

Baptist and Reflector

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Vol. 147/No. 45/November 11, 1981

News journal of Tennessee Baptist Convention

Missionaries survive Kenya boat accident

By Laura Lee Stewart

NAIVASHA, Kenya (BP) — A Southern Baptist missionary couple and an independent Baptist missionary were dramatically rescued from stormy Lake Naivasha after spending more than six hours in the Kenyan lake's penetratingly cold waters Oct. 19.

A wave about 14 feet high sank the boat from which Harry and Doris Garvin, Southern Baptist missionaries to Uganda, and Jerry Piercey, an independent missionary to Kenya, had been fishing.

The trio had set out on calm waters to fish on the opposite side of the lake in Naivasha, a town in the Great Rift Valley, about 40 miles northwest of Nairobi, Kenya.

As they started to come in about 6 p.m., fierce winds and waves arose in the middle of the lake — "worse than I have ever seen," declared Garvin.

As the boat took on water, they dumped the battery and started using the case to bail. Suddenly, a tall wave struck, and the boat sank rapidly. The passengers had time to grab only the boat's two 5-gallon gas tanks which floated near them. They emptied the tanks and used them for flotation to supplement life-jackets.

When the party did not return as expected, fellow Southern Baptist missionaries Bill Curp and John Taylor, who both serve in Kenya, went out to search. A nearby hotel also sent out a search boat.

Curp used a light which could be seen for one mile to penetrate the darkness. The Garvins said later the light gave hope that the searchers would find them.

The two boats combed the eight square miles of water as thoroughly as possible.

After four hours of searching, Curp ran low on fuel and started to shore.

The other boat sheared a pin on its propeller and the men cut off the engine to repair it. By that time, the wind had changed, and they heard a cry for help. The boat was only 100 yards away from the rapidly-failing victims.

Because of a sailing club competition that weekend, doctors and an army medic were on hand to give immediate medical treatment when the rescue boat came in.

But the treatment almost came too late.

Piercey, unconscious for two hours, probably would not have survived another 30 minutes to one hour, according to doctors who examined them on shore. Because of the cold water Mrs. Garvin's body temperature was still four degrees below normal after an hour of rehabilitation efforts in the boat's cabin in route to shore and she likely would not have survived much longer.

Garvin also was numb with cold and exhaustion from efforts to keep his wife's and Piercey's heads above water. Piercey lost his main life-jacket in the accident and only had a flotation collar. Finally, Garvin looped his belt through Piercey's belt and fastened it to a handle of one of the 5-gallon gas tanks to keep the unconscious man afloat.

"It has to be a miracle of God that we are alive," said Garvin. "We're walking miracles. My wife and I had no great fear of death, but there was a great deal of sadness at the thought of leaving our children."

The missionaries prayed continually and yelled for help. They said they

(Continued on page 2)

Committee nominates Rust for South Carolina post



Ray Rust

COLUMBIA, S.C. (BP) — Ray P. Rust, president of Anderson College in Anderson, S.C., will be recommended to the General Board of the South Carolina Baptist Convention to succeed A. Harold Cole as executive secretary-treasurer of the state convention.

Rust, president of the two-year, Southern Baptist college since March 1978, was to be presented to the 79-member General Board in a special Nov. 9 meeting which preceded the 161st session of the South Carolina Baptist Convention Nov. 10-11 in Charleston.

The board was to vote on the recommendation of a seven-member search committee that Rust succeed Cole, who retires Feb. 28, 1982, after more than 12 years in office, as the chief executive officer of the 1,719-church convention — the largest religious denomination in the state.

(Continued on page 2)



IMPROVEMENT — A new gabled roof has been placed on the Girls' Dormitory at Harrison Chilhowee Baptist Academy, Seymour, financed by the just-completed Century II Advancement Campaign.

HCBA Century II campaign results in \$1.1-million

The Century II Advancement Campaign of Harrison Chilhowee Baptist Academy, Seymour, resulted in financial support and increased awareness for the Tennessee Baptist institution, according to Hubert Smothers, HCBA president.

The \$2-million campaign was scheduled to coincide with the academy's 100th anniversary. The statewide solicitation, which was approved by the Executive Board of the Tennessee Baptist Convention, was originally set for the October 1979-December 1980 period, but was extended to March 31, 1981, by later Executive Board action.

Smothers told the Baptist and Reflector last week that the total amount received in gifts and pledges as of Sept. 30 was \$1,100,057. Of this amount, \$439,328 has already been received, Smothers said. The pledges will be paid over the next three years.

The HCBA president said that funds from the campaign are already being used for improvements on the campus. New roofs have been put on the Girls'

Dormitory and Woody Auditorium.

He added that projects related to the campaign will be performed only when funds from the pledges are received. Each of these will be approved by the academy's Board of Trustees.

The total cost of the campaign was \$297,903, which was 14.9 percent of the \$2-million goal. "This was not any more than it would have cost to have borrowed the money," Smothers added.

Because the goal was not reached, adjustments will have to be made in the academy's future building plans. One of these projects was to be construction of a \$450,000 Youth Life Center. Smothers said that the trustees have decided to renovate the present swimming pool, since there will not be enough funds to build the Youth Life Center with a new swimming pool.

Smothers said that the funds received from the Century II Advancement Campaign will be used this way:

- \$599,293 for building renovations.
- \$67,222 for academic enrichment.
- \$50,000 for scholarships.
- \$50,500 for endowments.
- \$35,139 for the academy's deaf program.

The campaign was divided into four phases. The first phase involved the faculty and staff of the academy with a goal of \$20,000. The gifts and pledges from this group totaled \$29,670.

The next phase dealt with the trustees who pledged \$147,790, exceeding their goal of \$80,000.

The third phase involved the Knoxville business community with a goal of \$360,000, and pledges and gifts of \$278,690.

The final phase, with a goal of \$1,440,000, was for churches of the Tennessee Baptist Convention. As of Sept. 30, gifts and pledges from churches had reached \$638,427.

"The Century II Advancement Campaign was geared to providing Ten-

(Continued on page 2)

Telephones set up for TBC meeting

A convention office telephone and a press room telephone will be manned next week during the Tennessee Baptist Convention, which meets at Radnor Baptist Church, Nashville.

The convention office telephone may be used by those needing to contact messengers and visitors attending the convention. The number will be:

(615) 833-7400

Messages can be telephoned to this number and these will be relayed to convention attenders.

The press room will have a separate number, which will be:

(615) 832-1113

UN grants missionary official recognition

NEW YORK (BP)—Elias Golonka, Home Mission Board missionary to the United Nations, recently was awarded official U.N. recognition as minister-director of Christian ministries to the United Nations community, including permanent and unlimited access to all U.N. facilities, meetings, and personnel.

Golonka, who was appointed by the HMB in 1974, extends a Southern Baptist witness to 6,500 U.N. workers, including ambassadors from 126 countries.

The U.N.'s recognition is "the breakthrough we have been earnestly praying for," Golonka said. During the past seven years, he has established many contacts at the U.N., but his work has been hampered by his lack of access to U.N. offices, he explained.

In addition to the official status accorded him, Golonka also received permission to incorporate the United Nations symbol in his ministry logo — "a rare privilege," according to the Polish-born missionary.

Since gaining entry to the U.N., Golonka has established Scripture distribution points where Bibles in 95 languages are given to U.N. workers, including representatives of communist countries. He is organizing the United Nations Baptist Fellowship for all Baptists working at the U.N.

Recently, he lunched with a Soviet administrator, with whom he shared a Russian-language New Testament and answered questions about Christianity.

Golonka also ministers to U.N. family members, such as the elderly, Spanish-speaking mother of a Venezuelan worker. Through New York City's Spanish-speaking churches, he arranged for a companion for the woman. He also placed a Brazilian secretary's cousin in

English class at Metropolitan New York Baptist Association.

"There is tremendous need for English classes," Golonka noted, adding that the location of his office 35 blocks from the U.N. makes it difficult to schedule activities with U.N. personnel.

"A Soviet diplomat told me he knew of 50 Russian wives who would come to English classes if we could hold them near the U.N.," Golonka said. "We could also sponsor Bible studies in 25 languages if we had closer office space."

The Home Mission Board and New York Convention are considering the possibility of providing him with an office on the high-rent East Side near the U.N., Golonka added.

Golonka's status means "we have earned the respect and trust of U.N. officials who see a need for a spiritual dimension to their work here," Golonka said. He knows of no other religious group or denomination accorded his unique standing at present.

"This is a wide-open door for Southern Baptists," he stressed. "The United Nations is one of the most strategic mission fields in the world."

Moderators chosen for Jefferson Co.

Messengers to Jefferson County Baptist Association's annual meeting Oct. 22-23 elected Marshall Hargrave and Robert McCray to lead the organization.

Hargrave, minister of senior adults at First Baptist Church in Jefferson City, was elected moderator; and McCray, pastor of First Baptist Church, Dandridge, was named vice-moderator. Hargrave succeeds Sammy Pinkston, former pastor of Pleasant Grove Baptist Church, Piney, in the position.

The association also elected Mrs. Don Lockhart, a member of Flat Gap Baptist Church in New Market, as clerk; and re-elected Treasurer Janet Witt, a member of Jefferson City's Friends View Baptist Church.

Dumplin and Pleasant Grove Baptist Churches, both of New Market, hosted the meeting. According to Jefferson County Director of Missions Carl Ogle, White Pine's First Baptist Church and Piney's Pleasant Grove church will host the 1982 meeting, scheduled for Oct. 21-22.

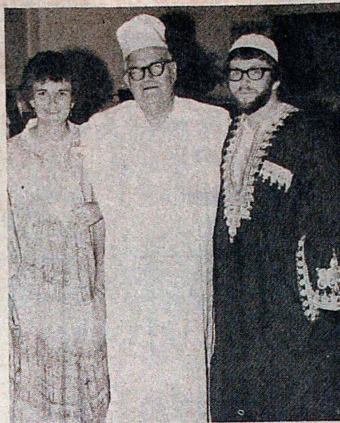
Chumley to lead Cumberland Gap

Claude Chumley was elected to lead Cumberland Gap Baptist Association during its annual meeting Oct. 12-13 at Walnut Hill Baptist Church in Ewing, Va.

