

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Banner year projected for Southern Baptists

By Jim Lowry

NASHVILLE (BP) — A record increase in baptisms and projected gains in all nine key church program areas point to 1980 as a year of success for the Southern Baptist Convention.

The increases mark turnarounds in ongoing enrollment for church training, Sunday School, and Woman's Missionary Union, all of which have been experiencing enrollment declines.

Some 429,580 baptisms are predicted for 1980, an increase of 60,842, or 16.5 percent, over the 1979 total of 368,738. The predicted number of baptisms puts the total back over 400,000 for the first time since 1975 and for only the 10th time in the 135-year history of the nation's largest protestant denomination.

The projections are based on statistics compiled by the research services department of the Southern Baptist Sunday School Board. The date is taken from the Uniform Church Letter, submitted by nearly every one of the approximately 35,800 congregations affiliated with the SBC.

While the projections — based on 72 percent of the Uniform Church Letters — are approximate, Martin Bradley, head of the research services department, said in all likelihood they will be very close to the final tabulations, expected to be released in February of 1981.

Southern Baptist churches are projected to increase spending for missions by more than \$44-million, 12.4 percent, making the estimated 1980 total \$400,377,556.

Total receipts in the Southern Baptist Convention are projected to increase by more than a quarter of a billion dollars. The 11.9 percent projected increase will bring the total giving figure to \$2,486,509,936.

The 1980 projected increase for church membership is 1.7 percent, representing a gain of 227,444. This will bring total membership in the Southern Baptist Convention to slightly more than 13.6-million persons.

After a small gain last year, the ongoing enrollment for Brotherhood is projected to increase by 4.0 percent, or 18,773, to a 1980 total of more than 488,000. This increase is the largest since 1971 for the Memphis-based agency.

James H. Smith, executive director of the Brotherhood Commission, said he attributes the increase in Brotherhood enrollment "in large part to the leadership of state Brotherhood directors and to the renewed interest of pastors in involving their men and boys in missions."

Church music enrollment is projected to show an increase for the 15th consecutive year in 1980 to a new high of more than 1.5-million. The increase of 4.1 percent represents 60,097 persons.

LeRoy McClard, supervisor of the growth program design section in the Sunday School Board's church music department, attributes the gain "to the dedicated work of state music secretaries in reporting enrollment and in helping to establish music work in the newly developing areas." McClard is a member of the interim management team in the department.

Ongoing WMU enrollment is projected to increase by 15,215, or 1.4 percent, marking the

first increase for the auxiliary of the SBC since 1976 and the largest numerical gain since 1975. The estimated increase will bring the total WMU enrollment to 1.1-million.

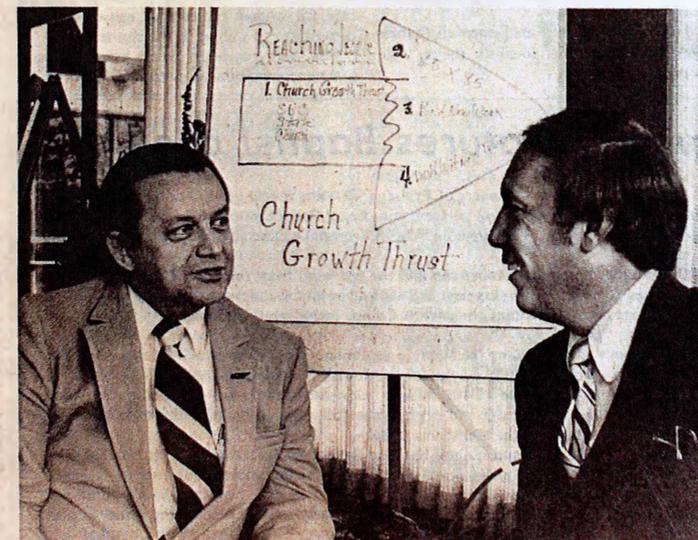
"WMU leaders have been deeply concerned about the decline in membership, and have worked hard to turn the tide," said Carolyn Weatherford, executive director of the WMU, Birmingham, Ala. "Specifically, importance has been placed on involving more people in missions, pastors' support has been stronger, better reporting has been encouraged, and more ethnic women are involved in missions. We are encouraged and excited about the increase."

The anticipated gain of 1.3 percent in Sunday School enrollment comes on the heels of three straight years of losses for the largest program of the denomination. This increase represents more than 95,000 persons and puts the Sunday morning program back above the 7.4-million mark.

Sunday School department head Harry M. Piland expressed a sense of gratitude and encouragement in what he perceives to be a clear change of direction. "This provides a running start to the attainment of the Sunday School goal of 8.5-million enrolled in Sunday School by 1985. I honestly believe our churches are doing the basics so necessary to reach and win people to Christ and help them grow and mature."

The anticipated gain of 2.3 percent in church training enrollment — an increase of 40,297 — marks the program's highest numerical increase since 1961, and brings participation to 1.79-million.

Roy Edgemon, secretary of the board's church training department, said, "I am thankful to God that church training is experiencing significant growth."



AN UPDATE — Johnnie Hall, director of church training for Tennessee Baptists, talks with Reginald McDonough, secretary of the Sunday School Board's church administration department, during a recent update on church administration emphases for the next year.

Estimated 1980 SBC Statistics

	1979 Total	Estimated 1979-80 % Change	1980 Total	1979-80 Numerical Change
Baptisms	368,738	16.5	429,580	60,842
Church Membership	13,379,073	1.7	13,606,517	227,444
Ongoing Sunday School enrollment	7,317,960	1.3	7,413,093	95,133
Ongoing Church Training enrollment	1,752,026	2.3	1,792,323	40,297
Ongoing Church Music enrollment	1,465,774	4.1	1,525,871	60,097
Ongoing WMU enrollment	1,086,785	1.4	1,102,000	15,215
Ongoing Brotherhood enrollment	469,315	4.0	488,088	18,773
Mission Expenditures	\$356,207,790	12.4	\$400,377,556	\$44,169,766
Total Receipts	\$2,222,082,159	11.9	\$2,486,509,936	\$264,427,777

First volunteers named

Baptists attend briefings on Upper Volta program

By Bobbie Durham

Baptists in middle, east, and west Tennessee have attended general briefings on possible service in Upper Volta during the last two weeks. Held in Knoxville, Memphis, and Nashville, the participants learned that the first time frame of work, January-April 1981, will be a construction/preparatory phase for all future work.

A team of nine men will leave in January to begin construction of a facility which will house all future groups. "They will be building the base of operation," James Cecil, Foreign Mission Board representative, explained. Other groups, which will continue the construction, will come in February, March, and April.

Eight men have been approved by the FMB for service in January. They were introduced at the Nashville meeting Dec. 6. They are: Milford Shirley, First Baptist Church, Memphis, who will serve as a logistics man; Walt Weber, Southside Baptist Church, Martin, who will function as a cook; Reg Patterson, First Baptist Church, Memphis, bricklayer and assistant logistics man; Jene Plant, Westview Baptist Church, Cookeville, carpenter; Art Pople, FBC, Memphis, carpenter; Rufus Everette, Niles Ferry Baptist Church, Walland, carpenter's helper; Pat Farris, Lincoln Heights Baptist Church, Tullahoma, carpenter's helper; and Alan Goodwin, FBC, Memphis, carpenter's helper.

Cecil said an urgent need now is for a man who can serve as an interpreter, leaving in January. He should speak French fluently. "We need desperately to identify this person immediately," Cecil explained. The only other urgent need is for a husband and wife team to volunteer for February service as host and hostess of the guest house in Ouagadougou.

The construction work will take place about 120 miles from Ouagadougou, in the bush country.

Carroll Owen, TBC director of convention ministries and local coordinator, said that 150 volunteers are needed by next September when the second phase will begin focusing on the construction of a dam, literacy, public health, and evangelism.

(Continued on page 3)

Smith, Jewish leaders schedule discussions

DEL CITY, Okla. (BP) — Bailey Smith, president of the Southern Baptist Convention, will fly to New York City Dec. 18 for a meeting with representatives of the Anti-Defamation League of B'nai B'rith.

Smith wrote to Nathan Perlmutter, national director of ADL, asking for a meeting to "foster understanding" after controversy erupted over his published remarks concerning the Jews.

The Oklahoma pastor, who expressed "deep regret for the hurt that may have come by remarks credited to me," at first suggested Dallas as the meeting site, but Perlmutter asked Smith to come to either New York City or Chicago.

Smith told Baptist Press he is willing to "go wherever necessary. This meeting is very important to me."

Smith set off controversy when, on separate occasions, he said God does not hear the prayer of a Jew, and then said Jews have "funny looking noses."

Perlmutter said: "The man has written us a nice letter." He told Smith he welcomes the "suggested meeting toward the end of better understanding," and said he is "confident that no matter our differences and no matter your past statements and our responses to them, the amplitude of reason in the Judeo-Christian

heritage will guide us to understanding."

Perlmutter also suggested each bring several "associates" because a "modestly broadened interchange would be useful."

Smith said he plans to take Bill Bryan, the church administrator at First Southern Baptist Church of Del City, and perhaps another person or two, possibly Glenn Igleheart, director of the Department of Interfaith Witness at the Southern Baptist Home Mission Board, assigned responsibility for establishing and maintaining relationships with Jewish people.

Smith added he looks forward to a "warm meeting," saying it is "absolutely necessary. People can take a few quotes out of context and create an image (of me) that simply is not true."

Musicians emphasize instrumental music

JACKSON — Musicians are seeing a trend toward greater use of instrumental music in churches throughout the Southern Baptist Convention, according to participants in an instrumental workshop held here recently.

"In Bible times the use of music was primarily instrumental," said Julian Suggs, associate in the church music department of the Tennessee Baptist Convention. "That went out of style in favor of choral music for many years. Now instrumental music is being used increasingly in Southern Baptist churches."

From solos and ensembles to large orchestras, churches are using talents that some members have "dusted off" after many years of neglect.

At First Baptist Church, Clarksville, Bill Morris serves as minister of music and director of a 24-member orchestra. Morris said that "the instrumental aspect of our church music program has come of age in Southern Baptist churches. There are people who are drawn to church because of the opportunity to play instrumentally who would not come to church otherwise."

"I don't think we have seen the final form," Morris said. "We will see instrumental music as much a part of the worship service as the choir has become. If we're going to do this for the Lord, let's do the best job we can."

Greg Berry, director of the Wayland Baptist College Concert Band of Plainview, Tex., feels that church music "can and should be fun and exciting."

"The same God gave instrumentalists their talents that gives the vocalists theirs," he observed.



ATTENDED SEMINAR — Rodney Wilson (left) of Westwood Baptist Church, Cleveland, and Jeff Hobart (right) of First Baptist Church, Knoxville, attended a recent Sunday School Board conference on ministries to college students. Doyle Baird (center), National Student Ministries consultant, led the four-day conference.

Nevada Baptist Convention

Woman fills vacated post as convention president

RENO, Nev. (BP) — For the fourth time in Southern Baptist history, a woman is president of a state Baptist convention.

Beverly McLeroy of Las Vegas was named president of the Nevada Baptist Convention in a special called meeting of the convention's Executive Board after the president, Adrian Hall, also of Las Vegas, resigned to join the professional staff of the state convention.

Mrs. McLeroy was elected vice-president of the newest convention affiliated with the Southern Baptist Convention at the annual meeting in Las Vegas Oct. 27-29.

She is the wife of Jim McLeroy, pastor of First Southern Baptist Church in Las Vegas, and has been a member of the 12-person executive board since January 1979.

"I think it is significant for women that someone can hold this position that traditionally has been a man's job," she said. "I am not a women's libber, but I think it is significant for women to see they can serve in the convention as well as in the churches."

Mrs. McLeroy is the fourth woman to serve a state convention as president. Two of the

others — Alliene Tilley and Letha Casazza — were elected presidents of the District of Columbia Baptist Convention, which is dually aligned with the SBC and with the American Baptist Churches in the USA.

