

# Baptist and Reflector

Vol. 146/No. 44/November 5, 1980

News journal of Tennessee Baptist Convention

## TBC to vote on budget, graduate work 106th session to meet next week in Johnson City

By Al Shackelford

The consideration of a record Cooperative Program budget goal for the Tennessee Baptist Convention, the election of officers, and the vote on permitting graduate programs at TBC colleges will be among the major items scheduled during next week's state convention in Johnson City.

The 106th annual session of the Tennessee Baptist Convention will meet Nov. 11-13 at Freedom Hall Civic Center there.

Other business items on the tentative program (which is printed on page 2) will be the election of members to various TBC boards and committees and the consideration of two projects which will involve Tennessee Baptists in mission activities outside the state.

The Executive Board will recommend that the state convention enter into a sister-state relationship with Michigan Southern Baptists. The proposal (which is printed on page 9) would seek to link Tennessee churches and associations with Michigan churches and associations. The TBC office and the Michigan Baptist office would seek to provide a channel for direct involvement between mission projects.

The relationship would not interfere with the current involvement of Tennessee churches and associations with mission projects in other states.

The TBC Hunger Committee will recommend that the state convention enter into a

project with the SBC Foreign Mission Board to help in relief and evangelistic efforts in Upper Volta, a nation in western Africa.

The Upper Volta project would last at least three years. The churches would channel \$500,000 in special hunger and relief offerings from churches within Tennessee. Construction, agricultural, medical, and evangelistic teams of volunteers from Tennessee would be enlisted to go to Upper Volta and aid in the project. (The committee recommendation is printed on page 9).

Interspersed between the business and reports from TBC departments and institutions will be six inspirational messages. Major

speakers will be Earl Davis, pastor of First Baptist Church, Memphis; Fred Kendall, retired TBC executive secretary; Randall Lolley, president of Southeastern Baptist Theological Seminary, Wake Forest, N.C.; Calvin Metcalf, pastor of Central Baptist Church, Fountain City; and R.G. Puckett, executive director of Americans United, Silver Springs, Md. The convention sermon will be preached by Kenneth Hubbard, pastor of Mt. Olive Baptist Church, Knoxville, and the president's address will be by William Palmer, pastor of First Baptist Church, Morristown.

The Executive Board will recommend a \$16.3-million Cooperative Program budget-

goal for the November 1980-October 1981 convention year. The goal will be divided, with \$14.3-million for the basic budget and an additional \$2-million Bold Mission challenge goal.

The basic operating goal will be a 10 percent increase above the 1979-80 basic budget.

The recommendation would share 35.5 percent of Tennessee's Cooperative Program gifts with missions and ministries supported through the Southern Baptist Convention's Cooperative Program. This would be an increase from the 35 percent in the 1979-80 budget. (A summary of the budget to be recommended was printed in the Oct. 8 issue of the Baptist and Reflector).

The consideration of an addition to the program statements of the three TBC colleges to allow graduate programs was delayed from the 1979 TBC. When the Executive Board recommendation was presented last November, the messengers tabled the motion until the 1980 TBC "to enable detailed information to be distributed to messengers of this convention."

On Sept. 9, the Executive Board voted to ask its education committee to provide the detailed information.

(Continued on page 2)

## 1980 gifts set record

Tennessee Baptists' giving to missions through the Cooperative Program closed the convention year last Friday, Oct. 31, with an 8.5 percent increase over the previous year, according to Tom Madden, TBC executive secretary.

The new record for a year was set at \$13,444,277.59. "This means that the \$13-million basic operating budget was met, and there will be \$444,277.59 for use in the Bold Mission challenge section," Madden noted.

According to the 1979-80 budget-goal approved by messengers to the 1979 state convention, after the basic budget has been passed, the Bold Mission challenge section will be divided this way: 35 percent shared with missions and ministries supported through the Southern Baptist Cooperative Program; of the 65 percent that remains in Tennessee, 35 percent of this will be given to the TBC educational institutions and 65 percent will go to Bold Mission projects.

The 1979-80 Cooperative Program mission gifts of \$13,444,277.59 were 8.5 percent higher than the \$12,389,976.24 given during the 1978-79 convention year.

Receipts during October reached \$1,363,505.04 — which was the fourth highest month in TBC history. However, this amount was 1.7 percent below the October 1979 gifts of \$1,386,417.14, which ranks as the second highest month in TBC history.

Madden observed that during eight of the 12 months of the convention year just closing, that Tennessee Baptists passed the \$1-million

mark in mission giving through the Cooperative Program.

A month-by-month list of monthly contributions revealed these figures:

- November 1979: \$1,063,014.27 (TBC's 13th highest month)
- December 1979: \$789,721.60
- January 1980: \$1,541,314.64 (the highest month in state convention history)
- February 1980: \$1,110,864.99 (11th highest month)
- March 1980: \$731,036.34
- April 1980: \$1,342,221.52 (fifth highest month)
- May 1980: \$1,130,223.74 (10th highest month)
- June 1980: \$792,049.82
- July 1980: \$1,370,605.56 (third highest month)
- August 1980: \$915,599.80
- September 1980: \$1,294,120.27 (seventh highest month)
- October 1980: \$1,363,505.04 (fourth highest month)

Next week the messengers to the 1980 Tennessee Baptist Convention in Johnson City will consider a \$16.3-million Cooperative Program budget-goal, with \$14.3-million for the basic operating section and \$2-million for the Bold Mission challenge section.

The new monthly goals will be \$1,191,666.67 for the basic operating section and \$1,358,333.33 for the total budget-goal.

Madden also reported on the receipts during the past convention year for special offerings.

(Continued on page 2)

## TBC registration to open Nov. 10

Registration for messengers and visitors to the 1980 Tennessee Baptist Convention will open at 2:00 p.m. EST on Monday, Nov. 10, with registration tables set up at the Freedom Hall Civic Center in Johnson City.

Official registration cards for the 1980 TBC are on blue paper printed in black ink. Anyone trying to register with any other card or using a card that is not properly filled out and signed by a church's moderator will be automatically referred to the Credentials Committee.

All messengers must register in person.

According to the TBC Constitution, each cooperating church is entitled to two messengers. Churches will be entitled to one additional messenger for each 100 members or fraction thereof beyond the first 100 members. No church can have more than 10 messengers.

## Phones set up at convention

A convention phone and a press room phone will be manned next week during the Tennessee Baptist Convention meeting in Johnson City, according to Tom Madden, TBC executive secretary-treasurer.

The convention phone may be used by those needing to contact messengers and visitors attention the convention. The number will be:

(615) 926-9118

Messages can be telephoned to this number and will be relayed to the convention attendees. The phone will be located at Freedom Hall Civic Center.

The Press Room phone number will be:

(615) 926-5054



Puckett



Lolley



Hubbard



Davis



Palmer



Kendall



Metcalf

# TBC to vote...

(Continued from page 1)

At a meeting Oct. 29, the education committee voted to reprint a news interpretation article which appeared in the Oct. 22 **Baptist and Reflector** and to distribute this to the messengers when they register.

TBC President Palmer said that the discussion and vote on the program statement addition will come at the 3:35 p.m. miscellaneous business session on Tuesday, Nov. 11.

Palmer said that, if the matter is not settled by 3:50 p.m., the business will be recessed for special music and Davis' message and the business session will resume at 4:30 p.m.

The tabled motion would add this function to the three colleges' program statements: "Operates a graduate program when proper authority is received from the education committee and the Executive Board."

If this addition is approved, the Executive Board will recommend 14 guidelines that must be met before a TBC college can begin a graduate program. (These guidelines were printed in the Sept. 17 and the Oct. 22 issues of the **Baptist and Reflector** and will be part of the information distributed to messengers when they register.)

The guidelines, if needed, will be recommended by the Executive Board as a part of its report at 9:50 a.m. Wednesday, Nov. 12.

During the Wednesday afternoon session, the messengers will elect members to 11 boards and eight committees of the state convention. These will come as nominations from the Committee on Boards and the Committee on Committees. (A list of these nominations were printed in the Oct. 8 issue of the **Baptist and Reflector**.)

The Executive Board is scheduled to meet Nov. 10 just prior to the opening session of the state convention. At that meeting, the educa-

approve a \$15-million statewide capital funds drive for endowment of the three Baptist colleges. Although there will be a state steering committee to direct the campaign, basically each of the three colleges will conduct its own endowment fund drive. The period of the campaign would be October 1983 through September 1985.

According to the TBC Constitution and Bylaws, the college endowment campaign will be determined by the Executive Board. If approved, it would be presented to the convention for information during the Executive Board's report and during the colleges' report at the convention.

The three TBC colleges are Belmont College, Nashville; Carson-Newman College, Jefferson City; and Union University, Jackson.

Two miscellaneous business sessions are scheduled in the tentative program, at 3:35 p.m. on Tuesday and 4:30 p.m. on Wednesday.

The election of officers will be at 9:35 a.m. on Wednesday, with additional sessions, if needed, at 10:40 a.m. and 2:20 p.m. on Wednesday.

Another major business period could come Thursday morning when the Resolutions Committee presents its recommendations at 9:20.

Present officers of the convention are president, William Palmer, pastor of First Baptist Church, Morristown; vice-president, James Harris, director of missions for Holston Baptist Association, Johnson City; second vice-president, Eual Ursery, pastor of Little Hope Baptist Church, Clarksville; registration secretary, Mrs. Alice Byram, Nashville; recording and statistical secretary, Wallace Anderson, Nashville; and treasurer, Tom Madden, Brentwood.

# Tennessee Baptist Convention

"Tennessee Baptists in Bold Mission Thrust"

Freedom Hall Civic Center, Johnson City

Nov. 11-13, 1980

(All times listed are Eastern Standard Time)