Chumley, pastor of Haynes Flat Baptist Church in Speedwell, was elected to succeed Cecil R. Fultz as moderator of the association. Fultz is pastor of Midway Baptist Church, New Tazewell.

Other officers elected at the meeting were Vice-moderator R. C. Tennyson, pastor of Carr's Chapel Baptist Church, Speedwell; and Treasurer John Fugate II, a member of Little Mulberry Baptist Church in Tazewell. Mrs. White Buis, a member of Tazewell's Cedar Grove Baptist Church, was re-elected clerk.

According to Cumberland Gap Director of Missions William Hazlewood, the next meeting of the association will be Oct. 11-12, 1982, at Tazewell Baptist Church, Tazewell.



HONORED — Ralph Grubbs (center), ham radio operator, was presented an African chieftan's gown in appreciation for his help to missionaries. Gwen and Chris Wilkinson, missionary journey-men to Liberia, made the presentation.

Journeymen 'gown' ham radio operator

When Ralph Grubbs walked into a recent Sunday morning worship service at Hillhurst Baptist Church, Nashville, where he is a member, he never dreamed he would be the center of attention during the service.

To his surprise, however, Chris and Gwen Wilkinson, who recently returned home from two years as missionary journeymen in Liberia, presented Grubbs with an authentic Liberian village chieftan's gown and headdress on behalf of the Southern Baptist missionaries of Liberia.

Grubbs, an amateur ham radio operator, helps missionaries communicate with family, friends, and other necessary contacts through a ham radio-telephone patch.

During the worship service, the missionary couple told how Grubbs' assistance had been a great help to them and other missionaries. They said his help was particularly valuable during their first Christmas away from home and during illnesses when they were able to talk with their families.

HCBA campaign...

(Continued from page 1)

nessee Baptists with a closer look at the reasons for taking pride in their own accomplishments through the academy's ministry, with reverence to God for all that He has brought to pass in this place," Smothers stated.

Dave Paxton, campaign director, said that some of the highlights of the campaign cannot be measured in financial figures.

High on Paxton's list was the discovery of the strong support of individual churches, both small and large in membership, and their willingness to make genuine sacrifices for the sake of the academy's unique approach to meeting youth's needs.

He said he was encouraged that the campaign had created an awareness throughout the state of the school's ministry.

Harrison Chilhowee Baptist Academy was founded in 1880 and is one of the oldest academies in the southeast. It is owned and operated by the Tennessee Baptist Convention.

The academy reports and enrollment of 167 students from 15 states and 8 foreign countries. In addition to offering regular classes for grades eight through 12, HCBA has a college preparatory program for deaf students.

Clinton presents increase awards

Clinton Baptist Association, meeting in annual session Oct. 22-23, presented four of its churches with awards for increases in enrollment and attendance.

The association gave the Doug Hudgins Award to First Baptist Church of Clinton for highest numerical increase in enrollment; the Jesse Daniel Award for largest percentage increase in enrollment to Royce Baptist Church, Oak Ridge; the Andrew Allen Award for largest numerical increase in average attendance to Central Baptist Church in Oak Ridge; and the Warner Rutledge Award to Clinton's Pleasant View Baptist Church for largest percentage increase in average attendance.

Elected to another term of office at the meeting were Moderator Gary Parker, pastor of Clinch River Baptist Church in Lake City; Vice-moderator James McPherson, pastor of Second Baptist Church in Clinton; Treasurer Clyde W. Disney, a member of Lake City's Longfield Baptist Church; and Clerk Evelyn Green, a member of Bethel Baptist Church, also of Clinton.

Poplar Creek Baptist Church of Clinton, and the First Baptist Churches of Briceville and Norris were the sites of the meeting. The 1982 meeting is slated for Oct. 21-22, according to Director of Missions H. P. Barrington. Black Oak Baptist Church, Clinton, and the Calvary Baptist Churches of Oak Ridge and Heiskell will host.

South Carolina...

(Continued from page 1)

If the board voted favorably, Rust's nomination was to go to the convention for a vote of messengers attending the Wednesday afternoon (Nov. 11) session.

Rust, ninth president of Anderson College, was announced as the committee's selection after a year's search.

Kirk Smith, committee chairman, said the committee went through an involved process before deciding on Rust. The search, he said, included "numerous interviews, discussions, a review of more than three dozen candidates, 22 meetings, and fervent prayer."

Rust came to Anderson College from New Orleans Baptist Theological Seminary, where he served seven years as assistant to the president and executive vice-president.

Rust was a pastor in Louisiana and Mississippi churches for 28 years before entering Christian education in 1971 at New Orleans seminary.

A native of Shreveport, La., Rust is a graduate of Louisiana College, Pineville, and New Orleans seminary.

Rust's denominational experience includes terms on the SBC Executive Committee and the SBC Resolutions Committee.

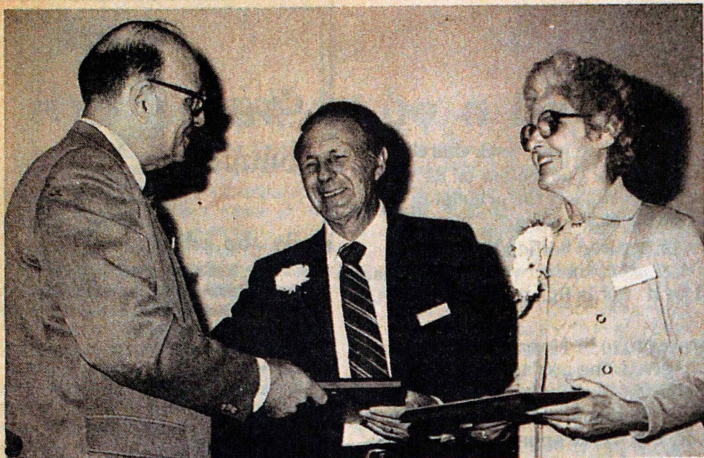
Boat accident...

(Continued from page 1)

recognized God's help in many aspects of their rescue — the ability to hold on to the fuel tanks despite the waves and cold, the breakdown of the boat near them, the presence of the medical help when they returned, and the fact that Harry's voice remained strong enough to be heard after six hours of yelling.

Although the unpleasant memories and some weakening effect still remained, the three missionaries resumed their regular activities less than two weeks after the accident.

—Laura Lee Stewart is a missionary to Kenya and serves as press representative for the Kenya mission.



RETIRING MISSIONARIES — Foreign Mission Board President Keith Parks (left) presents scrolls to Hubert and Peggy Tatum, veterans of 28 years as missionaries in Hawaii. A native Tennessean, Mrs. Tatum was born in Bramer and grew up in Johnson City.

Brazil's Foreign Mission Board holds first public commissioning

RIO DE JANEIRO, Brazil — The Foreign Mission Board of the Brazilian Baptist Convention appointed three new missionaries in October during the board's first public commissioning ser-

vice, held at Meirer Baptist Church in Rio de Janeiro.

Levi Jose Pinido, a pastor, and his wife, Leia, were named Brazilian Baptists' first missionaries to Ecuador. Sonia Pereira Pinto, Woman's Missionary Union executive secretary in the state of Bahia, was assigned to Venezuela, where one Brazilian missionary couple works.

The service was the first commissioning ceremony open to the public. Past ceremonies were attended by members of the Brazilian Foreign Mission Board only.

The new appointments bring Brazilian Baptists' foreign mission force to 72, assigned to 13 countries in North and South America, Europe, and Africa.

Called "A Celebration of Missions," the commissioning service capped a week-long symposium on foreign missions attended by denominational leaders, pastors, seminarians, and lay people.

Waldemiro Tymchack, Foreign Mission Board executive secretary, spoke to symposium participants of the "growing burden" of Brazilian Baptists for spreading the gospel in Latin America and outlined a strategy for sending missionaries to every country in the region. Brazilian Baptists currently support foreign missionaries in six South American nations.

Calm Texas meeting stands for missions, women's rights

WACO, Tex. (BP) — Texas Baptists focused on worldwide missions, stood firmly against tax credits and secularism, and supported equal rights for women at their annual meeting which veteran observers said was one of the most harmonious sessions of the 2.2-million-member convention in years.

Messengers adopted a Cooperative Program budget of \$45.4-million, including \$16.2-million, or 35.7 percent, for national SBC causes. The percentage is 0.2 percent greater than in the 1981 budget.

The convention adopted a resolution on church-state separation urging Baptists to "oppose tax credit proposals and other schemes to provide government financial support for religious elementary and secondary education."

A resolution on "the role of women" encouraged equal pay, advancement, and opportunities for improvement for women but opposed the Equal Rights Amendment. The convention reaffirmed the Biblical role which stresses the equal worth but not always the sameness of function of men and women.

A resolution supporting Bold Mission Thrust, the SBC goal to present the gospel to every person on earth by the year 2000, noted Texas Baptists have made an evangelistic partnership with Brazilian Baptists.

Other resolutions urged churches to sponsor refugees and called for the Texas Baptist Christian Life Commission and other appropriate agencies to develop ministries to prevent child abuse and help troubled families.

The resolution on secularism re-

asserted the convention's historic position that God rather than man is the measure of value in the universe.

A report to the convention by its Christian Life Commission urged Baptists to rally to the plight of the poor in the face of new government policies. Baptists were urged to encourage the state to increase the amount of monthly support through AFDC (Aid to Families with Dependent Children).

D.L. Lowrie, pastor of First Baptist Church, Lubbock, was elected convention president. Lowrie is also chairman of the 192-member Texas Baptist executive board.

Evangelist Billy Graham, who spoke at a Bold Mission Rally attended by a standing room only crowd of 11,000, stressed the urgency of being bold missionaries for Christ. Graham said he has never encountered in his lifetime such concern, fear, and depression in the world.

"Scientists, theologians, sociologists, and others are predicting the end of civilization as we know it," said Graham. "But the answer now, as it has always been, is Jesus Christ."