American Baptist churches, with 1.3-million members, traditionally have been more open to leadership roles for women. Six women have been president of the convention, starting with Bible translator Helen Montgomery in 1922.

However, there has never been a woman president of the 13.4-million-member Southern Baptist Convention, although women have been vice-presidents and have had key committee and board assignments.

The only other woman to be president of a state convention was Mrs. Virginia Parker, who succeeded to Florida's top elective post in 1974 when then president A. R. (Rudy) Fagan resigned to become executive director of the SBC Stewardship Commission. Mrs. Parker, wife of the pastor of First Baptist Church of Orlando, served for six months and, according to Florida tradition of a single term, was not nominated for a full term.

Mrs. McLeroy said she became president "with no advance warning." Hall, pastor of College Park Baptist Church for four years, became director of Sunday School work for the 76-congregation convention a month after he was elected.

Grenade explodes near Thai church

DOVE SWAMP, Thailand — An army hand grenade exploded in the yard between Fellowship Baptist Church and a member's house in Dove Swamp, Thailand, on a recent Sunday night.

Ten people had just completed a prayer and praise service in Khamsing Dtangsee's house, located about six and a half yards from the church building, when the grenade exploded.

No one was injured, but the impact blew out two wooden "burglar bars" in the house and knocked several holes in the roof of the church building, according to Southern Baptist Missionary Maxine Stewart.

Although no one saw who threw the grenade, Dtangsee suspects a young neighbor man who had a private grudge against some of the church members. Police are investigating.

Midwestern alumni elect officers

During its annual meeting held in Johnson City, the Tennessee chapter of the Midwestern Seminary Alumni Association commended action by the seminary's board of trustees.

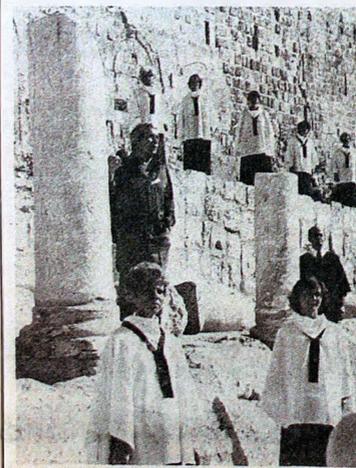
The chapter passed a resolution that "applauded the action and stand of the board of trustees of Midwestern seminary concerning the Southern Baptist resolution on doctrinal integrity."

The resolution continued, "Be it further resolved that the chapter agrees with the chairman of the trustees in that seminary personnel are 'soul winners, believe the Bible, are committed to the Lord Jesus Christ and to service in proclaiming the cross.'"

The resolution referred to a quote by Midwestern trustee chairman Paul Batson.

Sam Dillingham, pastor of the Pleasant Hill Baptist Church in Orinda, was elected president of the chapter for 1980-81. Other officers elected at the meeting were James Daniel, pastor of the Harmony Baptist Church in Whiteville, vice-president; and Cheryl Dillingham of Orinda, secretary.

Perry Como special features Baptist choir



JERUSALEM (BP) — Singers of Praise, a 40-voice choral group known locally as the Baptist Community Choir, will perform with singer Perry Como during his "Christmas in the Holy Land" show. The one-hour ABC-TV special will be aired Saturday, Dec. 13 at 9 p.m. (CST).

Despite the scorching October sun and the hot wind from the Judean desert, the choir was filmed for over four hours near the ancient wall of Old Jerusalem. They sang several specially arranged Christmas songs with Como, including "The Holy City," "Christ Is Born," and "Ode to Joy."

Additionally the choir sang the Hebrew accompaniment for an Israeli folk dance troupe and joined a kibbutz choir in a song for the Jewish holiday of Hanukkah.

Just a few hours before 80-100 million television viewers see the Como Christmas special, the Singers of Praise will present the first in a series of concerts in six cities throughout Israel during the Christmas season.

Singers of Praise, a volunteer choir based at Baptist Village, was chosen for the show by an Israeli agent. "Several professional choirs also were considered, but ours was selected on the basis of a tape made during the spring concert series," explained Southern Baptist representative Suzanne Mantooth, chairman of the arts committee of the Israel Baptist Mission.

The choir, which performs classical and contemporary religious music throughout the year, was founded in 1965 as the choir of the Petah Tiqva Baptist Church at Baptist Village. Gradually many non-Baptists of various national and denominational backgrounds joined and the choir became known as the Protestant Community Choir. Southern Baptist representative John Karr is in his second season as director.

Baptist relief continues in Italy's earthquake zone

By Susan Cahen

ROME (BP) — Hunger and relief funds sent by Southern Baptists to aid victims of Italy's Nov. 23 earthquake will be used to provide food, clothing, and semi-permanent housing, Southern Baptist Missionary Stanley Crabb said.

Southern Baptist missionaries and Italian Baptists, using churches as collection points, have amassed truckloads of clothing and foodstuffs to distribute to victims of one of Italy's worst natural disasters.

Crabb reported supplies have poured in and missionaries have had great freedom of movement in the stricken area to distribute the supplies to those left homeless by the devastating quake. Six truckloads of goods are on their way from Baptists in Austria.

Two days after the catastrophe, the entrance hall of the Baptist Mass Media Center was filled with incoming goods. The Federation of Evangelical Churches, made up of Methodists, Waldensians, Lutherans, and Baptists, sent two trucks to help move relief supplies to the south. A large tent used in evangelistic revivals was set up in Senerchia. Southern Baptist Missionary Marylu Moore, currently overseeing relief efforts there, arrived in that little town before other relief workers, even before the military, Crabb said.

The tent at Senerchia will be Baptists' main distribution point and will remain there for three months. The tent is manned 24 hours a day by doctors and nurses.

Crabb cited numerous examples of people helping in the relief effort, both on their own and assisting Baptists in theirs. A Christian radio programmer gave Baptists a truckload of milk and the Ford Motor Co. lent them three trucks to use for a week to distribute what eventually became six truckloads of goods.

The U.S. military from a nearby base provided helicopters to transport goods and gave 100 tents to be used for temporary housing.

Crabb said he expects housing to be the most pressing need in future work with the victims.

He and Missionary Bob Holifield planned a three-to-four day survey trip to visit all the Baptist churches in the area as well as the tent in Senerchia to determine immediate and future needs of the people and what Baptists can do to contribute to the rehabilitative work. Immediate needs for clothing have been met and there have been reports of the homeless burning clothing for warmth.

Baptists will probably concentrate their future efforts on some sort of prefabricated housing, Crabb surmised. Some 250,000 persons were left homeless in this poorest section of Italy, an area of seven-million persons living in many small, old towns.

Thirty of these towns were leveled, Crabb reported, and others 70 to 80 percent destroyed with the remaining 20 to 30 percent requiring major repairs. Although the government has officially listed only about 3,000 confirmed deaths, Crabb believes the death toll will go much higher.

So far he knows of only one Baptist who was killed — a woman in San Gregori Magno. When a truckload of goods arrived in that town on the Friday following the quake, they found the Baptist church building 70 percent destroyed and unusable but still standing. They located one of the elders of the church and gave him the truckload of clothing to distribute to the people who had moved outside the town.

A survivor was found in the town the day before, Crabb said, seven days after the quake. The woman had taken food and crawled into a cedar chest when the first shocks of the quake began and had survived until rescue workers found her there a week later.

One of the biggest problems facing the relief efforts now is the accumulation of a hard, driving snow. Although many don't realize it, he said, some of these higher areas have as much snow as the northern areas at the base of the Alps.

The government has offered to evacuate residents of 126 of the worst-hit cities and towns to coastal areas and pay for them to be housed in resort hotels until other housing can be arranged but many are refusing to leave their homes.

The Southern Baptist Foreign Mission Board has sent \$15,000 in hunger funds and \$15,000 in disaster relief funds to be administered by missionaries and Italian Baptists. "Further requests for aid are expected and certainly will receive immediate consideration," says J. D. Hughey, the board's area director for Europe and the Middle East.

Nashville church calls Dwayne Cole

Dwayne Cole, pastor of Centerville Baptist Church, Chesapeake, Va., has accepted the call as pastor of Creeewood Baptist Church in Nashville. He begins his new duties there this week, succeeding Herman Jacobs, who is leading a congregation in Johnson City.

A native of Villa Rica, Ga., he earned his undergraduate degree from Shorter College, Rome, Ga. Southern Baptist Theological Seminary, Louisville, Ky., granted him the M.Div. and Ph.D. degrees.

Prior to his service in Chesapeake, where he has been since 1973, he led congregations in Carrollton, Ga., Shepherdsville, Ky., and Fishersville, Ky. He has held the positions of minister of music and minister of youth at other churches in these states.

Presently, he holds the title of adjunct assistant professor at Old Dominion University in Norfolk. He has been exceptionally active in denominational and civic work.

His wife, Beth, also a graduate of Southern Seminary, has written articles for Baptist Sunday School Board publications and is scheduled to write for *Contempo*, the Woman's Missionary Union magazine for Baptist Young Women.



Cole

BWA asks \$100,000 for Italy relief

WASHINGTON, (BP) — An urgent appeal for \$100,000 to help earthquake stricken Italy has been issued by Gerhard Claas, general secretary of the Baptist World Alliance.

According to BWA spokesmen, the appeal for \$100,000 is one of the largest amounts ever requested by the worldwide alliance of Baptists.

"We share the sufferings of the Italian people and through the Italian Baptists want to express the compassion of Christ for all in need," Claas said. "Now is the time when the Baptist World Alliance can make a significant contribution to the ministry of the national union. Baptists are urged and encouraged to give now and give generously."

In the wake of the killer earthquake in southern Italy, the BWA sent \$10,000 to the Baptist Union of Italy for emergency relief.

Church tops \$500,000 in 1980 CP giving

MIDLAND, Tex. (BP) — First Baptist Church of Midland, Tex., has become the first in the Southern Baptist Convention to contribute more than a half million dollars through the convention's Cooperative Program.

Its gifts of \$501,285 for the first 11 months of the year comprise about 1/69th of the \$34.6-million unified missions budget for 3,900 Texas Baptist churches. The church, with 4,000 resident members, also led the Southern Baptist Convention in Cooperative Program giving last year with contributions of \$410,000.

"I think our total amount is great but our people are not overly impressed and I don't think we have reached our full potential," said Daniel Vestal, pastor.

Vestal added that there is a tradition of generous mission giving in this church and a

broad base of support. "I do not have to force my people to support the Cooperative Program or any other mission opportunities. Many families have been directly involved in mission work on the field and realize the tremendous financial needs necessary to carry out successful programs.

"I believe that if Southern Baptists are to become bold in missions throughout the world, then our churches are going to have to make radical commitments to the Cooperative Program and lay involvement. As people become personally involved, then they are more willing to give sacrificially and joyfully," Vestal said.

First Baptist, Midland, earmarked 29 percent of its \$1.75-million budget during 1980 for the Cooperative Program and the 1981 budget of \$2.03-million calls for 30 percent to be given through the Cooperative Program.

Briefings on Upper Volta...

(Continued from page 1)

No volunteers will be used from May until September because that is the rainy period in the country.

Cecil explained the process, step by step, whereby any Baptist over 18 years of age in the state may apply for volunteer service. The procedure he outlined includes:

1. Contact the convention ministries division, TBC, and request form "Information for Volunteers in Missions." This packet will include an application form and a passport form.

2. Complete application form and give to individual's pastor for endorsement. The pastor should return the form to the convention ministries division, TBC.

3. Applicant sends passport form to local passport office or takes it to the post office.

4. The TBC will send the application form to the FMB, and the applicant will receive notification. If the individual is accepted for a particular project period, the FMB will send him a visa application.

5. Applicant should sign and send visa application and passport to Wilcox World Tours, 1705 Northwestern Bank Bldg., Asheville, N.C. 28801. This is the travel agency handling the arrangements for the project.

6. The travel agency will obtain volunteer's visa and ticket.

The FMB will pay 50 percent of the round trip air fare to Ouagadougou. It is the responsibility of the individual or a sponsor to provide the other 50 percent. Specific orientation will be held for the volunteers before they leave.