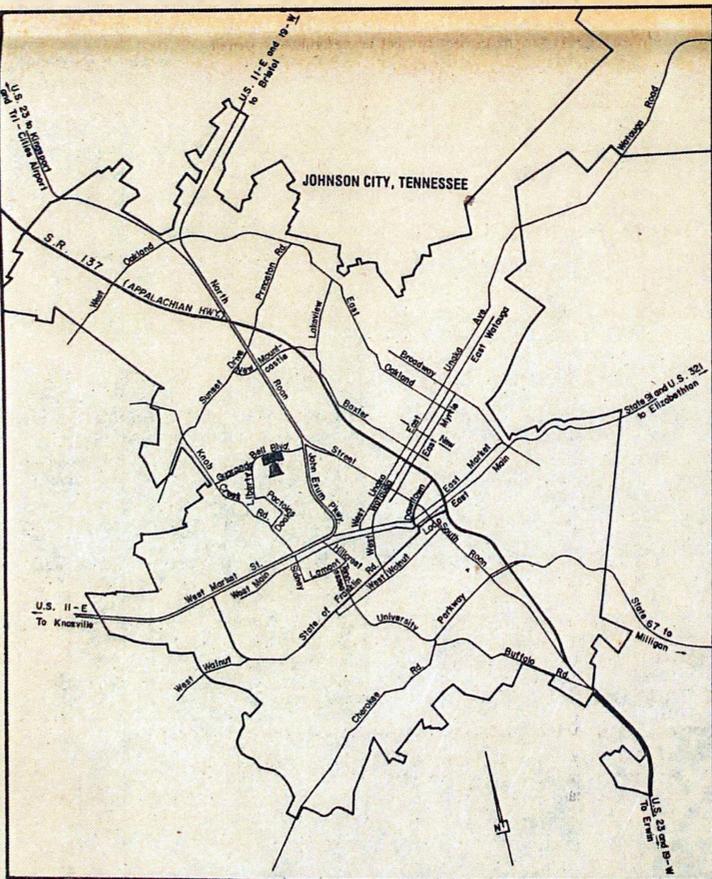
<b>TUESDAY MORNING</b>		
Music director: Stanley Johnson	2:30	Committee on Arrangements by John Perkins
Organist: Barbara Hensley	2:35	Tennessee Baptist hospitals
Pianist: Debbie Johnson	2:50	Committee on Boards by Sam Dean
9:00 Call to order; Invocation by Fred Witty	3:05	Committee on Committees by Hoyt Wilson
9:35 Report of Committee on Credentials by Don Peek; Committee on Arrangements by John Perkins	3:15	Protection plans
9:40 Singing	3:25	Singing
9:50 Devotional by Henry Guy Jackson	3:30	Tennessee Baptist schools
10:05 Welcome by Charles Tyson	3:55	Tennessee Baptist Foundation
10:15 Announcements	4:05	Special music
10:25 Treasurer's report and presentation of budget by Tom Madden	4:10	Church-ministers information
10:50 Singing	4:20	United Tennessee League
10:55 Reports: convention ministries division, Brotherhood, church media & church recreation, Sunday School	4:25	American Bible Society
11:40 Special music	4:30	Miscellaneous business
11:45 Convention sermon by Kenneth Hubbard	4:55	Benediction by Dolores Eggleston
12:15 Benediction by Bob Hall		
<b>TUESDAY AFTERNOON</b>		
Music director: Steve Brown		
Organist: Jere Adams		
Pianist: Mrs. Almira Anderson		
2:00 Invocation by Dan Haskins; Singing	6:45	Music (Carson-Newman College)
2:05 Devotional by Tom Lewis	7:00	Invocation by Ircel Harrison; Singing
2:20 Recognition of new pastor and church staff	7:05	Devotional by James Humphreys
2:35 Recognition of fraternal messengers	7:20	Choral worship
2:45 Committee on the Journal by Elmer Sharp	7:30	Reports: church administration; missions; student work
2:55 Tennessee Baptist Service Corporation	8:00	Singing
3:05 Constitution and Bylaws Committee by Robert Miller	8:05	Cooperative Program and stewardship promotion
3:20 Public affairs and Christian Life	8:15	Special music
3:30 Singing	8:30	Message by W. Fred Kendall Sr.
3:35 Miscellaneous business	9:00	Benediction by Barry Vincent
3:50 Special music		
4:00 Message by Earl Davis		
4:30 Benediction by Ron Hawkins		
<b>TUESDAY NIGHT</b>		
Music director: Gerald Linton		
Organist: Mary Charlotte Ball		
Pianist: Paul Ridgeway		
6:45 Tennessee Baptist Chorale	9:00	Invocation by Jim Moore; Singing
7:00 Invocation by Jim Sparks; Singing	9:05	Devotional by W. W. Shanklin
7:05 Devotional by Forrest Watkins	9:20	Committee on Resolutions by James Stroud
7:20 Tennessee Baptist Chorale	9:30	Committee on Audits by Frank Proffitt
7:25 Reports: Woman's Missionary Union, evangelism, church music, church training.	9:40	Baptist and Reflector
8:05 Singing	9:50	Americans United for Separation of Church and State by R. Gene Puckett
8:15 Special music	10:10	Presentation of outgoing officers by Tom Madden
8:25 President's address by William Palmer	10:15	Presentation of incoming officers by William Palmer
8:55 Benediction by Jim Alexander	10:25	Tennessee Baptist Children's Homes
	10:40	Singing; Special music
	10:55	Message by Calvin Metcalf
	11:25	Benediction by John Cooke

### WEDNESDAY NIGHT

Music director: William Robinson  
Organist: James Pethel  
Pianist: Mary Frances Gregory

### THURSDAY MORNING

Music director: Don Perry  
Organist: Sandra Allen  
Pianist: Michael W. Morgan



**TBC MEETING SITE** — Freedom Hall, site of the 1980 Tennessee Baptist Convention that meets next week, is represented on this map of Johnson City by the shape of the Liberty Bell. Baptists from west of Johnson City, who will be traveling on Interstate 81, may reach the city by heading south on S.R. 137 (Appalachian Highway).

## Mission gifts...

(Continued from page 1)

He pointed out that these totals do not correspond with the figures used in offering promotions, because their receipt periods do not coincide with the convention year.

These designated mission gifts were:  
— Lottie Moon Christmas Offering for Foreign Missions: \$2,841,692.94 (a 12.2 percent increase above the \$2,533,343.63 given last year).

— Annie Armstrong Easter Offering for Home Missions: \$1,063,733.09 (an 8.7 percent increase above the \$978,268.91 given last year).

— Tennessee Golden State Mission Offering: \$447,023.27 (a 1.3 percent decrease from the \$453,090.20 given last year). Because this offering is promoted in the fall, receipts were not received from some of the churches by the end of October, Madden noted.

— A church-by-church listing of gifts to missions through the Cooperative Program and through designated offerings will be printed in a later issue of the **Baptist and Reflector**.

### WEDNESDAY AFTERNOON

Music director: David Kendall  
Organist: Vivian Ring  
Pianist: Jo Sherwood

2:00	Invocation by Jimmy Joseph; Singing
2:05	Devotional by W. A. Galyon
2:20	Election of officers

## RECOMMENDATION

## Tenn.-Mich. relationship

I. The Executive Board recommends that:

1. The Tennessee Baptist Convention establish a working relationship with the Baptist State Convention of Michigan for the purpose of assisting the churches in ways mutually acceptable to both conventions.
2. The relationship remain in effect for an indefinite period of time; that it may be discontinued at any time by action of either state convention; and that its implementation be according to guidelines developed by the respective executive boards.

II. The Executive Board further recommends consideration of the following guidelines:

1. The executive secretary-treasurer of the Tennessee Baptist Convention shall receive through the executive director of the Baptist State Convention of Michigan all requests of assisting churches, missions, associations, campus programs, or other areas of ministry. Offers of assistance from Tennessee Baptist churches should be made to the executive secretary-treasurer, TBC.
2. The director of the Convention Ministries Division, TBC, shall:
  - (1) Verify and process each request from the Baptist State Convention of Michigan.
  - (2) Coordinate requests with offers of assistance and recommend leadership responsibility.
3. The editor of **Baptist and Reflector**, in cooperation with the director of the Convention Ministries Division, shall inform Tennessee Baptist Convention churches of mission opportunities in Michigan.
4. All financial support from churches wishing to participate in this ministry should be sent to the executive secretary-treasurer of the Tennessee Baptist Convention to be forwarded to the executive director of the Baptist State Convention of Michigan.
5. The Executive Board shall include in its annual report to the Tennessee Baptist Convention a summary of the sister-state ministry.

## HUNGER COMMITTEE RECOMMENDATION

## Upper Volta Project

Realizing that hunger is an ethical problem with which Tennessee Baptists must deal, and realizing the need for involvement by our churches in a prayerful, personal, and financial fashion, we make the following recommendations concerning the hunger project:

1. That the Tennessee Baptist Convention meeting in session enthusiastically adopt Upper Volta as the location of the hunger project, in response to the invitation of the Foreign Mission Board;
2. That checks for the hunger project be designated "Upper Volta Hunger and Relief Project";
3. That the three year involvement of the Tennessee Baptist Convention with the Upper Volta Hunger and Relief project begin at this 1980 Convention upon approval of these recommendations;
4. That the Director of the Convention Ministries Division of the Tennessee Baptist Convention be designated as Tennessee coordinator for the Upper Volta Hunger and Relief Project.

We urge every Tennessee Baptist prayerfully to consider personal involvement in this project which will minister to both the spiritual and physical needs of hungry people.

## Richard Hogue said not Southern Baptist

Richard Hogue, pastor of Metro Church of Edmond, Okla., was incorrectly identified as a Southern Baptist in the **Baptist and Reflector's** Oct. 29 article, "Three So. Baptists sign statement criticizing Carter administration."

Hogue is a former Southern Baptist evangelist who was connected with First Southern Baptist Church, Del City, Okla., and First Baptist Church, Houston, Tex. However, he now is pastor of an independent church.

He was speaker at the 1971 and 1974 Tennessee Youth Evangelism Conferences.

## Tennessean to train Alaskan Bible teachers

ATLANTA — Gary Taylor of First Baptist Church, Maryville, will brave sub-zero temperatures so he can help train Alaskans to teach the Bible.

Taylor is one of 20 Southern Baptist religious educators — none of whom lives farther north than Virginia — who will spend two weeks in February working with Southern Baptist churches in Alaska.

The Southerners will conduct bold church education conferences in the dead of winter because that's when Alaskans are most likely to be in church, said John Allen, missions director for the Alaska Baptist Convention.

## Union rents space, makes no endorsement

First lady Rosalynn Carter's visit to Union University on Wednesday, was sponsored by the Democratic Party and should not be considered an endorsement by the college for any particular presidential candidate, President Robert Craig said.

In keeping with the policy of renting campus facilities to civic minded organizations, Craig explained, the college allowed the Democratic Party to rent portions of the Penick Academic Complex. The college does not endorse a political candidate, and other political parties would have been afforded the same opportunity.

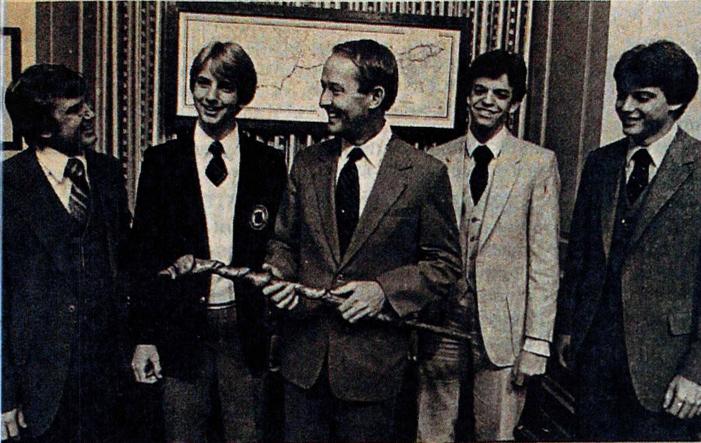
## Ministers' wives plan fellowship

A "Mountain Top Experience" will be the theme for the 1980 Ministers' Wives Fellowship which meets in Johnson City next week.

Central Baptist Church in that city will host the Nov. 11 luncheon.

Mrs. Kay Sorrell, president of the fellowship, said transportation will be provided at the lower bus ramp of Freedom Hall Civic Center following the morning session.

Tickets will be on sale Monday and Tuesday, Mrs. Sorrell said.



**ROYAL AMBASSADOR WEEK** — Tennessee Governor Lamar Alexander proclaimed this week as Royal Ambassador Week in Tennessee during a special ceremony at his office Oct. 27. With Alexander, center, are (left to right): Kenny Rains, state RA director; David Reeves, State mission activity leader and a member of Southeast Baptist Church, Murfreesboro; Allen Henderson, state secretary, Mt. Olive Baptist Church, Knoxville; and Spencer Gregg, state president, Fellowship Baptist Church, Knoxville. The Royal Ambassadors presented Alexander with a hand-crafted walking cane from Tennessee.

## Pastors, women rally to feature Parks, Tanner in emphasis

R. Keith Parks and William G. Tanner are scheduled to speak to a missions rally of the Tennessee Baptist Pastors' Conference and the Woman's Missionary Union in Johnson City, Nov. 10.

The special rally will climax meetings of the two organizations which will be held Monday morning and afternoon. The evening session is scheduled to begin at 6:45 p.m.

Tanner, president of the Home Mission Board, Atlanta, and Parks, president of the Foreign Mission Board, Richmond, Va., will speak to the men and women on the theme of "Laborers Together."

Mary Jane Nethery, WMU state director-treasurer, said the pastors will be emphasizing Bold Missions in their churches, and the WMU will focus on how their organization can help the pastor reach his dream of enlisting members in Bold Mission Thrust.

Bob Mowrey, pastor of Park Avenue Baptist Church in Nashville, will bring the devotional of "Laborers Together."

New officers from the Pastors' Conference and from the Woman's Missionary Union will be presented that night also.