C-N names Gaines to direct nursing

JEFFERSON CITY — Kathryn Ann Gaines of Cleveland, Ohio, has been named associate professor of nursing and director of the Carson-Newman College nursing program, effective Jan. 1.

Beginning this year, a B.S. degree in nursing from Carson-Newman is being offered in cooperation with the East Tennessee Baptist Hospital school of nursing diploma program. Students enrolling in the nursing program will spend their first and fourth years on the C-N campus. The second and third years will be in residence at the Knoxville hospital.

East Tennessee Baptist Hospital will continue its diploma program. At the end of the third year, students in the program will become registered nurses after passing the State Board Examination. They may then pursue the B.S. degree from C-N in their fourth year.

Miss Gaines' areas of specialty are community-mental health nursing, rehabilitation nursing, nursing consultation, and administration.

A native of Colorado, she received the diploma in nursing from John N. Norton Memorial Infirmary School of Nursing, Louisville, Ky.; post-graduate certificate course in rehabilitation nursing from Bellevue Medical Center, New York University; a B.S. degree in nursing from Syracuse (N.Y.) University; a master of nursing, University of Florida, Gainesville; and a doctor of science in nursing from the University of Alabama in Birmingham.

Currently, Miss Gaines is mental health coordinator for the Visiting Nurses Association in Cleveland. Prior to that appointment, she was clinical specialist at Bayfront Medical Center in St. Petersburg, Fla.

In addition, she has served as assistant clinical professor, school of nursing, Duke University, Durham, N.C.; assistant professor, department of nursing, Western Carolina University, Cullowhee, N.C.; and coordinator of rehabilitation nursing workshops, Ohio State University Hospital and Ohio Department of Health, Columbus, Ohio. She has also held nursing and administrative responsibilities in Warm Springs, Ga.; Whitesburg, Ky.; and Greenfield, N.H.

Sullivan workers receive awards

Two Sullivan Baptist Association workers were honored for their achievements during the association's annual meeting Oct. 20 at Colonial Heights Baptist Church, Kingsport.

Receiving certificates of recognition were Betty Skelton, for her service as associational Woman's Missionary Union director, and Cecil Dykes, for his work as associational treasurer. The pair served in the positions for seven years.

In officer elections, messengers to the meeting elected Marvin Hambrick, a member of Lynn Garden Baptist Church in Kingsport, to succeed Dykes as treasurer; and Virginia Barton, a member of Kingsport's Calvary Baptist Church, as clerk. Re-elected were Moderator Clyde R. Sims, pastor of Sullivan Baptist Church, also of Kingsport; and Vice-moderator Ronald Hicks, pastor of the host church.

The 1982 meeting is scheduled for Oct. 19 at Kingsport's Cedar Grove Baptist Church.

Weakley leaders get new terms

Messengers to the annual Weakley County Baptist Association meeting Oct. 12-13 elected their slate of officers for another term.

Re-elected to lead the association were Moderator Wayne Perkins, pastor of Bethel Baptist Church, Greenfield; Vice-moderator Roy Auvenshine, pastor of Bethlehem Baptist Church, also in Greenfield; and Treasurer/Clerk Jerry Seamans, a member of Jolley Springs Baptist Church, Dresden.

The meeting was hosted by Ruthville Baptist Church, Martin, and Macks Grove Baptist Church in Dresden. The 1982 meeting is set for Oct. 11-12 at the Bethel church and Dresden's First Baptist Church.

SBC convention hotels 85 percent filled

NEW ORLEANS (BP) — Southern Baptists' annual race for rooms is in the flag lap.

Eighty-five percent of the rooms available through the convention housing bureau already are filled, according to Tim Hedquist, manager for the annual meeting of the Southern Baptist Convention.

That means as of Oct. 30 there are just 900 rooms left of the original 6,000 available through cooperating hotels which offer convention rates. Hedquist says there are still "numerous" other hotels available within a five-mile radius of the Superdome where convention sessions are to be held June 15-17, 1982.

Of the 13 hotels with rooms still available, Hedquist suggested the New Orleans Hilton, the International Hotel,

and the Monteleone as best bets because of location and space available. Price for the three ranges from the International's \$48 single to the Hilton's \$60 single.

The Hilton is WMU headquarters hotel. Convention headquarters hotel, the Hyatt Regency, is filled.

Other hotels with space available Oct. 30 included Bienville House, Dauphine Orleans, de la Poste Motor, Fairmont, Fountain Bay Club, Holiday Inn-Chateau LeMoine, LeRichelieu Motor, Place D'Armes Hotel, Provincial Motor and Vieux Carre Motor Lodge.

Housing requests must be submitted on the standard form available at all state convention offices and should be sent directly to the SBC Housing Bureau, 334 Royal St., New Orleans, La. 70310. The bureau deals directly with the in-

dividual and will handle all questions from those who have submitted forms.

Hedquist said he will help persons with special requests or housing problems. His address is: 460 James Robertson Parkway, Nashville, TN 37219.

Two-thirds of those who had their requests in on the first day registration opened did not receive their first choice of rooms, Hedquist said, primarily because they requested rooms in small hotels. Nine hotels filled completely the first day.

Convention goers will be notified of their hotel assignment by the housing bureau. Confirmation will come from the hotel separately and any deposits required will be paid to the hotel. Hedquist reminds messengers to save their confirmation notice.

EDITORIAL

What is a Southern Baptist church?

That question is about the same as the riddle "Where does a 900-pound Gorilla sleep?" with its answer, "Anywhere he wants!" Under our polity, a Southern Baptist church can be just about anything it chooses.

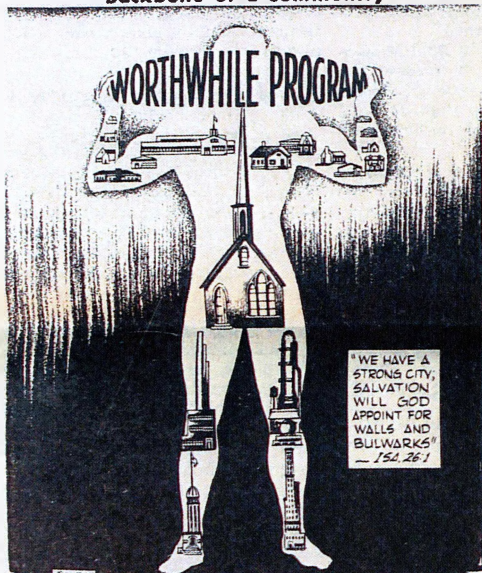
The cherished Baptist principle of the "autonomy of the local church" means that a local church can determine its own program, procedures, pastor, and priorities — without outside interference — under what its members determine as the lordship of Jesus Christ.

Then, "What is a Southern Baptist church?"

The Constitution of the Southern Baptist Convention states that messengers are to come from "such church which is in friendly cooperation with this Convention and sympathetic with its purposes and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work."

The Constitution of the Tennessee Baptist Conven-

Backbone of a Community



CIRCULATION THIS ISSUE — 83,304

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**Baptist
and
Reflector**

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

Published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$4.60 individual; clubs of ten or more, \$4.30; church budget, 7.1¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

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

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tion defines a cooperating church as "such churches as contribute financially to the Convention or its agencies and subscribe to and support the principles, program, and policies of the Convention."

If there is such a thing as an "official" definition of a Southern Baptist church, these two constitutional statements would be it. But is this the full answer to our question?

In practice, there seem to be several practical procedures which may give some guidance in defining a Southern Baptist church. Certainly, all of these are not requirements and should not be used in a judgmental manner. But it does appear that these are general characteristics of SBC churches.

FINANCIAL SUPPORT. Both the SBC and the TBC constitutions refer to churches which make contributions to our collective work. This would seem to be an acceptable standard. "Where your treasure is, there will your heart be also" (Matthew 6:21). A church whose heart is not committed to the mission and ministries of Southern Baptists doubtless will not contribute to the convention's work.

Your editor has attended 19 Southern Baptist Conventions and 21 state convention sessions in four different states. At none of these have any messengers been challenged on the basis that their churches did not contribute financially to these conventions.

CHURCH ORGANIZATIONS. Southern Baptist churches can usually be identified by the organizations they have. These may be called Sunday School, Training Union, Woman's Missionary Union, and Brotherhood, but more basic than the names are the functions of Bible study, membership training, and mission education and action.

LITERATURE. It is logical that a Southern Baptist church would want to use curriculum literature that teaches Southern Baptist beliefs and promotes Southern Baptist agencies which use Southern Baptist writers. A companion with this curriculum literature is a Baptist state paper which tells church members what God is doing through Southern Baptists.

PARTICIPATION. A Southern Baptist church wants to participate in the activities of the denomination in all areas — local, association, state convention, and Southern Baptist Convention. These groups and our churches and their members need the training, experiences, and fellowship provided. Granted: no human can attend EVERY Baptist meeting, conference, and clinic. Yet, a Southern Baptist church will seek to be represented at any of these gatherings.

DOCTRINES, PROCEDURES. Through the years Southern Baptists have evolved some basic beliefs and practices which easily identify them as "Southern Baptists." Some of these are Biblically-based and are unchanging; some are methods which are adapted to meet various needs of specific congregations.

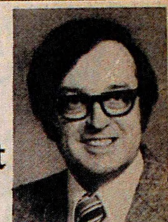
Finally, there is **ATTITUDE.** A Southern Baptist church would be supportive rather than indifferent or antagonistic toward our cooperative work — to be in the center, rather than on the fringe.

These constitutions and practices should not be used as a complete standard of whether or not a church can bear the name of Southern Baptist. These are not hard-and-fast requirements, but it seems that a Southern Baptist church — whether in Tennessee, from Florida to Alaska, from California to Maine — would generally find itself described in these terms.

"What is a Southern Baptist church?"

There is no one "answer," but perhaps these are some of the answers to our question.

Cicero's comment



By the editor

"Cicero, our church needs help," pleaded Minnie Word, an outspoken member of Stagnant Quo Baptist Church of Compliance City.

"What is the problem?" I asked.