Norman Coad, Southern Baptist missionary to Upper Volta, explained to attendees at the briefings that the recent military coup which occurred in the country will not affect Baptist work. "The military took over to get the economy going again. Unions had paralyzed the country, and the democracy which had been in operation for the past two years did not work," he said.

Although no women will go to Upper Volta for the first phase of work, women may begin volunteering for service in September when adequate living facilities are available. Leaders of the briefings suggested that anyone interested in volunteering for September service could begin to prepare by taking an English Laubach course and a course in personal evangelism endorsed by the Foreign or Home Mission Boards.

Other needs are listed below in the Tennessee Project Chart.

Upper Volta — Volunteer Needs Tennessee Project

DESCRIPTION	NUMBER NEEDED	LENGTH OF SERVICE	BEGINNING DATE
Logistics men	2	60 day minimum	January 15
Cook	1	60 day minimum	January 15
Assistant Cook	1	60 day minimum	January 15
Interpreters	2	30 day minimum	January 15
Set Up Crew Carpenters, Plumbers, Masons	5	30 days	February
Chaplains	1 or 2	30 day minimum	February
Public Health Nurse (male)	1	One year	February
Guest House Hostess	1	60 days — 1 yr.	February
Literacy Workers	6	30 day minimum	March
Public Health Nurse (female) with volunteers	1	30 day minimum	March
Witness Team	2	30 day minimum	March
Public Health (non-professional helpers)	4	30 day minimum	March
Bricklayers	2	30 day minimum	April
Carpenters	1	30 day minimum	April
Lab Technicians	2	30 day minimum	April
Nurses' Assistants	2	30 day minimum	April
Nurses (immunization)	6	30 day minimum	April
Medical Secretary	1	30 day minimum	April

EDITORIAL

Foreign mission offering is important

Every special offering is important to Southern Baptist mission work, so it may be hard for us to convince you how critical the Lottie Moon Christmas Offering for Foreign Missions is this year.

You are aware that approximately one-half of the financial support for our Foreign Mission Board comes from the annual December offering. The other one-half is provided through Cooperative Program mission gifts.

The second fact of which you are aware is the economics of inflation. But the rate of inflation in the United States would be considered "mild," when compared to the rate in many nations of the world where Southern Baptists have missionaries.



**MY WORLD
MY LIFE
MY WITNESS**



**Week of Prayer for Foreign Missions
November 30 to December 7, 1980
Lottie Moon Christmas Offering
National Goal: \$45,000,000**

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Alvin C. Shackelford, Editor

Charlie Warren
Associate Editor

Bobbie Durham
Editorial Assistant

Eura Lannom
Advertising, Subscriptions

Martha Buster
Production Assistant

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Phone: (615) 373-2255

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For example: an automobile is a necessity for missionaries if they are to travel around their territories to preach, to minister, and to aid in the training of church leaders. The average mission car is a subcompact, but overseas it costs about \$10,000 — used. And in some countries, such as Korea, a stiff tax is added to that. Korea's tax on cars is 100 percent of the car's cost!

The cost for food and housing is likewise exorbitant.

As Southern Baptists, we have adopted a goal of having at least 5,000 foreign missionaries by the end of the century. To keep pace with this worthy objective, we would need 100 additional missionaries each year during the next two decades.

What is inflation doing to our proposed expansion? Frankly, it is devastating it. Not only is expansion impossible under present finances, but it will be extremely difficult to even maintain our present 3,000 mission force.

FMB officials estimate that they will need a budget increase in 1981 of 20-24 percent just to stay where we are!

Some help will come certainly through the Cooperative Program — as it should. However, with an anticipated increase of less than 9 percent in mission giving through the Cooperative Program next year, the Foreign Mission Board was granted only an 8.11 percent increase in 1981 funds over 1980 gifts. This puts tremendous pressure for Southern Baptists to exceed impressively the \$45-million Lottie Moon Offering goal.

Bold Mission Thrust demands that we be bold in our mission giving.

Encouraging trend

The final totals are not in, but indications are that Southern Baptists experienced significant gains in the major statistical categories during the October 1979-September 1980 church year.

The preliminary figures are based on 72 percent of the Uniform Church Letters which have already been tabulated by the Sunday School Board. Although the final totals will not be available until mid-February, the December projections have been amazingly accurate in recent years.

Should these projections hold true, baptisms in SBC churches will pass the 400,000 mark for the first time since 1975. It appears that the 1980 figures will be a 16.5 percent increase over 1979.

Another heartening sign is that — for the first time in a decade — the enrollments of all five church program organizations showed increases:

- Church music enrollment increased as it has for the past 15 years,
- Sunday School enrollment gained after three straight years of losses,
- Church Training enrollment had its highest numerical gain since 1961,
- Woman's Missionary Union enrollment had its first increase since 1976,
- Brotherhood enrollment had its largest numerical increase since 1971.

As expected, three other categories — church membership, total receipts, and mission expenditures — will continue their numerical increases as they seem to do every year.

The victory symbolized by these statistics really belongs to the churches, their pastors, and their leaders. Certainly, the Southern Baptist Convention itself does not baptize anyone or teach and train anyone in a church organization.

We commend the dedicated service and concern of Southern Baptist church members which are expressed by these encouraging figures.

Cicero's comment



By the editor

Cicero happened to be visiting the Fiscal Baptist Church last Wednesday night when the congregation was discussing their 1981 church budget.

Finance committee chairman Bud Getz distributed copies of the proposed budget and briefly discussed each line item. He explained that the committee had studied every need carefully in the light of rising costs.

"Things sure will cost more next year than they did this year — or last year — of the previous year," observed N. Faye Shunn.

Bud Getz agreed, noting that inflation in 1980 is growing at about a 14 percent rate.

"I know the church's expenses are going up — but so are mine!" exclaimed X. Penn Sezz. "If the church members have to spend more for their income for basic living expenses, how can we be expected to give more to cover the church's expenses?"

A murmur arose throughout the auditorium as a number of members began to discuss X. Penn Sezz's statement among themselves. Finally, Bud got order and recognized Mort Gage. He commented that there are a lot of church expenses that continue year after year — such as building payments.

"Right," agreed U. Tillie Tees, "and a lot of these regular expenses increase each year, like utilities, literature, and supplies."

Next to speak was A. Freddy Katt who wondered how the church might predict its possible income, so that the members could determine if the proposed budget was realistic and attainable.

"I'm glad you asked," responded Bud Getz. "The finance committee is recommending that Knoll T. Rhee head a committee to get members to sign pledge cards."

As the words pledge cards settled on the congregation, the discussion immediately moved to that issue.

"I don't like pledge cards. What if I were to lose my job?" questioned N. Cumm.

"Yea," stormed Raines E. Daye. "I wouldn't want to sign, because I need to be careful, in case I have financial problems during the year."

Bud tried to explain that a pledge is not binding — but an intention of what a person intends to give.

Hans D. Kapp had another reason for not signing. "Just supposed some of our members get raises or bonuses. We would be handicapped because they couldn't give more!" He was assured that a person would be permitted to give more than his pledge.

"I prefer not to commit myself," noted Desl Nate. "The church members might vote to share funds in the budget with a cause I don't like. I want the freedom to designate my gift."

Lee Gaul Lyst brought up another problem. "I would like to sign up as a tither — but I'm not sure what to include as 'income.' Some say to pay on the net and others on the gross income."

A. Counts said that he had found an easy way. "I used to lose a lot of the joy of giving, because I was so legalistic in figuring my tithing down to the last penny. So, I started rounding my gift off to the next highest \$10."

Obie Jack Torr objected to the whole discussion about tithing. "We already hear too much about tithing. With pledge cards, there would be more and more said about it."

E. Levens answered that several years earlier he had gotten tired of hearing about tithing, so he solved his problem. "I just decided to give 11 percent. Now it doesn't bother me when people talk tithing."

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.

10 percent limitation?

Dear editor:

I read with interest "Cicero's Comment" (Nov. 19) with Newt Joyner's and Minnie Tyme's observations and comment on the leadership of the convention being from a church that gave at least 10% to missions through the Cooperative Program struck a serious note with me.

Using the 1979 TBC Annual and the list of the new officers and Executive Board, I figured the percentages. I am aware that the total receipts from a church include monies that went to missions other than through the Cooperative Program and some was designated, but I was shocked to find the average was 9.7%!

If a "10% rule" was adopted on actual percentage, we would be virtually without officers or an Executive Board. In one church of an Executive Board member, the percentage was one-tenth of one percent. Others were almost that low.

If the old adage — "A church will never rise above the level of its leadership" — applies to the state convention, then I guess you would have to conclude that Bold Missions in Tennessee is in trouble.

In one case I did a little more research and found that in one of our leader's church, the percentage had dropped from 17% in the 1950's to 4% in 1979.

I would not want to see us make any rules about who could lead our convention, but I wonder if we do not need to do some honest research before we nominate and vote on officers and the Executive Board. Maybe we should have nominations in an early session and have the vote the following day. We might vote a bit more intelligently if we did. We could bring our last year's annual with us to the convention.

Clay Frazier
Rt. 7, Cypress St.
Mount Carmel, TN 37642

Well represented

Dear editor:

I wish to commend the three men who represented the Tennessee Baptist Convention at the Baptist State Convention of Michigan on Nov. 13 at the Harvey Baptist Church, Marquette.

Paul Clark of Jackson, Pat Landrum of Brighton, and Earl Wilson of Knoxville each spoke well and represented Tennessee Baptists in outstanding fashion.

I was proud of them and to have a part with them as a fellow Tennessee Baptist. The Tennessee convention could not have made a better choice.

Bill Foote
4690 Kaye Rd.
Memphis, TN 38117

Liberal critics

Dear editor:

Now that America's conservative clergymen and church members are beginning to make themselves heard on political issues involving morality in government, liberal critics are accusing them of crossing the line between church and state.

The liberals don't like it, because the conservatives are scoring one success after another in opposing left-wing candidates for public office. They don't like it because the conservatives oppose busing of school children for purposes of race-mixing and embrace "pro-family" positions against legalization of "gay rights," abortion, and Equal Rights Amendment, and they don't like the conservatives' stand against the Strategic Arms Limitation Treaty (SALT II), or their position in favor of Kemp-Roth proposal to cut taxes by 30

percent.

Yet, these same liberals apparently could see no conflict between church and state when the late Martin Luther King Jr. led protest marches and demonstrations to promote change in this nation's laws and customs, or when a church on the West Coast contributed to the growth of the "gay rights movement" by staging dances for male homosexuals. Nor have the liberals raised any objections when our white politicians have journeyed to Ebenezer Baptist Church in Atlanta and used it as a forum for courting black voters, or joined hands with Martin Luther King Sr. and Coretta Scott King in singing "We Shall Overcome" — overcome whom or what?

In the eyes of the liberals, it is all right for church groups and government to unite in the promotion of subsidized housing, federal work jobs, higher welfare payments, free school lunches, and other give-away programs. But it is a threat to the Constitution if conservative church members speak out for moral integrity and fiscal responsibility in the administration of our government.

Louise Whitson
Tiptonville, TN 38079

Personal perspective

BY TOM MADDEN
TBC executive secretary

One of the loveliest pictures of Christ in all of the New Testament is found in Revelation 3:20 where the Scripture states, "Behold, I stand at the door, and knock..."

I have often wondered how many different doors our Lord knocked upon during the years of His ministry. He knocked on the doors of the lost, the sick, the bereaved, the distraught, the wealthy, the poor, and go on and on.



Madden

There are doors that you and I can knock on. Some of the doors that we have knocked on in the past did not open readily to us.

There are other doors that open readily. All pastors know the experience of going to a home and having a child run into the house saying, "Momma, Momma, here comes the preacher, here comes the preacher." Thank God for open and receptive doors.

Other doors are opened hesitantly. The person who opens them does not open them wide, and it's very obvious they would like to close it quickly.