## WMU Convention

Central Baptist Church  
Johnson City Nov. 10, 1980

(Times for program items are not provided)

## MONDAY MORNING, 9:30 a.m.

Hymn  
Meditation, "God," by Bob Mowrey  
Greetings by James Sorrell  
Calendar of Prayer; Organization;  
Presentation of Hostess Committee by Mrs. Kever Mullins; Book Store information  
Acteens by Mrs. Emerson Knott  
Announcements; Business; Hymn  
Expo 1982 by David Peach  
Baptist Young Women by Lucy Hoskins  
Hymn; Special music  
"God in Rhodesia" by John Griggs

## MONDAY AFTERNOON, 1:45 p.m.

Hymn  
Meditation, "With God," by Bob Mowrey  
Report of Executive Director by Mary Jane Nethery  
Election of officers  
Hymn  
Mission Friends, Girls in Action by Jannie Engelmann  
Baptist Women by Beulah Peoples  
Special music  
"With God in Lay Missions  
... in Upper Volta" by Brenda Young  
... in the US" by Nell Bobo

## Pastors' Conference

Freedom Hall Civic Center  
Johnson City November 10

## MONDAY MORNING

9:45 Instrumental prelude  
10:00 Congregational singing  
10:05 Welcome and prayer by W. Wayne Allen  
10:10 Special music  
10:20 Message by Bobby Douglas  
10:50 Congregational singing; Special music  
11:00 Message by A. Sidney Waits  
11:30 Congregational singing; Special music  
11:40 Message by Ralph Stone

## MONDAY AFTERNOON

1:45 Pre-conference music  
2:00 Congregational singing  
2:05 Welcome and prayer by Frank Proffitt  
2:10 Special music  
2:20 Message by James H. Smith  
2:50 Congregational singing; Special music  
3:00 President's message by W. Wayne Allen  
3:30 Election of officers  
3:40 Congregational singing; Special music  
3:50 Message by Ron Lewis

## EDITORIAL

# Matters for the TBC messengers

Messengers from Tennessee Baptist churches—perhaps in record numbers—will gather in Johnson City next week for the 106th annual Tennessee Baptist Convention. The reported record for the number of messengers attending a TBC was set by the 1,662 who attended the 1977 state convention at West Jackson Baptist Church in Jackson.

Requests for registration cards from the TBC office and from associational offices would seem to indicate that more than 2,000 messengers will register at Freedom Hall Civic Center in Johnson City next week.

This will be the first time since 1947 that the convention has met in upper east Tennessee. Traditionally, the convention rotates among the three grand divisions of the state, and most of the conventions in eastern Tennessee have been in Knoxville, Chattanooga, or Gatlinburg.

The TBC met in Kingsport in 1947. The last time that the TBC convened in Johnson City was in 1940.

The expected record number of messengers will consider an array of important business matters, in addition to hearing an outstanding slate of speakers.

## GRADUATE SCHOOLS FOR TBC COLLEGES

A recommendation from the Executive Board was presented to the 1979 state convention which would allow Tennessee Baptist colleges to start graduate programs, by adding this function to the program statement of our three colleges.

The motion to amend the program statements was tabled until the 1980 TBC. The motion will be brought "off the table" at Tuesday's 3:35 p.m. miscellaneous business period.

During the past year, there has been much discussion about the proposed addition. Every time that the matter has come to a vote in the Executive Board or its education committee, there has been opposition expressed.

Should the messengers approve the tabled motion, it would not mean that our three colleges can immediately begin graduate programs. The proposed change in the program statements would require approval by the education committee and the Executive Board before any graduate program could be started.

Also, the Executive Board has prepared a list of 14 guidelines which must be met to its satisfaction before permission to begin a graduate program would be given. These guidelines will be recommended to the convention for approval, if the program statement motion is passed.

Whatever decision is made by the messengers, we would hope that decision would be made on the merits of and need for graduate schools—rather than because of emotion or competition among our colleges.

## COOPERATIVE PROGRAM BUDGET-GOAL

The Executive Board will recommend a challenging budget-goal for the Cooperative Program with a Bold Mission challenge section included. The goal for the convention year (November 1980-October 1981) would be \$16.2-million—\$14.2-million for the basic operating budget and \$2-million for the challenge section.

According to the recommendation, 35.5 percent of Tennessee's Cooperative Program gifts will be shared with missions and ministries supported through the Southern Baptist Convention's Cooperative Program. This is the fourth straight year that that percentage has been increased after staying at 33 percent for 17 years. The percent shared with the SBC Cooperative Program was raised to 34 percent in 1977-78; 34.5 percent in 1978-79; and 35 percent in 1979-80.

These increases seem appropriate—in light of our convention's Bold Mission Thrust

## CIRCULATION THIS ISSUE — 82,173

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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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emphasis.

The recommended \$14.2-million for the basic operating budget is a 10 percent increase over the \$13-million for the 1979-80 convention year.

## CONVENTION OFFICERS, TRUSTEES

Elections are an important part of any Tennessee Baptist Convention session.

Tradition would dictate that the new president would come from central Tennessee. Since Baptists do not openly campaign for elective offices, no "potential nominee" would admit that he desires or is seeking the office. Therefore, there is no list of "candidates" for the TBC presidency, and no one can predict who will be nominated for that post next Wednesday morning.

These are the names of possible nominees we have heard (listed alphabetically):

—John Daley, pastor of Brook Hollow Baptist Church, Nashville.

—John David Laida, pastor of First Baptist Church, Clarksville.

—Raymond Langlois, pastor of Judson Baptist Church, Nashville.

—Bob Mowrey, pastor of Park Avenue Baptist Church, Nashville.

—Gerald Stow, pastor of First Baptist Church, Cookeville.

Since any messenger can nominate any Tennessee Baptist for this post, the list of nominees and the next president are unknown at this time.

In addition, the messengers will elect six other officers, including a vice-president and a second vice-president.

Other important elections will come when, on Wednesday afternoon, the messengers name 125 Tennesseans as members to the Executive Board and as trustees for 10 TBC institutions and agencies and 44 members to eight TBC committees.

## TENNESSEE-MICHIGAN RELATIONSHIP

The Executive Board will recommend that the Tennessee Baptist Convention enter into a sister-state relationship with the State Baptist Convention of Michigan. This type of relationship has been started by a number of established state conventions with one of the newer state conventions.

The sister-state agreement would open doors for Tennessee churches and associations to be directly involved with mission projects in Michigan, by enlisting volunteers and financial aid to needed mission activities in Michigan.

In addition to the obvious assistance that our churches and associations can give to Michigan Baptists, Baptists in Tennessee will benefit by increased mission vision through our involvement.

## UPPER VOLTA RELIEF PROJECT

Two years ago, messengers to the 1978 TBC created a Hunger Committee to focus Tennessee Baptists' attention on the need for involvement in hunger and relief projects in Tennessee and around the world.

This special committee will recommend next week that we work with the SBC Foreign Mission Board in relief projects in Upper Volta, a needy nation in western Africa.

Special contributions, such as the current Hunger Offering, would be specifically used for relief projects in that nation. In addition to providing food, Tennesseans would seek to aid in the construction of lakes and wells, in the teaching of agricultural techniques, in providing medical assistance, and in evangelistic efforts.

The work with the FMB would be a first such effort, and will serve as a pilot project for other possible involvement by that SBC agency and state conventions.

The Upper Volta Project will be a specific effort by Tennessee Baptists to be involved in Bold Missions Thrust.

## ENDOWMENT CAMPAIGN

Although it will not need convention action, it is possible that next week's TBC will learn about a proposed two-year campaign to raise \$15-million in needed endowment for our three colleges. The matter will be considered by the Executive Board at its meeting next Monday, Nov. 10.

The endowment funds campaign will be recommended to the board by its education committee. The campaign, which would be from October 1983 through September 1985, would have a statewide organization, but it would be conducted primarily by the three colleges.

## RESOLUTIONS

A growing part of Tennessee Baptist Conventions in recent years has been the work of the Resolutions Committee and the number of resolutions considered by the messengers.

Rumors would indicate that a record number of resolutions will be presented by messengers next week. According to the Constitution, these are automatically referred to the Resolutions Committee to be a part of its Thursday morning report.

These business items are expected to occupy the interest and balloting of Tennessee Baptists at the Nov. 11-13 state convention in Johnson City. However, there could be many other important items presented, since any Baptist messenger can make any motion considered appropriate during the two miscellaneous business sessions. These periods are scheduled at 3:35 p.m. on Tuesday and at 4:30 p.m. Wednesday.

All this would seem to indicate that the 106th annual session of the Tennessee Baptist Convention will be an important one for our state convention. Please pray that God's Holy Spirit will help the messengers to make decisions which will advance the work of God's kingdom and our state convention.

## 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.

### Graduate opportunities

Dear editor:

The Tennessee Baptist Convention, meeting in Johnson City next week, will be privileged to respond to an opportunity for the further development of Christian education in our state.

Simply stated, Tennessee Baptists will have an opportunity to allow three colleges to begin graduate programs of education only when detailed and specific guidelines are met to the satisfaction of the trustees of the individual college, and the education committee, and the Executive Board of the Tennessee Baptist Convention.

This does not mean that all Tennessee Baptist colleges will or must begin a variety of graduate programs now or necessarily at any time.

The opportunity does mean graduate programs can only be initiated at the time when trustees of the college, the education committee and the Executive Board approve such a venture. Such program(s) would be in response to definite needs in a college's local area.

Currently 13 Baptist schools in other states have a variety of successful graduate programs. We must remember that the baccalaureate degree is neither terminal or provides sufficient educational expertise for many vocations today.

At the present time it is impossible to initiate graduate programs according to the program statements of the three colleges. The Tennessee Baptist Convention next week can provide the necessary change to allow graduate programs at the appropriate time.

James Porch  
Washington at Grundy  
Tulahoma, TN 37388

### Does God hear us?

Dear editor:

While we (are) talking and playing God, there's only one Holy Spirit, but there is Satan spirit (and) also spirit of error (1 John 4).

My Lord Jesus hears all, sees all, knows all, (and) also has the knowledge to predestinate from creation. "Hear Ye Jesus, the only Living God."

My worry is not if my Lord hears me, but am I willing to hear Him. He that hath an ear, please hear Jesus.

While you (are) reading this, listen for (the) still voice of God. He speaks to your heart, so please close (your) mouth and hear ye the Lord.

Father, thanks be to Jesus, Holy Spirit, words of truth now and ever — love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

Thomas E. Gwynn  
114 Ragan St.  
Tulahoma, TN 37388

### Distressed by actions

Dear editor:

I am deeply distressed over the actions of some of the Southern Baptist leadership.

For example: the remarks of J. William Angell, professor of religion at Wake Forest University, about Christians' involvement in the political process, and his scathing words toward Bailey Smith's statement about God not answering the prayers of Jews is completely unwarranted and unscriptural. God never answers the prayers of sinners, Jew or Gentile (John 9:31). It is evident this man is not a Bible believer.

Also, I am quite discouraged about Jimmy Allen stumping for the president across Texas. Isn't he afraid he will be called a Hitler and be accused of starting a Facist Clan? I am not upset about his being for President Carter, but I am upset over the way he shoots his big

mouth off about James Robison, E.E. McAteer, Jerry Falwell, and others who are seeking to get our people involved in the political arena.

These men are liberals. Liberalism, a denial of Bible principles on fundamentals of the faith, is quite obvious in the Southern Baptist Convention. Men like Jimmy Allen and J. William Angell, as far as I am concerned, have no place among conservative Southern Baptists. These men do not have enough Bible conviction and understanding of the power of communism to help keep us free. They are taking a stand against everything that is holy and right. They are favoring pornography, abortion, homosexuality, and the ERA amendment. All these things are designed by communists to destroy our freedom. These are aiding the cause of those on the far left: Jane Fonda, Angela Davis, Stokely Carmichael, Jesse Jackson, and Gus Hall.

Vaughn W. Denton  
3528 Sharpe Ave.  
Memphis, TN 38111

In response to Bailey Smith's statement, W. A. Criswell (noted non-liberal and non-communist) released to the press a letter he had written to a Dallas rabbi. Criswell wrote, "The enclosed copy of a letter from Dr. Angell of North Carolina will speak the heart and persuasion of Southern Baptist people. You cannot know with what deep regret that I read the statement of Bailey Smith in the newspapers." (editor)

### Cannot apologize

Dear editor:

In the wake of all that has been said concerning God listening to the prayers of Jews, I wish to quote one who was a Jew as He spoke to the Jews.

