

Baptist and Reflector

News journal of Tennessee Baptist Convention

TBC votes record goal, mission projects Graduate schools defeated; ministers' aid study asked

By Al Shackelford

In a missions-dominated session, messengers at last week's Tennessee Baptist Convention approved a sister-state relationship with Michigan Southern Baptists, voted to enter a relief project in Upper Volta, and approved a record Cooperative Program goal.

The 106th annual session was held at Freedom Hall Civic Center in Johnson City.

In other action, the messengers refused to alter the program statements of TBC colleges to permit graduate programs, approved seven resolutions, and authorized a study committee to investigate a possible fund to aid church and denominational employees who lose their jobs.

In the relationship with Michigan Baptists, Tennessee churches and associations will be encouraged to have partnership relations with churches, mission chapels, and associations in Michigan. Assistance will come in the areas of finances and volunteer teams to conduct revivals, Vacation Bible Schools, and crusades.

It is estimated that 6.5-million of Michigan's million citizens are unchurched and unsaved. One of the first major projects will be

revivals in Michigan churches and mission chapels conducted by Tennessee pastors and musicians in April 1982.

In Upper Volta, Tennessee will work with the SBC Foreign Mission Board to send food and volunteers for construction, agriculture, medical services, and evangelism to the western African nation. In addition, Tennesseans will be encouraged to give \$500,000 for these ministries during the next three years.

Volunteers will be enlisted to spend from one month to one year in these special projects.

One of the first projects will be in water conservation with the construction of lakes and the drilling of shallow wells.

Both of these mission projects will be coordinated by the convention ministries division of the state convention.

The messengers approved a recommended \$16.3-million Cooperative Program goal for the November 1980-October 1981 convention year. The goal will be divided with \$14.3-million going for the basic budget (a 10 percent increase over last year's \$13-million

basic budget and \$2-million Bold Mission challenge section.

The approved recommendation will share 35.5 percent of Tennessee's Cooperative Program with missions and ministries supported through the SBC Cooperative Program. This is a one-half percent increase over the 35 percent shared in last year's budget.

Most of the debate at last week's convention came on a motion tabled by the 1979 TBC to permit three TBC colleges to start graduate programs.

When the Executive Board recommended the change in the colleges' program statements last year, the messengers tabled the motion until this convention so that detailed information could be distributed.

The motion was brought off the table last week, and the messengers debated the issues for about 45 minutes and then defeated it by an estimated 4-1 standing vote.

Speaking for the program statement change were Howard Kolb of Memphis, chairman of the Executive Board's education committee; Herbert Gabhart, president of Belmont College which wants to offer a master's degree in business administration; Henry Horrell of Nashville, former chairman of Belmont's trustees; Morris Early, present trustee chairman; Tom Henry of Murfreesboro, a member of the education committee; and Jim Stamper, Belmont's academic dean.

Opposition speakers were Joe Stacker of Concord; Mel Williams of Fisherville; Jimmy Stroud of Knoxville; Larry Smith of Lewisburg; and Paul Woodford of Ripley.

Most of the discussion dealt with the financial aspect of Belmont College's proposed program, and the cost of graduate education and

its possible influence on the TBC's financial future.

The seven resolutions (which are printed on page 5) expressed appreciation for those involved in planning and conducting the 1980 TBC; offered support for the Cooperative Program; reaffirmed opposition to all forms of anti-Semitism; affirmed confidence in TBC and SBC institutions and leaders; urged the U.S. Congress to pass a measure which would give income tax exemption for the first \$20,000 earned by religious and charitable workers overseas; urged the Tennessee General Assembly to pass a bill reinstating the 2,000-foot limit of beer sales from a school, church, or public gathering place; and supported mission activities at the 1982 World's Fair in Knoxville.

Two resolutions introduced by messengers — one concerning whose prayers God hears and one in support of SBC President Bailey Smith — were not brought back to the convention by the Resolutions Committee, because these were "deemed inappropriate" by the committee.

John David Laida, pastor of First Baptist Church, Clarksville, was elected president to the state convention. Other officers are vice-president, M. L. Arbuckle, retired pastor from Cleveland, and second vice-president Dwayne Sheumaker, pastor of Valley View Baptist Church, Nashville.

The messengers approved the creation of a study committee to draw up plans and make a recommendation which might provide financial aid to church and convention employees who are pushed out of their positions.

The motion by Paul Durham of Nashville

Messengers elect Laida as president of TBC

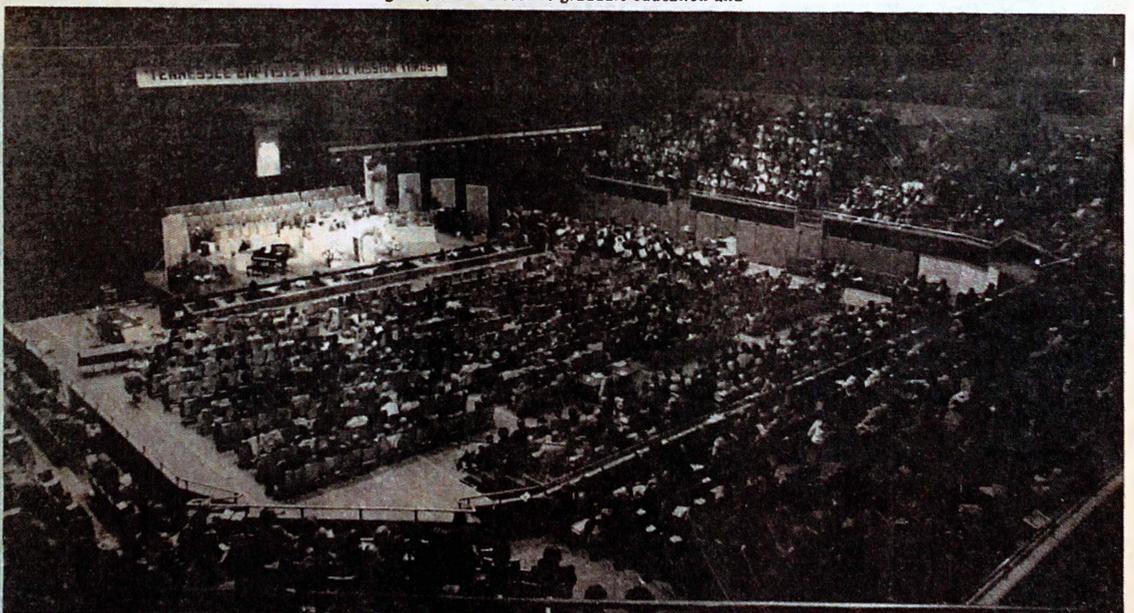
John Laida, pastor of First Baptist Church, Clarksville, for the past 20 years, was elected president of the Tennessee Baptist Convention.

Also elected during the 106th annual meeting of the Tennessee Baptist Convention in Johnson City were M.L. Arbuckle, former pastor of Valley View Baptist Church, Cleveland, first vice-president; and Dwayne Sheumaker, pastor of Valley View Baptist Church, Nashville, second vice-president.

Laida was chosen in a first ballot election against Raymond Langlois, pastor of Judson Baptist Church, Nashville, and John Daley, pastor of Brook Hollow Baptist Church, Nashville. Arbuckle defeated Sheumaker for first vice-president in an election described as "very close." Also nominated for second vice-president, Sheumaker won in a runoff against Mrs. Jewell Jennings of Lebanon, former president of the Tennessee Woman's Missionary Union for four years. Another nominee for second vice-president, Frances Mynatt of Oak Ridge, was eliminated on the second ballot. Mrs. Mynatt is the wife of Dillard Mynatt, pastor of First Baptist Church, Oak Ridge.

Laida, a native of New York, is a graduate of Gordon College, Boston, Mass., and Southern Baptist Theological Seminary, Louisville, Ky. Active in Southern Baptist life, Laida is currently a member of the Tennessee Baptist Executive Board. He has also served as trustee of the Baptist Sunday School Board, Southern Baptist Christian Life Commission, and Belmont College, Nashville, and as president of the Tennessee Baptist Pastors' Conference.

Arbuckle, who was born in Lebanon, retired as pastor of Valley View Baptist Church, Cleveland, in February. He had served the church for more than seven years. Previously,



CHORAL WORSHIPS HIGHLIGHTS SESSION — Combined choirs from five upper east Tennessee Associations, along with an orchestra from First Baptist Church in Kingsport and other churches (upper center) perform for the Wednesday

evening session of the Tennessee Baptist Convention in Johnson City. The convention gathered under the theme of "Tennessee Baptists In Bold Mission Thrust." The choir and orchestra were directed by Bill Robinson.

Convention...

(Continued from page 1)

asked "that a special committee be appointed by the incoming president called the Ministers' Aid Fund. The mission of the committee is to plan and to recommend an aid program of financial assistance to all pastors, and to other full-time Christian workers of our churches and of the TBC and of the associations of the TBC that lose their jobs. This committee has the right to add to or to take away from this motion as it may deem needed, so long as the mission is accomplished."

The messengers approved the study committee on a voice vote with several opposed.

Two proposed amendments to the TBC Constitution were presented and referred to the TBC Committee on Constitution and Bylaws.

Joe Crichton of Knoxville proposed that the titles of the main convention officers be changed from "president, vice-president, and second vice-president" to "moderator, vice-moderator, and second vice-moderator." Crichton explained that this would make titles of the TBC officers correspond with the titles of association officers.

Earl Wilson of Knoxville offered an amendment to be added to Article VI, Section I, "Each officer shall be an active member of a Baptist church affiliated with the Tennessee Baptist Convention that contributes no less than 10 percent of its undesignated income to world missions through the Cooperative Program."

In discussing his proposed amendment, Wilson stated that any person who "aspires to the presidency of this convention must demonstrate his or her loyalty to the great mission and missions to which our convention is committed." He added that this amendment would not limit membership, but it does restrict leadership.

In order for a proposed amendment to be added to the TBC Constitution, it must receive approval by two consecutive annual sessions of the convention.

In other action the messengers approved two changes in the program statement of its institutions and departments.

The program statement of the Cooperative Program and stewardship promotion was amended to add this function: "Offers and provides assistance to churches in capital fundraising programs on a cost-recovery basis."

Changes were made in the program statements of the three hospitals related to the Tennessee Baptist Convention. The major addition permits these institutions to "own and operate auxiliary facilities that contribute to health care," such as doctors' building, parking facilities, laboratories, etc.

The 1981 TBC will meet Nov. 10-12 at Radnor Baptist Church, Nashville. By vote of this year's convention, other convention dates and sites chosen were Leewood Baptist Church, Memphis, Nov. 16-18, 1982, and Brainerd Baptist Church, Chattanooga, Nov. 15-17, 1983.

'Run life's risks,' Davis tells Baptists

The Christian life in the New Testament is put in terms of a paradox of risk and security, the pastor of First Baptist Church in Memphis told attenders during the first day of the Tennessee Baptist Convention in Johnson City.

Earl Davis defined the tremendous struggle in the life of a child of God trying to control his own future compared to leaning on the mercy of God.

Mark, he said, was willing to run a risk with its high price tag in order to turn his life over to God. "The greatest satisfactions in life carry with them corresponding price tags of risk."

Referring to the futures of the messengers and visitors, Davis asked: "What kind of sacrifices will we make? What kind of risks will we run? Where is the cutting edge in your life?"

He concluded by requesting that the Baptists "run the risk of studying and praying about what the convention does and what becomes of the convention."



BOARD OFFICERS — Osta Underwood (center) was elected as president by the Executive Board during an organizational meeting last week. Other officers are Raymond Boston (left) as vice-president and Murphy Martin as secretary.

Underwood to lead Executive Board

Osta Underwood, Nashville attorney, was elected president of the Executive Board of the Tennessee Baptist Convention last week in Johnson City. She is a member of Nashville's Belmont Heights Baptist Church.

Miss Underwood is the first woman in TBC history to hold that position.

Elected vice-president was Raymond Boston, pastor of First Baptist Church of Dyersburg. The new secretary is Murphy Martin, pastor of First Baptist Church, Manchester.

In other action, the board voted to authorize a \$15-million campaign to raise endowment funds for the three TBC colleges. The campaign solicitation would be from October 1983 through October 1985, with churches encouraged to pledge over a three-year period.

Each college would campaign within its own geographic division of the state, but the campaign would be a simultaneous effort.

In approving the endowment campaign, the board defeated a motion by Tom Henry of Lebanon that "a detailed budget of each of our colleges be placed in each association office where the college is geographically located in order that churches may have information of receipts and expenditures."

The board also voted to permit Harrison-Chilhowee Baptist Academy to extend its current funds campaign 90 days, through March 31, 1981. The campaign had been previously authorized by the board to end Dec. 31, 1980.