A fear in my heart is that we might run by a door that we should knock on. I recall almost bypassing a home one time. Instead, I turned and knocked. The person answering said, "I am grateful that you have come. I have been praying that someone would come and talk with me about Jesus."

There are always those doors that we should knock on but do not. God help all of us to be sensitive to the Holy Spirit of God and knock on every door that we are supposed to, and to share the message of the living Christ under the power of the Holy Spirit.

BAPTIST AND REFLECTOR
brings you news first

'Pull together,' Cothen advises

NASHVILLE (BP) — Grady C. Cothen sounded a ringing call for denominational unity, urging Southern Baptists "to desert partisanship and make the Holy Scripture our creed and the lost world our crusade."

"Southern Baptists are experiencing problems of a creative democracy," said Cothen, president of the Southern Baptist Sunday School Board.

Adding that "some Baptists may be correct in their opinions that they have not been given an adequate voice in denominational decision-making," Cothen said: "Let us bring them in. We need them and they need us. It is not necessary to destroy those who disagree with us."

He said he believes current denominational controversies are symptomatic of a "fractious society" and a result of too many Christians "trying to do it on our own" instead of relying on God's direction.

"Let us not fall into the trap of denigrating other Christians," he said. "As Christ is

ridiculed and the Bible is downgraded, so will we all be."

Addressing the annual meeting of state convention church program leaders, Cothen called for a new day of daring risk in planning, programming, and personal lifestyle.

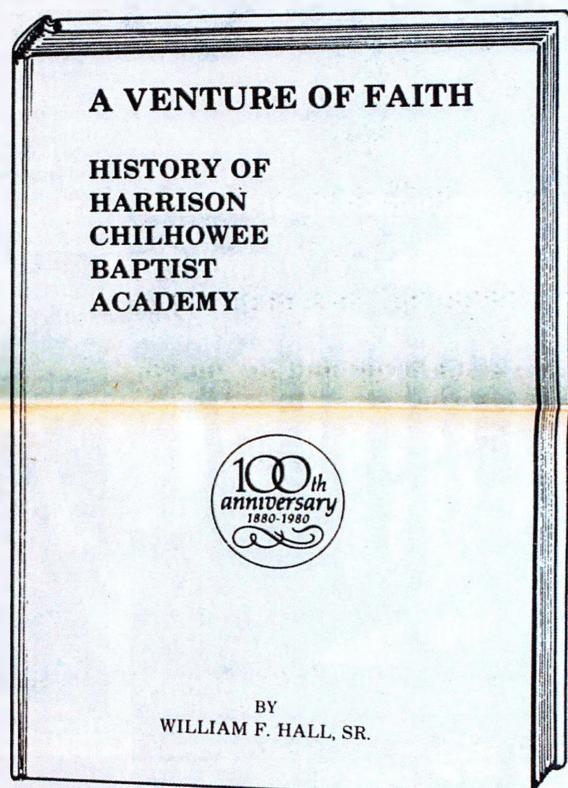
"These assaults upon our Christian faith have made us pull in our horns lest someone decapitate us," he said. "But it is not possible to steal second base with one foot on first."

Castleberry assumes first pastorate

Ken Castleberry, a native of Hixon, Tenn., is serving in his first pastorate at Falling Water Baptist Church, Chattanooga.

He is the former minister of activities at First Baptist Church in Murfreesboro.

A graduate of Middle Tennessee State University in Murfreesboro, Castleberry earned the master of divinity degree from Southern Baptist Theological Seminary, Louisville, Ky.



"A Venture of Faith: A History of Harrison-Chilhowee Baptist Academy" is not just another history but the story of God's working in Tennessee.

Written by Bible teacher emeritus and trustee William F. Hall, this work covers the 100 years of the Academy's history. As a faculty member at Harrison-Chilhowee for 44 years, Mr. Hall has witnessed almost half of the material covered in this work. His "eye witness" accounts and in-depth research lends to the uniqueness of this volume.

"A Venture of Faith" will be sold at the published price of \$15.00, but if you order before January 15, 1981, you save \$5.00. Just fill out the form below and mail it with your check for \$10.00 to reserve your copy.

Don't miss this opportunity to save on this soon to be a classic history.

Clip and Mail to: Harrison-Chilhowee Baptist Academy, Seymour, TN 37865
Reserve me a copy!
Enclosed is \$ _____ for _____ copies of "A Venture of Faith: A History of Harrison-Chilhowee Baptist Academy."
Name _____
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Your copy will be sent after February, 1981.

Senior adults prove age is a state of mind

Photos and Essay by David Haywood

RIDGECREST, N.C. — More than 850 senior adults participating in a chautauqua this fall at Ridgecrest Baptist Conference Center lived up to the saying on a conference room poster, "Age is just a state of mind."

The lively group of adults over 60 did everything but sit back in the rocking chairs and watch the week go by.

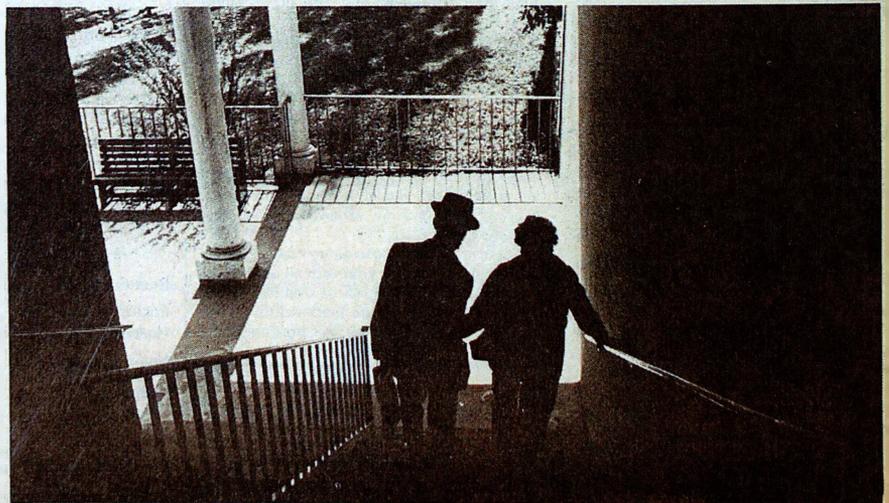
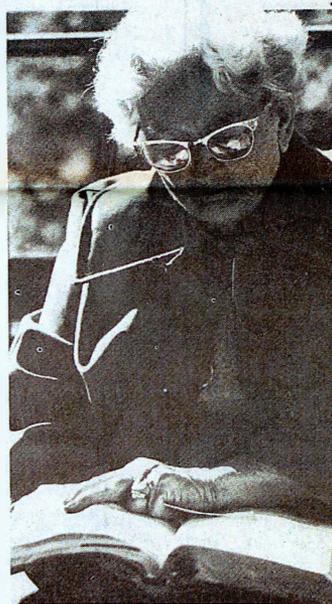
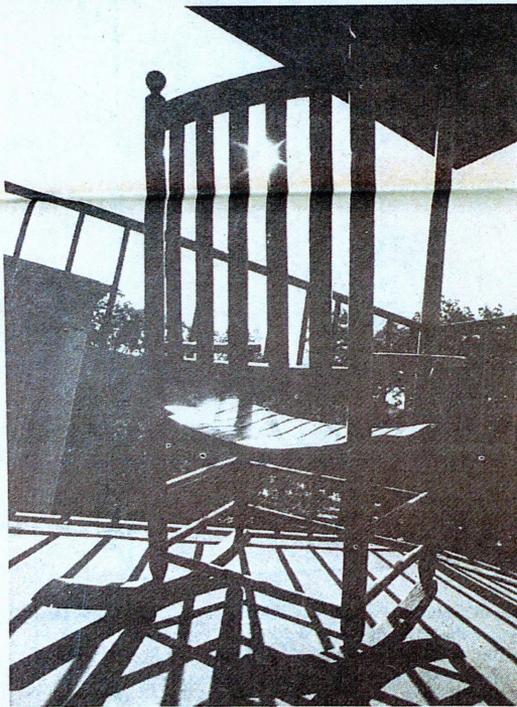
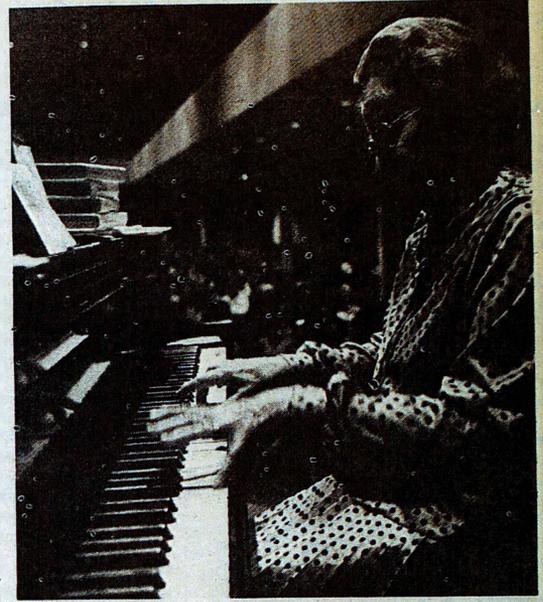
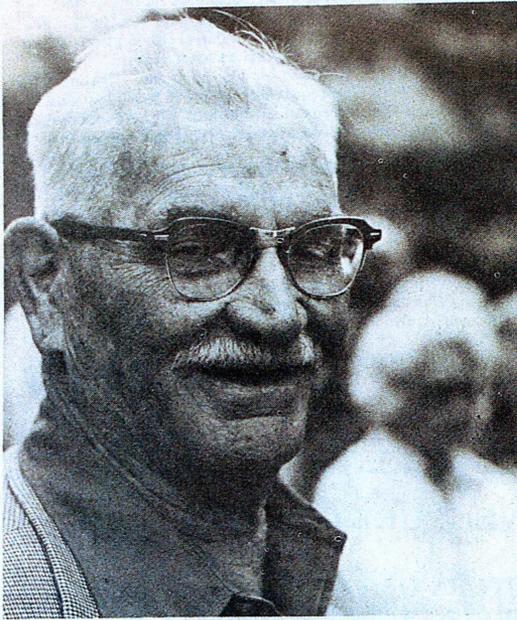
Each day began with morning watch at 7 a.m. followed by Bible study and conferences. Groups toured many of the area attractions in the afternoons. Each evening concluded with a worship service.

A quiet joy was evident among the group, a feeling of getting the most out of each day and every event — from eating bananas to participating in worship, from reading the Bible to playing the piano, from helping a friend to just smiling at life.

Chautauqua is a generic term for adult education and originated with a program established in 1874 on Lake Chautauqua, N.Y.

The first senior adult chautauqua was held at Ridgecrest in 1972 with about 400 attending. This fall, five were held at Ridgecrest and three at Glorieta, N.M. with more than 6,100 participating.

The conferences are sponsored by the senior adult ministry section of the Sunday School Board's family ministry department.



Our People and Our Churches . . .

PEOPLE...

Clarence Coffey, John Hyder, and Darryl Smith were ordained as deacons at First Baptist Church in Crossville recently. Kenneth Claytón is pastor.

Park Avenue Baptist Church in Memphis ordained Ken Armstrong, Leonard Groom, and Woody Thompson as deacons recently. Bill Belva is pastor.

Scott Price, son of Mr. and Mrs. Lyons Price, was ordained to the gospel ministry at First Baptist Church in Rogersville last month. He is a student at Carson-Newman College in Jefferson City and has been active in youth revivals throughout east Tennessee. His paternal grandfather, J.R. Price, participated in the ordination service. Aubrey B. Floyd is pastor of the Rogersville congregation.

Sonny Millwood and Wayne Turner were ordained as deacons at Mount Carmel Baptist Church in Signal Mountain. The charge to the candidates was delivered by W.H. Harrison. James Bond is pastor.

Oral Baptist Church in Lenoir City ordained Tom McCracken as a deacon recently. Wade Singletary is pastor.