"You know neither Me nor My Father; if you knew Me, you would know My Father also.... If God were your Father, you would love Me, for I proceeded and came forth from God; I came not of My own accord, but He sent Me. Why do you not understand what I say? It is because you cannot bear to hear My word. You are of your father, the devil, and your will is to do your father's desires. He was a murderer from the beginning and has nothing to do with the truth, because there is no truth in him.... He who is of God hears the word of God; the reason why you do not hear them is that you are not of God" (John 8).

Jesus may be labeled by some as being presumptuous about God and Jews, and to others they may think that He has gone a little too far. Regardless of what attitude Jesus' words evokes from His critics, I cannot apologize for the truth of His words,  
Ed Malone  
Fourth and Laurel  
Cookeville, TN 38501

### Plan of salvation

Dear editor:

As a layman, I would like to go on record as concurring with Bailey Smith concerning his remarks that "God will not hear the prayer of a Jew."

However, I think he should have clarified his statement with double emphasis, since he knew there would be strong disagreement to his position. It is agreed by most Bible students that God has only one plan of salvation.

Jesus said, "No man can come to Me except the Father which hath sent Me draw him, and I will raise him up at the last day" (John 6:44). No man, Jew or Gentile, can escape the inevitable fact that apart from Jesus Christ there is no salvation. Any man that prays for forgiveness of sins, at the same time excludes the blood of Jesus Christ, immediately

# Texas Baptists avoid doctrinal conflicts

HOUSTON (BP) — Anticipated battles on Biblical interpretation and institutional control never materialized as Texas Baptists held their annual meeting in Houston Coliseum Oct. 28-30.

The meeting, which had been heralded as either a shootout or an extension of a Wednesday night prayer meeting, was surrounded by pre-convention rumors that challenges would be mounted against Baylor University for alleged liberalism of some faculty members and against the Baptist Standard, the weekly newsmagazine, for biased reporting.

Neither challenge developed, and messengers actually wound up commending both Baylor and the Standard.

The Baylor commendation came informally as messengers applauded reports by the academic affairs committee of trustees. The reports were presented for information and did not require formal vote.

divorces himself from God's mercy and closes the door of salvation for time and eternity (1 John 4:3). There is no such thing as the God alone plan of salvation in the Bible. It was a dual act of God and His Son formulated in the councils of eternity before the foundation of the world (John 17:4-5, 24). There is not one incident in all the Bible where God saved anyone that was not directly or indirectly connected with the blood of Jesus Christ. This includes Adam and Eve, righteous Abel, Noah, Abraham, Isaac, Moses, David, Solomon, and all the redeemed of all ages. A few Scriptures will suffice (Genesis 3:15, 4:4; Galatians 3:16-17; Revelation 13:18; Hebrews 11:4). Bear in mind wherever the word "seed" is used in reference to salvation in the Bible, it refers to Christ (Galatians 3:16).

In light of the foregoing Scriptures and many more, I am led to wonder why a number of Smith's colleagues have challenged his position.

Could it be a lack of taking the second look at the Scriptures and plan of salvation? Surely not. Time will tell.

Roy L. Thompson  
1018 Lischev Ave.  
Nashville, TN 37207

Most of the discussion I have heard has dealt with God hearing prayers, not with the plan of salvation. It seems you believe that God only hears the prayers of Christians. (editor)

### Under Jesus' rules

Dear editor:

Today so many people confuse the old teachings with the new.

During the beginning, God dealt directly with the people and pronounced His own harsh judgments. We are not living under the Mosaic or Talmud law of religion. We are living under the rules that our Saviour, Jesus Christ, put down for us to follow. "No man cometh unto the Father except by Me."

The Bible is being misused, misconstrued, and abused to serve man's purpose. It doesn't make any difference if you're red, yellow, black, white, Jew, Catholic, or Protestant. What does matter is, "Are you a Christian?" A title to one's name will not, nor will a church membership, take you to heaven. "Many will come, but few are chosen" and until a person has had the glorious experience of receiving the Holy Ghost within his heart, then he is not a Christian.

Instead of bickering over who's right and wrong, Jews or Bailey Smith, I suggest they all do some soul-searching. "Judge not that ye be not judged." We cannot look on the inside of an individual. All have sinned and fallen short of the glory of God. Jesus said, "How could ye have known Me, and not known My Father which is heaven."

Laura Murphy  
5104 Parishwood Ct.  
Nashville, TN 37211

The hottest debate occurred over a resolution to comment the Standard. Some messengers charged that the editor, Presnell Wood, and associate editor, Toby Druin, failed to report all sides of the "inerrancy" controversy, particularly where it involved Houston Appeals Court Judge Paul Pressler, an outspoken advocate of purging Baptist institutions of faculty he considers liberal.

When the debate was over, however, messengers, by an overwhelming majority, voted to adopt a resolution commending the Standard "for its responsible attempts to interpret events and movements which affect the welfare of the people of God," and encouraging the editor to "continue to seek the highest levels of integrity," while maintaining both "prophetic and supportive roles" in Southern Baptist life.

Messengers also moved quickly over the Biblical interpretation issue by adopting a motion by Longview pastor Charles Holland and embracing the Baptist Faith and Message statement of 1963 as "their sole and adequate position."

In a mini-controversy, messengers refused to specifically name Southern Baptist Convention President Bailey Smith in a resolution calling for "prayer support for each other and for our elected leaders." An amendment was offered to specifically name Smith, pastor of First Southern Baptist Church of Del City, Okla. But messengers, by a 3 to 1 majority, rejected including Smith's name, preferring to leave the resolution more general.

The resolution, as adopted, however, cited the "pain and distress" suffered because of "widespread and repeated airing of various statements made by some of our Baptist leaders."

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

Recently, while on an assignment, I stayed at a motel in which a room had been rented by buyers of precious metals and stones. I watched as many people brought their valuables and sold them. I reflected on what makes materials valuable.

Rarity makes materials valuable. There is just so much silver or gold and just so many diamonds. This brought on other thoughts such as a rarity of God's Word. There is no other like it. It is the only inspired book, the only Book of God. Likewise, how valuable is the Blood of Christ. "There is none other name under heaven given among men whereby we must be saved."

They tell me that gold and silver and diamonds last a long time. They are valuable because of their durability. How valuable then is salvation since when we put our faith in Christ to save us, we are saved forever. Paul wrote, "Now abideth faith, hope, love...."

At least one other quality needs to be mentioned — that of usefulness. There are many valuable uses of precious metals but how insignificant when compared to the meaning Christ makes in the human heart. He is truly the pearl of great price.

It is no wonder our Lord would say to the rich young ruler. "Go your way, sell that which thou hast, give to the poor, and come, follow me."



Madden

# White flight gives birth to Louisiana phoenix

NEW ORLEANS (BP) — On Sunday morning, walking through the halls of Franklin Community Baptist Mission, there's a feeling that the church building is a size too large for its congregation.

"Most churches need a place to fit their people," says Billy Weathers, pastor of this fledgling flock. "We need the people to fit the place."

Instead of despairing at this pronouncement, Weathers' voice is tinged with satisfaction. Surveying the spacious sanctuary with a permanent half-smile fixed above his black beard, he is witnessing week by week the rebirth of a church that was committing slow suicide.

The demise of Franklin Avenue Baptist Church was predictable. Resisting the influx of blacks into the community and the congregation as the white membership trickled away, the church withered from inside. Hoping to salvage the only Southern Baptist witness in this Eighth Ward district, the Baptist Association of Greater New Orleans advised the church to change direction with a black pastor.

Weathers, a student at New Orleans Baptist Theological Seminary, took the job.

On Dec. 2, 1979, the church held a "transitional meeting" with both charter members from Franklin Avenue and a handful of mission newcomers partaking in a joint Lord's Supper. Beginning with nine people, the mission's enrollment has grown to 36.

Most of the adults are seminary students who have joined to fill leadership slots. The challenge, as Weathers sees it, is to entice neighborhood adults into the fellowship and then cultivate them as leaders.

Each Sunday, blacks in Sunday clothes cluster at the bus stop across the street. Most travel long distances to black churches where they grew up. Weathers says a few have visited the mission, "but they say I preach like a white man," he concedes.

A remnant of the former community around the church consists of Catholics too old to follow the white exodus. Weathers is having some success in reaching them through home-bound Bible study.

Before Sunday School each week, Weathers and his teachers meet to pray and then scatter to classrooms.

In the preschool department, one four-year-old boy has the place to himself. His teachers, Mark and Phyllis Sperry, are seminary students. Phyllis conducts a tour of the empty department, pointing out half a dozen empty baby beds; "At least we'll have these when we need them."

Nearby the adult teacher, Jim Shoopman, faces an empty classroom.

"Sunday School is traditionally for children in the black churches, so we're trying to get our adults in the habit of coming," he explains. He looks around the circle of empty chairs and admits, "It's going to take some time."

By the time the worship service begins six cars occupy the grassy parking lot. But most belong to the seminary students, many of the black women and children inside have walked from home.

The service is a blend of white and black worship traditions. When Weathers invites several volunteers to give their testimonies, a young black man steps forward. He grips the pulpit and reveals that he has just been released from prison where "the good Lord opened my eyes." A petite woman wearing a lace cap says she has been sick for many Sundays and is glad to be back in church.

Jim Shoopman observes: "One thing I've noticed here at this mission is that you people live and talk like Jesus is still alive. We had intended to join a larger church where we could coast for a while, but God led us here instead."

Weathers now walks his flock through the

Lord's Supper and delivers a short sermon. Though his roots are steeped in the school of fiery, emotional preaching, his message is subtle and subdued. "Sometimes these folks are more interested in pathos than in learning," he suggests. "I like to leave them with something to chew on."

The congregation of less than 30 is stilled by his sincerity. During the third stanza of the invitation, a young woman steps forward to join the church as a new Christian, as does the man who just got out of jail.

"When I first came to New Orleans, I thought it was another Sodom and Gomorrah," he confides. "But now God has placed in me a strong love for the people of New Orleans. I'm content to stay until He moves me."

## Participants consider fitness during senior adult conference

RIDGECREST, N.C. (BP) — "Your health is the most important thing you have," a physical fitness specialist told more than 850 participants at a five-day senior adult conference at Ridgecrest Baptist Conference Center.

Dick Couey, author of "Lifelong Fitness and Fulfillment for Senior Adults" and associate professor of health and physical education at Baylor University, said "You have a responsibility to glorify God in your body."

"Senior adults can see how their bodies are



SHARED ORDINANCE — Billy Weathers leads black and white members of his transitional congregation in taking the Lord's Supper.

## Southeastern elects new trustee officers

WAKE FOREST (BP) — Businessman Sam D. Allen, a member of Bull Street Baptist Church of Savannah, Ga., has been elected chairman of trustees at Southeastern Baptist Theological Seminary.

Other officers include John E. Roberts, pastor of Woodbrook Baptist Church, Baltimore, Md., vice-chairman; Henry Finch, pastor of Oakland Baptist Church of Rock Hill, S.C., secretary; and Edgar Wyatt, member of First Baptist Church, Raleigh, N.C., treasurer.

During their semi-annual meeting, trustees were told Southeastern has been awarded a \$29,200 grant by Lilly Endowment Inc., of Indianapolis, Ind., for trustee education and development.

In his report to the trustees, President W. Randall Lolley announced Albert L. Meiburg, dean of the faculty, and John W. Tresch Jr., professor of evangelism, have declined consideration for appointment when their terms expire on July 31, 1981.

Meiburg, who also is professor of pastoral theology, has been dean since 1975. He will return to his teaching post following a one-year sabbatical in 1981-82. Tresch has not announced future plans.

## Midwestern dedicates center for children

KANSAS CITY, Mo. (BP) — Dedication of a Child Development Center highlighted the semi-annual meeting of the board of trustees at Midwestern Baptist Theological Seminary here.

In a related action, directors took a collection to provide furnishings for one room of the new center as a memorial to seminary president Milton Ferguson's youngest daughter, Jo Catherine, 16, who was killed Oct. 4 in an auto accident.