Also, the Executive Board approved a recommendation from its public affairs and Christian life committee to transfer the office of the public affairs and Christian life consultant from the Baptist and Reflector to the convention ministries division.

When the office was created by the Executive Board in May 1977, it was temporarily assigned to the Baptist and Reflector with the relationship to be reviewed annually. The new relationship will give the public affairs and Christian life program a more direct contact with the churches.

The next scheduled meeting of the Executive Board will be Dec. 11-12 in Brentwood.



MUSICAL INSPIRATION — The Tennessee Baptist Chorale, directed by Louis Ball, chairman of the Carson-Newman fine arts department, sang during the Tuesday evening session of the Tennessee Baptist Convention last week.

'Concerned' Baptists hold meeting in Johnson City

By Al Shackleford

About 150 "concerned" Tennessee Baptists attended an informal, open meeting after the Tuesday night session during last week's Tennessee Baptist Convention. The meeting was held at Central Baptist Church, Johnson.

The discussion was led by Bill Sherman, pastor of Woodmont Baptist Church, Nashville. He said that he and others had asked a number of people to come to the session "because we are concerned" about the current political activities of the "inerrantists" within the Southern Baptist Convention.

Sherman said in his opening remarks that he is a Southern Baptist and a conservative. He believes that the movement led by two Texans, Paul Pressler of Houston and Paige Patterson of Dallas, is "feverously working to get people on SBC boards from only one theological persuasion."

Sherman said that he resented being told that certain people could not serve within the denomination because they don't believe everything exactly like the Pressler-Patterson group.

"I don't know a preacher, professor, or denominational servant who doesn't believe the Bible. We may disagree on how we believe the Bible, but we agree that we do believe the Bible," he added.

Sherman, who served as chairman of the

Lolley says faith affirms, searches

The Christian faith must both be an assured exclamation and a continuous seeking, Randall Lolley told the messengers and visitors to the Tennessee Baptist Convention last week. He is president of Southeastern Baptist Theological Seminary, Wake Forest, N.C.

"We need a faith that excitedly exclaims our faith while questioning what needs questioning," Lolley said. He illustrated this concept with a new punctuation mark invented by Remington Rand that is a combination of an exclamation mark and a question mark, called an "interrobang."

Using Mark 9:14-27, Lolley focused on the words of the father of the epileptic boy, "Lord I believe. Help Thou my unbelief." He noted that Christ responded to this kind of interrobang faith by healing the man's son.

"A faith that only questions, but never affirms is tragic. A faith that only affirms and never searches is unwise," Lolley said.

He referred to Jesus' instruction to "ask, seek, knock" (Matthew 7:7).

"A lifestyle that is ruled over by the question mark immobilizes a person," he added. "The person who refuses to act until he has all the answers never acts at all."

Lolley noted that Jesus was both a questioner and an exclaimer. "He never let the questions swallow up the affirmations. He never let His inquiries gobble up His exclamation," he stated.

"Jesus knew both celebrating and inquiring to be necessary elements in vital, dynamic, bold, maturing Christian faith," Lolley said in conclusion.

SBC Committee on Boards at the 1980 SBC said that about 30 percent of the trustees of SBC institutions are elected each year. At one-half of these are trustees who have served one term and are eligible for re-election. He said that this second term had tradition been "automatic," but he has heard that present Committee on Board intends forgo this tradition and name new nominees instead of these "mid-termers."

"I encourage you to be in Los Angeles (1981 SBC)," Sherman said.

Not all of the attenders agreed with Sherman's approach.

Pat Landrum of Brighton said he does agree with Pressler and Patterson, but "must be careful lest we build ourselves a temple similar to theirs. I don't want to be in the temple with Pressler and Patterson, but I don't want to do things their way."

Landrum stated that he did not want to be part of a political machine.

Sherman responded that he did not form any political machine, but rather concern Southern Baptists being aware of what is going on, so that they can stand for their convictions.

Doug Watterson of Knoxville said that, the first time in Southern Baptist life, some saying, "If you do not agree with my position you cannot serve on our boards, work for denominational agencies, or teach in seminaries."

He added, "You can trust Pressler and Patterson to do exactly what they say. They are going to remove and to replace the leaders of our convention."

Herman Jacobs of Johnson City warned "If we get divided on theological issues, the missions program goes down the drain. I do think we ought to doubt each other's salvation and say 'You can't serve.'"

Sherman noted that most of those present were church employees and therefore were in danger of losing their employment, if some denominational employees could be forced out. He specifically noted that Southern Baptist Journal, newspaper of Baptist Faith and Message Fellowship, stated that the state paper editors were "most dangerous enemies" to their takeoff of the denomination.

In closing, Sherman observed that there were two events to watch to judge the seriousness of the crisis the denomination faces: (1) dumping of "mid-termers" by the current Committee on Boards, and (2) the 1981 Committee on Boards' possible attempt "stack the 1981 Committee on Boards with those of one theological position."

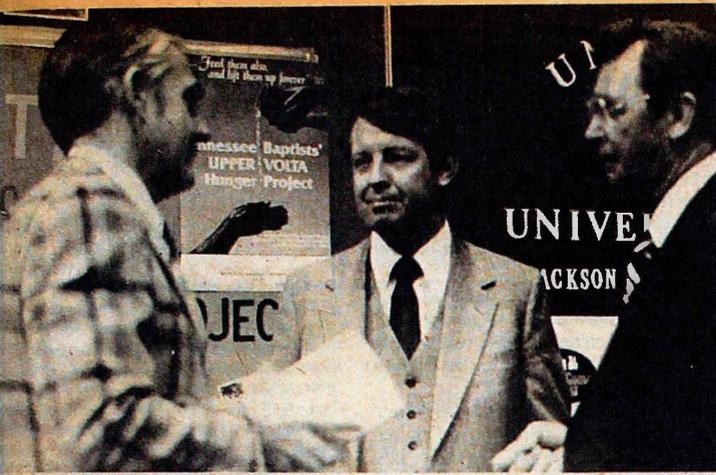
Officers...

(Continued from page 1)

He was pastor of Gracey Avenue Baptist Church, Clarksville, for seven years. He served on the Executive Board of the Tennessee Baptist Convention, and as moderator of Bradley County Baptist Association. A buckle attended Belmont College, Nashville.

Sheumaker was born in Bloomfield, Iowa. He has been pastor of Valley View Baptist Church, Nashville, for more than one year. He was pastor of Orinda Baptist Church, Orinda, for more than nine years before that, graduate of Howard College (now Samford University), Birmingham, Ala., and Southern Baptist Theological Seminary, Louisville, Ky. Sheumaker has served as president of the Middle Tennessee Baptist Pastors' Conference and as moderator of the Robertson County Baptist Association. He is currently on the missions committee of the Nashville Baptist Association.

Re-elected to their positions were Mrs. Ali Byram of Nashville, registration secretary; Wallace Anderson of Nashville, recording and statistical secretary; and Tom Madden, convention's top executive, as treasurer.



"AND LIFT THEM UP" — Earl Davis, left, Norman Coad, center, and James Cecil discuss the Tennessee Baptist Convention's approval of the Upper Volta Hunger and Relief Project, during last week's Tennessee Baptist Convention. Davis is chairman of the TBC Hunger Committee. Coad is a Southern Baptist missionary to Upper Volta; and Cecil coordinates volunteer work through the Foreign Mission Board.

Baptists warned to remain involved, prophetic, free

In order to maintain a free church and a free state, and accomplish the mandate of Bold Mission Thrust, American society will have to become permeated with involved Christians, prophetic pulpits, and free churches. Tennessee Baptists heard these requirements last week in Johnson City when Gene Puckett, executive director of Americans United for Separation of Church and State.

The first Southern Baptist to hold the executive post in that organization, Puckett said he has noted a deep concern about the moral climate, the health of our nation, and the direction in which we are going.

He called for Christians to become involved in the political process saying, "One of the greatest tragedies of our times and one of the reasons we have come where we are is that too long, people have said politics is dirty. No apology is necessary for a Christian to serve the needs of his life." He warned, though, that Baptists should be careful not to resort to political processes to achieve what we ought to achieve in the preaching of the gospel. "There are some people who have legitimate concerns who are approaching them in an illegitimate manner," he lamented.

"Our ethics must match our zeal," he said. "One of the tragedies in getting caught up in

the secular political process is that we run the risk of losing our credibility and posture as religious people. It is embarrassing," he continued, "when statements from a Baptist preacher are regarded by the secular world as a misrepresentation or an outright lie. It is embarrassing when the church is looked upon in the same light as a labor union or some other political power block."

He called on churches to keep their constituency well aware of the issues and educate them in the processes.

Then, he felt, Baptists will be successful in reaching the world for Christ. "Bold Mission Thrust," he said, "is as orthodox for us as our heritage."

Warning that the new issue in America will be free exercise, Puckett concluded, "In America, we have a free church and a free state. Let's keep it that way, if we want to have a bold mission."

Convention names 1982, 83 sites

Sites have been selected for the 1982 and 1983 Tennessee Baptist Conventions.

Leewood Baptist Church in Memphis, and Brainerd Baptist Church in Chattanooga, will host the two respective conventions. Approval of the sites came from messengers to the TBC last week following a recommendation from the convention's committee on arrangements. Bylaws adopted at the 1979 convention require that the convention site be adopted three years in advance.

The 1982 convention will meet Nov. 16-18; and Brainerd will host the 1983 convention Nov. 15-17.

Speakers for the 1981 convention, which is scheduled to be held at Radnor Baptist Church in Nashville, are H.K. Sorrell, Brownsville, delivering the convention sermon; and W.B. Oakley, Dyer, serving as alternate.

Sorrell has been pastor of the Brownsville Baptist Church since 1958. Before that, he led congregations in Sturgis and Lynn Grove, Ky.; Brown County, Ind.; and Madison and Hardeman Counties in Tennessee. He is a graduate of Union University in Jackson and Southern Baptist Theological Seminary, Louisville, Ky.

A former member of the TBC Executive Board, he serves presently as a member of the board of trustees for the Tennessee Baptist Children's Homes.

The 1981 convention is slated for Nov. 10-12.

Kendall raises up role of pastor as shepherd, prophet, evangelist

In a time of world tension and a secular society, it is time for Southern Baptists to "turn again and believe in the greatness of the pastor as a man sent by God," W. Fred Kendall told messengers to the 106th annual meeting of the Tennessee Baptist Convention.

"During recent years there has been a great erosion of the office of pastor," said Kendall, former executive-treasurer of the convention, now retired. "We are affected by world history because we live in an environment and a culture that we didn't make."

Kendall sighted materialism, humanism, and secularism as causes for the "erosion." He also mentioned the lowering of moral standards, rebellion against authority, extreme individualism, decline of discipline in homes and schools, and an increase in Biblical criticism.

"Man has been saying to God ever since the Garden of Eden, 'What right do You have to tell me how to live?' God has a right to tell everyone of us how we are to live and the prophet of God has a right to interpret what God's Word says about how we are to live."

Throughout history, God has always had great leaders to do His bidding and carry out His will, according to Kendall. He mentioned several Old Testament characters as examples, but concentrated on New Testament leaders.

He said Jesus selected 12 men, trained and equipped them to lead the Christian movement after His ascension into heaven. After Pentecost, Kendall added, leaders emerged and churches were formed. Paul and Barnabas appointed men in every church as "elders" and committed them to the Lord.

"The primacy of the local church and the spiritual leader is set out throughout the New Testament," Kendall stated.

Jesus referred to Himself as the Good Shepherd and His followers as sheep, Kendall said. Several times in the New Testament, people in churches are referred to as "the flock," he pointed out. Other New Testament terms he mentioned that described the role of the pastor were "shepherd," "elder," and "bishop."

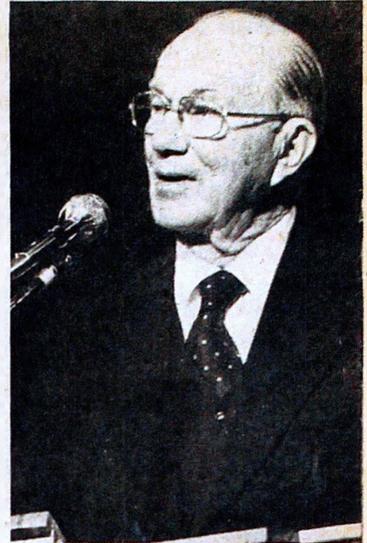
The elder, Kendall said, was "a man with experience and the depth of maturity that enabled him to lead the flock in the direction God wanted it to go."

