.S. State Department to screen and interview refugees at the Indiantown Gap, Pa., refugee camp.

He interested about 40 construction companies in the Dallas-Fort Worth area in providing jobs for the refugees if they had the skills. Ten Cubans were chosen as a kind of test run and arrived a week before the others. They went to work for construction companies and at a Chinese restaurant owned by a Chinese Baptist, himself a refugee from mainland China, who speaks Spanish.

"The 10 who have been here a week have been absolutely model," said Bellevue pastor Douglas White. "They want to work."

White said the refugee project grew from a conviction that "churches are going to have to be innovative to reach the world for Christ. We're making some mistakes and bumping our noses, but that's a lot better than sitting around doing nothing."

The church is not directly sponsoring the Cubans because Bellevue Missions International is utilizing \$150,000 in State Department funds. Direct church involvement would entangle it with state affairs.

"But there were people in the church who were willing to do it on their own," said White. "The church is just trying to serve as a liaison, a human welcome wagon. The church is involved more in a support role, to offer the human element, a friendly handshake."

Bellevue Missions International, which includes about 25 volunteers and three staff members, is involved in mission efforts in Honduras where they've built a chapel and helped treat 5,000 children suffering from roundworm. They are currently working on a project to resettle several thousand Thailand refugees into Honduras.

Meers exemplifies the best kind of mission concern to Pastor White. "We sit around and look at the problems," he said. "But here's a guy with a lot of guts and a whole lot of gumption. He has an incredible desire to help people."

Reporters questioned White about the

possibility of homosexuals being among the Cuban refugees. Rumors of Castro agents and homosexuals being among the thousands of refugees who escaped Cuba on the "Freedom Flotilla" have hindered resettlement attempts.

"There will be problems in the group," White said. "Just pick out 138 people in Fort Worth and you'll probably find all kinds. But I thought we were supposed to deal with sinners."

Several church members will live with the Cubans at the Haltom Inn in Fort Worth where they have settled until they find jobs and can move into apartments on their own."

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By Jonas L. Stewart

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We are happy to offer our services upon requests. For information write the Tennessee Baptist Foundation, Box 347, Brentwood, Tenn., 37027.

Md. church ordains Tennessee woman

TEMPLE HILLS, Md. — Jerry Cauley and Susan Cauley — a husband-wife team — were ordained to the gospel ministry recently by Broadview Baptist Church here.

Cauley is associate pastor of the suburban Washington, D.C. congregation and his wife is assistant minister of music.

Mrs. Cauley, the former Susan Smith, is a native Tennessean. Born in Murfreesboro, she is a graduate of Belmont College, Nashville, and Southern Baptist Theological Seminary, Louisville, Ky. Before her marriage in 1973, she was pianist at her home church, Belle Aire Baptist Church, Murfreesboro, and director of older children's choir at Woodmont Baptist Church, Nashville.

The Cauleys joined the Broadview church staff in July 1978. Before that, he was minister of music and youth and she was organist and children's choir coordinator at Memorial Baptist Church, Savannah, Ga.

Howard Roberts, Broadview's pastor, said the couple's ordination "is the acknowledgment by a congregation of the gifts of persons to minister to others in the name of Christ. Susan and Jerry have demonstrated with their actions their commitment to communicate the love of God to others."

Cauley, native of Cordele, Ga., is a graduate of Shorter College, Rome, Ga., and Southern seminary. The Cauleys have two children.

Palm-thatched prayer shed draws worshippers in India

KARNATAKA, India — A prayer shed made of palm matting and palm thatch is the first formal Baptist place of worship for the people in three Telugu camps of India.

These camps or villages near Bangalore are among hundreds of settlements inhabited by Telugu-speaking people who migrated there from an area north of Bangalore because of the land's agricultural potential.

Baptists work in 25 camps and hope to have four organized congregations by next year.