Creation of a master development plan for the seminary campus and facilities, designed by a professional consultant, was approved by

deteriorating and are more dedicated to physical fitness than a lot of young adults," said Couey, a former professional baseball player. "I try to point out how important the body is and that it is a sin not to take care of yourself. I try to reach senior adults through their intelligence, then get them to change their behavior."

Couey believes a lot of senior adults do not have a regular program of exercise because they are afraid of having a heart attack. "But actually exercise will improve the heart muscle, just like any other muscle in the body," he said. He explained that the highest percentage of heart attacks occur in men age 35-40. Couey emphasized a need for all people to cut down on their sugar intake and cautioned everyone to be careful of the foods they eat.

He stressed the importance of senior adults gaining medical clearance before beginning any exercise program. He suggested a beginning program of walking, progressing slowly, remaining consistent and never over-exerting. "Remember, you have the rest of your life to get in shape," he warned.

Couey, who accepts about 150 outside speaking engagements each year, says the most rewarding part of his work is "the letters I receive from people telling me how their lives have been changed by a regular program of fitness."

He stressed that age should never be a barrier to physical fitness. "You are never too young or too old to exercise," he said. "Two weeks ago I was at a Chautauqua at Glorieta. One afternoon I jogged six miles with a 91-year-old man who had been running all his life."

In addition to the spiritual reasons for keeping fit, Couey said exercise improves one's self-image, physiological efficiency, and "helps you to think better, because when you exercise you produce more red blood cells which carry oxygen to the brain."

Couey holds degrees in chemistry, biology, and physiology.

the trustees to support the self-study and long range planning process.

Trustees also authorized the administration to proceed with a feasibility study for the acquisition of a fully-programmed and operational computer system for the seminary, moving Midwestern toward a computer capability by early next year.

The dedication of the Child Development Center, which was built by Cooperative Program funds and gifts from the seminary family, represents the successful completion of the first major fund-raising project at Midwestern and the first step toward a comprehensive program of family life ministry for the seminary.

## Baptists support orphaned children

COLUMBUS, Ohio (BP) — Southern Baptists in Ohio and Colorado joined hands to support a family struck by tragedy when the parents were killed in an auto accident in Wyoming.

The Roger Diddle family from Sharon Woods Baptist Church in Columbus, Ohio, had just visited friends in Longmont, Colo., when Diddle and his wife Judy were killed, leaving three young children.

All three were hospitalized and in body casts in Fort Collins, Colo. Tim, 13, had just finished a week as a photographer at a statewide youth camp in Colorado. His sisters are Missy, 10, and Amy, 16 months.

Sharon Woods' pastor, Robert Wiley, flew to Colorado to be with the orphaned children. Longs Peak Baptist Church in Longmont provided meals and gasoline expense for the Jerry Rinnert family — where the Diddles were visiting before the accident — so they could commute between their home and the hospital to see the children.

The children's aunt and uncle, Jim and Barbara Porco, from Columbus, flew to Colorado and returned to Columbus with them.

When they returned to Columbus, they were visited by the Ohio State football team.

Sharon Woods will name its new education building the Diddle Memorial Christian Education Center in honor of the parents. Diddle was building chairman and it was to be dedicated in September. Dedication will wait until the children are well enough to participate.

## 'Journal' to keep title; pushes Stanley's election

BUCHANAN, Ga. (BP) — Directors of the Baptist Faith and Message Fellowship will decline a Georgia Baptist Convention request that the words "Southern Baptist" be removed from their publication, *Southern Baptist Journal*.

"Our directors voted not to comply with the request," said William A. Powell Sr., executive vice-president of the fellowship and editor of the publication.

"They also asked me to write to the Georgia Baptist executive committee telling them our decision and requesting that they instruct the editor of the *Christian Index* (Jack Harwell) to state in each issue of the publication that he denies the Bible is the infallible word of God," Powell said.

The request for the removal of the words from the *Journal* logo was officially relayed by Searcy S. Garrison, executive secretary-treasurer of the Georgia Baptist Convention, at the instruction of messengers to the 1979 Georgia Baptist Convention.

Powell said he will send a letter "sometime next week" to all members of the executive committee, which includes "between 120 and 130 people," informing them of the decision not to comply with the request and making their own counter request.

Although an attempt is being made to force Harwell to include in the *Christian Index* a statement that "he denies the Bible is the infallible word of God," Powell said no concerted effort will be made at the 1980 Georgia Baptist Convention to get Harwell fired.

Harwell, who has been *Christian Index* editor 14 years, survived a heated attempt to have him ousted over alleged liberal views toward the infallibility of the Bible at the 1979 meeting in Savannah.

Powell did say, however, that "a move is underway to elect a conservative as GBC president who will follow in the tracks of (Adrian) Rogers and (Bailey) Smith. I did not head the move up, nor did I start it, but I will do all I can to help it along," he said.

Informed Georgia sources indicate a movement has been launched to turn out 2,000 laymen to elect Charles Stanley, pastor of First Baptist Church of Atlanta, and a well-known religious and political conservative.

The Georgia Baptist Convention meets Nov. 10-12 in Tucker, Ga., an Atlanta suburb.

# Tennessee associations hold annual meetings

## Wilson meeting held

Larry Bullard, Ray Cleek, Lewis Vaden, and Robert Agee were all re-elected as officers in Wilson County Association recently.

Bullard, who will serve again as moderator, is pastor of Fairview Baptist Church. The association's vice-moderator, Ray Cleek is pastor of First Baptist Church in Lebanon.

A layman, Vaden will serve as treasurer. He

is a member of Hillcrest Baptist Church. Clerk Robert Agee is pastor of Gladeville Baptist Church congregation.

Linwood Baptist Church in Lebanon and First Baptist Church in Mt. Juliet are slated to host the 1981 sessions of the association on Oct. 16-17.

## Springville church joins association

New Harmony Baptist Church, Springville, was voted into membership of Western District Association at an annual session recently. The church is led by Pastor Paul Merwin.

Messengers to the annual meeting of Western District Association also voted to dedicate the 1980 Minutes in memory of Haynes Lankford, a pastor in the Western District area of the state for nearly 50 years.

Jerry Boswell, pastor of Bethlehem Baptist Church, was elected moderator to succeed Kim Cawley, Springfield Baptist Church in Paris. Thomas Walker, pastor of First Baptist Church in Paris, will work with Boswell as vice-moderator.

Re-elected to their posts as treasurer and clerk were Charles Conger and Charles Orr, both members of First church in Paris.

## Bethel pastor elected in Robertson County

Frank Evans, pastor of Bethel Baptist Church in Robertson County Association, was elected moderator by messengers to that annual associational meeting last month. Evans succeeds Bill Cohea, a member of North Springfield Baptist Church in the position.

Elected to serve with Evans was Euin Hall, pastor of Oak Grove Baptist Church, who will lead as vice-moderator.

Re-elected to their respective posts were: treasurer Mrs. Robert P. James, a member of Flewellyn Baptist Church; and Thomas Ray Cooper a member at North Springfield.

Cherry Mound Baptist Church in White House and Hopewell Baptist Church in Springfield are scheduled to host the 1981 sessions of the associational meetings, Oct. 19-20.

## Herman Jacobs leads work in Holston Assn.

Messengers to the annual associational meeting of Holston Association elected Her-

man Jacobs, pastor of Southwestern Baptist Church, to lead the work of that group during the coming year. The new moderator succeeds John Carpenter, pastor of First Baptist Church in Jonesboro, in the post.

Other officers, who will serve with Jacobs, were re-elected from last year. They are: vice-moderator David Tydings, pastor of Chinquapin Grove Baptist Church; treasurer E.W. Barnes, pastor of Boone Trail Baptist Church; and clerk Tenna Eades, a member of Central Baptist Church in Johnson City.

Chinquapin Grove and Calvary Baptist Church in Bristol, are scheduled to host the 1981 sessions of the associational meetings on Oct. 13-14.

## Gibson Association adds new church

Hillcrest Baptist Church, Trenton, was added to the membership of Gibson County Association during a recent annual meeting there. The church, led by Pastor Vester F. Carter, had applied for membership and was voted on this year.

In other associational business, Frank Kemper was elected moderator to succeed William F. Northcott. Kemper is pastor of First Baptist Church in Kenton, and Northcott leads of the congregation of First Baptist Church in Bradford. W.B. Oakley, pastor of New Bethlehem Baptist Church, was elected vice-moderator.

Re-elected to the post of treasurer was J.D. Nowell, a member at First Baptist Church in Trenton. Richard Holloman, pastor of Em-

manuel Baptist Church, was elected clerk.

The 1981 sessions of the Gibson Association are scheduled to be held Oct. 10-21 at First Baptist Churches of Humboldt and Rutherford.

## Indian Creek holds 143rd annual session

Messengers to Indian Creek Association attended the 143rd annual session of that group last month in Clifton and Waynesboro.

Associational officers elected included: moderator N.O. Baker, pastor of First Baptist Church in Waynesboro; vice-moderator Zeno Lindsey, a member of First Baptist Church in Collinwood; treasurer Emory Middleton, a member at Philadelphia Baptist Church; and clerk Betty Burress. Mrs. Burress is also employed in the associational office building. She is a member of Green River Baptist Church.

Lawrence Steiner is director of missions for the Indian Creek Association.

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

This month a Task Force on Tax Exempt Property will decide on recommendations to be given to Nashville's mayor. The city of Nashville has within it numerous tax exempt institutions, and the Task Force has been created to find ways to have those institutions help support the city services which they receive.

Apparently the Task Force will recommend that tax exempt institutions be assessed a fee of half the cost of services. This fee will be opposed by many because, they will claim, it amounts to taxing a tax exempt organization.



Self

Tax exemption is an encouragement and protection of the freedom of worship; but it can become an indirect burden on the public when people who do not belong to those institutions have to pay for services to them.

There are two issues at stake here. The first is that of religious freedom. Our heritage requires a vigilance in opposition to both government control of religion and the sectarian control of government. Worship and religious education should be completely out of the control of government. The power to tax, we have often been told, is the power to destroy.

The other issue is that of responsibility. It is not right for any part of society to bear a tax burden on behalf of some religious element of the community. This is precisely why Baptists have traditionally opposed governmental aid to church schools.

The problem is this: religious institutions own considerable real property which is removed from the tax rolls. Churches, schools, hospitals, and cemeteries take up property and require police and fire protection, streets, sewers, and other services. Given the budget crunches and tax payer revolts that are current, it may be that the power to avoid taxation is also a power to destroy.

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# Groups plan gatherings during convention

## Plans announced for annuitants

Annuitants of the Tennessee Baptist Convention will meet in Johnson City, Nov. 11 for the annual annuitants dinner, according to Vern B. Powers, director of the TBC protection plans department.

The group will gather at Rolph's Cafeteria in that city on Nov. 11 at 5:00 p.m.

Powers said transportation information would be available at the protection plans display at the convention.

## Maddox to address Carson-Newman alumni

Cordell Maddox, president of Carson-Newman College in Jefferson City, will speak to alumni of that institution during a reunion in Johnson City next week.

The east Tennessee college president will speak to the group following a buffet dinner

Nov. 12 at the Holiday Inn in Johnson City. The dinner will begin at 5:30 p.m.

Carl Tipton, director of public relations, said \$5 meal tickets will be available from any administrator, faculty, or staff member, or from the C-N booth.

## Enrollment statistics to highlight reunion

Information on Union University's record 16 percent enrollment increase will highlight that institution's annual fellowship dinner on Nov. 11 during the Tennessee Baptist Convention.

According to college President Robert Craig, college administrators will present a report on the progress of the college and comments on the enrollment increase. The dinner will be held Nov. 11 at Johnson City's First Presbyterian Church.

Tickets can be purchased for \$4 at the Union booth in the convention exhibit hall, Craig said.

## Midwestern alumni set 1980 luncheon meet

Alumni of Midwestern Baptist Theological Seminary, Kansas City, Mo., will hold their annual meeting and luncheon next week in Johnson City.

Held in conjunction with the 1980 Tennessee Baptist Convention, the alumni will meet Nov. 12 at the Baptist Student Union center on the campus of East Tennessee State University.