"Bishop meant to oversee, to lead and administer, to survey and plan, to see the total picture of the church and its community, and then to lead," Kendall continued.

With Christ as the Good Shepherd, pastors become "undershepherds."

The pastor is a representative of God, a prophet of God, and an evangelist of God, according to Kendall.

He also cited historical examples of great pastors who made contributions to church history. "You can almost structure church history around the lives of some of the great



KENDALL — Former TBC Executive Secretary W. Fred Kendall spoke to the Wednesday night session of the Nov. 11-13 Tennessee Baptist Convention.

pastors who helped develop and grow great churches subject to the Lordship and leadership of Christ," he said.

Every person called as a pastor, Kendall believes, is equipped by the Holy Spirit to do the work of a pastor. The great priority of his life becomes trying to find God's will and to fulfill it.

"Let's see across Tennessee," Kendall urged, "more than 2,500 men held in the hands of Christ as His undershepherds, to lead churches forward for the great chief Shepherd."

Committee, board additions issued

Thirteen Tennessee Baptists were elected to various convention boards and committees during the Tennessee Baptist Convention last week in Johnson City, in addition to the nominations listed in the Oct. 8 Baptist and Reflector (pages 4 and 5). The election of these members came on recommendations from the Committee on Boards and Committee on Committees.

Additional nominations made by these committees were:

Tennessee Baptist Foundation: Dale Kelly, Huntingdon, term expiring in 1983.

Belmont College: Larry Thraikill, Nashville, term expiring in 1983; and John P. Hartin, Tullahoma, term expiring in 1981.

Harrison-Chilhowee Academy: Nobel Brown, Maryville, term expiring in 1982.

East Tennessee Baptist Hospital: Robert Mason Calloway Jr., Knoxville, term expiring in 1983; and Frederick Schlafer, Knoxville, term expiring in 1981.

Committee on Arrangements: Mrs. Norris Gilliam Sr., Nashville, term expiring in 1981.

Committee on Boards: Virgil Carney, Memphis, term expiring in 1983; and E.W. Cook, Knoxville, term expiring in 1981.

Committee on Credentials: Denzel Dukes, Milan, term expiring in 1982.

Committee on Journal: Wade Carver, Parsons, term expiring in 1983.

Committee on Resolutions: Barry Woods, Jacksboro, term expiring in 1983.

Committee on Constitution and Bylaws: Dean Buchanan, Powell, term expiring in 1981.



PRESIDENT — William Palmer, TBC president, called the 106th session of the state convention to order at Freedom Hall Civic Center in Johnson City.



JONAH — Calvin Metcalf portrayed the Prophet Jonah as he brought the closing message to last week's Tennessee Baptist Convention.

EDITORIAL

Missions, attitude dominate convention

If there is one word that could characterize the 106th annual meeting of the Tennessee Baptist Convention, that word would be "missions."

The WMU Convention and the Pastors' Conference made a worthy contribution to the spirit of the convention with their own programs and the outstanding Monday night missions rally — which featured the SBC's top mission executives, William Tanner of the Home Mission Board and Keith Parks of the Foreign Mission Board.

This mission interest expressed itself in three highly significant actions by the TBC messengers:

(1) The approval of a record Cooperative Program mission support budget-goal which also increases the percentage shared with the SBC Cooperative Program;

(2) The decision to enter into a sister-state relationship with the Baptist State Convention of Michigan;

(3) The vote to work with the SBC Foreign Mission Board to bring physical and spiritual aid to the citizens of drought-plagued Upper Volta.

Obviously, just to vote for these measures in a TBC gathering is not enough. Yet, we have no doubt that our churches and their members will participate financially and personally as volunteers in the implementation of these three actions.

The major issue of last week's convention — judging by the discussion and time involved — was the proposed addition to the TBC colleges' program statements to permit graduate programs.

The proposal was adequately discussed, particularly the desire of Belmont College to begin a masters' program in business administration. We are pleased that this matter received a thorough "airing" and that the vote was decisive. Our estimate is that the proposal was defeated by a 4 to 1 standing vote (no count was made), although some estimates have run as high as 9 to 1.

Last year when the Executive Board recommended the program statement addition, the messengers tabled it until this convention so that detailed information could be distributed.

When the messengers registered, they were given a copy of the Oct. 22 news interpretation article from the *Baptist and Reflector* as the information from the board's education committee. An additional sheet of information was on the seats as the messengers arrived for the Tuesday afternoon session. This statement, which contained no new factual information, was prepared by Howard Kolb, chairman of the education committee, and Belmont College (although the paper itself contained no attribution).

The vote by the messengers apparently indicates that the TBC is not ready to take this major step in Christian education. At least two substitute motions were rumored (such as

another year of study and making the Belmont College MBA a five-year pilot project), but no substitutes or amendments were made during business sessions.

The messengers and the Resolutions Committee presented a record number of resolutions for consideration. This would seem to call for an examination of the convention's resolution process.

Perhaps there needs to be an additional miscellaneous business period on Tuesday for introduction of resolutions.

Also, it might help for the committee to have two periods for its report — one on Wednesday as well as the present Thursday morning period.

Although it is not presently required, it would be extremely helpful for the messengers to have a written report of the committee's recommendations. This would be especially helpful should some controversial resolutions be recommended by the committee.

The proposed Constitutional amendment which would require that officers be from churches which give no less than 10 percent to the Cooperative Program raises some interesting questions: — Should we expect more denominational loyalty from our officers than from all messengers, and from all Tennessee Baptists? — Is the Cooperative Program an adequate test of support for TBC mission causes? — Can TBC officers be expected to give full support of mission causes supported through the Cooperative Program if their churches share less than 10 percent? — Does the TBC have the right and responsibility to set limitations or standards for those who seek to be its officers?

Since this amendment would have to be approved by the next two state conventions, we would expect the issue to receive full discussion before vote on its final adoption.

President William Palmer exercised the firm presiding hand of a Christian gentleman during last week's business periods. He is to be commended for his contribution to the openness and peacefulness of the convention session.

Appreciation should also be added for the other presiding officers, James Harris and Eual Ursery.

The messengers elected a good slate of officers to continue the spirit and attitude of the outgoing officers. John David Laida is a worthy successor to Palmer, and we would anticipate the same dedicated leadership that Tennessee Baptists have had in the past.

The sermons and devotionals were tremendous and seemed to meet the needs of those attending the convention. Likewise, the music maintained the high, inspirational standard of recent conventions. Tennessee Baptists are indeed blessed by the outstanding preachers and musicians which God has placed among us.

The convention's first venture into upper eastern Tennessee in 33 years was truly a pleasant experience. We commend the Baptists of the area for the thorough efforts they made to make our session the outstanding event that it was.

The attendance was less than anticipated — based on the number of requests for registration cards. The 1,500 messengers and 200 visitors seemed even smaller because of the large 5,000-seat Freedom Hall Civic Center.

The most impressive characteristic of last week's Tennessee Baptist Convention was the gracious attitude of the messengers. All discussions and questionings were conducted in a Christian manner. These dealt with factual and relevant matters — with non of the "name-calling" or attempts at put-downs that have appeared at recent sessions of the Southern Baptist Convention.

We commend the messengers and visitors for their positive, gracious spirit. The cat-calls and boing which have erupted at Southern Baptist Conventions were noticeably — and gratefully — absent.

Obviously, the messengers came to Johnson City to have their say in a Christian manner, and to share in the inspiration and fellowship which was abundant at last week's convention.

In summary, the 1980 Tennessee Baptist Convention was an outstanding gathering. The overwhelming mission interest and gracious attitude will doubtless make the 106th state convention to be remembered as one of the best in Tennessee Baptist history.

Cicero's comment



By the editor

Cicero was wandering around the parking lot at Freedom Hall Civic Center after the Tennessee Baptist Convention and found two other messengers who were also looking for their cars. They were Minnie Tyme, who was attending her 39th TBC, and Newt Joyner, who was at his first state convention.

I asked their impressions of the 1980 TBC.

Minnie thought it was appropriate that we met at Freedom Hall — since Baptists are very high on freedom. "And it was encouraging that the messengers also felt free not to fight as well as to enter into controversies," she added.

"The messengers sure seemed satisfied," Newt offered. "It seemed that after every report and the question if there were any questions, nobody had any."

Minnie noted that the Tennessee convention was quite different from the Southern Baptist Conventions she had attended. "I didn't hear a single speaker use the word 'liberal' in referring to another Baptist!" she observed.

Newt Joyner agreed that it was a peaceful convention. "When I read that the convention was being held in an arena, I figured it would be like a contest between the Christians and the lions, but I guess this proves that Tennessee Baptists are all Christians," he commented.

Both noticed that the Tri-Cities was a good place to have a state convention. "The area Baptists sure tried to make it a good convention," Minnie said.

Newt liked the way that the local Baptist churches provided shuttle bus service from the motels to the meeting hall. "I tried several buses, but never did get a free balloon or a pony ride," lamented Newt.

He did have one problem. "I missed the Tuesday afternoon business session, because I looked out the door at 3:00 p.m. and saw buses loading. I didn't realize until I was miles away that these were school buses for the adjacent high school!"

Minnie Tyme noted that the registration did not reach a record as expected. "I tried to help, but the Credentials Committee wouldn't let me register but once," she shared.

Both liked the convention building, but said that having to go through the auditorium to get to the exhibit area certainly cut down on the fellowship.

Minnie said she was excited about some of the motions approved by the convention. "However, when I first heard about Upper Volta, I thought it was a high-powered electrical line!"

Newt observed that the motion-discussers really helped by defining the issues. "I didn't understand all the implications of the graduate school proposal, until it was compared to a 'little red wagon.'"

Minnie commented on the active part that women had in the convention. "What about a woman being elected as president of the Executive Board — and two women were nominated for second vice-president!" she exclaimed.

Cicero asked about the proposed amendment to the TBC Constitution to require officers to be from churches which give at least 10 percent to the Cooperative Program.

Minnie was cautious, feeling that if a church did not want its pastor to be TBC president and having to attend all those meetings, they might cut their mission giving!"

Newt wondered if this TBC limitation would be in conflict with the First Amendment to the U.S. Constitution which guarantees free exercise of religion.

CIRCULATION THIS ISSUE — 82,186

Alvin C. Shackelford, Editor

Charlie Warren
Associate Editor

Bobbie Durham
Editorial Assistant

Baptist and Reflector

Eura Lannom
Advertising, Subscriptions

Martha Buster
Production Assistant

Established 1835
Post Office Box 347, Brentwood, Tenn. 37027
Phone: (615) 373-2255

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

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Letters to the Editor...

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

Baptism statistics

Dear editor:

I am increasingly alarmed at the competitive manner in which statistics are being handled by our Baptist Press.

Although the baptismal records of our leading churches may have reached an all-time high this year, the tactics used in reporting them have reached an all-time low. The manner in which these churches are ranked is reminiscent of trophy time at an athletic tournament. By the time we wade through all the categories of most baptisms, most years listed in the top 25, most consecutive years in first place, most consecutive years in top 25, widest differential between first place and second place, and the mobility of baptismal ranking in relation to pastoral changes, the sport's page in the newspaper would be hard-pressed to think of more categories in record-keeping for its athletic events.

One wonders about the high-pressure salesmanship, and the persuasive rhetoric that is resorted to in these dead-heat finishes. Clovis and Charlemagne are said to have marched masses of troops through the river to baptize them. Are the manipulative techniques that we have sometimes refined to elicit "decisions" much more honorable than those forced tampedoes of the Holy Roman Empire? Could it be the case that we who have spared infant baptism for so many centuries are progressively succumbing to our own variety? The growing number of adults who are being rebaptized because of abortive "conversions" in childhood may stand as evidence for an affirmative answer to this question.

But these adult rebaptisms don't show us our own in the least. After all, we get to count them twice when we do it this way. It also

Personal perspective

BY TOM MADDEN
TBC executive secretary

Jesus often was a disturber! He was outblous! Many, however, after having been outbled by the Master, then found a peace at passeth understanding.

Jesus disturbed Nicodemus when He told him he must be born again. He upset others when He demanded they be willing to give up all things to follow Him.

Saul of Tarsus must have been troubled by the way Stephen, with a face as that of an angel, died. He disturbed the disciples by insisting on going to Jerusalem to die on the cross.

I recall distinctly of His troubling me about my lostness when I was 11 years old and troubling me again when I was 18, about surrendering my life to Him to preach. I have ways been grateful to Him for troubling me and then for giving me peace.

I recall the story of the very fine personnel worker asking a rather nonchalant person if he would like to trust Christ. She replied, "Well, I guess so." With considerable excitement the worker told the woman's pastor about the experience only to have the pastor reply, "She couldn't have found peace; she has never found trouble yet."

makes you wonder about the sense of false security that many children receive which immunizes them against a later and more responsible commitment.