"Our problem is that I'm afraid that we are about to lose our pastor, N.A. Rutt," Minnie mused.

Cicero was confused. "I heard rumors three months ago that you were trying to run off your pastor."

Minnie admitted this had been true.

"We tried everything to get rid of Bro. Rutt," Miss Word stated. "We had to do it. His sermons were boring; his projects were trite and time-worn; he seemed to always say things that would turn people against the church."

Minnie went on to note that attendance was dwindling and even some of the church leaders were dropping out. She reported that the offerings were running below the budget. And no one was responding to the invitation hymn.

Cicero could not think of anything to say but "Oh?"

"We started rumors about his family and his finances," Minnie said. "In conversations with church members, we would ask questions, like 'Does anyone know where he REALLY went on his vacation?' and 'Does he need to spend all that time in his office?' or drop hints, such as, 'I don't think he gets ALL his sermons from books.'"

Minnie continued, "Finally, we got the deacons to recommend that we have a vote of confidence for the pastor, which he barely won — in spite of our best efforts to get inactive members to the business meeting."

Cicero was puzzled — trying to relate these activities to Minnie Word's opening statement.

Minnie recognized my dilemma and continued. "Nothing seemed to work. He just plodded on. Then, I read somewhere that if you really want to get rid of your pastor, pray for him so God will help him do a better job — and some other church will call him."

Cicero nodded.

"So, we quietly organized some home prayer sessions among the disgruntled members. We prayed that his sermons would be more Biblically-based and more enthusiastic. We prayed that his visitation would result in more conversions — so other churches would notice him. We prayed that he would have more outside speaking engagements, to expose him to other churches. We prayed that his family would be an exemplary Christian family."

The dissidents began attending Sunday night services, mid-week prayer meeting, and even Tuesday night visitation.

Minnie reported that God began to answer their prayers immediately. "About six weeks ago, church pulpit committees started showing up at every service — one Sunday there were three!"

"Well," Cicero responded, "that should solve your problem, when one of these churches calls Bro. Rutt."

Minnie Word groaned. "That's our new problem," she added. "Bro. Rutt has become such an effective pastor now that no one wants him to leave us!"

OPINION...

'I am proud to be a Baptist'

By Duke K. McCall, president

Southern Baptist Theological Seminary and Baptist World Alliance

I am proud to be called a Baptist! Baptists did not choose their name. It was given to them by their enemies.

The name "Baptist," like the name "Christian" which was first applied to the followers of Jesus at Antioch, was intended to distinguish those people who lived and worshiped differently. I am proud to be called a Baptist!

I am proud of our Baptist heritage. I am grateful for men like Statler, who, before his tongue was torn out and his body burned, wrote his confessions in which he demanded for himself and for all others the right of a free conscience.

Then there was Felix Mantz, who, in 1523, for the crime of believer's baptism, was sentenced to be drowned. Led through the streets of Zurich, he preached to the people as he went. His old mother and brother, brushing away their tears, walked by his side exhorting him to suffer bravely for Jesus' sake.

George Wagner, as he was burned at the stake, cried through the flames, "Jesus, Jesus, Jesus!"

There was Obediah Holmes, who for

the crime of reading the Bible to blind William Witter, was whipped by Massachusetts authorities until his body was such a welter of sores he had to sleep on his hands and knees for two weeks.

I am proud to be a Baptist because of what we have done in the field of education. I am proud of Baptists like Henry Dunster, the first president of Harvard; of John Clarke, who in 1675 was among the first to advocate a free public school system.

I am proud that Baptists established Vassar and Judson, the first colleges for women; that it was a Baptist college, Brown University, which first provided "full, free, uninterrupted liberty of conscience."

I rejoice that Baptists have been in the forefront of religious education with men like Deacon William Fox, who stands at the head of the Sunday School movement; Deacon H.A. Howland, who organized the first Primary department; Mrs. Juliette Dimmock, who started the Cradle Roll; and B.F. Jacobs, who was foremost in initiating the International Sunday School Lessons.

I am proud of Baptists pioneering in missions. William Carey, an English Baptist, rediscovered Christ's commission and became the father of modern missions.

The first missionaries from America were Judson and Rice — who became Baptists on the way to India. Joshua Marshman translated the Bible into the Chinese language. Francis Mason gave the Karens their first version. Nathan Brown provided the translation for Japan and Assam. Lyman Jewett rendered a similar service to the Telugus. Joseph Hughes, another Baptist, organized the British and Foreign Bible Society.

I am proud to be a Baptist because of what we believe. We accept the Bible as our all-sufficient guide to faith and practice.

It is reported that at the Council in the Vatican when the College of Cardinals had at last passed the doctrine of the infallibility of the pope in 1870, Cardinal Manning, in the excitement of that moment, jumped up on a table and swung that document around his head, crying, "Let all the world go to pieces; we'll reconstruct it on this paper."

Without denying anyone else the right to believe what he pleases and to act as he pleases, we Baptists say, "The whole world will go to bits unless it is constructed on the revelation of God in His holy Word."

I am proud of our Baptist faith in the Word of God and in the power of the Spirit of God to guide men into an understanding of the truth. We have no ecclesiastical hierarchy to enforce uniformity. We need no creed to coerce the faith of men. Our unity is not that of artificial uniformity in the acceptance of humanly prescribed dogmas but of loyalty to divine revelations.

I am proud to be a Baptist who believes in the authority of the Bible and the competency of the soul of man in matters of religion. I am proud to be a Baptist who not only demands for himself but also recognizes for others the right of a free conscience and the responsibility for personal decision to trust Jesus Christ as Saviour, Redeemer, and Lord.

I am proud to work with my fellow Baptists who recognize the necessity of uncoerced cooperation in the spread of the gospel to save a lost world.

Personal perspective

By TOM MADDEN
TBC executive secretary

The fall of the year seems to be one of those times when, if you view television at all, you are bombarded with statistics.

During the world series we were constantly being informed of innings pitched, times at bat, batting averages, fielding percentages, and even the number of fans present. If you turn to football, you hear about passing averages, yards per carry, total yards per game, runs back, and on it goes.

Why keep all these records? Why not just emphasize the score of the game? An obvious answer is it helps to evaluate, plan, and prepare.

It is even more important for churches and our convention to keep account of what we are endeavoring to do for Christ. In our Southern Baptist Convention our Sunday School has adopted the goal "8.5 by '85," meaning to have enrolled 8.5-million people by 1985. Our Southern Baptist Convention church training goal is "3.5 by '85." Translated, it means to have 3.5-million people enrolled in church training by 1985.

This week we are meeting in the 107th session of the Tennessee Baptist Convention. We will be planning and praying and reaching and discipling people for our Master. We will be hearing reports about our stewardship.

All of this will involve numbers and statistics. The reason for this is to reach the world for Christ, to equip the believers, to build Christ's church, to feed, to clothe, and to evangelize in the name of Christ.

Numbers do count.



Madden

Central re-elects slate of officers

Officers of Central Baptist Association were elected to another term during the association's annual meeting Oct. 19-20 at Madison Street Baptist Church, Madisonville, and First Baptist Church, Morrison.

Re-elected were Moderator E. B. Cutrell, a member of Shellsford Baptist Church, McMinnville; Vice-moderator Carl Smith, pastor of the Madison Street church; Treasurer J. T. Hale, a member of Gath Baptist Church in McMinnville; and Clerk Wynette Ballard, also a member of the Shellsford Church.

In other business, the association honored Melba McBride, of Irving College Baptist Church in McMinnville, as "Church Clerk of the Year."

The 1982 meeting of Central association is set for Westside and Bethel Hill Baptist Churches, both of McMinnville. Ralph Hoover is Central's director of missions.

Cleek given term as Wilson leader

Ray Cleek, who assumed the duties of the Wilson County Baptist Association moderator in August, was elected to a term as moderator of the association during its 61st annual session Oct. 15-16.

Cleek, elected vice-moderator of the Wilson association in 1980, stepped up to fill the vacancy left when previous Moderator Larry Bullard accepted a pastorate in McMinn-Meigs association.

Officers chosen to serve with Cleek were Vice-moderator James Glisson, pastor of First Baptist Church, Alexandria; Clerk Bobby Johnson, pastor of LaGuarda Baptist Church, Lebanon; and Treasurer James Hutchings, pastor of Hillcrest Baptist Church, Lebanon.

The meeting was hosted by Calvary Baptist Church, Lebanon, and First Baptist Church, Watertown. Robert D. Agee is the association's director of missions.

Lawrence members hold fall meeting

Member churches of Lawrence County Association of Baptists gathered for its annual fall meeting Oct. 15-16 at First Baptist Church, Loretto, and Leoma Baptist Church, Leoma.

Leading the meeting was Moderator Junior Roper, pastor of Liberty Grove Baptist Church in Loretto, and Vice-moderator Ray Stonecypher, pastor of Loretto's Faith Baptist Church. Roper, elected along with Stonecypher during the association's annual spring session, succeeded Moderator Gary Anderson, pastor of Immanuel Baptist Church in Lawrenceburg.

Also fulfilling duties at the meeting were Treasurer Charles Doerflinger, a member of Lawrenceburg's First Baptist Church, and Clerk Ronnie Gay, pastor of Mount Horeb Baptist Church, Ethridge. Doerflinger and Gay were re-elected during the spring session.

First Baptist Church, St. Joseph, is slated to host the next meeting of the association April 12. The fall 1982 meeting will be Oct. 15-16 at the Liberty Grove church and Park Grove Baptist Church, Ethridge.