Lunch will be served at 12 noon, and an alumni meeting will follow. Alumni from Golden Gate Baptist Theological Seminary, Mill Valley, Calif., will join the Midwestern alumni for the meal.

Thomas Smothers, associate professor of Old Testament literature and Hebrew at Midwestern, will speak. Smothers is a former Tennessee pastor and also led churches in Kentucky, Ohio, West Virginia, and Florida. From 1977-79, he was professor of religion and philosophy and chairman of the department of religion and philosophy at Union University in Jackson. He joined the Midwestern faculty after he left Union.



Smothers

## Religious educators to meet Nov. 10

Religious educators from throughout Tennessee will be meeting prior to the Tennessee Baptist Convention in Johnson City next week.

The annual meeting for the Tennessee Religious Education Association will be held at 6:30 p.m. on Monday, Nov. 10, at First Presbyterian Church.

Harry Piland, secretary for the Sunday School department of the Baptist Sunday School Board, is scheduled to be the featured speaker. Theme for the meeting will be "85 by 85", the convention theme of reaching an 8.5-million Sunday School enrollment figure by 1985.

## BSU to host alumni from Golden Gate

Alumni from Golden Gate Baptist Theological Seminary, Mill Valley, Calif., will join Midwestern Baptist Theological Seminary alumni next week in Johnson City for a luncheon.

Meeting Nov. 12 at noon, the luncheon will

be held at the Baptist Student Union center, East Tennessee State University campus.

Nobel Brown, pastor of First Baptist Church in Maryville, is scheduled to speak to the group.

## NOBTS plans dinner

The Tennessee alumni from New Orleans Baptist Theological Seminary will hold their annual reunion next week at Central Baptist Church in Johnson City.

The dinner meeting will begin at 5 p.m. on Tuesday, Nov. 11, according to Marshall Hargrave, Jefferson City.

Hargrave said the cost of the meal will be \$5.

## Conventioners invited to academy reception

All messengers and guests to the Tennessee Baptist Convention are encouraged to attend a 100th anniversary reception hosted by Harrison-Chilhowee Baptist Academy in Johnson City next week.

The reception will be held Wednesday evening following the last session of the Tennessee Baptist Convention for that day. Guests will gather in the Freedom Hall Civic Center cafeteria.

Hubert Smothers, Harrison-Chilhowee president, said that the school's alumni, faculty, trustees, and students would be honored if everyone attending the convention would be present at the reception.

## Belmont sets dinner

Belmont College Alumni Association will hold its annual alumni banquet on Nov. 11 at the Holiday Inn in Johnson City. The dinner is held annually in conjunction with the Tennessee Baptist Convention.

The cost, according to President Herbert Gabhart, will be \$7.31 per person. Gabhart will speak following the meal and will introduce James C. Stamper, new academic dean at Belmont.

The banquet is scheduled to begin at 5 p.m. in the El Toro room.

## SWBTS alumni to hear Garland

David Garland, professor of Old Testament at Southwestern Baptist Theological Seminary, Fort Worth, will speak to Tennessee alumni of that institution at a special meeting in Johnson City next week.

The alumni are scheduled to attend a buffet at the University Center of East Tennessee State University on Nov. 12 at 12:30 p.m.

Garland, a native of Memphis, has been on the Southwestern faculty since 1959. Prior to that he was a pastor and served as a guest professor at the Baptist Theological Seminary in Ruschlikon, Switzerland.

According to Lee Prince, pastor of Union Avenue Baptist Church in Memphis, Tennessee had 204 students attending Southwestern during 1979-80.

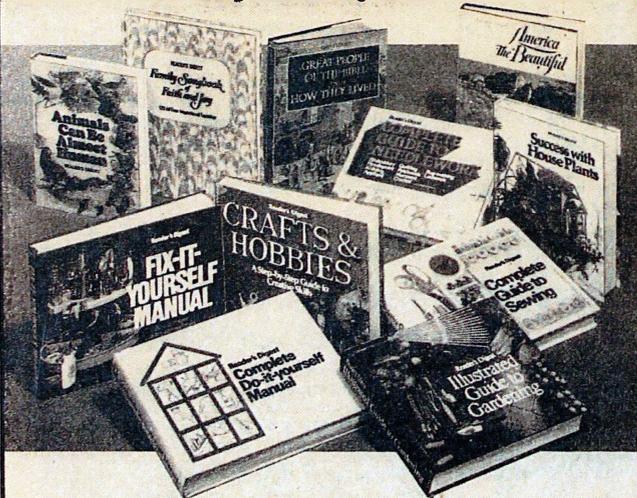
A \$5 buffet ticket may be purchased at the Southwestern booth at the Tennessee Baptist Convention, Prince said.



Garland

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## FMB missionaries face double taxes

RICHMOND, Va. (BP) — The salaries of more than 3,000 Southern Baptist foreign missionaries will face double taxation if Congress does not act when it reconvenes Nov. 12 to restore income tax exclusion for religious and other charitable workers overseas, a Foreign Mission Board official said.

The immediate tax bite will total \$1-million for 1979 and \$1-million for 1980, according to Carl W. Johnson, treasurer-elect. Another \$1-million would be due in 1981.

Faced with paying \$1-million a year in U.S. taxes, plus another \$1-million annually in income tax to foreign governments, the Foreign Mission Board is running an open letter advertisement from board President R. Keith Parks to Southern Baptists in the state Baptist newspapers.

The letter asks Southern Baptists to urge U.S. representatives and senators to pass pending legislation to restore the \$20,000 income tax exclusion which was removed by the Foreign Earned Income Act of 1978.

The Foreign Mission Board is only one of a host of organizations facing similar problems. The American Council of Voluntary Agencies of Foreign Service, made up of 32 Protestant, Catholic, Jewish and nonsectarian agencies with workers abroad, also has pushed for passage of the legislation.

The pending legislation involves two House resolutions — HR 1319 and HR 5829. Already reported out of the Senate Finance Committee, HR 1319 would restore the \$20,000 foreign income exclusion. HR 5829, which passed the House as a bill to exempt overseas duties on church bells for the United Methodist Church, was turned into a \$39-billion tax cut bill by Sen. Russell Long and the Senate Finance Committee. It retains the exemption for United Methodists and adds an income tax exclusion of \$50,000 for Americans living overseas.

Because of opposition to the added \$39-billion tax cut proposals in HR 5829, congressional observers give HR 1319 the best chance for passage, although the possibility remains that the exclusion may be tacked onto another piece of legislation.

## Baptist group in Mexico sees slight easing of persecution

MEXICO CITY (BP) — Barricades keeping farm animals from water have been removed as the first sign that religious persecution of nine Baptist families may be easing in the town of Santa Maria del Monte, 45 miles west of Mexico City.

However, municipal lights and water are still being denied the group, which has been the target of harassment by Roman Catholic townspeople since July, according to Southern Baptist press representative David Daniell.

Eldon Sturgeon, Southern Baptist representative in Mexico, also reports the Catholic priest accused by Baptists of arousing the trouble has himself been run out of town by those he incited.

Problems began when Baptists refused to contribute financially to the Catholic church as the priest demanded. Nine Mexican Baptists were hospitalized Aug. 3 after the congregation was attacked by a mob estimated at 10,000. Law enforcement officials refused to press

charges against the offenders and authorities in Santa Maria del Monte have denied Baptists municipal lights and water since then.

According to Daniell, neither the Central Baptist Association, composed of churches in the Mexico City area, nor the National Baptist Convention of Mexico feels an appeal to the Archbishop of Mexico would be a proper approach. The groups say they believe it would only place the Baptists in a posture of begging. An attorney for the Mexico convention, Pedro Alcantara, has quoted an assistant to the Bishop of Toluca as saying the Baptists provoked the incident.

Meanwhile, churches of Central Association have donated more than \$2,800, as well as food and clothing, to aid the nine families. At least part of the money is expected to be used to construct a building where the group can worship, since they are afraid to gather in homes and the Mexican constitution prohibits worship in non-designated public places.

## Prospective students to visit C-N campus

JEFFERSON CITY — "Welcome Weekend," an annual visitation day for prospective students is scheduled at Carson-Newman College, Nov. 14-15.

Participants may spend Friday night on campus. Saturday's events include a brief orientation to the college and a student activities forum featuring current Carson-Newman students from various academic and social organizations.

Prospective students and their parents will also have an opportunity to tour the campus, talk with financial aid officers and various faculty members, and view a 2 p.m. football game between Carson-Newman and Presbyterian College.

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*I am writing to ask your help in a matter of extreme urgency to Southern Baptist foreign missions. The Foreign Earned Income Act of 1978 eliminated a \$20,000 exclusion from taxable income for Americans living overseas. As a result, taxes totaling \$1 million a year are due on the salaries of more than 3,000 Southern Baptist missionaries overseas. This is in addition to the more than \$1 million taxes which are already paid to foreign governments on missionaries' salaries. This means missionaries and other charitable workers overseas are paying double taxes. It also means missionaries have fewer resources for spreading the gospel, because the Foreign Mission Board must use its resources to help missionaries pay these taxes.*

*Bills now before Congress would restore exemptions to all religious and charitable workers overseas, but such legislation must be passed before Dec. 15. I'm asking you to call or write your congressmen immediately urging their support of legislation to restore this exemption. I must stress the urgency of immediate action. Congress must pass this bill before Dec. 15 or taxes for 1979, 1980 and 1981 must be paid on the salaries of Southern Baptist foreign missionaries working in 94 countries.*

*Phone congressmen at (202) 224-3121. Address Senate Finance Committee members: Senate Office Building, Washington, D.C. 20510. Address House Ways and Means Committee members: House of Representatives, Washington, D.C. 20515.*

*In addition to contacting your congressmen, please join us in a concerted prayer effort about this matter. Thank you for your support.*

Sincerely,

*R. Keith Parks*

R. Keith Parks  
 President  
 Southern Baptist Foreign Mission Board

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**BIBLE BOOK SERIES**

Lesson for Nov. 9

# The challenge of Joshua

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

Basic Passages: Joshua 23:1 to 24:33  
Focal Passages: Joshua 24:1-5, 14-15, 22-25

Israel is now established. Joshua's duty is fulfilled. He must go the way of all the earth (23:14). Before he goes, Joshua gives two farewell addresses.

We often remember a person's last words. Parting words of tribal leaders were highly regarded. Usually the person would pronounce a blessing on his descendants and offer guidance for the future. Joshua's address centered around three areas: what God has done, what Israel must do, and what God will do.



Moore

The Lord fought for Israel. Many strong nations were driven out. Joshua reminded them that with God's strength one man is able to destroy a thousand.

A key word was remembrance. Israel was reminded of what they had seen. They saw nations crumble, kings replaced, and Israel established. There was no excuse for Israel to serve other gods. The true God of Israel worked among them and was still busy keeping Israel's enemies under subjection.

Israel's place in history was conditional. To remain in God's care, she was to be faithful to observe her covenant obligations (Deut. 28:1-14). By obeying all the laws of Moses, the people were to serve the Lord with all their hearts. These laws consisted of refraining from intermarriage with the other nations. Those other nations served false gods. If they married members of another nation, they would feel obligated to serve their spouse's god. Obedience was to spring out of love for God (vs. 11).

Joshua concludes his first address by stating the consequences of obedience and disobedience. If they chose disobedience, God's judgment would replace His blessings (14-15). He would not continue to drive out the other nations, but they would become a source of temptation (13). Israel would be tempted to follow their gods. Gods of heathen nations could not do for Israel what the true God had done.

Once again Israel stood between good and evil, life and death. Just as Moses did (Deut.

28:1-14), Joshua urged the people to choose life.

One theme that has run throughout the book is how God gave Joshua the ability to lead. When a decision had to be made, the right one was made. A right word was always said. Because Joshua recognized the Lord's leadership, Israel was well established. His final remark was to choose life. "Don't destroy all we've worked together for; God gave us this land of milk and honey. He can also take it away."

A dramatic climax occurred as Israel gathered at Shechem. The great leader recalled Israel's history. He wanted his people to recognize the mighty hand of God. They must never forget from where they came.