W. Clyde Tilley
Union University
Jackson, TN 38301

Baptist arrogance

Dear editor:

I have felt for the whole time that the Southern Baptist Convention's Bold Mission Thrust has been Southern Baptists' announced purpose for the remainder of this century that the denomination has a great distance to go to prepare itself for Bold Mission. The Southern Baptist Convention's parochialism, provincialism, Southernness, and fundamentalism all argue against success of so grand an effort as the effective preaching of Christ to the whole world by the year 2000.

The arrogance of Southern Baptist thinking that they only are heard by the Eternal has always been assumed by other Southern Baptists. That mentality, that attitude, which I abhor, drives me into the camp of other Christians who have contact, conversation, cooperation, and fellowship with Christians who are not Baptists at all. I am comfortable in and with twentieth century ecumenism within and throughout Protestant Christendom. Had Christianity been thoroughly Christian through 20 centuries, our efforts now at Christian ecumenism would be quite unnecessary.

Loyalty to Christ is or should be so important that denominational differences should not be a hindrance to cooperation. If Bold Mission Thrust is, indeed, a search for renewal of the Body of Christ, then unity within the Body of Christ cannot come without cooperation. Cooperation: Ah; that Southern Baptist knew that word and the nuances of that word. Southern Baptists do not cooperate with anybody; and, least of all, sometimes, with their own who are of another mind than to be blindly parochial, provincial, Southern, and fundamentalist.

Owen Meredith Smaw
1612 Sixteenth Ave. South
Nashville, TN 37212

Advisory meetings set on Upper Volta

Three special meetings, designed to explore the detailed specifics of the Tennessee Upper Volta Hunger Project, will be held this week in Knoxville, Nashville, and Memphis. The meetings are for any Baptist who may be interested in serving as a volunteer in that country, Earl Davis, pastor of First Baptist Church in Memphis, said.

"Prospective volunteers will have the opportunity to discuss specifics of the project, application procedures, processing, orientation, and transportation," Davis explained. Questions will be answered on any subject relative to possible service.

Leaders of the informational meetings will include: James Cecil, Foreign Mission Board director of volunteer utilization; Norman Coad, Southern Baptist missionary to Upper Volta; Carroll Owen, TBC director of convention ministries; and Davis, who is chairman of the TBC Hunger Committee.

The meetings will be held Nov. 21 at Wallace Memorial Baptist Church in Knoxville, (7:30 p.m.); Nov. 22 at First Baptist Church in Memphis (2:00 p.m.); and Dec. 6 at Woodmont Baptist Church (9:00 a.m.).

Davis said other meetings may be scheduled during the winter for future interested volunteers.

Editor's Note: Printed below are the seven resolutions passed Nov. 13, 1980, by messengers to the Tennessee Baptist Convention which met at Freedom Hall Civic Center, Johnson City.

1980 TBC resolutions

I. APPRECIATION

In the 106th annual session of the Tennessee Baptist Convention we express our gratitude: To God for bringing us together and for the assurance of His presence during this annual session of our convention;

To the Committee on Arrangements, its chairman, John Perkins, and the Emmanuel Baptist Church of Elizabethton of which he is the pastor, and the Holston Baptist Association for their efforts directed toward providing the messengers with convenience, comfort, inspiration, and necessary information;

To William Palmer, our president, for his service rendered throughout the year, and for the capable leadership in presiding over the sessions of this convention;

To the officers and the entire staff of the Tennessee Baptist Convention; to all members of all committees, boards, and agencies for their faithful service throughout the year and for their special efforts during this session of our convention; to Tom Madden, our executive secretary-treasurer, for his exemplary leadership;

To Johnson City and neighboring cities who shared with us their facilities and extended to us hospitality and friendship;

To the news media for their coverage of the actions of the Tennessee Baptist Convention, and especially to the Baptist and Reflector which seeks to keep us informed throughout the year.

II. TAX ON MISSIONARIES

WHEREAS, The Foreign Earned Income Act of 1978, which eliminated the \$20,000 exclusion from taxable income for United States citizens residing overseas places a new and significant tax burden on overseas employees of charitable and religious organizations ministering in foreign countries, and

WHEREAS, because of that, significant portions of the tithes and offerings of Baptist people given for the vital task of spreading the gospel to the uttermost parts of the world as well as for relief, healing, agriculture, and community development would be diverted to assist missionaries in payment of taxes, and

WHEREAS, December 15, 1980, is the date of the final extension for payment of the \$1-million in taxes for 1979, and at least another \$1-million in taxes will be payable in each subsequent year, and

WHEREAS, the Foreign Mission Board already assists its missionaries in the payment of taxes to governments in lands where they serve in excess of \$1-million annually, so that the loss of the overseas exemption represents double taxation,

BE IT THEREFORE RESOLVED, that the Tennessee Baptist Convention at its 1980 annual meeting in Johnson City, Tennessee, goes on record as urging Congress to adopt an amendment to the tax laws of the United States that would restore the \$20,000 tax exemption to employees of charitable and religious organizations working overseas.

III. ANTI SEMITISM

WHEREAS, anti-Semitism has been a serious problem for the church through most of Christian history, and

WHEREAS, anti-Semitism on the part of many peoples has led to brutal persecutions of the Jews in numerous countries and societies, and

WHEREAS, The most flagrant and cruel expression of this spiritual malignancy, the Nazi holocaust, transpired in our generation, and

WHEREAS, It is clearly a moral and ethical question, on which the Scriptures speak forcefully, and

WHEREAS, Baptists share with Jews a heritage of persecution and suffering for conscience sake, and

WHEREAS, Christianity cannot be

separated from its Jewish roots, and,

WHEREAS, our Lord and Saviour, Jesus Christ, the Son of the living God, was a Jew, and

WHEREAS, we acknowledge our love, affection, respect, and our desire for continued friendly relations with our Jewish friends around the world as we proclaim our belief that Jesus of Nazareth was the Christ, the Son of the living God, our Lord and our Saviour,

THEREFORE, BE IT RESOLVED, that this convention go on record as opposed to any and all forms of anti-Semitism; that it declare anti-Semitism an unchristian attitude; that we pledge ourselves to combat anti-Semitism in every honorable, Christian way; that we recognize that honest differences between Christians and non-Christians need not violate the dignity, respect, and Christian love to which others are entitled for whom Christ died; and

BE IT FURTHER RESOLVED, that Tennessee Baptists covenant to work positively to replace all anti-Semitic bias with the Christian attitude and practice of love for Jews, who along with all other persons are equally beloved of God.

IV. 1982 WORLD'S FAIR

WHEREAS, a World's Fair dedicated to the energy needs of the world and to what is being done to meet those needs is scheduled to be held in Knoxville, Tennessee, during the period of May-October 1982, with an anticipated attendance of over 11,000,000 visitors from world wide locations, and,

WHEREAS, participation by people from several states of these United States, nations, and industries from around the world is already guaranteed, and

WHEREAS, the Tennessee Baptist Convention is firmly committed to the concept of reaching people around the world with the message of Christ through the Southern Baptist Convention concept of Bold Mission Thrust, and

WHEREAS, the 1982 World's Fair will provide a unique opportunity to share the message of Christ directly with literally millions of visitors and participants,

BE IT RESOLVED, therefore, that the Tennessee Baptist Convention, meeting in the 106th Annual Session in Johnson City, Tennessee, November 11-13, 1980, go on record in support of a Bold Mission ministry during the 1982 World's Fair befitting our Saviour and the image of Southern Baptists in this nation and indeed throughout the entire world.

V. BEER SALES RESTRICTION

WHEREAS, the 1980 Tennessee General Assembly had a bill die in the respective committees concerning the restoration of the 2,000 foot rule which establishes the distance between any establishment selling beer and any school, church, or public gathering place, and

WHEREAS, previous laws have, in many counties, become void or of no effect due to violations by beer board rulings, either by intentional or unintentional discriminations,

BE IT THEREFORE RESOLVED, that the Tennessee Baptist Convention, in its 106th annual session at Johnson City, Tennessee, November 11-13, 1980, recommend to the Tennessee State Legislature the enactment of a bill which would once again require that the minimum distance between churches, schools, or places of public gathering and beer establishments be 2,000 feet, and that a copy of this resolution, along with the necessary legal wording be sent to every member of the Tennessee State Legislature and to the Governor, and

BE IT FURTHER RESOLVED, that we urge the pastors and church members to individually contact, by letter or telephone, their local legislators, expressing the view contained in this resolution.

(Continued on page 8)

Zimbabwe churches help heal wounds of war

By Irma Duke

SALISBURY, Zimbabwe (BP) — After the ceasefire in Zimbabwe, members of the Sessami Baptist Church gathered up the best blocks from the rubble to use as seats and a podium. The war had killed their loved ones and destroyed their homes but it hadn't killed their church.

The ceasefire is nearly a year old. Memories of the grueling war years are still fresh, but churches like Sessami are picking up the pieces and showing significant growth.

"God did a marvelous job of delivering His people," exclaimed Rob Garrett, a former missionary physician who met with the church recently. The Sessami church and the pastor's home are the only two buildings out of 13 on the mission station that were not completely destroyed by guerrillas. Until the two structures can be repaired, members will continue to meet outdoors on the other side of the compound, sitting amidst the rubble from the other buildings.

Mufakose Baptist Church in Salisbury has gone from "almost dead to a crowd at the door in recent months," said Southern Baptist Missionary John Faulkner, church development consultant for Salisbury. Pastor Richard Musiyiwa was literally wiped out during the war. He and his family came to Salisbury from a church in Gokwe with only the clothes they

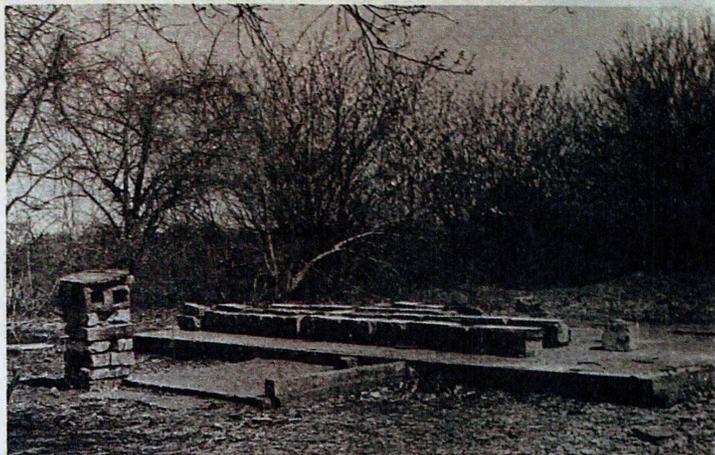
wore. They are living in a room behind the church's sanctuary.

On Musiyiwa's first Sunday at Mufakose, only six people came to worship. In two months, more than 100 people were attending the services. "We have learned faith in these hard times," he explained. He leads his church in a visitation program each week. Members visit new members and visitors and then ask if they can visit their neighbors on both sides. The church now has a youth choir with about 30 members.

Will he return to his church in Gokwe? Musiyiwa isn't sure. "I don't know what God will say to me."

Two preaching points have been started as a direct result of the war. In two townships built by the government in the last two years, two Baptist pastors who are refugees are holding services in their homes in an evangelistic project supported by the mission (Southern Baptist missionaries in Zimbabwe) and the convention. One of these townships is already the third largest population center in Zimbabwe.

"In the two-year project, it is hopeful they'll be able to grow churches," said David Coleman, a Southern Baptist missionary there. Already, Clement Chipunza has 28 regularly attending services in his home and is reaching new people every week. The mission will soon try to put up a roof for a permanent meeting



THE CHURCH LIVES ON — The Sessami Baptist Church building was leveled during Zimbabwe's war, but the church survived. Members collected the best blocks among the rubble and made a podium and seats to use for worship until the building can be rebuilt.

place and members will add walls and other facilities as they can.

But the war has left scars on some of the work. "Our people have gone through some

hard times. In many areas it strengthened the people but in other areas, when the people weren't too strong, they've fallen by the wayside," said Missionary Linda Coleman.

Some people are not finding their way back into church as they return to rural areas. For example, the school at Goredema in western Zimbabwe has been rebuilt, but the church has not. Asked about the church, one resident indicated the church was dead. The people had lost their spirit.

In some other areas, church attendance is down. Political meetings are also held on Sundays and people are expected to attend.

However, the national Woman's Missionary Union met in October for the first time in three years. More than 300 women came from all over the country to the Baptist Theological Seminary in Gwelo. A prayer meeting for the executive council was held on the hill where 56 guerrillas camped during the latter days of the war. But with enthusiasm and determination, the former vice-president looked around and said, "The war did not kill the church. It will go on."