STATEMENT OF CHURCH MANAGEMENT AND CIRCULATION			
For the year ending 10/1/81			
1. Total of Publications	2. Circulation	3. Total of Copies	4. Total of Sales
Baptist and Reflector	10,170	10,170	10,170
Other Publications	0	0	0
Weekly except during New Year's week	10,170	10,170	10,170
5. Total of Copies of Publications	10,170	10,170	10,170
6. Total of Copies of Publications	10,170	10,170	10,170
7. Total of Copies of Publications	10,170	10,170	10,170
8. Total of Copies of Publications	10,170	10,170	10,170
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14. Total of Copies of Publications	10,170	10,170	10,170
15. Total of Copies of Publications	10,170	10,170	10,170
16. Total of Copies of Publications	10,170	10,170	10,170
17. Total of Copies of Publications	10,170	10,170	10,170
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27. Total of Copies of Publications	10,170	10,170	10,170
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41. Total of Copies of Publications	10,170	10,170	10,170
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73. Total of Copies of Publications	10,170	10,170	10,170
74. Total of Copies of Publications	10,170	10,170	10,170
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81. Total of Copies of Publications	10,170	10,170	10,170
82. Total of Copies of Publications	10,170	10,170	10,170
83. Total of Copies of Publications	10,170	10,170	10,170
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85. Total of Copies of Publications	10,170	10,170	10,170
86. Total of Copies of Publications	10,170	10,170	10,170
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94. Total of Copies of Publications	10,170	10,170	10,170
95. Total of Copies of Publications	10,170	10,170	10,170
96. Total of Copies of Publications	10,170	10,170	10,170
97. Total of Copies of Publications	10,170	10,170	10,170
98. Total of Copies of Publications	10,170	10,170	10,170
99. Total of Copies of Publications	10,170	10,170	10,170
100. Total of Copies of Publications	10,170	10,170	10,170

Work in Malaysia surges forward

PENANG, Malaysia — Malaysian Baptists have recorded unusual financial and membership growth in the past year.

Four months before the end of the 1981 financial year, Malaysian Baptists surpassed their goal for support of the Baptist Theological Seminary in Penang. In addition, recently compiled statistics show that in 1980 Malaysian Baptists passed the 5,000 mark in membership and the \$500,000 mark in offerings, both for the first time.

The 1981 financial goal for the seminary was to provide 20 percent of the operating budget. The remaining 80 percent comes from Southern Baptist Foreign Mission Board funds. Local Baptists have been assuming an increasing share of the seminary budget every year since 1977. The 1982 goal is 24 percent.

Also, Baptists from Malaysia and Singapore have given more than \$15,000 for scholarships, capital needs, faculty salaries, and special projects this year.

Total giving has increased 390 percent in 10 years, with a 25 percent increase recorded between 1979 and 1980, according to Southern Baptist missionary press representative Jack Shelby. Membership increased 135.6 percent in the past 10 years, with a record 554 being baptized in 1980.

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Tennessee Baptist Convention Treasurer's Report

November 1, 1980 — October 31, 1981

RECEIPTS

Cooperative Program	\$ 14,465,151.64
Annie Armstrong Home Mission Offering	1,174,020.14
Lottie Moon Foreign Mission Offering	3,057,287.19
Golden State Mission Offering	482,179.65
Reported Gifts*	770,087.56
Other Gifts	1,203,376.47
Other Income**	1,411,757.80
TOTAL	\$ 22,563,860.45

*Reported by Belmont College, Carson-Newman College, Union University, Harrison Chilhowee Baptist Academy, Tennessee Baptist Children's Homes, Tennessee Baptist Service Corp. These gifts were sent directly to these institutions.

**Income from Annuity Board, Home Mission Board, Baptist Sunday School Board, Baptist and Reflector, Camps, earned interest, and refunds.

DISTRIBUTION

	Cooperative Program	Designated	Total
SBC CAUSES:			
Foreign Missions	\$ 2,485,113.05	\$ 3,458,359.10	\$ 5,943,472.15
Home Missions	999,541.98	1,206,845.86	2,206,387.84
Six Southern Baptist Seminaries	1,141,300.46	750.00	1,142,050.46
Radio & TV Commission	234,335.46	565.00	234,900.46
All other SBC Causes	274,837.88	5,437.84	280,275.72
TOTAL Southern Baptist Convention	\$ 5,135,128.83	\$ 4,671,957.80	\$ 9,807,086.63

WORLDWIDE SPECIAL MISSION PROJECTS: \$ 93,310.87 \$ 93,310.87

TBC CAUSES:

Belmont College	951,906.89	64,919.65	1,016,826.54
Carson-Newman College	1,368,346.89	116,269.50	1,484,616.39
Union University	951,906.89	305,311.14	1,257,218.03
Harrison Chilhowee Academy	292,972.31	178,935.51	471,907.82
Audits for Schools	33,600.00		33,600.00
CRV Scholarship Fund	79,860.00	8,933.70	88,793.70
Tennessee Baptist Children's Homes	808,500.00	781,599.88	1,590,099.88
Hospitals		2,337.00	2,337.00
Tennessee Baptist Service Corp.	98,546.00	233.23	98,779.23
Audits for TBCH, Hospitals, TBSC	31,100.00		31,100.00
Conventionwide Services	1,107,586.00		1,107,586.00
Executive Board Reserve	25,000.00		25,000.00
Executive Offices	213,157.00		213,157.00
Agencies	334,907.00		334,907.00
Convention Ministries Departments	937,679.00		937,679.00
Conv. Minst. - Annuity Programs	725,085.00		725,085.00
Conv. Minst. - Mission Programs	464,433.00	110,000.00	574,433.00
Conv. Minst. - Student Campus Work	543,606.00	42,000.00	585,606.00
Conv. Minst. - Other	47,691.00	149,669.19	197,360.19
Woman's Missionary Union	244,900.00	23,884.18	268,784.18
Bold Mission Thrust Ministries	69,239.83	675.45	69,915.28
All Other TBC Gifts		136,913.91	136,913.91

TOTAL Tennessee Baptist Convention \$ 9,330,022.81 \$ 1,921,682.34 \$ 11,251,705.15

OTHER INCOME:

\$ 1,411,757.80 \$ 1,411,757.80

GRAND TOTAL

\$ 14,465,151.64 \$ 8,098,708.81 \$ 22,563,860.45

DISTRIBUTED GIFTS

SBC CAUSES 46.81 percent
TBC CAUSES 53.19 percent

Loudon Co. votes for 1982 revival

Loudon County Baptist Association, meeting in annual session Oct. 22-23, voted to conduct a county-wide revival during the summer of 1982.

Messengers to the meeting set the association-sponsored revival for June 27 through July 4. Jack Stanton, of Bolivar, Mo., is scheduled to be the evangelist.

Also at the meeting, the association's officers, all from Lenoir City churches, were elected to another term. Re-elected were Moderator Charles Wheeler, a member of Dixie Lee Baptist Church; Vice-moderator A. R. Nelms, pastor of

Beals Chapel Baptist Church; Mrs. Charles E. Amos, a member of Pleasant Hill Baptist Church, as treasurer; and Clerk James Stewart, a member of First Baptist Church.

The sites of the meeting were Oral Baptist Church in Lenoir City and Blairland Baptist Church of Loudon. The next meeting of the association is slated for Oct. 21-22, 1982, at Calvary Baptist Church of Lenoir City, First Baptist Church in Philadelphia, and the Dixie Lee church.

R. L. Gentry is director of missions for the association.

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Robert E. Davis 894-3275
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Jerry Fortner 894-3275
Robert Howell 894-3275

Cleveland (615)

Speir Ins. Agency 478-1157

Elizabethton (615)

Cordell Ins. Agency 542-4983
Hart Ins. Agency 542-5648

Johnson City (615)

The Preston Agency 929-1971

Kingsport (615)

Roy Strunk Agency 239-8683

Knoxville (615)

Hiram Altman 524-1201
Dick Brookshire 584-5275
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Lloyd Burton 524-1201

Lenoir City (615)

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Joe Skelton 323-2215
Michael Wai 795-6872

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Richard Coleman 367-9157
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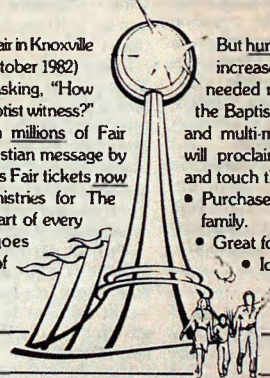
YOUR HELP IS NEEDED NOW!

As The 1982 World's Fair in Knoxville approaches (May - October 1982)

many Baptists are asking, "How can I help with our Baptist witness?" You can help reach millions of Fair visitors with the Christian message by ordering your World's Fair tickets now through Baptist Ministries for The 1982 World's Fair. Part of every ticket purchase goes toward completion of the Baptist Pavilion at the Fair.

But hurry! Prices for season passes increase soon. Your money is also needed now to carry out plans for the Baptist Pavilion, and the musical and multi-media presentations which will proclaim the Christian message and touch the lives of millions!

- Purchase Season Passes for your family.
- Great for business gifts!
- Ideal for Christmas gifts!



Yes, I want to order 1982 World's Fair tickets, through the Baptist Ministries and help support our Christian Witness at the Fair!

*For Season Pass orders after Nov. 26, 1981

	Adult	Child
Nov. 27 - Dec. 31, 1981	\$ 70	\$ 35
Jan. 1 - Apr. 30, 1982	\$ 85	\$ 45
May 1 - Oct. 31, 1982	\$ 100	\$ 50

- Adult Season Pass(es) @ \$60* each
- Children's Season Pass(es) @ \$30* each (Age 4-11)
- 2-day Ticket(s) @ \$15.95 each (Age 4 and above)
- 1-day Adult Ticket(s) @ \$9.95 each
- 1-day Child Ticket(s) @ \$8.25 each (Age 4-11)
- 1-day Senior Ticket(s) @ \$9.25 each (Age 55 and over)

Total (tax is included):

☐ Check or Money Order enclosed. (payable to Baptist Ministries) No cash please

Mail tickets to: (please print)

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Send order form to: Baptist Ministries for The 1982 World's Fair

P.O. Box 1086, Knoxville, Tennessee 37901

For additional information call: (615) 688-5377

A Season Pass is good for unlimited visits to The 1982 World's Fair including any day, any time admission. (There will be a separate charge for individual amusement rides.) All prices, policies and programs subject to change without notice. ©1981 K.I.E.E.