After reviewing God's providence, Joshua exhorted his people to serve the Lord (14-15). God had demonstrated in history how He chose them. Joshua asked for a verdict, "Choose this day whom you will serve" (vs. 15). A clear decision had to be made (1 Kings 18:21). They had to determine to serve the Lord of history, or gods of ancient tradition.

Joshua had already decided. He led by example, saying, "but as for me and my house, we will serve the Lord."

With emotions running high, the people overwhelmingly said they would choose the Lord. Almost mocking every word their leader had said, they repeated the message (16-18).

Joshua challenged them. No superficial choice would be significant. Emotional feeling was not enough. God would not tolerate vacillation. Breaking the covenant would be a serious offense (19-23).

The people reaffirmed their decision. They even became their own witnesses. Each person had seen and heard his fellow kinsman declare they would serve the Lord. In outward commitment, a bond binds hearts together. Making a public confession caused the people to think twice before going back on their word. They are instructed to put away their foreign gods and incline their hearts to the Lord (vs. 23).

A covenant was made. Stones were set up to represent this covenant. God represented by the stone, as if He were actually present in the stone. The stone would also be a reminder for years to come of the covenant.

Joshua died knowing Israel was exactly where God wanted them. They were in the promised land, organized as a nation, committed to their God, with a covenant to serve the Lord.

A great leader was gone. In verse 29 the title "servant of the Lord" was given Joshua. Previously this was given only to Moses. Verse 31 represents the greatest statement that can ever be said about a leader. Israel served the Lord all the days of Joshua.

Joshua means "the Lord (Yahweh) is salvation. The true influence of Joshua on Israel's history was not known until the work of another Joshua. Jesus is the Greek equivalent for the Hebrew Joshua. Both of these Joshua's demonstrated fully that God is salvation. Thus, we can be assured we serve a Living Saviour; He is in the world today.

**UNIFORM SERIES**

Lesson for Nov. 9

# God's covenant and Peter

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

Basic Passage: Acts 2:1-3:26  
Focal Passages: Acts 2:14-17; 3:18-26

Just as Jesus emphasized the interpretation of His ministry as the fulfillment of Old Testament hope, the apostles emphasized the authenticity of the claims of Christ in terms of their interpretation of the Old Testament.

**The Promise of the Spirit fulfilled**  
(Acts 2:1-13)

Pentecost, observed 50 days after Passover, was an agricultural feast marking the end of the grain harvest. In later Judaism it had taken on the religious significance of celebrating the receiving of the law from God by Moses on Mount Sinai.



Jones

In the particular year under consideration, Pentecost would have occurred seven weeks after the crucifixion of Jesus. After His resurrection Jesus spent 40 days in fellowship with His disciples and then ascended to be with the Father. Before His departure, He counseled the disciples not to leave Jerusalem but to wait for the Holy Spirit.

On the day of Pentecost, the gift of the Holy Spirit launched the Christian covenant community on their ministry of witness. The sound of "the rush of a mighty wind" created an assembling of the people together. They experienced a presence of the Holy Spirit upon them like an extension of tongues of fire from a single flame. The experience empowered them to speak in such a way that their Jewish hearers from other lands heard them declare the mighty acts of God in their own languages. A marvelous note was sounded for the universality of the gospel.

**Interpretation of the Spirit event**

Acts 2:14-21

Some skeptics reacted by charging the disciples with drunkenness by nine o'clock in the morning. On a holy day such as Pentecost, the Jews would have refrained from eating or drinking until late in the morning. His explanation was that the disciples were filled with the Holy Spirit rather than wine. This event was a fulfillment of the promise given by God through His prophet Joel. The Spirit would come upon all so that they could prophesy at the beginning of the end-time. Peter was saying that the age to come had arrived.

**Evidence of Messiahship of Jesus**

(Acts 2:22-33)

The apostle then addressed Israel to remind them of the works, wonders, and signs which Jesus did to demonstrate the presence of God's power in Him. Peter then appealed to the Scriptures as an authority by which to try to convince his hearers. He interpreted Psalm 16 as a prophecy of the resurrection of a descendant of David, God's Messiah, to fulfill the hope of an individual to escape death. Peter

concluded that Jesus was this resurrected Messiah.

**Evidence for Lordship of Jesus (Acts 2:34-36)**  
Peter affirmed that the historical Jesus who was resurrected and exalted was Lord. To support this thesis, Peter relied on Psalm 110 to show that these events made Jesus equal with God. Only God had power over life and death, and Jesus had exhibited this power.

**Response to the sermon (Acts 2:37-42)**

In response to Peter's sermon, the people were apparently stirred either to guilt over their role in the crucifixion of Jesus or to fear by the threat of the judgment of the Day of the Lord in the prophecy of Joel. In either event, Peter called them to repentance and baptism in the name of Jesus Christ. They would receive the gifts of forgiveness and the Holy Spirit. Three thousand people from all parts of the world responded to the invitation and were baptized.

**The healer of the lame man (Acts 3:11-16)**

After Pentecost and the subsequent events, Peter and John went to the Temple to pray. On the way, they met a 40-year-old man who had been lame from birth. Peter and John told the man that they had no money, but they bestowed the gift of healing his body in the name of Jesus Christ. The man enthusiastically expressed gratitude for the act of God. Upon his entrance into the Temple area, the worshippers recognized him and stood in amazement at his transformation. With the multitude gathered around the restored cripple and the two apostles, Peter took advantage of the opportunity to declare Jesus as the true healer. He preached a second sermon to stress the power of Jesus' name. His name signified the revelation of God in His life and ministry. The restoration of the lame man was offered as evidence that the healing power of Jesus was still active through the ministry of the apostles. The God who made the covenant with the patriarchal fathers of Israel had effected the healing miracle and glorified His servant Jesus.

**The call to repentance (Acts 3:17-26)**

Peter then confronted the hearers with the truth that enough evidence had been presented to show that their rejection of the supreme revelation of God was due to ignorance. The death of Jesus was a messianic fulfillment of the prophetic hope, according to the divine design. Peter appealed to the Jews to repent and receive the forgiveness of their sins. The promise was made that believers will share in the blessings which Christ will pour out on His people upon His return to establish all things. They will participate in the restoration which had been the hope and expectation of the prophets. The apostle then referred to the prophetic words of Moses to support his assertion about the significance of Christ. The happenings of "these days," said Peter, are based upon the established faith of Israel proclaimed by the prophets since the time of Samuel. Peter identified the Jewish hearers as the sons of the covenant. Israel was the people of God whom He had prepared by His revelation through the covenant relationship and its interpretation by the prophets. God had not abandoned them, but He had sent Jesus first to those best prepared to receive Him to effect repentance and the exercise of faith.

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**LIFE AND WORK SERIES**  
Lesson for Nov. 9

# Why people hated Jesus

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

Basic Passages: Luke 4:14-44  
Focal Passages: Luke 4:16-24, 28-30

A national woman's magazine informed its readers of a new five-language *Insult Dictionary* published in England. It is designed for the traveler who wants the natives to know how they really feel about lost baggage, mix-ups in reservations, cold breakfast, terrible service, and padded bills.

Booker T. Washington once said, "I am determined to permit no man to narrow or degrade my soul by making me hate him." On another occasion, Harry Emerson Fosdick said, "Hating people is like burning down your own house to get rid of a rat."



Vaughan

Jesus encountered such hatred when He made a visit to His hometown of Nazareth.

**The prophetic role delivered (Luke 4:16-17)**

Larger than a mere village in Jesus' day, some historians estimate Nazareth had a population of at least 20,000 citizens. The district served as a crossroads of vital Hebrew history and three major highways radiated from the small urban center.

Jesus' "custom" (v.16) was to attend the regular services at the synagogue. As an adult, He continued to attend, even though He had occasion to differ with its leaders, members, and teachings.

As he entered the synagogue this sabbath, much was the same as usual. The servant or "minister" (v.20) of the congregation, a layman, led in the "first lesson" during which seven members usually read small portions from the books of Moses (Genesis-Deuteronomy). The "second lesson," from the prophetic books, began by inviting Jesus to select and read a preferred text.

The earlier lesson was always read and interpreted only one verse at a time, while the latter was read as many as three verses at a time without interruption. Jesus chose Isaiah 61:1-2 as His text, only two verses, and purposely omitted the "day of vengeance of our God" portion in the last verse. This is the second account of Jesus using Scripture in Luke: first, Deuteronomy at His temptation and now Isaiah. It was customary to stand while reading Scriptures (v.16).

**The prophetic role disclosed (Luke 4:18-20)**

Assuming the messianic role given Him before the creation of the world, Jesus mentioned the "Spirit of the Lord" being upon Him. Jesus is commissioned to serve the poor, the brokenhearted, the captives, the blind, and the bruised (v.18).

The "acceptable year" mentioned in verse 19 refers to the Year of Jubilee or national liberation mentioned in Leviticus 25:8-10. Jesus used it as a type or picture of the ultimate liberation of men for Christ's Kingdom.

While Jesus observed tradition in standing to read His text, He broke tradition by reading only two verses. The Scripture reading usually included 21 verses and never less than three. Jesus read less than two. As Jesus returned the scroll to the assistant, He took His seat upon the raised area reserved for the teacher.

"All" eyes (v.20) were frozen on their guest teacher. The word "fastened" comes from a Greek word "TEINO" meaning "to stretch."

**The prophetic role disputed (Luke 4:21-24)**

Trouble begins from this point, due to three events: (1) Jesus' identification of Himself with the Messiah predicted by Isaiah in Luke 4:21; (2) envy and jealousy with the congregation who now compares the "Christ" (Greek word for "Messiah", "Anointed") and Jesus the

"carpenter's son" they have known since childhood; and (3) finally, His comparing their request for a miracle to two incriminating illustrations from the Old Testament (Elijah, 1 Kings 17:8-9; and Elisha, 2 Kings 5:1,14). This final event insulted the sinful pride of the city as well as the unbelieving congregation. An explosion of rage resulted as the murderous crowd laid hands on Jesus to destroy Him.

The crowd requested miraculous signs like those they had heard about happening in Capernaum (a wicked Gentile city).

**The prophetic role demonstrated (Luke 4:28-30)**

An obvious contrast is illustrated between

Jesus and the congregation in this chapter. Note that Jesus is "full of the Holy Ghost" (4:1) and the congregation is "filled with wrath," (4:28).

Barclay suggests, "What angered the people was the apparent compliment Jesus paid to Gentiles...They believed that 'God had created the Gentiles to be fuel for the fires of hell.'"

Immediately the congregation, turned mob, pushed Jesus out of the building, into the streets and toward the edge of town to a cliff. The "brow of the hill" mentioned in verse 29 has traditionally been thought to be the 80-300 foot precipice in the southeast sector of the city, but is more recently considered to be the 40 foot drop from the overhang located in the southwestern part of the city, overshadowing the Maronite church.

The "miracle" the crowd wanted as anticipated by Jesus (v.23) is given to them in verse 30 where we see Him walking away from the crowd unharmed.

Jesus then visits Capernaum (4:31). Nazarene unbelief prevented miracles that rightfully belonged to citizens of Nazareth.

The record, however, indicates that even a wicked Gentile city like Capernaum was capable of believing Jesus for miracles (Luke 4:33-37, 38-39, 40-44).