In an unprecedented move, the women gave their "week of prayer" offering on the spot so that it could go for starving people in Tongaland, an area in northern Zimbabwe. They said the people needed the food now. Almost \$70 was collected in the impromptu offering from women who had saved for months for the trip to the WMU meeting.

In this new day in Zimbabwe, Southern Baptist missionaries also are feeling a new urgency for spreading the gospel. "Because of various things, we feel like we have to evangelize now," said David Coleman.

When the mission was working on contingency plans during the war, they asked the churches what institutions they thought were most needed. Their answers were the seminary and the publishing house — to train pastors and get literature to the people.

With this and the hunger for education in mind, the seminary hopes to institute a degree program for high school graduates in January. Derek Mpinga, newly elected general secretary for the Zimbabwe Baptist Convention and director of academic affairs at the seminary, said that in the past, theological programs have been directed primarily toward persons with a seventh-grade education. With this new degree program, Mpinga sees a good future for Baptists in Zimbabwe.

"A great challenge lies ahead of us. Baptists in this country are a young denomination."

Mrs. Duke returned recently from a new gathering trip to Indonesia and several countries in Africa.



PRAISE AND THANKSGIVING — The Woman's Missionary Union of Zimbabwe (left photo), meeting for the first time in three years, rejoiced that God had seen them through the war. Rob Garrett (background in above photo) looks through the rubble of what use to be his medical clinic in Sessami. Photos by Irma Duke.

Niagara crowds illustrate Baptist church's challenge

GRAND ISLAND, N.Y. (BP) — When Baptist pastor Terry Robertson stands before his congregation on a typical autumn Sunday morning, he looks into the faces of two to three dozen people.

Meanwhile, less than five miles away, awesome Niagara Falls displays its thundering power before a delighted audience that ranges from 70,000 to more than 100,000 people.

The stark contrast in interest illustrates the magnitude of the challenge facing 25-year-old Robertson and the small, struggling congregation of First Baptist Church, Grand Island, N.Y.

First Baptist is the only Baptist church and one of only 10 churches on Grand Island, a township of more than 17,000 people. Average Sunday morning attendance on the island for all churches combined is only 2,900 people.

But Robertson views those statistics as a challenge rather than a formidable obstacle, and the soft-spoken, easy-going Alabamian and his wife, Elizabeth, are deeply committed to the task of sharing the gospel with the unchurched population of Grand Island.

Robertson also has surveyed part of the nearby Lewiston community and hopes to establish the first Baptist witness in that township of 16,000.

His immediate priority, however, is to lead the Grand Island congregation to establish a presence in the area which can later serve as a

base for launching specific ministry and witness efforts.

"It's really important to knock on doors so people can see that Baptists are doing something," says the spectacled, sandy-haired pastor. "Most people I visit seem to be pleased that Baptists are here. They may not be in church next Sunday, but at least they know we're here."

A closely related priority, he adds, is to establish meaningful relationships with people in the community. "We must do more than simply invite people to attend church," he explains. "They need to know that we really care about them."

Robertson says his experience on Grand Island has also convinced him of the need for greater awareness among Baptist lay persons of the mission needs in "pioneer areas."

"I think Baptist laymen have a general idea of what missions is all about, but they need more specific, personalized, focused information if they are going to become actively involved," he explains. "I would urge laymen to visit mission areas such as Grand Island. They might even make it a part of a vacation trip with their family."

"If they could just get a glimpse of the tremendous need and the numerous ways Baptist laymen could help, I think it would give new meaning and vitality to Bold Mission Thrust."

Missionary hits target in Barranquilla church

BARRANQUILLA, Colombia — It's not unusual for someone attending a church service to feel the minister is speaking directly to him, but somewhere in Colombia, two men must still be talking about a recent service they attended.

Southern Baptist Missionary Dennis Herman had just delivered what he thought was an inspired message when he noticed two men sitting on the back row of the church. The men obviously were intoxicated and were smoking cigarettes while the congregation sang the Spanish version of "Just As I Am."

The topic of Herman's sermon that morning: "Being a Christian Is More than Not Smoking and Not Drinking."

Translators complete New Testament in Bete

DALOA, Ivory Coast — After 15 years of work, hindered by ill health, time-consuming revisions, and delayed workers, translators have completed the New Testament in the Bete language.

Bete, spoken by about 300,000 people, is one of 60 languages in Ivory Coast, said Greta Pinkston, Southern Baptist missionary there.

Printing of the New Testament has been delayed by mechanical problems, but Southern Baptist missionaries Rod Bate and Ed Pinkston are playing cassettes of key passages from John, Romans and 1 and 2 Timothy in several Bete villages, said Mrs. Pinkston.

Missionaries ask end to controversy

Griggs: strife may ruin Bold Mission effort

By Bobble Durham

Saying that the current controversy within the Southern Baptist Convention over the issue of Biblical interpretation could ruin Bold Mission Thrust and set the convention back years, Missionaries John and Florence Griggs asked their fellow Christians to end their contention and regain their vision for outreach.

In an interview with *Baptist and Reflector* last week in Johnson City, the missionaries expressed a deep concern about the possible division Southern Baptists are facing.

Now living in Morrilton on a five-month furlough from Zimbabwe (formerly Rhodesia), Griggs said they first learned of the strife after the Southern Baptist Convention in Houston. A professor and a representative from the Foreign Mission Board, Ervin Hasteley, told them about it during a trip they took to Zimbabwe.

"They told us what was happening and it concerned us deeply. There are just too many prayers needed for problems on the mission field for us to be expending our energy arguing at home," Griggs said.

Pleading for all Southern Baptists to recapture "a new vision, a revival of prayer, and an involvement in the needs of people, the missionary said he hopes his denomination has not come to a leveling off period. "We have a tremendous vision for outreach, but now it seems we are not as expansionary as we were." He explained that when Baptists lose their vision, they begin picking on minor issues.

The solution, he feels, is to get involved in the needs of people. "That will solve a multiplicity of problems. You don't have time for minor issues when you are out preaching."

Griggs says he is a conservative, and feels if there are any problems in Southern Baptists' schools, they should be handled in small committees on the administrative level. "It should not be handled from the floor of the convention."

tion." He said he feels if we regain a fresh vision, it will give Baptist administrators courage and conviction.

Mrs. Griggs said the controversy will hurt mission causes if it continues. "The whole thing has ominous overtones. The Cooperative Program is already under real stress, and this is diverting a lot of energy. I have been very concerned about the future of our convention," she shared.

"There is a power move that is not Christian," Mrs. Griggs feels. "Their ends may be, but their means are not. It reminds me of when McCarthy started calling people 'communists.' Even if it turns out not to be true, the label is still there."

Re-emphasizing the need for a revival in the convention, Griggs said, "our job is to love people and pray for them. Get in there and find out where people are hurting. Get everyone involved in witnessing. Catch the vision of prayer, and learn to pray with authority."

This, he concluded, "is worth working on."

Devotional

Our besetting sins

By Melvin G. Faulkner

God's Word in Hebrews 12:1 admonishes us to "lay aside every weight, and the sin which doth so easily beset us, and...run with endurance the race that is set before us."

A dear old lady, commenting on this text, said "All of us have our upsetting sins." This is not a bad translation. Our sins do upset us in our efforts to live for and serve Christ in the world. They hinder us, cripple us, and often cause us to fall with shame upon our faces.

In every one of us, there is some sin to which we are especially prone. There is some weak spot in our moral defenses where the tempter finds it easy to gain access to our minds, our hearts, our souls. This is our besetting sin, and it must be laid aside, or thrust from us, in order that we may run our best in the race of life for Christ.

What are some of our besetting sins? One is the sin of an aimless or purposeless life, living without any definite plan, or specific goal in life. Purpose is a primary factor in all successful endeavors. Without it we are destined to fail.

It is imperative to have a definite aim, or purpose, or plan for our lives. Jesus did! He said "I must work the works of Him that sent me while it is day, the night cometh when no man can work." The Apostle Paul also had a definite purpose, a specific goal in life. He said "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Another besetting sin is the sin of a superficial life, living in such a way that the world can see no difference in us and their own. There is no real depth to our Christian experience that causes us to live a dedicated and victorious Christian life.

The superficial life was the target of our Lord's most startling denunciations. To the church at Laodicea, he said "I wish you were either cold or hot. But because you are lukewarm, I will spew you out of my mouth." God save us from the superficial and purposeless life!

Faulkner, retired pastor of First Baptist Church, Erwin, now lives in Seymour. He is a member of the Executive Board of the Tennessee Baptist Convention.



JUST ARRIVED — Dovie M. Jones, a member of First Baptist Church in White Pine, registers at the Tennessee Baptist Convention. Neisha Carver, a member of Antioch Baptist Church in Antioch, assists her.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

A recent survey of American attitudes prepared for businesses reports a pessimistic outlook for the 80s. My own interpretation of the survey describes three attributes of United States citizens which are predicted to continue into the next decade.

Please understand that the point of the survey is to help businesses discover how to appeal to Americans to buy their products. With that in mind, the survey portrays American consumers as follows:

We are self-centered. Already Americans have been called the "me" generation. Some subtle changes will occur in our selfishness because of the loneliness that attitude creates, but not much change. Probably, the number of families in poverty will remain 10 percent of the national population in the next decade — a percentage that has existed for some time. We may discover a new class consciousness developing among our people.

We are under stress. Those who believe our nation is not doing well have increased in number dramatically over the last several years. A change in administration from Carter to Reagan will make some superficial difference in the national attitude. Obviously, the return of the hostages will make a profound emotional impact on our nation. However, it is also possible that these significant actions may lead to further disillusionment when we discover that the world's problems are more numerous and more complex and will not yield readily to simple solutions.

Self-centeredness in the face of adversity leads to escapism. Our various national additions will increase in the next decade.

We are also described as a stubborn people. Apparently, Americans are unwilling to see the existence of shortages and other crises; unwilling to accept responsibility for individual participation in problems; and unwilling to make any kind of helpful change.

The problem with such a survey is that it generalizes and, therefore, doesn't describe you or me. But it describes somebody rather well.

Some portion of what the world needs now can be found in the Christian example of serenity, calmness which comes from the peace of Jesus, and the steward's willingness to learn, grow, and lead.



Self

TBC recognizes new staffers

New church staff members from across Tennessee were recognized by Tom Madden last week at the Tennessee Baptist Convention in Johnson City.

Pastors who were present were C. Dee Birdwell, Fifth Avenue Baptist Church, Knoxville; Huey L. Brock, Snow Memorial Baptist Church, Johnson City; David Butler, Sevier Heights Baptist Church, Knoxville; Larry J. Costner, Calvary Baptist Church, Nashville; Stephen Earle, South Knoxville Baptist Church, Knoxville.

Other pastors were Frank Hawkins, First Baptist Church, Kingsport; James M. Henry, Buffat Heights Baptist Church, Knoxville; Mike Henegar, Alder Branch Baptist Church, Sevierville; Charles R. Hicks, Beech Bluff Baptist Church, Beech Bluff; Randy P. Latch, Gibson Baptist Church, Gibson; Haven C. Lowe, Grace Baptist Church, Johnson City.

Other pastors included W. Everett Martin, Oakhaven Baptist Church, Memphis; Perry (Red) Michel, Belmont Heights Baptist Church, Nashville; Garry S. Miller, Toone Baptist Church, Toone; J. B. Miller, First Baptist Church, Joelton; Cleo Moon, Center Hill Baptist Church, Woodbury; Robert W. Powers, Auburn Baptist Church, Auburntown; Ed Richardson, Cedar Grove Baptist Church, Johnson City; Louis Rideout, Grandview Baptist Church, Nashville; Duane Tindall, Pleasant Heights Baptist Church, Columbia; Thomas H. Walker, First Baptist Church, Paris; Arthur C. Wells, Union Baptist Church, Wartburg.

Also assistant pastor Robert W. Bowman, First Baptist Church, Concord.

Associate pastors were John F. Mounts, First Baptist Church, Dover; and Marvin Glen Cameron, First Baptist Church, Gatlinburg.

Ministers of youth and education were Bill Rodgers, Sullivan Baptist Church, Kingsport; and Ronald D. Stokes, Monte Vista Baptist Church, Maryville.

Other church staff members included minister of education Gary Taylor, First Baptist Church, Maryville; and minister of youth and activities Benny Proffitt, Concord Baptist Church, Chattanooga.

Pethel compositions set for publication

JEFFERSON CITY — James Pethel, associate professor of music at Carson-Newman College will have two compositions published soon.