In Grainger County Association, the Oakland Baptist Church ordained Avery Turley to the gospel ministry. He has accepted the pastorate of Tampico Baptist Church in that association. Norman Turley, pastor of Pleasant View Baptist Church in Nolachucky Association, brought the charge. Others participating in the service were Andy Long, Marvin Phillips, Delmas Farrar, and Walter Whitt.

Rocky Valley Baptist Church, Lebanon, ordained William E. Cook to the gospel ministry. Former pastor Jerry R. Smith conducted the service. James Hutchings, Hillcrest Baptist Church, Lebanon, preached the ordination sermon. Cook has been called as pastor of Berryville Baptist Church in Old Hickory.

First Baptist Church in Carthage ordained two new deacons recently. They are: Bob Webb and J.C. Franklin. Pastor Jere H. Plunk preached the ordination sermon.

Lucy Anderson, a member of Petros Baptist Church in Petros and a Sunday School teacher for over 60 years, died recently at the age of 91. She was active in associational and mission work.

Richard Buhl, Larry Danner, and Edward Rains Jr. were ordained as deacons by Inskip Baptist Church in Knoxville. Pastor Robert A. Sanders, Minister of Activities Rick Toomey, and William Brock, chairman of deacons, participated in the service.

C. Henry Preston, interim pastor of Woodland Park Baptist Church in Chattanooga, reported that that congregation held deacon ordination services for Erby Passons Jr.

E.H. Howard, Harriman, was honored during special services at Crab Orchard Baptist Church in Oakdale for his 50th anniversary in the ministry. He was ordained to the gospel ministry in 1930 by the Emory Heights Baptist Church and was called later as pastor of Emory Heights, Walnut Hill, and Whites Creek Baptist Churches, all in that area. In 1952, he led Big Emory Baptist Association as director of missions, remaining there until his retirement in 1972. He has led the Crab Orchard congregation since 1971.

Covington Pike Baptist Church in Memphis held deacon ordination services recently for Nick Agnos, William Grose, John Rankin,

Jimmy Beville, and Edward Miller. Warner Earle Fusselle, Jackson, brought the ordination message. Wallace H. Pruitt is pastor.

In Knoxville, Lincoln Park Baptist Church ordained Tim Blair, Kent Marcum, R.J. Sharpe, and John Wuerdeman as deacons. Former interim pastor Charles Lemons brought the ordination sermon.

First Baptist Church in Hendersonville ordained Dewell Barkley, Maurice Cantrell, James Cushman, and Mark Powers as deacons recently. Courtney Wilson is pastor of the congregation.

Michael O'Brien, pastor of Zion Baptist Church in Brownsville, reported that the church ordained David Brooks as a deacon recently.

Bible Union Baptist Church, Weakley County Association, ordained John Clark to the gospel ministry recently. Clark was called as pastor of Oak Grove 2 Baptist Church in Martin. Gerry Gallimore brought the ordination message.

In Greenfield, Bethel Baptist Church ordained Danny Callins and Donald Williams as deacons. Gerald Smith brought the ordination message. Wayne Perkins is pastor of the Bethel church.

Greg Warwick was ordained as a deacon by Gillespie Avenue Baptist Church in Knoxville. Robert Sharp is pastor of the church.

Richard Mettler was ordained as a deacon at Bluff City Baptist Church in Bluff City recently. He is that church's director of music.

In Jackson, Woodland Baptist Church ordained Randall H. Pool to the gospel ministry. Pool has been called as pastor of the Oak Grove Baptist Church in Milan.

Sharon Baptist Church in Knoxville ordained Sam Taylor II and Carl Foust as deacons recently. James E. Robertson is pastor.

A 50th wedding anniversary reception was held at First Baptist Church in Bradford recently for Mr. and Mrs. Thomas Ford Moore. William F. Northcott is pastor.

First Baptist Church in Kenton ordained Larry Simmons to the gospel ministry recently.

Tony Stewart was ordained to the gospel ministry at Two Rivers Baptist Church in Nashville. He is pastor of a mission church in Clarksville at the present time and plans to attend seminary in the near future. Ralph Stone is pastor at Two Rivers.

Pleasant Hill Baptist Church in Sparta ordained Bill Bradley, Paul Davis, and Royce Hutchings as deacons. Tom Farmer brought the charge to the church, and Steve Play delivered the ordination sermon.

In Knoxville, Island Home Baptist Church ordained a new deacon. He is George Hines. David G. Peach is pastor of the Island Home congregation.

White Oak Baptist Church in Chattanooga hosted a reception for Mr. and Mrs. Richard W. Helnatz on the occasion of their 50th wedding anniversary recently.

Bath Springs Baptist Church, Beech River Association, ordained Gary Goodman as a deacon recently. Arthur Bain is pastor.

Members of Mulberry Baptist Church in William Carey Association honored their pastor, J.B. Patterson, for his service to that congregation for the past 25 years.

LEADERSHIP...

Steve Pearson became youth director for Stuart Heights Baptist Church in Chattanooga recently. He is a student at the University of Tennessee at Chattanooga and plans to attend seminary following graduation. Richard J. Blalock is pastor of the church.

Williston Baptist Church, Williston, called Wendell Wood as part-time minister of music. Wood is a graduate of Campbellsville College in Campbellsville, Ky. Presently, he is a student at Mid-America Baptist Theological Seminary, Memphis. Jess Jackson is pastor at Williston.

LaCount L. Anderson has joined the staff of Spring Creek Road Baptist Church in East Ridge as minister of music and youth. He is a graduate of Gardner-Webb College in Boiling Springs, N.C., and Southeastern Baptist Theological Seminary, Wake Forest, N.C. Anderson has served churches in North and South Carolina and comes to Chattanooga from the Wake Cross Roads Baptist Church in Raleigh. William C. Stockton is pastor at Spring Creek Road.

North Johnson City Baptist Church, Johnson City, called Eugene Johnson as interim pastor.

Raymond Roberson is serving as interim pastor at Apison Baptist Church in Apison. The church also called Tom Phillips as permanent part-time minister of music.

Woodland Baptist Church in Jackson called Ben Wilkes as associate pastor recently. He comes to the post from Park Avenue Baptist Church in Titusville, Fla., where he was senior high youth minister. Previously, he was on the staff at Broadway Baptist Church in Memphis. Bob Ervin is pastor at Woodland.

CHURCHES...

A centennial celebration was held at Poplar Corner Baptist Church in Madison-Chester Association recently. The special observance culminated with the beginning of revival services. Evangelist for the revival was former pastor Thomas D. Robinson, now pastor of First Baptist Church in Henderson.

Members of Sanford Hill Baptist Church in Henderson dedicated an activities building valued at \$35,000. Plans call for the renovation of a building on the church's property which will be used for additional Sunday School space. George E. Clark is pastor of the Sanford Hill church.

Hornsby Baptist Church celebrated its 100th anniversary recently. The church was constituted as the Cranesville Baptist Church in 1880. Later, it was moved to Hornsby, and the name of the church was changed. During special services at the church, members heard from former pastors and received a report on the congregation's history. Jack Price is pastor.

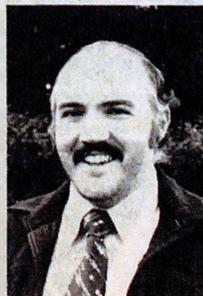
Liberty Baptist Church, White Bluff, held ground breaking ceremonies recently. Organized in July 1979, the church is a member of Truett Association. To help the church with its construction, associational Director of Missions H.D. Knight presented a \$3,000 grant to them from the Tennessee Baptist Convention. Larry W. Forester is pastor.

Members of First Baptist Church in Crossville voted to purchase 50 acres within two miles of the church's present location. The membership plans to use the land to develop a camp ministry, recreational facilities, activities building, and educational building and sanctuary. Kenneth Clayton is pastor.

New Bethel Baptist Church in Shebville celebrated the 125th anniversary of the church recently with all-day services. Jerry Graves, a former pastor, delivered the message. Jack Jones is pastor.

Antioch Baptist Church near Sevierville held note burning services on a two-story educational building recently. The Ray F. Williams Educational Building, named in honor of the man who served the church as pastor for 18 years, was built during his pastorate. Sunday School superintendent Sam Moore, Pastor Ernie Coleman, and members of building-related committees took part in a special ceremony held at the church. Williams is interim pastor of Gists Creek Baptist Church near Sevierville.

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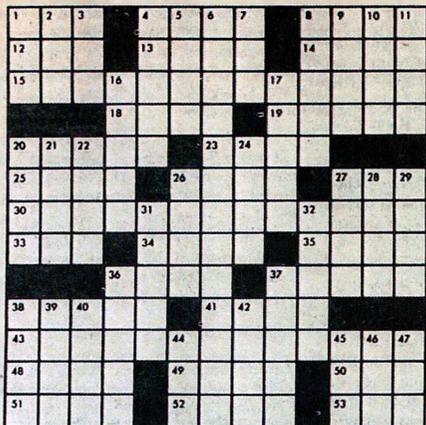
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Bible Puzzle

Answers on page 10



ACROSS

- 1 "judged by the —" (Rom. 2)
- 4 "Heal the —" (Matt. 10)
- 8 "without — to God" (Heb. 9)
- 12 Harem room
- 13 August
- 14 Tendon: comb. form (Rom. 15)
- 18 Pert talk
- 19 Rods for punishment
- 20 Place of fit trees (Ezek. 27:5)
- 23 Province (Dan. 8:2)
- 25 One of five great ones
- 26 Of the ear
- 27 Church officer: abbr.
- 30 Follows 6 Down

- 33 Units of weight: abbr.
- 34 Suffix meaning like:pl.
- 35 File-like tool
- 36 Neither good nor bad
- 37 Prince (Esth. 1:14)
- 38 Jose's goodbye
- 41 Father of the Eranities (Num. 26:36)
- 43 "brought the —" (Dan. 5)
- 48 Unexplained isomerism: comb. form, Chem.
- 49 Healing agent (Mark 6:13; pl.)
- 50 "The third comes quickly" (Rev. 11:14)
- 51 "— to be religious" (James 1)
- 52 Feminine name
- 53 Greek letter

CRYPTOVERSE

DI ART FQAWVAQ TRL LXQ

PXEALQTVTB RO LXQ YRUF

Today's Cryptoverse clue: F equals D

DOWN

- 1 Amount of oil (Lev. 14:21)
- 2 Fuzz
- 3 Money: slang
- 4 "art thou — from helping" (Psa. 22)
- 5 Evil spirits
- 6 Admonition (Isa. 1:16; 4 words)
- 7 Lancelot or Gawain: abbr.
- 8 Kind of engine
- 9 Founder of Pennsylvania
- 10 Fairy tale word
- 11 Six on every foot (2 Sam. 21:20)
- 16 Willow
- 17 The cocoa-plum
- 20 "and buy and —" (Jas. 4)
- 21 Hebrew holiday eve
- 22 Island west of Sumatra
- 24 Eye parts
- 26 Bustard genus
- 27 "as — children" (Eph. 5)
- 28 Otherwise
- 29 High mountains
- 31 Hangman's need
- 32 Birds
- 36 City God destroyed (Amos 4:11)
- 37 Son of Ishmael (Gen. 25:13-14)
- 38 Turkish title: pl.
- 39 Distribute in portions
- 40 —et-Vilaine
- 42 Christianity and others: abbr.
- 44 "in the days of —" (Luke 17)
- 45 Ram's mate
- 46 He was just (2 Pet. 2)
- 47 China or Yellow

Pulpit To Peter

By Jim Griffith

Selecting appropriate church music is not always an easy thing to do. However, there are several selections which seem most fitting under certain circumstances.

For instance, at a heated discussion what could be more appropriate than the old hymn: "O For a Thousand Tongues?"

And then at a gathering where the deacons drop off to sleep one by one, the leader could mount the platform and announce that the congregation would sing: "Are You Tired of the Life?" — followed by the closing hymn, "Awake My Soul, Stretch Every Nerve."

Still, there are selections which should not be used under certain circumstances. As a wedding march, I doubt the wisdom of choosing the stirring number entitled: "The Fight Is on."