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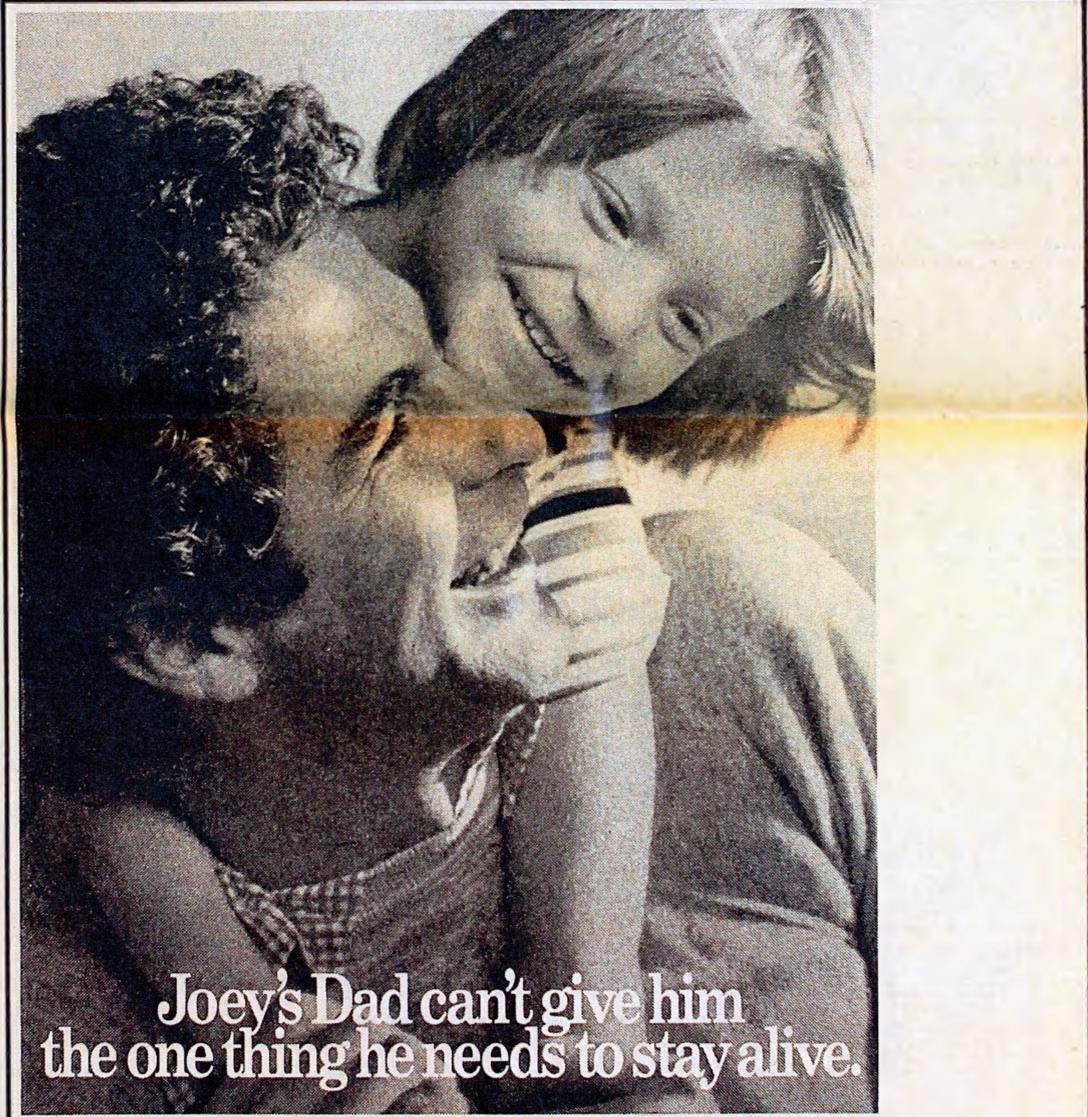
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# Architectural consultant believes economy should not halt building

NASHVILLE — Should long-term inflation and unpredictable interest rates stop churches from constructing safely-financed buildings? A Southern Baptist architectural consultant says no.

But in an uncertain economy, what is safe financing, and is paying for an expensive building good stewardship?

Jack Bagwell of the Southern Baptist Sunday School Board's church architecture department says that many people do see the escalating costs of land, labor, and materials as a barrier to building.

In 1962, churches could build for \$8 to \$10 a square foot. Today, figures range from \$35 to \$60 a square foot. "It has taken us a while to adjust to the increased cost, but at the same time, people are making more money," Bagwell observes.

"Churches are having to pay 13 percent or

more for long-term loans," he says, "and for construction money, they may have to pay 15 to 16 percent interest. You have to look at that in its relative sense," he cautions. "Inflation is running 13 percent or better, so you pay back the loan with dollars that are worth less than those you borrowed."

Bagwell, who regularly consults with churches on financing new building, recommends as a safe figure for total church indebtedness, an amount three times the church's annual income.

"Fund raising is essential," he says, "not only because of the money saved in interest, but also for the benefits received by the members." He feels that "all programs pick up when a church raises the giving level of its members. After a fund-raising campaign, the level of giving seldom returns to the pre-campaign level."

According to Bagwell, the average amount of money raised during a building campaign is one and one-half times the church's annual income. Add the money raised to the figure that is three times the annual income, and that is the amount available for a building budget.

"One common fallacy is that a building budget is the same as construction cost," Bagwell cautions. "Furnishings, landscaping, fees, architects' charges, and about five percent for contingency money should be included. About 35 or 40 percent of the budget will be spent on non-construction items."

While Bagwell declares that "there is not any practical reason for putting off a building," he does have suggestions to help a church build economically.

"An architect can be the church's best friend in economy building. Churches should choose a sympathetic architect who understands where the church is now and where it needs to go rather than an architect who wants to build a monument to himself," he says. "Economy is not just the lowest amount for which the building can be built. Long-range, economical maintenance, including energy costs, affect economy."

Free services from the board's church architecture department are available to help Southern Baptist churches plan building programs. A plot plan that relates parking space and buildings to available property for needs up to 25 years into the future is one such cost-free service. The department also will review architects' drawings to insure that the building functions well for education, worship, or other intended purposes.

"We try to relate program needs to the property and to the square footage," Bagwell says. "We're more interested in people and programs than we are in buildings."

Bagwell encourages church building committees and finance committees to consider persons and programs ahead of economy desires. "Some churches are too cautious about loan interest," he notes. "They try to pay off more of the loan than they can afford, thus taking money from programs."

Another mistake he feels some churches make is in trying to use the cheapest materials



**DESPITE THE ECONOMY** — Many churches such as Forest Hills Baptist Church, Nashville, are finding ways to safely finance building programs in spite of inflation and high interest rates.

available. "Residential hardware doesn't hold up in a building used by the public," he says. "Getting the most for the least amount of money can be the most expensive route when repair, maintenance, and utility bills are considered."

Bagwell feels the best economy is to build in manageable stages, to seek help from the state Baptist convention building consultant and stewardship department, to plan buildings carefully, and to begin construction when financing is adequate.

"Long-term costs of interest will not vary a great deal in the foreseeable future," he predicts, "and in the past 30 years, building costs have not decreased."

## N.C. language consultant teaches immigrants to speak 'American'

RALEIGH, N.C. (BP) — To enable Indo-Chinese immigrants to learn English as quickly as possible, Noel Pace, a language ministry consultant with the Baptist State Convention of North Carolina, has developed a speech pattern teaching method.

Pace, also a student at Southeastern Baptist Theological Seminary, says Americans speak not in words but in phrases so it is more important for an immigrant to recognize speech patterns than to concentrate on grammar.

"We don't just speak in individual words, we speak in patterns which convey pictures," Pace says. "For example, we say 'Have you got a pencil' instead of 'Have you/got/a/pencil'. They learn to listen for phrases."

The program which Pace, active in refugee resettlement, uses to help Vietnamese learn these patterns is called "basic English." "This is not 'survival English,'" he says. "That's where people carry around a pocket dictionary and try to translate. People don't learn that way. We teach the core of the English language the way people speak it."

Pace's program utilizes dialogue repetition. Students never see a translation, they only try to learn the basic patterns and key words. Trained volunteers help give personal attention to the new Americans and the entire process

takes from 30 to 40 hours.

The adaptation of Vietnamese children to American schools proves the program's success. After three weeks of instruction, kids in families with which Pace has worked are making good grades in chemistry, physics, and mathematics. Older family members are slower in learning, especially if they are not literate in their native language.

Pace is currently preparing a book, "Let's Talk American," outlining the details of this teaching method. He expects it to be published in Vietnamese, Laotian, Chinese, and Cambodian. For awhile, it seemed as if no one wanted his help — everyone thought they could do an adequate job of teaching new residents English with conventional language programs. They're now finding older methods inadequate.

Pace says the teaching idea is not unique with him. He is reversing the process that the armed forces used to teach their officers Vietnamese a few years ago. He has simply combined a knowledge of the Vietnamese language and thought patterns with his organizational skill.

Pace sees an urgent need for this sort of crash program to get new residents started learning "American." "Our goal is to get them speaking within a month, able to function within the community," he says.

## Story of couple's escape from cult to air on NBC

FORT WORTH, Tex. (BP) — A "truth is stranger than fiction" drama of two disillusioned cult members who discovered Christ and Christian love will be presented nationally

over the NBC television network, Nov. 23 at 4:00 p.m. CST.

"Return to Freedom," a one-hour special, is the story of Tommy and Hazel Whitfield — of their involvement in the Black Hebrew Cult, their escape from this cult with the aid of Southern Baptists, and their acceptance of Christ as their saviour. Whitfield is one of the original members of the rock group "Earth, Wind, and Fire."

The documentary was produced by NBC-TV in cooperation with the Southern Baptist Radio and Television Commission and was taped in Israel and the United States.

The Black Hebrew Cult is a group of about 3,000 Jewish people in Dimona, Israel, primarily black, who claim to be the rightful heirs to all of Israel. Led by Rabbi Ben Ami Carter, who calls himself a messiah, cult members have denounced their natural citizenship in most cases and transplanted themselves in Dimona. There they wait to become the rulers of the land they believe to be theirs by divine right.

The Whitfields, now living in the United States, were members of the Black Hebrew Cult for 12 years. In "Return to Freedom," they relate some of the experiences they and their seven children (two of whom died at the cult encampment in Israel) underwent while following Carter.

The couple also describes the difficulty of escaping the cult and being accepted back into the United States after they had denounced their American citizenship to follow Carter to Israel.

"The documentary is a sensitive and moving portrayal of the power of Christian faith and love," said Radio and Television Commission President Jimmy R. Allen.

"Even with the Guyana tragedy still fresh in our memories, it's hard for many of us to realize that cults like the Black Hebrews really exist. One purpose of 'Return to Freedom' is to show how normal people can be taken in by cults. It's also a story of Christian devotion and redemption on the part of both the Whitfields and the many Baptists who were responsible for their return to this country.

Allen learned about the Whitfields while president of the Southern Baptist Convention. Through negotiations with the U.S. government, he helped obtain permission for their readmittance into this country.

"Israel didn't want them and the United States refused to take them back — they had nowhere to go," Allen explained. "So they turned to missionaries at the Baptist Village in Petah-Tikva, Israel. The missionaries listened to the Whitfields' story and promised to help them."

### Devotional

#### Amazing grace

By Donald A. McRae

One night in 1955, my mother (still living) triggered a chain reaction of events that resulted in one of the richest experiences of my life.

In a Mobile, Ala., hospital, Dad lay dying from a fourth massive heart attack. A nurse had said he had about 20 minutes to live.

Mother turned to me and asked, "Donald, have you talked to God about sparing your dad's life?" Dad at that time was a church member but not a Christian. I knew this. His lost condition lay heavily upon my heart.

I slipped into an adjoining empty room and pled with God to spare his life and give him five more years of life. While I was praying, the Holy Spirit revealed to me that God would fulfill both requests. Upon returning to Dad's room — a room now filled with the entire family, Mobile's leading heart specialist, and the night superintendent of the hospital — I witnessed God "raise him up."

The following morning I raised a question with Dad that I had raised many times before, but this time his answer and attitude was altogether different. The question: "Dad, how is your relationship with God?" The moment I stated that question he was ready to talk. I could never forget the three statements he made. He said, "If I had died last night, I would have gone straight to hell. I don't know why God spared me like He did; He must have had a purpose in it. What there is left of my life from this moment on He can have it; it is His."

Obviously, I was on shouting grounds for the thrilling conversion experience testimony I had just heard.

I learned three great lessons from this experience: 1.) Nothing is impossible with God, 2.) There is a world of difference between human logic and divine revelation, and 3.) God requires transformation, by His grace, rather than reformation, by self, as essential to salvation.

McRae is pastor of Shellsford Baptist Church, McMinnville.



McRae