A piano arrangement of *My Jesus I Love Thee* will be published in the *Church Musician*, a Broadman Press publication, and Hinshaw Publications has accepted a choral anthem, *We Look to Thee*, for publication.

Recreation workers meet at convention

The Tennessee Baptist Recreation Association was organized during a meeting held at Johnson City last week. The new group will be composed of ministers of recreation and ministers of youth in Tennessee Baptist churches.

There were 14 present at the organizational meeting.

Elected president was Tom Rives of Red Bank Baptist Church, Chattanooga. Four area representatives were named: Leon Williams, First Baptist Church, Memphis; Jim Poole, Brentwood Baptist Church, Brentwood; Archie Finley, Central Baptist Church, Bearden; and Allie McNeider, First Baptist Church, Morrilton.

Rives said the purposes of the organization will be to give credibility to the distinctiveness of this ministry and to provide fellowship and training opportunities for those involved.

The organization will meet during the annual Tennessee Baptist Convention each year and one other time during the year. In addition there will be regional meetings, Rives added.

Southwestern alumni name Bill Sherman

Ninety-four Tennessee alumni from Southwestern Baptist Theological Seminary met in Johnson City last week and elected Bill Sherman as the Volunteer State's president for that institution. Sherman is pastor of Woodmont Baptist Church, Nashville.

Other officers, who were elected during the meeting held on the campus of East Tennessee State University, are: president-elect Herbert Higdon, pastor of Lockeland Baptist Church in Nashville; and vice-president Pat Landrum, Brighton Baptist Church, Brighton.

Call for determination issued to women during WMU convention in Johnson City

Baptist women will bring the message of salvation to a lost world only if they are determined to do so.

Women attending the 92nd annual meeting of the Woman's Missionary Union in Johnson City last week were reminded of programs offered by the Southern Baptist Convention through which they can give a few days, a few weeks, a year, two years, or the remainder of their lives to making disciples in a lost world, but speakers also reminded them that most Baptist women are losing sight of the wreck and ruin of humanity around them. They must become willing to sacrifice if lost people are to be won to Christ, they were told.

"We have forgotten the world around us!" John Griggs, Southern Baptist missionary to Rhodesia charged. "God cares for people and not much about anything else," he pleaded. "We are really under the threat of losing sight of the people out there."

Referring to the present dissension in the convention over Biblical interpretation, Griggs said that if Baptists would get on with the task of changing the world, "God will change us as we are changing the world." (See Griggs article this issue.) The missionary's comments came after 18 years on the field in Zimbabwe and through the experience of a war and a recent election in which Marxist Robert Mugabe was installed as prime minister of Rhodesia.

"Jesus told us very simply what He wants us to do," Griggs explained. "He wants us to make disciples." He said, however, that God

will not use the skills of a person unless that person is willing to become broken on the altar of sacrifice.

The Texas native later told **Baptist and Reflector** that he feels prayer is crucial to the country now as policies are being made under a new government. "Churches and clinics were destroyed during the war, and now Mugabe wants us to rebuild them." Griggs has opted to take a furlough of only five months in order to return to Zimbabwe early and help in the rebuilding.

Opportunities for other mission service were explained by Judy Havner, associational Acteens director for Knox County Association; Brenda Young, who spent two years as a missionary journeyman to Upper Volta; and Nell Bobo, Home Mission Board service corps staffer. Mrs. Havner spent one week serving in Iowa under the Volunteers in Missions programs for lay persons. Mrs. Bobo explained the Missions Service Corps program, and told the women to examine themselves, give so others can go, and answer the call to go.

In business during the convention, the women accepted the report of the nominating committee and approved the appointment of Marjorie Jones McCullough as the new state WMU president and voted to accept a bylaws change which would allow broader representation on the nominating committee. The nominating committee was composed of eight members from the WMU executive board, one from each of the eight regions. The new bylaw

will allow the nominating committee to be composed of seven members, four elected by the executive board, and three appointed by the state WMU president, one each from east, middle, and west Tennessee (see related story on Mrs. McCullough on this page). Other officers elected included secretary, Doris June Large, Arlington Baptist Church, Knoxville; vice-president, Mrs. Harold Allen, Springville, northwestern region; Mrs. Howard Clift, Burlison, southwestern region; Mrs. Porter Brown Jr., Springfield, central region; Mrs. J. T. Hargrove, Lewisburg, south central region; Mrs. Edward Hudson, Walling, north central region; Mrs. Clyde Willhoit, Chattanooga, southeastern region; Mrs. Jerry Trivette, Knoxville, eastern region; and Mrs. Kelter Mullins, Johnson City, northeastern region. The new president succeeds Mrs. Claudia Gay, Lawrenceburg.

"Something is dreadfully wrong in the church of Jesus Christ today," Bob Mowrey, pastor of Park Avenue Baptist Church, Nashville, told the attenders during a devotional period. "Our Lord has given us the most vital of all commands and that is to go and teach and baptize. There is judgment on the individual, on the church, on the denomination, and on the nation that does not obey that command." He said that the Christian church has the talent and proceeds to do something about winning lost people to Christ, but it does not have the passion. He reminded them that God will hold the Church accountable for a lost world. "Wickedness is doing nothing in the face of great need. Their blood is on our hands," he said.

Mary Jane Nethery, state director-treasurer, told the women that the executive board of Tennessee's Woman's Missionary Union had voted to establish a Myrtle R. Creasman scholarship fund for gifted young women and a Douglas Ginn Camp Scholarship for Girls in Action. The funds for the Creasman Scholarship Fund originated from the WYA/GA Creasman Reunion, a group of women who were members of Young Women's Association at Third Baptist Church in Nashville in the 1920s under her leadership.

Miss Nethery also reported that Tennessee's WMU led all other states in the Southern Baptist Convention in study course work.

In membership statistics, the state's WMU lost 1,060 members during the last year that statistics were available. Miss Nethery pointed out, though, that of that number, 963 were lost in Acteens. She said there are 1,100 churches in Tennessee with no WMU organizations at all.

Music for the convention was brought by Jennie Stillman, Knoxville, a former missionary journeyman to Kobe, Japan.

Central Baptist Church in Johnson City hosted the women.



MESSAGE IN SONG — Jennie Stillman, Knoxville, brought the special music at last week's Woman's Missionary Union Convention. Bob Mowrey, pastor of Park Avenue Baptist Church in Nashville, left, brought devotional messages at each of the sessions.



REMEMBERING UPPER VOLTA — Brenda Young, Knoxville, tells women attending the Woman's Missionary Union Convention that she wants to return to Upper Volta. She served there as a missionary journeyman for two years.

Resolutions...

(Continued from page 5)

VII. COOPERATIVE PROGRAM

WHEREAS, More and more concern is being expressed for physical and spiritual needs here at home and abroad;

WHEREAS, more and more appeals for specific offerings are being made and will be made to support these physical and spiritual needs;

WHEREAS, these appeals for financial support may have a tendency to weaken financial support of the Cooperative Program;

BE IT THEREFORE RESOLVED, that the Tennessee Baptist Convention at its 1980 annual meeting in Johnson City, Tennessee, go on record as expressing concern for all these physical and spiritual needs at home and abroad.

BE IT FURTHER RESOLVED, that we reaffirm our thanksgiving to God for the Cooperative Program and that we reaffirm our commitment to the Cooperative Program as the channel through which we fulfill the Great Commission of our Lord.

VII. TBC, SBC AFFIRMATION

WHEREAS, the Home Mission Board and the Foreign Mission Board and their faithful missionaries are currently pursuing an aggressive ministry of loyalty to the Great Commission, and

WHEREAS, the seminaries and their dedicated faculties continue to faithfully train students in Biblical studies, theological disciplines, pastoral skills, music ministries, and religious education, and

WHEREAS, the Sunday School Board and its committed staff and employees maintain a worthy trust with the churches of the convention in supplying Bible study curriculum, Christian discipleship materials, and guidance in a variety of church ministries, and

WHEREAS all our Southern Baptist Convention and Tennessee Baptist Convention boards, institutions, commissions, agencies, and auxiliaries are essential to the vitality and purpose of our convention and pursue worthy efforts in a variety of ministries,

BE IT RESOLVED, that the messengers to the 1980 Tennessee Baptist Convention meeting in Johnson City, Tennessee, express their affirmation of these members of the Southern Baptist Convention and Tennessee Baptist Convention family and pledge their continued support and prayer.



NEW LEADERS — Marjorie McCullough, left, and Doris June Large, meet as the new officers for the Woman's Missionary Union of Tennessee. Mrs. McCullough, Memphis, is the new president; and Miss Large, Knoxville, will serve as secretary. In addition, eight vice-presidents were named.

Marjorie McCullough named Tennessee WMU president

Former Southern Baptist missionary Marjorie Jones McCullough was named president of the Tennessee Woman's Missionary Union during its annual session in Johnson City last week.

Under the WMU bylaws, the president is nominated by a nominating committee approved by the convention in session.

Mrs. McCullough succeeds Claudia Gay, Lawrenceburg, in the post. Appointed to the foreign mission field in 1955, she served in Nigeria and Ghana until 1964 when she was named director of Girls Auxiliary for the Woman's Missionary Union in Birmingham, Ala. She was appointed by the Foreign Mission Board in 1969 and served in Brazil as regional WMU representative.

In 1974, she married Glendon McCullough, then executive director of the Southern Baptist Brotherhood Commission in Memphis. He was killed in a traffic accident in Memphis in August 1978.

Since then, she has worked with the International Friends program in Shelby County and served for four years as associational mission action coordinator in the area of International Friends. Presently, she is assistant associational WMU director in Shelby County.

A native of Louisiana, Mrs. McCullough holds degrees from Louisiana College in Pineville and Carver School of Missions and Social Work (now Southern Baptist Theological Seminary).

Pastors' Conference told

Admit limitations, depend on God, reach out

JOHNSON CITY — Southern Baptist pastors attending the 1980 Tennessee Baptist Pastors' Conference here were admonished to recognize their own limitations, to depend on God for their strength and power, and to get on with the Bold Mission task of reaching the world for Christ.

Speaking on "The Pastor's Personal Bold Mission" Wayne Allen, president of the 1980 Pastors' Conference, called for an awareness of our own limitations.

"The sooner we realize we can't do it, the sooner we will realize that He can do it," Allen said.

Allen, pastor of East Park Baptist Church, Memphis, told his fellow pastors that the bold Mission Thrust goal of reaching the world for Christ can be so large that it overwhelms us.

"The first step is to give ourselves to reach the area of ministry to which God has called us," he said. "When we start reaching the lost in our local area, we will begin to see a movement spreading across our state and nation."

Urging an aggressive emphasis on personal evangelism, Allen questioned the effectiveness of people who say they witness through example and lifestyle.

"The only thing we can lead people to by our lifestyle is ourselves," he said. "We need to tell them verbally why we have joy, why we have peace, why we have love. It's because of Jesus, and people will never know this unless we tell them."

James Smith, executive director of the Southern Baptist Commission, Memphis, urged the pastors not to get sidetracked from the Bold Mission objective of reaching the world.

"For the first time in our history or the history of any evangelical denomination, we have said world evangelization in one generation is possible."

He pointed out that logistically, from a human standpoint, it is impossible, but

through dependence on God, it is attainable. He told of a recent trip he took to Korea and the responsiveness of the Korean people to the Gospel. Smith also referred to the opening doors in China and the spiritual hunger in Indonesia, Philippines, Brazil, and Africa.

"The Spirit of God is moving in world evangelization," he continued. "It is imperative that we get in the stream of God's movement."

Smith cautioned against deviousness in the Southern Baptist Convention that could divert Bold Mission Thrust. "In all the years that I have been a Christian, and I've always been a Southern Baptist, there's never been a time in my life when I've heard people talk about the Southern Baptist Convention splitting until recent months and years," he said. "The most effective tool the devil has in his bag is a wedge of division, and the devil is doing everything he possibly can today to divide us."

"The devil is attempting to pit brother against brother and church against church to get our lives off the great objective that God

has set before us — world evangelization."

Bobby Douglas, pastor of First Baptist Church, Hixson, said the problem with Christians today is failure to depend on God. "We go out and do things on our own power because we doubt that God knows as much about it as we do."

Ralph Stone, pastor of Two Rivers Baptist Church, Nashville, also referred to the need for an awareness of man's inadequacy and God's sufficiency.

"The biggest problem today is trying to do God's work in man's strength," Stone said. "You cannot live for Christ in your own strength. We get praise for what we do in our own strength, but God gets glory for our weaknesses and shortcomings and what we do in His strength."

Stone also pointed to prayer as a key to effectiveness. "Going to God in prayer," he said, "should be our first choice, not our last resort."