Moreover, if the preacher has a sermon on hell, the chorister should be cautioned against the use of the song: "I Want to Go There."

Interpretation

Love and speech

By Herschel H. Hobbs

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal" (1 Corinthians 13:1).

In the Corinthian church one of the most disturbing elements was that of speaking in tongues. The Greek word of "tongues" is *glossais*. That for "speak" is *lalo*. Combining these two words we get "glossalalia" or tongue-talking. "Tongue" may also mean language, such as the English tongue.

Except for the Pentecostals, it is generally agreed that tongues at Pentecost (Acts 2) were the ability to speak a language other than one's own without having studied it.

Some see tongues at Corinth as a heavenly language. I see in Corinth the same phenomenon as at Pentecost, with the Corinthians abusing its use as they did other gifts of the Spirit.

But however one sees it, Paul says that it should be spoken in love. He says that even if he could speak both earthly and heavenly languages, yet did not do it in love, he would be just so much noise.

"Sounding brass" refers to a large brass gong which was beaten with an instrument in

Foundation

I'm all alone

By Jonas L. Stewart

She sat by a small electric heater dressed in heavy clothing to save a few cents rather than turn on the central heat. There was evidence of other efforts to save her funds. One would get the idea that she was poverty stricken, but this was not the reason for her frugal lifestyle.

This 80-year-old lady has spent her entire life serving the Lord through His Church. Our conversation centered around what she wanted to do with her estate when the Lord makes His final call.

She said, "I am all alone in the world except for the Lord and my church friends. Neither of them has ever disappointed me. I want to save every penny I can for my Lord. When I die, it is my intention to leave my little estate to win others to the Lord who has done so much for me."

What seemed to be a miserly way to live is in reality her way of saying, "Thank you, Lord." Her estate may not seem so large by some standards, but her will leaves it all in trust. The income will go to world missions and Christian education. When the trust is funded, it will soon reproduce itself again and again.

This servant of our Lord will be winning souls to Jesus until He comes again. She said, "Soon He will call for me. I want to hear Him say, 'well done.'"

He will and she won't be alone anymore. For information about leaving all or part of your estate for a continuing witness for our Lord write the Tennessee Baptist Foundation, P.O. Box 347, Brentwood, Tenn. 37027.

calling pagans to worship. Sacred prostitutes used in the temple of Aphrodite, the sex goddess, beat cymbals in their rituals. So Paul says that languages spoken in any attitude other than love are just like so much pagan noise.

Thus he shows the absolute necessity of love in all that we say. Keep in mind that this is a selfless love. Language should never be vindictive. It should never be used to build up ourselves at the expense of others. Whatever we say should be true. But some truth is better left unspoken if it will harm another person.

Before uttering words, ask yourself several questions: Is it true? Will it help or harm? Is it an expression of love?

Words which cannot pass these tests are better left unuttered.

Devotional

Salt and light

By Harlan F. Reynolds

Using two similes familiar to His listeners, Jesus capsuled the essence of Christian commitment and service.

Jesus told His listeners and tells us, "Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under the foot of man. Ye are the light of the world.

A city set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick... Let your light so shine that men may see your good works and glorify your father which is in heaven" (Matt. 5:13-16).

As we approach the end of another year and as our hearts and minds are focused on the season of giving, including the Lottie Moan Christmas Offering, let us rededicate ourselves anew to fulfilling the role of "salt and light".

Salt is a preservative, which keeps from spoilage that which is useful. Our gospel shared and accepted is the eternal preservative and the only hope for sinful man. Through its message of redemption, lost men can be preserved from eternal destruction and everlasting spoilage.

Light shows the way. How ridiculous it would be if light should insist on shining inwardly and concentrating on itself. The purpose of light is to shine outwardly; to give light for those who grope in darkness; to provide the way for those who would see. It would be better not to have light than to have it hidden under a bushel.

God grant to us the courage and commitment to renew ourselves and to fulfill our role as salt-savers and light-bearers.

Reynolds is pastor of First Baptist Church, LaFollette.



Reynolds

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GROUND BREAKING — Construction began on new facilities for Hillcrest Baptist Church in Lebanon on Nov. 24. Gathered for the ground breaking the day before were the church's deacons, building committee, and Pastor James Hutchings. The 500-seat auditorium will cost approximately \$202,500. Walter Bond, Franklin, is building superintendent.

Fairlawn calls Rosas to lead congregation

Fairlawn Baptist Church in Memphis called Joey Rosas as pastor following his recent graduation from Southern Baptist Theological Seminary in Louisville.

A native of Honolulu, Hawaii, Rosas grew up in Millington and attended Memphis State University in Memphis. He earned his undergraduate degree from Union University in Jackson and earned the master of divinity and master of theology degrees at Southern.

While attending classes at Louisville, he was pastor of the Chaplin Fork Baptist Church, Chaplin, Ky.

Rosas succeeds the late David Holloway in the Fairlawn pastorate. Holloway died last May. Luther Carlisle has served the congregation as interim pastor.

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Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

You have already read about this, but a matter of this urgency bears repeating. At the time of writing this article, the amendment which will exclude foreign missionaries from paying a second income tax has not gotten to the floor of the Senate.

You remember that missionaries pay taxes in the country where they serve. They don't need a double tax burden which would amount to \$1-million in mission funds.

A new law requires American citizens living in foreign lands to pay income tax to the United States government. H.R. 4968, the Real Estate Investment Trust Act carries an amendment by the Senate Finance Committee which would restore a foreign income exclusion of \$20,000 for employees of charitable organizations. That amendment would solve our foreign mission financial problem if it comes up for a vote.



Self

Time is critical because there is a Dec. 15 deadline on an extension of the current tax arrangement.

Our senators and representatives have favorable attitudes toward this vote, but votes are not the only concern. On this issue, time means money.

Conference probes urban evangelism

ST. LOUIS (BP) — American cities are "spiritual Hiroshimas" and it will take courageous ministries to restore the devastation.

Such graphic descriptions of the plight of America's cities as that by Jimmy Allen, SBC Radio and Television Commission president, marked the first national congress on urban evangelism attended by 140 denominational evangelism leaders.

During three days of meetings in 24 strategy groups, participants sought an effective, holistic methodology for ministry in the city. Listed among the ingredients of such a ministry were involvement in community and political affairs, and a courageous, "hang tough" attitude.

Shared statistics illustrated the urgent need for effective city evangelism. Sixty to 70 percent of the American prison inmate population comes from an urban background. The group was reminded that many people become Christians during their teen years and that 72 percent of American highschoolers live in 60 cities.

"We must learn how to touch with sympathy and compassion the ulcerated sores of the cities," said John Havlik, director of evangelism education and writing for the Southern Baptist Home Mission Board. "We need to keep the love of God in our hearts, be optimistic, and operate on the three principles of faith, hope, and love."

Other participants lamented church

members content to live in the suburbs and pray for the city. But one conference speaker's suggestion that guilt be developed in those persons was challenged by participants, who changed the word to "empathy."

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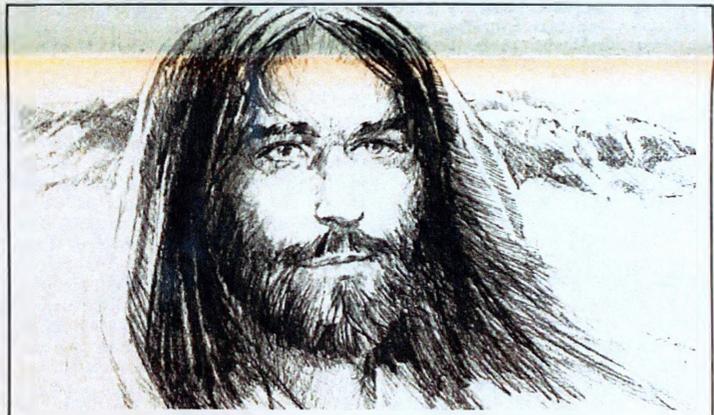
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BIBLE BOOK SERIES
Lesson for Dec. 14

Ruth and Naomi

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

Basic Passage: Ruth 1:1 to 2:23
Focal Passages: Ruth 1:8, 14-17; 2:3, 11-12, 20

The period of the Judges of Israel was dark. No king ruled. Everyone followed his own desires. During these dark days a famine occurred. Ruth is the story of one family who migrated from Bethlehem to Moab. It is a bright spot in our stories this quarter.

The family consisted of a husband, wife, and two children. Elimelech is a combination of two words, "God" and "king" and means "God is king." Naomi means "pleasant" or "agreeable." Their sons were Mahlon "weakness" and Chilion, which means "wasting." We immediately find tragedy in the story. After living awhile in Moab, before his sons had taken wives, Elimelech died.



Moore

Many of Ruth's people back in Bethlehem probably thought she got what she deserved. To leave home was interpreted by some Israelites as leaving your God. They believed certain gods ruled certain areas. The god of Chemosh served the Moabites.

After their father's death, Mahlon and Chilion "took" wives. Orpah may mean stiff-necked or cloud; Ruth probably means friend. Ten years later the two sons died. Two observations need to be made. First, during their marriage the women stayed in Moab. They never even mentioned going back to Bethlehem. Secondly, no mention of any children was made.

Having received information the famine was over, and having no reason to stay in Moab, Naomi began to make plans for going home. Naomi tried to persuade the two women to remain in Moab and remarry.

Reluctantly, Orpah decided to return. Ruth, however, decided to leave her god and her homeland, and cling to her mother-in-law. Showing her true devotion, Ruth forsook her Moabite heritage and chose to accept God and the people of Naomi.

God's work of salvation is seen at its finest. Even a Moabite, a foreigner, could trust in Him. Even in her familiar speech she used the right words for God. The foreigner would use the normal word for deity, 'Elohim,' but Ruth said 'Yahweh,' the familiar Hebrew name. Racial prejudice or jealousy would not deter Ruth from serving the God of her choice. Her mother-in-law had lived such a Godly life that Ruth was impressed enough to leave all and follow her and her God.

Arriving in Bethlehem, they found all was not well. Their arrival started all kinds of

rumors. A buzz of conversation was the order of the day. You can imagine what the people must have felt. Here was a woman who left their country to live in another. Instead of forgiving, the people acted like most and ridiculed the wandering one. Naomi used a wise method of showing no hard feelings. She changed her name to Mara, or bitter. She had left a happy woman and returned empty, bitter.

Eventually, Ruth became lonely and desired some male companionship. Showing her respect to her older mother-in-law, Ruth asked permission to go to the grain field and look for a husband. Naomi quickly granted this request.

Boaz was introduced as a wealthy, eligible bachelor of the same family as Elimelech, Naomi's dead husband. Ruth is portrayed as the family supporter. Another ancient law permitted a needy stranger, orphan, or widow to go to the grain fields and gather what was left. The harvester, however, would not leave much and gleaning from the field would be a long, hot day.

Verse 3 tells us Ruth came to the field owned by Boaz. This was not chance, but the hand of God at work. We will see later that Jesus was Ruth's greatest descendant, and in God's providence He was setting the stage for the incarnation. Boaz showed the quality of his character with his greeting to his servants.

Being an eligible, rich bachelor, Boaz noticed the strange woman in the field. Asking her identity, he learned she was the Moabitess who returned with Naomi. The servant reported she has been working diligently in the field since morning. Boaz responded to this industrious woman by giving her special privileges and protection from the crude actions of his servants. Ruth used a play on words in trying to see why she had been so blessed. She emphasized the fact she was a foreigner and wondered why Boaz took note of her. "Foreigner" and "take notice of" have the same roots.

Ruth's reputation preceded her in confrontation with Boaz. He no doubt had heard of her devotion to Naomi. Boaz told Ruth she would be blessed because of her devotion and faithfulness. The God of Israel had put her under His wings in refuge. Even at mealtime Boaz continued to treat her like an Israelite by sharing with her his food.