TBC President's Address

'The Church Is Here To Stay'

By John David Laida

Text: Matthew 16:13-18

The summer following my high school graduation, the Lord called me into the ministry. On recommendation of my pastor, I enrolled at Moody Bible Institute in Chicago.

As a farm boy, I had never been outside the county in which I was born and the big city was foreboding with all its new sights and sounds.

I was anxious to preach but had no church, so another student and I decided to go to a park where he could play his trumpet and I could preach. All kinds of soapbox orators — communists, atheists, religionists — hawked their philosophies to anyone who would listen. I preached my first sermon in that park.

A well-dressed man, who seemed out of place, listened to me and at the conclusion he came over to speak to me. He suggested that I get into a more worthy vocation than preaching because religion was on the way out and the churches of America would in time be dead. He seemed so sincere and intelligent that his remarks almost devastated me.

So I went to my dormitory room, sat on my bed, buried my head in my hands, and wondered if the church would be dead some day.

But after 40 years of preaching the gospel, I have news for you, dear friends — the church is here to stay!

There are four reasons given which testify to the permanence of the church.

I. Founder

Jesus said, "I will build My church." The church has not come to us because of the genius of some great religious personality on TV nor because of the accumulated history of religious life. The church has come to us straight from the heart and hand of Christ, her Builder and Lord.

The foundation of the church is Christ Himself. He didn't say it was Simon Peter's church. He didn't say it was the deacon's church or the preacher's church. He said, "I will build MY church."

The glory of the church is not that it is labeled with some denominational name. It is not that it has a certain preacher or that among its members are certain outstanding citizens of the community. The glory of the church is not in all its many-faceted programs.

The glory of the church is that it is Christ's church, conceived in the very mind of God, announced by Christ at Caesarea Philippi, and launched by the Holy Spirit at Pentecost. Its cornerstone and head is Jesus. He is the founder.

If any man loves Christ, he must love His church for there is nothing clearer in the New Testament than the fact that Jesus is intimately related to His church. He loves the church because we love Jesus.

Here in my pocket is a jackknife. If you wanted a knife, you probably wouldn't be interested in buying this one. But, on the other hand, I wouldn't consider selling it to you for any price. Why is it so precious? My father carried it for 40 years. It is precious to me because it is a part of a legacy passed on to me by a man I love.

Jesus never left much physically. He never wrote anything but a few letters in the sand that the wind blew away. He didn't leave any clothes except a robe over which the soldiers bargained. It is good He didn't leave these things for we

would have made idols of them.

But He did leave us the church, and it is here to stay because Jesus was the founder.

II. Fellowship

The substance of the church is composed of a faithful body of believers.

Jesus said, "Thou art Peter, and upon this rock I will build My church." As we all know, this verse has been the storm center of Christendom for centuries. There is a difference of interpretation.

Some insist that Jesus was here giving to Peter the keys to the church and Peter was the foundation. As members of a free church, we reject this erroneous view, which has no Scriptural basis.

Others insist on a beautiful play on words in which Jesus is saying, "In contrast to you, Peter, the 'little rock,' I will build the church upon Myself, the 'big rock.'"

Others say Jesus is here asserting His plan to build His church upon a confession like Peter has just made. It is certainly true that the church is a fellowship of faith composed of the redeemed. Peter gave his confession of faith, "Thou art Christ, the Son of the Living God," and Jesus said that it was by no flesh-and-blood experience that Peter had come to this conclusion.

The church, then, is a fellowship of faith in Christ. Let us mark it well — a New Testament church exists when there is a faith in and a fellowship with Christ.

The Greek word used here is *ecclesia*, the called-out ones. It appears 114 times in the New Testament and, of that total, 99 times it refers to a local body of believers. When the New Testament speaks of the church, it is usually talking about a local congregation of converted and baptized believers, banded together to observe the ordinances and to proclaim the gospel to all men.

Paul used many vivid images to describe the church. One of his favorite images was to compare the church to a body (Romans 12:4-5; 1 Corinthians 12:12, 27; Ephesians 4:4, 12; and Colossians 1:18). And in each case it is clear that Christ is "head over all things for the church, which is His body" (Ephesians 1:23).

What the head is to the physical body, Christ is to the church. And what the body is to the head, the church is to Christ. One cannot exist without the other.

We are living in a day when some say the body, the church, is not too important. The polls tell us that while religious belief is going up, church involvement and commitment is going down. There is a divorce of believing and belonging. So we ask — do we believe in the church? Is the body important?

In Ephesians 1:22-23, Paul says, "And hath put all things under His feet and gave Him to be head over all things to the church, which is His body, the fullness of Him that filleth all in all." What does that mean?

Paul is saying that just as I believe in the incarnate Christ, that He lived in a body, flesh-and-blood reality, even so I believe that the church extends and continues that incarnation. Christ still lives in a body, and now the body is not Jesus of Nazareth, one person, but the body is that company of believers found in Ephesus, Corinth, Rome, and across the Mediterranean.

Christ still has a body and that body is the church. Christ is now invisible, and

yet the church gives a body to that reality. It makes concrete what otherwise might be abstract. It makes specific what otherwise might be ethereal. It gives focus. It allows us to say this is where Christ is at work among His people. Just as Jesus brought the Word of God to sharp focus in the life of one man, now the church brings the spirit of the risen Christ to focus in its collective life.

There has always been a problem accepting the idea that Christ has a body.

William Hull reminds us that, "The first full-blown heresy about Christ, gnosticism, revolted against the idea that the eternal Word of God would compromise itself by limiting it to one poor human earthly body. The Latin word for body is *carnos* (carnal, fleshly). Think how we feel about words like that. Would God come into a body of flesh that could be vulnerable to sickness and corruption and bleed and die? And so these gnostics developed a docetic theology. They said Jesus just appeared to be in a body but He was not truly a real flesh-and-blood

body. They thought it a scandal that God was poured into Jesus of Nazareth, one body, which came into the world through a virgin."

Today some try to decry the fact that Jesus lives in His collective body, the church.

A sociologist, Thomas Luckman, has written a book called, *The Invisible Religion* in which he points out how many people are trying to negotiate with Christ through reading a book, watching a television program, following some religious celebrity, but having nothing to do with the church.

It is a kind of "Lone Ranger" Christianity — a do-it-yourself religion. There are clientele instead of congregations, followings instead of fellowships. You can just get your religion by turning a TV button, rather than joining with other believers in a body of faith.

But Christ has a body, the church, and it is here to stay because it is the body of Christ, a substantive fellowship of faith.

(Continued on page 12)

Side by Side

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ROYAL AMBASSADOR PROJECT — Joe Cimino (left) and Gary Watts, RA counselors at Brentwood Baptist Church, led their RAs to deliver activity packages they had made for pediatrics patients at Baptist Hospital, Nashville.

'Typical' revival service becomes pilot for ACTS

By Greg Warner

MAGNOLIA Ark.(BP)— From the front row, it looked like any other Southern Baptist revival. The preacher offered a simple message of new life in Christ from chapter three of John. The congregation sang "Just As I Am."

But it was no ordinary revival. Blinding lights and television cameras were aimed at the pulpit, recording each appeal; outside, a network of cables led to a van full of technicians and equipment.

The revival also was a television pilot — the first preaching program for the American Christian Television System (ACTS), the proposed national Baptist network.

Television crews of the Southern Baptist Radio and Television Commission (RTVC) came to the small Arkansas town Oct. 18 to videotape four nights of revival services at Central Baptist Church. The services will be edited into an evangelistic program called "Invitation to Life."

The strategy of the new preaching program is to conduct revivals in Southern Baptist churches around the country, tape the services and add short feature segments on church members ministering in the communities. The edited programs will be test-marketed in selected cities and later incorporated into the weekly schedule of ACTS programming.

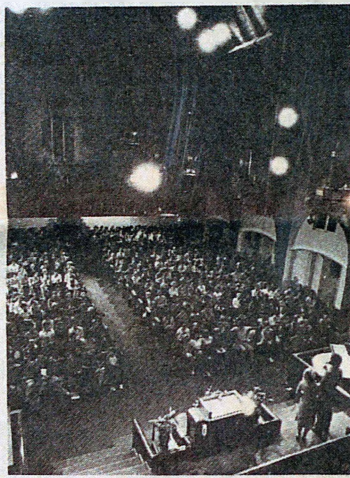
"The reason we're taking this kind of approach," RTVC President Jimmy R. Allen explained, "is that it is centered in local churches and can communicate not only the salvation experience with Christ, but also the nurturing community of the church."

When ACTS goes on the air, the RTVC tentatively plans to conduct one revival each month. Four programs will be produced from each crusade to provide the weekly "Invitation to Life" episodes.

John Bisagno, pastor of First Baptist Church of Houston, preached the revival services in Magnolia. Larry Black, minister of music for First Baptist Church, Jackson, Miss., led the music.

The "Invitation to Life" crusade, as the Magnolia revival was called, was planned by the RTVC and Central Baptist Church. A similar crusade and taping was scheduled for North Phoenix church in Phoenix Nov. 1-4.

According to Allen, the two churches



SPOTLIGHTS ON REVIVAL — Television lights flood the platform of First Baptist Church of Magnolia, Ark., during the taping of "Invitation to Life."

were chosen to give the RTVC a chance to try the "Invitation to Life" strategy in different settings. "For the pilot we wanted cities that would be representative of two different locations where Southern Baptist churches are alive and witnessing," he explained. "Magnolia was chosen as a small town; Phoenix was chosen as a growing city in the Sunbelt."

After the four nights of revival at Central Baptist Church, 60 decisions were recorded, including 11 professions of faith.

Television crews followed several church members to work or into their homes to show how Central church reaches the community.

The RTVC has purchased air time on several local stations throughout the south (none in Tennessee) for the test broadcast at a total estimated cost of \$120,000.

Directors of missions in the test markets are working with the RTVC to organize local Baptist support for the broadcasts and advertise the show in each area. They also will set up local telephone counseling centers for people who respond to the program.

Flight attendant logs air miles for Christ

By Jacqueline Durham

BIRMINGHAM, Ala.(BP)— When Marsha Whitten became a Christian 11 years ago, her prayer was, "Lord, let me tell the world that I'm a Christian."