Another speaker, Sidney Waits, pastor of

Hickory Hills Baptist Church, Memphis, preached on how to find peace in the midst of discouragement.

The sessions of the Pastors' Conference were sprinkled with special music provided by "Something Special," a vocal ensemble from Carson-Newman College, Jefferson City; "The Music Staff," a quartet from Bradley Baptist Association; and Mr. and Mrs. John Jolley, minister of music at East Park Baptist Church, Memphis, led the congregational singing for the conference.

The pastors joined the Woman's Missionary Union Convention for a joint session on Monday night, Nov. 10 (see separate story in this issue).

In the final message during the afternoon session of the Nov. 10 conference, Ron Lewis, president of Church Growth Design, Nashville, challenged the pastors to reach the unchurched people all around them.

"The enemy has us surrounded," he said. "Let's don't let them escape."



Allen

In joint session

Mission heads challenge pastors, WMU

The top executives of the Southern Baptist Convention's two mission boards, featured speakers at a joint session of the Tennessee Baptist Pastors' Conference and annual Woman's Missionary Union Convention, challenged Tennessee Baptists to pray for missions, recognize the urgency of missions, and be willing to give their lives to win the world to Christ.

William Tanner, president of the Home Mission Board, said time is running out on us and that the imperative of immediacy "could be the one missing ingredient in Bold Mission Thrust."

Keith Parks, president of the Foreign Mission Board, encouraged the crowd gathered in Johnson City's Freedom Hall Civic Center to commit themselves to pray daily for Bold Mission Thrust and to be ready to give their lives if God calls.

In a parenthetical comment as he began his address, Tanner commented on Southern Baptist Convention President Bailey Smith, alluding to Smith's highly publicized comment that God does not hear the prayers of Jews.

"He's got integrity," Tanner said of Smith. "Not only that, he loves people. We need to hold him up in prayer."

"I get a little worried when we get hung up about saying that if the Jewish folk don't believe in Christ, they are lost. They are!" Tanner continued. "There is no doubt about that in my mind. I believe the Bible teaches that there isn't any other way to get to heaven except through Jesus Christ. If they have not received Christ as Saviour, absolutely, with no exception, they are lost."

Using the lives of real people he has either seen himself or heard about, Tanner illustrated the urgency of evangelizing our land.



TANNER — emphasizing urgency



PARKS — urging commitment

Following a related theme during the Monday night joint session, Keith Parks further challenged the crowd.

"There are more winnable, responsive people today than there have been at any other time in human history and we have a greater potential for sharing the gospel today than any other time," Parks emphasized. "Will those of us who have been redeemed refuse to carry the gospel to the world because we do not love them enough or God enough to do so?"

He said Christianity is for all humanity, but some church members "act as though they think Christ was born in America, probably in Tennessee, and that He died on the cross for a few Americans. Jesus said Christianity is for everyone."

Parks said he has talked with people who believe a loving God would not send anyone to hell. "God doesn't want to send anyone to hell," he said. "He is doing all He can to redeem the world from the hell toward which it is drifting."

He said we cannot accomplish the goals of Bold Mission Thrust without paying the price, and the price is death to self.

"It will cost us our lives to win the world to Christ; but it will cost us our soul as a denomination if we do not win this world to Christ," Parks added.

Parks urged Tennessee Baptists to commit themselves to a daily intercessory prayer ministry like never before. "If we would commit to pray daily, Bold Mission would become a reality in this state beyond belief."

Robert A. Mowrey, pastor of Park Avenue Baptist Church, Nashville, presented a devotion during the joint session.

Pastors elect Jerry Oakley

JOHNSON CITY — Jerry Oakley, pastor of Springfield Baptist Church, Springfield, was elected president of the Tennessee Baptist Pastors' Conference for 1981.

Oakley's election came during the afternoon session of the group's 1980 meeting in Freedom Hall Civic Center, here, Nov. 10. There were no other nominations for the post. He was elected by acclamation.

Other officers, also elected without opposition, were Ron Phillips, pastor of Central Baptist Church, Hixson, vice-president; and Marshall Gupton Jr., pastor of First Baptist Church in Camden.

Oakley, pastor of the 1,500 member Springfield church for three years, is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky. A pastor in Kentucky before moving to Springfield, Oakley has served as president of the Kentucky Baptist Pastors' Conference.

Phillips is a graduate of Samford University, Birmingham, and New Orleans (La.) Baptist Theological Seminary. Gupton is a graduate of the University of Chattanooga and Southwestern Baptist Theological Seminary, Fort Worth.



JOINT SESSION ON MISSIONS — The Pastors' Conference and the Woman's Missionary Union Convention gathered on Monday night last week in Johnson City for a joint session featuring mission executives, Keith Parks and William Tanner.

BIBLE BOOK SERIES
Lesson for Nov. 23

Faithlessness, repentance

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

Basic Passage: Judges 3:7 to 5:31
Focal Passages: Judges 4:1-10, 23-24

Words are easy to say. Difficulty comes in trying to practice the words we say. Such was the case of Israel. She had promised Joshua to always live before the Lord. Finding herself living among the Canaanites, they forgot the Lord their God, and served Baal and Asherah.

From wandering in the wilderness, Israel now finds herself settled in an agricultural setting around Palestine. This caused her to turn her eyes from the God of Sinai to the fertility gods and goddesses of the Canaanite soil. Baal is the chief Canaanite god, Asherah is the plural of Asherah, the female companion of Baal. Asherah means literally a wooden symbol of a female deity. When humans turn from God, they always commit sins of the flesh.

When Israel repented, God raised up a judge. A better understanding of the word is "deliverer" or "saviour." He had the power to deliver the people from their bondage.

Othniel, the nephew of Caleb, was the chosen man. Described as a charismatic person, the Spirit of the Lord had come upon him. In the Old Testament this Spirit is described as a windlike force that enabled the recipient to have extraordinary activity. Under Othniel's leadership the land rested for 40 years.

When the leadership had died, Israel again sinned. The Lord, left with no other choice, raised another king to defeat Israel. This time the location was Ephraim, near Jericho, the city of palms.

Verses 15-25 give the account of Eglon, the Moabite king, and Ehud, from the Benjaminite tribe which bordered on Ephraim. Ehud devised a short-handed sword to give to Eglon. When Ehud received permission for a private setting with the king, Eglon had no idea what was about to happen. Being left-handed, Ehud completely surprised Eglon when he drew the sword. Most people were right-handed. Eglon would have been watching for that hand.

Eglon's fatness also played a part. Ehud no doubt knew the size, and made his sword accordingly. When the sword was placed in

Eglon's stomach, it fit perfectly. Thus, through an outward act, Israel once again was saved from oppression. Israel was learning that the outward condition is the result of the inward state of sin. True salvation comes from within and not just outward conditions.

Shamgar, in verse 31, is mentioned as a minor judge. Using an oxgoad, a long wooden pole with a metal tip at one end and a metal blade at the other, he killed 600 Philistines.

The remainder of the lesson is about Deborah and Barak. These chapters contain the last battles Israel had with Canaanites. The remainder of Judges deals with foreign invaders. This deliverance is provided by two distinct people, Deborah, a prophetess, and Barak, the man of war. Deborah's sex is a reminder that even in Old Testament days the Spirit of the Lord was not confined to one sex. Because of the Spirit of the Lord, which gave her abnormal spiritual qualities, she persuaded Barak to lead Israel's army.

We have a new dimension to Deborah's judgeship. The writer places her under a palm tree where people would come and ask for advice. Her job was to give a word from God to those seeking it. Such was the case when she summoned Barak.

Using her divine gift, she tells Barak to assemble the Israelite army at Mount Tabor. This is a strategic location, for Sisera would have to cross the plain and ford the Brook Kishon. In the summer this was dried-up, but with winter rains it became almost impossible to cross. Evidently this is the case, for in 5:20-21, we see how the elements of weather helped in the cause.

Barak says he will go to war if Deborah will come. He recognizes the valuable asset of having God's person leading in battle. He wants God on his side. Deborah consents in going, but says the ultimate triumph would not depend on Barak, but a woman, Jael.

The battle lines were drawn. Sisera is told of the advances made by Barak. War is inevitable. Heber the Kenite is mentioned in passing. Kenites were a nomadic tribe closely allied with Israel. Heber's wife, Jael, became the cause of Israel's victory.

Israel routed the Canaanites. They were pursued, harried, and slaughtered by Barak. Their leader, Sisera, escaped on foot. God once again confirmed the wilderness faith of Israel. He proved to them His love and His power towards the covenant people.

Deborah's prophecy was fulfilled and Israel's victory assured in the account of Jael. Sisera arrived at her tent. She welcomed him. Being tired from running, Sisera accepted her hospitality. After eating, he laid down to sleep and Jael killed him.



Moore

UNIFORM SERIES
Lesson for Nov. 23

The new Israel

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

Basic Passages: Ephesians 2; 1 Peter 2:4-10
Focal Passage: 1 Peter 2:4-10

Today's passage identifies the Jews and Gentiles who had received Jesus Christ through the witness led by Peter and Paul as the new Israel. Participation in the new covenant established in Christ Jesus broke all cultural and racial barriers and resulted in the church as the people of God.

New citizens of the Kingdom (Ephesians 2:1-22)

Paul described the life of the pagan before deliverance from the bondage of sin and death through the power of Jesus Christ.



Jones

The pagan, under divine judgment, was reconciled to God through the appropriation of His gracious gift of love and forgiveness in Christ Jesus. He was initiated into the life in Christ and became a part of the new covenant community of the church. His new ways of love and service through the church was an appropriate expression of his new nature in Christ.

Paul addressed the Gentile Christians of Asia Minor as those who had been identified by the Jews as a people excluded from God's covenant with Israel. They had no hope of a Messiah. The Jews had even expected that with the coming of the Messiah, the Gentile foreigners would be destroyed or made subservient to Israel.

However, God in His mercy has made Himself known to them through the ultimate revelation of Himself in His Son Jesus Christ. Their separation has been overcome. The divine initiative of the Messiah's death on the Cross has included them in the covenant of grace.

Paul emphasized that the Gentiles were welcomed into the covenant community as full fledged members with all the responsibilities and privileges of their fellow Jewish Christians. The church was described by the image of a house in which the framework was constructed of the living stones of the Christians. The framework rested upon the foundation of Christ. Those who laid this foundation were identified as the apostles and the prophets who were the Christian leaders of the New Testament church. Jesus Christ was described as the cornerstone which determined the formation of the whole building. In other words, God follows the pattern of Jesus Christ in the fashioning of the life and growth of the church.

Therefore, the church's life determined by the guidance of the Spirit serves the purpose of a holy temple. Instead of consisting of a material dwelling place, this temple consists of the spiritual body of a people in whom God's spirit abides. Through this holy temple God

reveals and releases His presence and power to the world.

God's new temple (1 Peter 2:4-8)

Peter appealed to the Christians to forfeit the way of life they followed before they became partakers in the life in Jesus Christ. The old life had been characterized by malice, guile, insincerity, envy, and slander. The Christians were compared to newborn babies who should have a hunger for the pure spiritual milk which only the Lord is able to provide. Their lives would then be characterized by a maturity of service toward God patterned after the life of Jesus Christ.

The living stones

This life which Peter has described comes into being only by being united with Christ Jesus. Peter described Jesus as the living stone which had been rejected by the builders of the Temple. However, God made Him the chief cornerstone to maintain the whole structure. Peter followed Paul's image and stressed that the children of God as lively stones who were united with Christ as a living stone formed new spiritual house in which God dwelt.

The holy priesthood

Peter identified the Christians in this temple as a holy priesthood. In this role they served as a mediator to God for themselves but also as a mediating agent to God for every other believer and to every other believer for God. As a priest he presented to God spiritual services which were an expression of the worshiper's spiritual nature. The Temple sacrifice had been superseded in the sacrificial death of Jesus Christ to overcome sin. Now the only appropriate response to that gracious gift was the offering of spiritual sacrifices.

The cornerstone accepted and rejected

The meaning of the cornerstone had two facets according to Peter. The stone when accepted as a gift from God was treasured as a precious. Christ as Redeemer served as the foundation stone for the new temple. Those who rejected the stone and demonstrated the unbelief experienced the stone as a means of judgment upon themselves. They stumble and fell over the stone due to their disobedience of the word.

The new Israel's privileges and responsibilities (1 Peter 2:9-10)

Peter summarized the mutual relationship between privilege and responsibility for those who had exercised faith in Christ Jesus through the use of the Old Testament imagery of a chosen race, a royal priesthood, and a holy nation, God's own people.