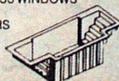
Verse 12 is a prayer of Boaz. He asked the Lord to bless Ruth. Compassion for the poor, efforts to reward selfless devotion, and romantic emotions all are seen in this encounter. We also see a devout man in Boaz. He was willing to be used of God to answer his own prayer. He would be the instrument God would use to allow Ruth to receive her rewards.

We see God's leadership in Ruth's report to Naomi. Naomi told Ruth that Boaz was a kinsman. By his kindness Boaz showed that God had not forsaken either the living or the dead. The Lord would extend mercy to Mahlon, the dead, and raise up a son through a levirate marriage to a kinsman-redeemer. Boaz would fulfill the role of redeemer. Little did Ruth know the true Redeemer would come from the line of her and Boaz!

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UNIFORM SERIES
Lesson for Dec. 14

John prepares the way

By Ircel C. Harrison Jr.
director of campus ministries
Carson-Newman College, Jefferson City.

Basic Passages: Malachi 3:1-5; 4:5-6; Isaiah 40:1-11; Matt. 3:1-12; 11:7-15; 17:9-13
Focal Passage: Matt. 3:1-12

Remember the Saturday movie matinee? For ten cents you could spend all afternoon watching two complete features, a serial episode, a cartoon, and the previews of coming attractions. The previews were usually good, but the movies they promoted often did not live up to one's expectations.

Today's lesson deals with a person who came to give a preview of the Kingdom of God and the one who would bring it into being. John the Baptist was the forerunner of the kingdom, but he was careful to point out that he was not the one who would initiate it. His role was to prepare the hearts and minds of the people for the Messiah.



Harrison

This study follows Matthew's pattern of linking Old Testament promises with New Testament fulfillment as exemplified in the ministries of John the Baptist and Jesus.

Foreshadowings of the Baptist
(Isaiah 40:1-11; Malachi 3:1-5; 4:5-6)

Some believers in the early church had difficulty understanding the roles of John the Baptist and Jesus. John was such a strong, compelling figure that his influence continued long after his death and sometimes came into conflict with the work of Jesus, the one he came to proclaim.

The writer of the Gospel cites the Old Testament to put John into proper perspective. The words of Isaiah 40:1-11 provide the prologue for the ministry of Jesus. John is the herald of the king, the servant who goes before to proclaim the King's coming and prepare His subjects for His visit.

This role is further attested to by the prophet Malachi (3:1-5, 4:5-6). John the Baptist is seen as "the messenger" (3:1) who prepares the way and as a prophet after the model of Elijah (4:5) called to "restore the hearts" of God's people. This "messenger" points to the "messenger of the covenant" (3:1), who is Christ Himself. The final work of cleansing and judgment is His (3:2-5).

The coming of the Baptist (Matthew 3:1-6)

Certainly John the Baptist presents an unusual picture in his rough apparel and bizarre appearance, but this is not the reason people came out in great numbers to hear him. He made an impact because he challenged the people to repent of their sins. Even the Jewish historian Josephus attests to the great response of John's contemporaries to his message.

Verse 3 not only carries through on Matthew's fulfillment theme (compare Isaiah 40:3), but it points to a distinctive theme in

God's dealings with men: He always takes the initiative in the work of salvation. God has created this world, He has revealed Himself to man on His own terms, and He will provide the means of salvation. There is nothing that we can do ourselves to "earn" the love of God or re-establish our relationship to Him. It is the gift of God's grace.

John not only preached, he also baptized, but this in itself was not new. There was a Jewish proselyte baptism in the first century which was practiced as an initiation rite for those Gentiles desiring to become adherents of Judaism. What was unique was John's baptism of Jews. Stagg notes, "This placed Jews on the same level as Gentiles, calling them to the same induction rite into the true people of God."

The message of the Baptist (Matthew 3:7-12)

John's mission was to make the people aware of their sins and their need for repentance, then to introduce the one who could deal with it. We deserve the judgment John proclaimed, but Jesus offers us deliverance and forgiveness.

Call to repentance (3:7-10). Those who declared, "We have Abraham as our father" (3:9) were not exempt from the need for repentance. Sonship in the family of God is a matter of faith, not flesh.

The result of this repentant life would be "fruit that befits repentance" (3:8). A fruit tree doesn't work to bear fruit; it bears fruit because of what it is — a fruit tree. This is an essential part of its nature. In the same way, God's people bear fruit because of the walk they have with God; it is a natural result of a dynamic relationship with God. (compare Galatians 5:22-23).

Announcement of the Messiah (3:11-12). John himself points to the incomplete nature of his ministry. Jesus will do what he cannot do. This is shown in their baptism and in their messages.

John's baptism and that of Jesus were different. The baptism of John indicated a desire for repentance only, an outward sign of confession of sin. Jesus' baptism was to be "with the Holy Spirit and with fire" (3:11). It was a baptism of salvation.

Every Christian believer receives the "baptism of the Holy Spirit" at the time of conversion. Every Christian is "charismatic" because every one who believes in Christ has received the Holy Spirit into his life. He is the means by which we are saved (1 Corinthians 12:3,13; Romans 8:9).

Jesus would also baptize "with fire." He would be the instrument of the judgment which John the Baptist could only preach.

This phrase in Matthew 3:11 sums up the roles of Jesus — Judge and Saviour. He is both. Only in Jesus is the balance between judgment and salvation fully attained. He has the power to save and the power to judge.

John's limitations are clear. He could preach judgment but he could not judge. He could point the people to their need for salvation, but he could not save them. He clearly recognized and understood his role; therefore, he proclaimed, "He who is coming after me is mightier than I, whose sandals I am not worthy to carry" (3:11).

As dynamic as he might be, John the Baptist's mission was "to prepare the way." We can see an analogy in our role as witnesses today when we remember that our responsibility is to share Christ in the power of the Holy Spirit and leave the results up to God. When we do this, we follow in the footsteps of John the Baptist.

BIBLE PUZZLE ANSWERS

Grid of crossword puzzle answers including words like SICK, SPOT, TEMPO, PATIENCE, STEEPLES, WALL CROSSES, BAPTISTRIES, BAPTISTRY HEATERS, STEEPLES, WALL CROSSES, STAINED FIBERGLASS WINDOWS, BAPTISTRIES, BAPTISTRY HEATERS.

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Lord of all

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

Basic Passage: Luke 8:1-56

Focal Passages: Luke 8:23-25, 41-42, 49-50, 54-55

The Bible mentions 129 miracles. Sixty-two occur in the Old Testament and 67 are recorded in the New Testament, according to Lloyd M. Pery and Robert D. Culver in their book *How to Search the Scriptures* (Baker, 1967).

Our text this week includes an example of the four different types of miracles identified in the Bible: (1) disruptions in nature (vv.23-25), (2) demons (vv.26-39), (3) disease (vv.40-48), and (4) over death (vv.49-56).

Luke records that Jesus has authority and power over all four realms of miracles. The realm occurring most frequently is the realm of miracles over disease (54 percent of the 24 miracle accounts). Luke also has preserved more miracles than any two other New Testament writers combined (34 total).

The two miracles considered for our study are miracles over disruptions in nature (vv.22-25) and death (vv.41-42,49-55). They record Jesus stilling the wind and the sea, and restoring life to Jairus' 12-year-old daughter.

Lordship: safety from storms (Luke 8:23-25)

The message of this brief Scripture reveals Jesus' fatigue, trust in His men, and the central truth that wherever He is, storms are calmed.

This is the only account we have of Jesus sleeping; all other accounts are of His waking hours (v.23). While asleep, a "storm of wind" suddenly drops (Aorist tense) onto the lake and all are touched by its force. What follows is graphically indicated for us by the imperfect tense for "they were filled" and "were in jeopardy" — they were constantly having themselves as well as their boat "filled" with water and they were constantly in danger.

A rapid pace of events now begins to occur, as we have the aorist tense used several times in sequence. Immediately, and without delay, the disciples descend upon Jesus as He sleeps to awaken Him by saying repeatedly, "We perish, we perish." Additional comparison of the parallel texts found in Matthew 8:25 and Mark 4:38 reveals an additional word of faith expressed by Matthew, "Lord save us, we perish." The Mark account, however, records faithlessness and an accusation as well, "Master, carest thou not that we perish?" Jesus "arose" and the aorist passive participle suggests that the disciples were eagerly assisting Him as He came to His feet. He rebuked the storm and then the disciples. The rebuke of the disciples is more harsh in Matthew and Mark than in Luke.

Jesus asks the searching question, "Where is

your faith?" His purpose seems to confirm, not a lost faith, but rather a misplaced faith. The focus of their faith had been transferred from Jesus to the storm's fury (v.25). Two responses by the disciples are then indicated: (1) fear, and (2) wonderment. As men experienced with the sea, they stood amazed that both the winds and the waves became calm. They took note that the creator/Messiah exercised authority over His creation.

Lordship: sovereignty over death (Luke 8:23-25, 41-42, 49-50, 54-55)

Other than Jesus, the authority figure in this story is a man named Jairus (v.41). His name means "he will give light."

As "ruler of the synagogue" (v.41) Barclay says, "he was the man who was responsible for the administration for the synagogue and the ordering of public worship. He had reached the highest post that life could give him in the respect of his fellow men. No doubt he was well to do..." The imperfect tense determines that he had held this post repeatedly for some time in the past.

Though a man of authority in the community, he acknowledges the higher authority of Jesus by prostrating himself at the feet of Jesus as he pleads for help. The Greek word for "besought" in verse 41 means "to call alongside." He called Jesus to his side to talk with Him face to face.

This synagogue leader had tracked Jesus down and was now sharing his story with Him. He told how his only daughter would die without the Master's intervention. Note that Luke is the only gospel writer who records similar episodes about "only child" near death or death experiences (7:12, 9:38). At age 12, by Eastern custom, his daughter was old enough to consider engagement and even marriage. What should have been her best years were proving to be her worst years.

Though the servant or friend appears with the news, "Thy daughter is dead," Jesus tells him differently. Barclay says, "It may well be that here we have a real miracle of diagnosis; that Jesus saw that the girl was...on the point of being buried alive." He goes on to note recorded excavation of tombs where this happened repeatedly by others. The climate tended to encourage rapid burial and improper diagnosis. Jesus tells the father, "Stop fearing" (present imperative) and "only believe" (aorist imperative). Jesus told the girl, "Arise, get up," not "awaken".

Be aware that this miracle follows the mockery of the crowd (v.53). Immediately her "spirit came again" and she sat up. To her parent's amazement she then ate the food Jesus instructed them to give her. Another "storm" was calmed.



Vaughan

MK kicks his way into UT records

KNOXVILLE (BP) — Alan Duncan, Southern Baptist missionary kid from Kenya, earned his third straight team scoring title and two career kicking records in his final game as the place kicker for the University of Tennessee football team.

Duncan, who holds seven kicking records, kicked six of seven extra points and a 50-yard field goal against Vanderbilt to run his scoring total to 52 in a year in which the sputtering Volunteer offense gave him only 13 field goal opportunities.

His first four extra points in a 51-13 victory over Vanderbilt gave him a career Tennessee record of 66 in a row. He finished the day hit-

ting six of seven and securing a career school record of 96.7 percent accuracy on 87 of 90 extra point attempts.

Duncan finished with 8 of 13 field goal attempts in 1980, giving him 31 of 45 for his career, two short of Rick Townsend's school record of 33. His 180 career points placed him fifth on Tennessee's all-time scoring list.

"Alan could have had Townsend's career field goal record, but we either scored touchdowns or didn't get close enough for him to have a chance to kick," Assistant Sports Information Director Bud Ford said of the Volunteers, who suffered through a 5-6 season. "There were three games in which Alan didn't get any field goal attempts at all."

Other records held by Duncan, who has drawn serious attention from pro scouts, include the school and Southeastern Conference records for most field goals in a game (five) and most points scored in a game (17), both against Kentucky in 1978; and the school mark for most field goals in a season (13 of 17 in 1978). He is also tied with other Tennessee players for most extra points in a game (seven) and highest extra point percentage for a season (100 percent in 1979, when he scored on 33 of 33 attempts).