Today, as a flight attendant with a major airline, Miss Whitten believes God definitely answered that prayer. As she logs thousands of air miles, she feels that God uses each trip to bring her in contact with persons to whom she can minister or witness.

"Sometimes that person is another attendant or crew member, a passenger, a bellboy, or a bus driver," she says.

Occasionally, opportunities to witness present themselves in remarkable ways.

In one city where she had a layover, Miss Whitten went to a local park to jog. She noticed a derelict sitting on a bench, reading. He kept watching her.

Before she left the park, she approached him and said, "I don't know why I'm telling you this, but God loves you."

The man's eyes filled with tears, as he said, "I know the Lord." He shared his story of former wealth, of present discouragement, and of hope for a better future.

Of experiences like these, Miss Whitten says, "I'm more and more aware of how many people are in need."

A petite blonde, Miss Whitten grew up in the small city of Florence, Ala. During her years at the University of Alabama, she majored in social work because she

wanted to help people.

However, since she also possessed an intense desire to travel, she sought a job as a flight attendant.

"The night before the job interview I prayed, 'Lord, either give me this job or take away my desire to travel,'" Miss Whitten said.

She interprets her subsequent employment as God saying, "I'm going to give you this job, but it's not the end. It is the means to the end."

Miss Whitten's first assignment was a 10-month stint in the New York City area. She says she was shocked by what she saw there, and was concerned about being a Christian in that kind of environment.

"Then I realized that God was bigger than all that," she says, "that He places people in all walks of life to use them there."

Today Miss Whitten is based in Atlanta where she is an active member of First Baptist Church.

As she faces day-to-day stresses and demands of her job, Miss Whitten says she depends heavily on prayer "for grace to handle those situations."

"People tell me I'm naive and innocent," she says. "I don't want to lose that. I don't want to become hard and bitter because of the stress and irritation of the job. I want to be strong — strong like iron."

—Adapted from November 1981 *Contempo* magazine.

FMB relief appropriations rise while hunger giving decreases

RICHMOND, Va.(BP)— The Foreign Mission Board released more than \$1-million in Southern Baptist hunger and relief funds between July 31 and Sept. 30.

Appropriations for hunger and relief projects around the world are running more than \$1-million ahead of the same point last year, according to John R. Cheyne, the board's relief ministries consultant.

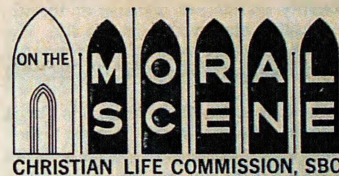
Meanwhile, Southern Baptist contributions for hunger and relief are falling almost \$1-million behind last year.

This year the board released \$2,761,861 through Sept. 30, while receipts during the same period amounted to \$2,283,726.

Cheyne said the giving lag probably is the result of two factors. No major disasters have occurred recently to dramatize hunger and relief needs and Southern Baptists shifted their World Hunger Day emphasis from August in 1980 to October in 1981. Figures through Sept. 30 this year do not include funds generated by that special emphasis.

The \$1-million in allocations since July 31 were released for 44 hunger and relief projects in 20 countries. They ranged from \$234,200 for reclamation of the drought-ridden Sanwabo area of Upper Volta and \$120,000 for hunger needs in Poland to \$1,000 appropriations for a well-drilling project in North Brazil and a nutritional teaching project in Colombia.

Projects included such efforts as water supply, poultry projects, agricultural projects, food distribution in famine areas, relief for typhoon victims, a food-for-work irrigation project, a community grainery program, a goal-raising project, a milk-producing program, and a number of other developmental ministries.



THE ETHICS OF PROFESSIONS AND OCCUPATIONS RATED — "Americans feel that, among a wide range of professions and occupations, clergymen and pharmacists have the highest standards of honesty and ethics, according to the Gallup Poll. Sixty-three percent of those in the survey said they felt the 'honesty' and 'ethical standards' of clergymen were high or very high, 28 percent judged their standards to be average, 6 percent rated them as low or very low, and 3 percent had no opinion. Three earlier polls on this question by Gallup also found that Americans believed clergymen had the highest standards. At the other end of the scale were automobile salesmen, whose honesty and ethical standards were judged high by only 6 percent of the 1,564 adults questioned in the poll. In between clergymen and auto salesmen, listed in decreasing levels of confidence, were pharmacists, dentists, medical doctors, engineers, college teachers, policemen, bankers, newspaper reporters and commentators, lawyers, stockbrokers, senators, business executives, building contractors, congressmen, local political officeholders, realtors, labor union leaders, state political officeholders, insurance salesmen, and advertising practitioners." (NEW YORK TIMES, 9/20/81)

Associations meet for annual sessions

Bradley honors three churches

Bradley County Baptist Association, meeting in annual session Oct. 19-20, honored three of its member churches for increases in enrollment and attendance.

Recognized were Westwood Baptist Church, Cleveland, for largest average attendance increase; Cleveland's First Baptist Church, for largest enrollment increase, and Gum Springs Baptist Church, Georgetown, for largest percentage enrollment and largest attendance enrollment.

In business sessions, messengers to the meeting voted to accept Dockery Heights Baptist Church of Cleveland as a member church. Doyle McCracken is the church's pastor.

The messengers also re-elected its slate of officers for another term: Moderator Byron Gibson, pastor of Charleston's First Baptist Church; Vice-moderator Roger Hobbs, pastor of Waterville Baptist Church in Cleveland; Treasurer Marcus E. Boring, a member of Antioch Baptist Church, McDonald; and Clerk Phillip Dalton, a member of Valley View Baptist Church, Cleveland.

The association meet at New Friendship, Big Spring, and Phillip Baptist Churches of Cleveland. According to Raleigh Brady, director of missions for the association, the 1982 meeting will be Oct. 11-12 at Cleveland's Clingan Ridge Baptist Church, and the Valley View and Gum Springs churches.

Duck River notes Harris' service

J. Ralph Harris, treasurer of Duck River Baptist Association for the past 33 years, was honored during the association's annual meeting Oct. 19-20 at the First Baptist Churches of Cowan and Estill Springs.

Harris, who retired from the position this year, was also recognized for his service in other areas of associational work. Messengers to the meeting elected Bobby Saine, a member of Center Grove Baptist Church in Tullahoma, as the successor to Harris.

Leaders in the remaining offices of the association were elected to a new term. Re-elected were Moderator Jake Stricklin, pastor of First Baptist Church, Decherd; Vice-moderator Burgess Vincent, pastor of First Baptist Church, Tracy City; and Clerk Freda Wassom, a member of First Baptist Church, Tullahoma.

According to Duck River Director of Missions J. C. Carpenter, the next meeting of the association will be Oct. 11-12, 1982, at Riva Lake Baptist Church in Winchester, and the Tracy City First church.

Hardeman churches hold 59th meeting

Member churches of Hardeman County Baptist Association gathered for their 59th annual meeting Oct. 19-20, at Dixie Hills and Parrans Chapel Baptist Churches in Bolivar.

Elected at the meeting to lead the association for the 1981-82 term were Parrans Chapel Pastor Doug Baker, as moderator; and Don Hammons, pastor of Whiteville's First Baptist Church, as

vice-moderator. Messengers of the Hardeman churches also re-elected Clerk William R. McCommon of First Baptist Church, Grand Junction, and Treasurer Travis Fawcett of Hickory Valley Baptist Church, Hickory Valley.

In other business, the messengers voted to raise the associational missions budget, which includes partial support for Billy and Evelyn Foote, church planters in Michigan.

According to Fulton Robertson, Hardeman director of missions, the association's next meeting is slated for Oct. 18-19, 1982. Ebenezer Baptist Church, Toone, and Hatchie Baptist Church, Hornsby, will host.

Grainger enactment pledges support

Participation in two Baptist projects was pledged by Grainger County Association of Baptists during its annual meeting Oct. 15-16.

According to Grainger Director of Missions J. R. Stallings, the association resolved to "participate in the support of the Baptist mission endeavor at the 1982 World's Fair and [in] our Michigan commitment to the fullest extent of our capability."

In other business, messengers to the association re-elected Moderator Andy Long, pastor of Oakland Baptist Church in Rutledge; Vice-moderator Steve Starkie, pastor of Rutledge's Sunrise Baptist Church; and Treasurer Guy Moore, a member of New Blackwell Baptist Church, also of Rutledge. Estelle Stallings, a member of Blue Springs Baptist Church, Rutledge, was elected clerk.

Sunday School awards were given by the association to three member churches. Two awards were given to Indian Ridge Baptist Church, Blaine, and one each to Fairview Baptist Church in Luttrell and Red House Baptist Church in Blaine.

The meeting was hosted by the Oakland and Sunrise churches. The 1982 meeting is scheduled for Oct. 21-22 at Barnards Grove Baptist Church, Bean Station, and Buffalo Baptist Church of Rutledge.

Campbell honors D. M. Aldridge

Campbell County Baptist Association, meeting in annual session Oct. 19-20, honored Clear Creek Baptist School President D. M. Aldridge in a resolution passed by the association's messengers.

The resolution was passed in appreciation of the Pineville, Ky., school president's 27-year service. Aldridge will retire from the post in June 1982, when he and his wife are scheduled to go to Zomba for two years for the Southern Baptist Foreign Mission Board.

In officer elections, the messengers elected Don Martin, pastor of East LaFollette Baptist Church in LaFollette, as moderator; and Russell Bridges, pastor of First Baptist Church in Jellico, as vice-moderator. Martin, vice-moderator for the 1980-81 term, assumed the duties of the association's top post when previous moderator Barry Wood resigned in the summer after accepting a Georgia pastorate.

Re-elected to new terms were Treasurer Nina Sellers, a member of Indian Creek Baptist Church, Jacksboro; and Clerk Linda Exix, a member of Calvary Baptist Church, LaFollette.