God has personally elected and equipped Israel to be His redemptive agent to the life of the world. He has created a kingdom in which each citizen functions as a priest. He has brought into being a separated nation through which He is able to express His holy nature to the way they serve and worship Him.

This creation had been effected by God bringing the Gentiles out of darkness into light so they could proclaim His gracious acts. In reference to Hosea, Peter said they were to serve as a witness to the goodness and graciousness of a creative God who made them to be His own people when they were not even a people at all. They were outside of the mercy of God, but God had provided a means for them to receive mercy through their participation in union with Christ.

The Gentile Christians, graciously redeemed by God through Christ Jesus, were reminded of their privilege and responsibility to express their life in a commitment to service.

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LIFE AND WORK SERIES
Lesson for Nov. 23

Persons before traditions

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

Basic Passages: Luke 5:33 to 6:11
Focal Passages: Luke 6:1-11

Our text portrays Jesus and His disciples walking through a grain field somewhere near Capernaum. Luke indicates that this occurs on the "second sabbath" event he records for us. The aorist tense of "He went" suggests they were not in the habit of being in this particular field. "Cornfield" is the simple word *spora* in Greek and is actually the same word translated "seed" in other familiar passages like Luke 8:5, 11, 1 Peter 1:23, and 2 Corinthians 9:10. It is our term "spore" used in botany. Some suggest the "seed" may have been either corn, wheat or even barley.



Vaughan

Tradition's selective memory (6:1-5)

"Plucked...and did eat" are each imperfect tense verbs and suggest that this was repeatedly occupying their energies as they passed along the travel lanes customarily provided through the fields. The change to the present participle for "rubbing" tells us that they are now rubbing additional grain in their hands as they prepare for additional nibbles. Suddenly it becomes obvious that they are no longer alone. Matthew, in his account, says they were interrupted as they "began to pluck" the grain (Matthew 12:1).

Evidently, the Pharisees were accusing in their claim that sabbath laws were being violated in two possible respects: first, the sabbath day's journey limit of one mile might have been violated. Secondly, four work violations relating to the harvesting of food were committed. Provision was made in Deuteronomy 23:25 for plucking grain for food by hand, but additional laws prohibited even this act on the sabbath.

William Barclay writes, "By plucking the corn they were guilty of reaping; by rubbing it in their hands, of threshing; by flinging away the husks, of winnowing; and the very fact that they ate it showed that they had prepared food on the sabbath." Jesus and His disciples had probably recently left the synagogue service since it was custom to postpone eating any meal until then.

The accusation was directed to the disciples, but Jesus chose to respond to the Pharisees and scribes. He questioned whether His accusers were even familiar with the precedent already set by King David (1 Samuel 21:1-6). David had entered the tabernacle and taken the loaves of shewbread off the three foot long solid gold table along the north side of the Holy Place to feed His hungry troops. This act was prohibited in Exodus 29:33. Scripture records no action taken against the priest Ahimelech or David. The Pharisees had, it seemed, conveniently forgotten this though it had most likely been recited that very day in the regular ritual of the synagogue service.

Luke quotes Jesus (6:5) as saying, "The Son of man is Lord also of the sabbath." The use of the imperfect tense for "He said" suggests that He merely continues the conversation already in progress or that He may have made additional comments left untold by Luke. Both of the other accounts of the event by Matthew (12:1-8) and Mark (2:23-28) verify the "untold" version.

By referring to Himself as "Lord of the sabbath," Jesus indicates that the law of the Sabbath as established with Moses by Jehovah had not changed, but that Jewish interpretation had changed. This brought fire to their eyes.

Tradition's selective militancy (6:6-11)

On a later occasion, "another sabbath,"

Jesus entered the synagogue to teach. There He discovered "a man whose right hand was withered" (v.6). Only Luke, the physician, mentions the detail of the patient's injured limb being his "right hand" (Matt. 12:10-13, Mark 3:1-6).

Once again, the scribes and Pharisees reappear to "watch Him" (v.7). The scribes were specialists as interpreters and "grammarians" of Jewish religious law. The word "watched" can be translated watched "from the side," or out of the corner of their eyes. Luke reveals their motive (v.7) as being "that they might find an accusation against Him." Interestingly in their effort to confirm their efforts to categorize Jesus as a blasphemer, the word "accusation" is the Greek word *kategorian*, our English word "category" meaning "to accuse or put down publicly."

Jesus now verbally and publicly in view of all poses a test of the lame man's faith. He gives two commands: Rise up and stand! Expecting a miracle and the impossible, the man does as told. The Master then turns to His critics and poses a two-fold test in the form of a two-part question (v.9).

The man with the lame hand, still not healed, is now given his final test as Jesus looks over the crowd once again. The command is given, "stretch forth thy hand" (v.10) and the text says, "and he did so, and his hand was restored whole, like the other." The aorist passive form of the verb "restored" indicates immediate healing received from outside himself. Jesus had done for him that which he could not do for himself.

Predictably, Jesus' critics were "filled with madness," in a manner like that which occurred in the synagogue at Nazareth (Luke 4:28). This is a picture of sheer temporary insanity. Mark 3:6 concludes that three natural enemies who normally could not stand to be near one-another (Pharisees, Sadducees, and Herodians) went so far as to declare a temporary alliance in order to trap and eventually destroy Jesus.

Carson-Newman hosts fall music concert

JEFFERSON CITY — The Women Singers and Men's Glee Club of the Carson-Newman College music department will present their fall concert Nov. 20, at 8 p.m. at First Baptist Church, Jefferson City.

The Women Singers, under the direction of Ann Jones, assistant professor of music, is composed of 36 women students. The Men's Glee Club, under the direction of Frederick Schreiner, offers musical experience to male students.

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N.C. pastors meet, discuss SBC future

ASHEBORO, N.C.(BP) — Some 35-37 pastors, described "as denominational loyalists" and "friends of missions," met at Caraway Conference Center in Asheboro to discuss their concerns about the future of the Southern Baptist Convention.

Cecil E. Sherman, pastor of First Baptist Church, Asheville, and president of the North Carolina Baptist Convention, called the meeting and was assisted by Frank Campbell, pastor of First Baptist Church, Statesville, first vice-president of the N.C. convention, and Henry Crouch, pastor of Providence Baptist Church, Charlotte.

All three attended an earlier meeting, initiated by Sherman, of 16 pastors from six states in Gatlinburg, to talk over similar concerns.

"Unless I completely misread it, we were of one mind," said Sherman, discussing the four-hour meeting of the North Carolina pastors in a telephone interview with the **Biblical Recorder**, journal of the North Carolina convention.

He said there was broad agreement for participants to return home and urge attendance at the 1981 Southern Baptist Convention annual meeting in Los Angeles. Similar action was taken at the Gatlinburg meeting and at one in Rock Hill, S.C., recently.

The meetings have been held in reaction to a

group of persons who reportedly are "going for the jugular" in an attempt to control SBC institutions and dictate a specific interpretation of the Bible.

Sherman will lead another session in November in Alabama, he reported.

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White House arranger finds time to 'invest for God'

By Gail Rothwell

CHARLOTTE, N.C.(BP) — A Southern Baptist who has prepared musical arrangements for every U.S. president since John F. Kennedy says his first priority is to find out how best to "invest my time for God."

Bob Walters, who has composed and played record backgrounds for Johnny Mann, Victor Borge, Doc Severinsen, and the Statler Brothers in addition to his work as White House staff arranger, says, "As colorful as my work may sound, it is a rather normal job for a writer-player."

One of Walters' most challenging jobs at the White House is to arrange and perform music for visiting heads of state. "We try to find music that will meet needs in a genuine effort to communicate good will to the visiting officials," he explains.

Several years ago Walters helped a former Vietnam prisoner of war put the finishing touches on music he had written with a razor blade on the bottom of his bunk in a Hanoi prison. The man had later transferred the music to pieces of toilet paper and taught it to fellow prisoners.

After their release the officers flew to Washington where they performed the music. "Just to see this music was exciting to me," says Walters.

Other White House assignments Walters has completed include a string arrangement for Julie Nixon Eisenhower's wedding and, during the Kennedy administration, a Christmas program featuring 100 male voices.

Walters notes differences in presidential preferences, saying the Fords requested more

festive music while the Carters have preferred quieter listening styles.

"I recently came to a point where I decided I needed to be a steward of my time and money," Walters says. "I realized God wants me to use them for him."

He attended an instrumental workshop at Wingate College to learn more about instrumental music in churches and to be more fully informed as to what exists in religious music. He believes good music can effectively help people know how to worship. The workshop was sponsored by the Baptist Sunday School Board with the North Carolina, South Carolina, and Virginia Baptist Conventions.

"I like to teach congregations to sing hymns," he declares. "I let them know they are singing to God, because sometimes it is so easy to turn the brain off and let the mouth do the work."

"I see the purpose of a music ministry as edifying and uplifting Christians and, at the same time, trying to present the gospel message to those who don't know Christ," Walters says.



WHITE HOUSE MUSICIAN — Bob Walters, White House staff arranger, has developed special music for every president since John F. Kennedy.

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Zimbabwe missionaries request reinforcements since ceasefire

By Irma Duke

SALISBURY, Zimbabwe (BP) — With the war over, Southern Baptist missionaries are on the offensive again in Zimbabwe.

But they need reinforcements, some by the first of the year, if they are to move ahead with their mission program.

Six MKs (missionary children) will be living in a hostel in Gwelo, Zimbabwe, in January but no dorm parents are in sight. The current ones are going on furlough and there aren't any missionaries to replace them.

Sanyati Baptist Hospital, symbol of Baptist work in Zimbabwe, desperately needs a hospital administrator to work alongside Maurice Randall when he resumes full-time medical practice there.

Salisbury, the country's capital, has only one church development consultant serving 1.5-million people — John Faulkner.

These are priority needs in Zimbabwe. They are among the 21 personnel requests coordinator Linda Coleman submitted recently in the first personnel requests the mission has made in two years because of the war there.

"If we don't get the help, we're going to have to cut back," she said. "I don't know how, but there is no way the present missionary staff can continue."

Four years ago, 75 missionaries were assigned to Zimbabwe, then Rhodesia, but now there are only 41, including two volunteers. None of the work has actually closed except at Sessami, where 11 of the 13 buildings were demolished.

"The population is growing so fast, especially in urban areas, we can't keep up," Mrs. Coleman added. She said they have just been holding on, doing what had to be done during the war while they have been so short staffed. Now, the war is over, and she feels they have to get hold of the situation.

Two of the urgent positions, the dorm parents and the hospital administrator, can be filled by volunteers. The dorm parents would

be responsible for the six MKs who attend the International School in Gwelo. In the areas where the MKs' parents are living, there are no schools they can attend.

Currently, Ray Justice, a volunteer from Portland, Ore., is handling hospital administration and also covering the bookstore in Gwelo but the mission hopes to divide the job. The new hospital administrator will also be responsible for training a national for the position.

During the latter years of the war, Randall flew back to Sanyati Hospital to care for the critically ill patients there. From the time Missionary Archie Dunaway was killed on the Sanyati compound in June 1978 until now, no Southern Baptist missionaries have lived on the compound. When the surgeon moves back, he will be the only doctor there. He will have to devote full time to medicine.

Of the 19 other requests submitted, seven are for church development consultants like Faulkner. These are evangelists who work directly with people in the churches. In the war years, Mrs. Coleman said, evangelistic work was limited because it took back seat to things that "had to be covered." Five men on the field are working with churches full time among the country's seven-million population and the rest are working with institutions.

"If we are serious about moving ahead with our mission program we must leave behind our 'war mentality' of 'covering' and 'hanging on' and try to secure personnel who can give adequate time to mission-established needs," wrote Mrs. Coleman in a recent personnel report.

The city of Salisbury is expected to grow to six-million people by the turn of the century, according to Faulkner. It tripled its size during the war years.

One of the tremendous opportunities in Salisbury is among the refugees who moved from rural areas to the cities during the war. Many of them will not be going back to the bush, and because they have had to give up material possessions and face many uncertainties, they are open to the gospel. Faulkner would like to start a system of house churches among them but one man, even with the help of a few local pastors, cannot adequately minister to 1.5-million people.

Italian layman dies

ROME, Italy — Funeral services were held here for Rudolph Bolliger, noted Italian businessman and active layman in the Traverstere Baptist Church. Born to Swiss parents in London, Bolliger, 76, was baptized in the All Saints Anglican Church of Rome in 1909. The owner of Bolliger Transport Company of Rome, he began attending Traverstere church in 1968. He was baptized in 1977.

Mrs. Duke, information coordinator at the Southern Baptist Foreign Mission Board, just returned from a visit to Zimbabwe.