Baptists in Arizona celebrate records

TUCSON, Ariz. (BP) — Arizona Southern Baptists celebrated records in baptisms, enrollment, church planting, and stewardship as they held their 52nd annual meeting.

The 403 registered messengers passed up opportunities for controversy as two scheduled miscellaneous business sessions passed without a motion.

Among records set during the past year was an all-time high of 5,586 baptisms, an increase of 18 percent. Also, Arizona Baptists recorded a 5.1 percent increase in Sunday School enrollment with 29 new Sunday Schools established, and increases in church training, 6.9 percent; Woman's Missionary Union, 18.7 percent; and Baptist Men, 30 percent.

Jack Johnson, executive director-treasurer, reported 1980 as a year of transition from a deficit to a surplus financial picture, and reported a turnaround to a \$500,000 surplus. During the year, 25 new missions and 45 Bible fellowships were established, messengers were told.

Messengers adopted a record \$1.3-million budget, of which \$320,675, or 25 percent, will be shared with the Southern Baptist Convention Cooperative Program.

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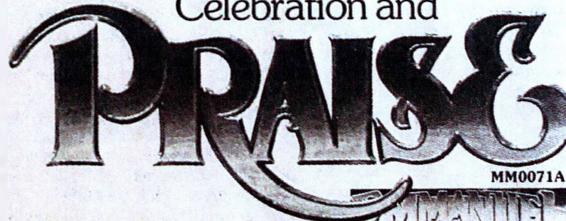
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Bible smugglers, legalists differ on methods

By Norman Jameson

NASHVILLE (BP) — Under glaring television lights in a crowded Houston news conference, dissident Russian Baptist Georgi Vins asked the western world to continue to get Bibles into the Soviet Union by any means possible, including smuggling.

At the same moment in an adjoining auditorium, Bob Denny, who was then Baptist World Alliance general secretary, told messengers to the Southern Baptist Convention that there is no need for underground evangelism or Bible smuggling into Eastern Europe or Russia.

Those contrary admonitions graphically spotlight the gulf that deeply and effectively separates Christians on the subject of Bible smuggling. There is no meeting ground between the camps and no room for compromise.

Compromise itself is anathema to the highly competitive Bible smugglers. Those avowed communist haters risk life and liberty to get Bibles to "the suffering church" and they tell about it in three-color brochures and direct mail campaigns that raised \$21.2-million for the three largest groups last year.

On the other side are the more sedate believers who feel that in the long run, cooperation with communist governments will achieve greater results. To them, Bible smuggling is not only illegal, it casts the unfavorable image of "lawbreaker" on Christians.

"They have created problems for the whole Christian witness," says Southern Baptist Foreign Mission Board President R. Keith Parks about smugglers. "They could accomplish what they're trying to do in other ways if they had the patience and would work to do it. But it's not sensational and you can't raise money if you do it quietly and legally and don't have a lot of fanfare."

Brother Andrew, author of *God's Smuggler*, says in an eloquent defense entitled "The Ethics of Smuggling." "Of course, we must obey the government, but that goes only so far. We must obey unless that government — whether it is our own or the government of those nations where God sends us as missionaries, as soul-winners, as apostles, as evangelists, pastors, or smugglers — unless that government takes the place of God."

Russia, though not the most oppressive country for Christians and only one of many places where smuggling occurs, is the rally ground for some three dozen independent Bible smuggling outfits. Smugglers' efforts to clip the wires of the "Iron Curtain" with the Sword of the Lord carries the dual intent of landing a blow against communism.

A form letter from the group, Jesus to the Communist World Inc., indicates its dual purpose: "In places which have not yet succumbed to communism and in those which show rapid trends toward it, our mission is to warn Christians of the dangers of communistic subversion."

The United Bible Societies distributed 13,273,137 Bibles and New Testaments in Eastern Europe between 1945 and April 1980, according to their records. That does not include the hundreds of thousands of Bibles printed within the nations on materials supplied by the United Bible Societies for presses operating legally within the state.

Smugglers say considering the population of the countries involved, that distribution is just a trickle. But they offer no solid statistics of their own, with the exception of Underground

Evangelism which says it distributed 281,384 Bibles and New Testaments last year. The others say simply they've distributed "millions" or "many hundreds of thousands."

Bible availability is disputed. Alexei Bichkov, general secretary of the All-Union Council of Evangelical Christians-Baptists — the registered Baptists — thinks that now every registered Baptist family has a Bible. You can not buy a Bible in Russia because Bibles are given freely through the registered churches. Of course, that leaves unregistered church members out of the distribution and it's to the unregistered church the smugglers deliver their wares.

A March 29, 1979, report by *Time* magazine's Eastern Europe bureau chief said: "A Christian's chances of buying a Bible

Paul Hansen, Europe secretary for the Department of Church Cooperation of the Lutheran World Federation in Geneva, Switzerland, thinks church members are being duped by the underground mission groups. "I want to make clear that anyone in the German Democratic Republic, Poland, Czechoslovakia, Hungary, and Yugoslavia who really wants a Bible can get one," he wrote in the February 1979 issue of *The Lutheran* magazine. "To 'smuggle' Bibles into these countries is a demonstration, not a necessity." Bible smugglers, of course, do not agree. Walter Day, field representative of the Canadian headquarters of Jesus to the Communist World, says that Christians in the west fantasize when they believe conditions are improving for churches in communist countries.

More conflict arises over the "official" Baptist representative from the Soviet Union, Alexei Bichkov. Smugglers refute the increasingly favorable conditions Bichkov says exist for believers in the Soviet Union. They say he espouses a party line in return for his travel freedom.

There can be no doubt that Christians are persecuted in communist countries. Reliable sources such as Keston College, a center for the study of religion and communism, Amnesty International, and the testimony of countless exiles and dissidents verify that freedoms are limited. The question is, how much of the persecution results from strictly religious practices, as claim the smuggling groups who have "adopted" dissident heroes, and how much is the result of political involvement?

The Soviet minister of religion told Denny of the BWA: "We do not put people in jail because they are religious. We put them in jail because they break the laws pertaining to religion. They have church without a license and they incite other people to attend those services or they do not have a recognized job."

Of course, "inciting people to attend services" is simply an evangelical effort to tell others of Jesus. It's restrictions like that that the unregistered Baptists cannot abide. And when a Russian is denied a job because of his faith, he is then liable to be arrested for parasitism. By filtering the process, authorities can claim no one was jailed for their religion.

Yet Denny, who has traveled frequently in the Soviet Union, says such subconscious pressure or persecution is diminishing.

Ed Lofton, area representative for Evangelism to Communist Lands, says that Denny has a one-sided view. "When he goes, he goes officially," Lofton says. "And that's the only side he's going to see because the suf-

MKs aid Lottie

LIMURU, Kenya — Southern Baptist missionary kids (MKs) in Kenya named themselves "Lottie's Helpers" and earned about \$177 for their annual Lottie Moon Christmas Offering for Foreign Missions.

During the annual meeting of Southern Baptist missionaries in Kenya, the older MKs operated a canteen called "Lottie's Nook," sold popcorn at movies for the younger children, and carried firewood and started fires in fireplaces in the rooms of mission families.

Wearing badges saying "I am Lottie's Helper," they baby sat and typed for more money. Missionary Mary Horton and her daughter, Lorrie, who was home from college, coordinated the activities.

fering church is not going to rush right out to put their neck on the line for someone who's not going to be sympathetic to what's happening."

So each side sees only its side. Both groups fish from separate banks into the same dollar pool to support their work. But the live bait they fish with only stirs the waters.

Editor's note: This is part one of a two-part series on Bible smuggling. Next week, part two will deal with methods smugglers use in Bible distribution.

Calif. Baptists celebrate past

BAKERSFIELD, Calif. (BP) — Messengers to the Southern Baptist General Convention of California 40th annual meeting dispatched burdensome business matters with uncharacteristic speed to turn their attention to the past and future.

The 1,362 messengers celebrated the 40th anniversary of the convention as they returned to the area of the birthplace of the state convention.

Knotty business items with which the convention dealt were:

—Refused to seat messengers from the Church of the Living Word, formerly Coronita Baptist Church of Corona, at the recommendation of the credentials committee. The committee presented five specific reasons against seating the messengers, with the primary one the church now advertises itself as "non-denominational."

—Narrowly defeated a proposed amendment which would have specified the convention's executive board have at least one representative from each association among its members.

—Grappled with continuing problems on the definition of what constitutes a cooperating church. A convention-appointed study committee submitted a new proposal which uses a three-point criteria to define a cooperating church.

The new proposal, which must be proposed one year and voted on the next, defines a cooperating church as one in sympathy with the purpose of the convention, which contributes financially to the work of the convention, and which has not adopted articles of faith in conflict with the SBC Baptist Faith and Message statement.

Messengers adopted a \$7.5-million budget for 1981, with a goal of \$4-million in contributions from the 1,200 congregations of the state. Of that, 27.25 percent will be shared with the Southern Baptist Convention Cooperative Program, up a quarter of a percent from 1980.

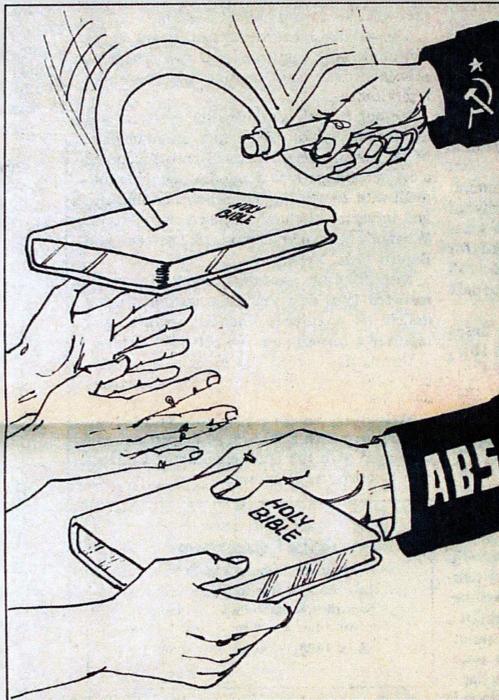
Illinois employees to focus on hunger

SPRINGFIELD, Ill. (BP) — Breaking a custom of several years, employees of the Illinois Baptist State Association will forego their usual staff Christmas dinner for an evening of fellowship, centered on world hunger.

"Instead of using Cooperative Program monies for a dinner, we felt it more fitting to use the occasion for a unique and contemporary celebration," explained Executive Director Ernest E. Mosley. "We may experience the true celebration of Christmas in this manner more than we have become accustomed to."

"The World Comes to Christmas Dinner" is the theme for the event. It will feature minimum servings of rice to illustrate how so many people exist on so little.

"It's an effort to get at the real meaning of the Incarnation, which is giving and serving, rather than getting and keeping," explained planning chairman Mike Copen, associate evangelism director.



SMUGGLING VS. IMPORTS — While three dozen Bible smuggling outfits claim repressive regimes keep Bibles out of Christians' hands, the United Bible Societies report they have imported 13.2-million Bibles and New Testaments into eastern Europe since 1945.

openly are currently good in Poland, erratic in East Germany, difficult in Czechoslovakia and Hungary (where the purchaser's name may go directly into a government dossier), extremely difficult in Romania, virtually impossible in the Soviet Union and Bulgaria. Buying a Bible is an out-and-out crime in Albania."

Alice Ball, general secretary of the national division of the American Bible Society, says not only are the names of Bible purchasers in Hungary not recorded, but that thousands of Bibles are printed there every year and there is a Bible store in the middle of Bucharest that offers mail order service.

"We've found over the years by distributing Bibles through proper channels, in the long run it's more successful and we don't jeopardize our position in other parts of the world," says Ball. "In some of these countries, as conditions change and it becomes possible to do things legally, you're in a far better position than if you've been trying to skirt the system. It's difficult when you're trying to do things legally and the government connects all Christian organizations. Then you have to prove yourself, that you're not part of them (smugglers)."