The meeting was held at Lakeview Baptist Church, Caryville; First Baptist Church, Coolidge; and the Calvary

church. According to Campbell Director of Missions Ralph Cordell, the next meeting of the association will be Oct. 18-19, 1982. West LaFollette, Cedar Hill, and Indiana Avenue Baptist Churches, all of LaFollette, will host.

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TBC Convention Sermon

'Involved'

By H. K. Sorrell

Text: Nehemiah 2:17-18

In 530 B.C., Persia broke the back of the Babylonian Empire. Soon after, the Jews were encouraged to return to their own country. Some 50,000 responded to the invitation and returned to Jerusalem in order to rebuild their city and the Temple. With only the foundation rebuilt, the remnant became discouraged and abandoned their work.

Sixteen years later, God sent Haggai and Zechariah to challenge them to finish their work. Finally, the Temple was completed but the walls remained in a pile of rubble.

In 445 B.C., while Nehemiah was carrying out his responsibilities in the palace, some men from Judah arrived with the distressing news that those who

had returned to Jerusalem were in great affliction and reproach. The wall of Jerusalem was broken down and the gates had been burned with fire. When Nehemiah heard this, he sat down and wept. Though he was a descendant of one of the Jewish families that had chosen to remain in the east, his sympathies were with the remnant that had returned to rebuild a new life in Israel.

When Artaxerxes, the king, saw Nehemiah's countenance, he wondered what was wrong since he was not sick. Nehemiah replied, "Why should not my countenance be sad when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?" Though Nehemiah occupied an exalted position in the court of Artaxerxes, his main interests were in

the things of God. Therefore, he felt the tremendous responsibility to get involved, to go to Jerusalem and rebuild the wall. After making arrangements and receiving the king's permission to go, Nehemiah made his pilgrimage to Jerusalem. What the prophets could not do, what the priests could not do, this dedicated layman did, for he had the Lord's work at heart and wanted to get involved.

I. Involved in Prayer

Nehemiah was a man of prayer. For when he heard of the deplorable situation in Israel, he sat down and wept. He fasted and prayed before the God of heaven. There are 11 recorded prayers in the 13 chapters of his book. I do not know of any greater thing that one can do than to lay his heart bare before God. For when we depend on organization, we will get what organization can do; when we depend on a program, we will get what a program can do; when we depend on man, we will get what man can do; but, when we depend on prayer, we will get what God can do.

Dwight L. Moody declared, "Every great movement of God can be traced to a kneeling figure!"

James, the half-brother of our Lord, said, "The effectual fervent prayer of a righteous man availeth much."

Did not Jesus say, "Ask, and it shall be given you."? Could this be the reason why we are plagued with failure? We have not, because we ask not.

A pastor was observing a marble cutter at work. After a few moments he ex-

claimed, "I wish I could deal such clanging blows on stony hearts." The cutter replied, "Maybe you could if you worked like I do, down on your knees."

II. Involved in Work

Nehemiah did that which all of us should do, he put feet to his prayers. He refused to be a hearer only; he was a doer. He knew that faith without works is dead. No praying man will ever be idle. In fact, God often uses us to answer our own prayers.

When Jesus saw the multitudes, "He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Turning to His little band of followers He said, "The harvest truly is plenteous, but the laborers are few; Pray ye therefore that He will send forth laborers into His harvest." And, then, in the very next verse, He called the 12 unto Him and empowered them for the task. In essence, Jesus said, "You prayed for God to send out laborers, come hither Matthew, come hither Peter, James, John, behold I send you forth as laborers into His harvest."

Several years ago when Paul Caudill was pastor of the First Baptist Church of Memphis, he visited Indonesia. While he was looking out across the field, he noticed a young native washing his teeth in the sewage that flowed by. His heart grew faint. The guide told him of the great need for a medical missionary to come and teach the people of sanitation and of Christ. Caudill said that he prayed that God would meet this need.

After returning to Memphis, one of his members called and wanted to talk to him. James Bethea told his pastor that the Lord had called him to be a missionary and he was ready to leave his lucrative medical practice and go.

Little did Caudill realize that as he prayed, God was going to answer his prayer by calling one out of his own church.

(Continued on page 11)

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(Continued from page 10)

Thus, on the third day after Nehemiah's arrival in Jerusalem, while everyone else was asleep, he went out to inspect the ruins and survey the situation. After the survey, he challenged the people who were at ease in Zion to "Come, let us build up the wall of Jerusalem, that we be no more a reproach." The people clamored, "Let us rise up and build." Yes, every one of us has a tremendous responsibility.

While Marshall Craig was preaching in one of our Baptist universities, he pleaded with the young men and women to present their bodies as living sacrifices on God's altar. They began to come — the president of the student body, football players, cheerleaders, campus leaders — sincerely, honestly giving themselves to Christ. And then Craig saw a strange thing. Far back toward the rear of the auditorium, he saw a boy start down the aisle toward the front. But the boy was crawling on his hands and knees.

Craig turned, somewhat puzzled, to the president of the university.

The president said, "It's all right. That boy is one our students, but he is badly crippled, and the only way he can get around is on his hands and knees."

Craig waited until the young man had made his way to the front, then leaned down to greet him. The young man looked up at the preacher, and said, "Sir, you said God had a place for a man. I know God has a place for these athletes with their muscles of steel; I know God has a place for these campus leaders. But tell me, sir, does God have a place for a wreck like me?"

With tears in his eyes, Craig said, "God has just been waiting for a wreck like you."

Oh, my friends, God has a place and a work for a wreck like you and me.

III. Involved in Controversy

You can rest assured that when you start doing something for the glory of God there is going to be controversy. In II Samuel we read that the moment David was anointed at Hebron, "All the Philistines came up to seek David."

So the moment we start doing something for the Lord, the devil is going to come seeking us. He will use every tactic and method to keep us from laboring for the glory of God.

He will use **DERISION**.

When Sanballat learned of Nehemiah and his men restoring the wall, he began laughing and mocking at these feeble Jews in trying to revive the stones out of the rubbish. Josephus, the Jewish historian, records that Sanballat was governor of Samaria. He became jealous of Nehemiah for he probably had dreams of also becoming governor of Judea since his daughter had already married into the family of the high priest of Jerusalem.

Therefore, he did his best to stop the work through derision and laughter. I believe that it is more difficult to be laughed at than shot at. During a war, some had rather face the enemy's bullets than their laughter.

Now if the devil sees that laughter does not work, he will use **RIDICULE**.

The devil knows how to get rough. He will belittle everything that is done. Through Tobiah, the Ammonite, he said, "Why even if they build the wall, if a fox jumps upon it, it will fall down." The devil is flooding our country with his ridicule.

It is distressing how much ridicule our Christian young people are having to take in their classrooms.

An unbelieving teacher told his class that there were no real miracles in the Bible. He said, "Take, for instance, the crossing of the Red Sea. We know this body of water was only about six inches deep."

A boy toward the back of the room shouted, "Praise God for the miracle!"

The irritated teacher asked, "What miracle?"

"God drowned the whole Egyptian army in just six inches of water. That had to be a miracle."

And then he uses his most prized tool of all **DISCOURAGEMENT**.

The devil not only attacks from without but from within. Here he used Judah as his advocate. For Judah began complaining, "The strength of the bearers of burdens is decayed and there is much rubbish; so that we are not able to build the wall." Judah felt that the task was too large for them and consequently they could not do it.

Christians should never be pessimistic, for this is God's work and not ours. Did not Paul say, "And let us not be weary in well-doing: for in due season we shall reap, if we faint not."?

And the devil uses **DECEPTION**.

If the devil is not successful in coming against us as a roaring lion, he will put on a different suit and will come as an angel of light. He will come as tenderly as a lamb and say, "Nehemiah, you are doing a great job, but come on down to the plains of Ono and let us talk about this matter." Thus, the devil uses the strategy of using a conference to delay God's work.

There are some who had rather attend a conference and talk about the work than do the work. And so the devil appears today and says, "You're doing a great job, but come on down and let's

talk about who believes the Bible the most."

Jesus settled that when He said, "Why call ye me, Lord, Lord, and do not the things that I say?" The one who believes the Bible the most is the one whose life is characterized by obedience to Christ. Do not talk to me about how much you believe the Bible to be the word of God if you are constantly attacking your brother and demonstrating little or no ethical behavior.

Nehemiah thundered, "Oh no, I'm doing a great work, so that I cannot come down."

IV. Involved in Triumph

In spite of all the adverse circumstances, Nehemiah toiled on. In 52 days the job was completed. When the enemies of God heard of the wall being built and the city fortified, they were much cast down in their own eyes. They perceived that this work was wrought of God.

If our work is of God, even a Gamaliel knows that it cannot be overthrown for "greater is He that is in you, than he that is in the world." We are not only conquerors, we are more than conquerors through Him that loved us.

In 363 A.D. Julian the Apostate, sought to destroy Christianity by relighting the fires of the pagan altars. One of his soldiers asked a Christian who was being abused, "Where is your Carpenter now?"

The Christian replied, "He is making a coffin for your emperor."

A few months later, Julian received a mortal wound in battle. Realizing that his death was near, he dipped his hand in his blood and threw it toward heaven saying, "Thou has conquered, O Galilean!"

Yes, the triumph is ours for the gates of hell shall not prevail against us.

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(Continued from page 7)

As long as there is a Risen Christ, there will also be a redemptive body.

III. Function

We believe that the church has a function. We are here for a purpose. We have a job to do.

Notice what Jesus said in our text. He told the disciples that He was giving them the keys to the kingdom. What they bound on earth would be bound in heaven. What they loosed on earth would be loosed in heaven.

He meant that He was leaving with them the responsibility to continue His work. The church is given the keys whereby, through her witness, men may

find access to God.

Peter used the keys at Pentecost, and thousands found the door opened to eternal life.

Philip used the keys in the desert, and a man found his way to God.

You and I use them to introduce men and women to Christ.

The message that shines from the pages of the New Testament in every generation is that the church is the mind through which Christ thinks, the heart through which Christ loves, the voice through which Christ speaks, the hands through which Christ helps, and the body of believers through which Christ works.

The church is to function as the extension of the life and ministry of Jesus Christ. This ministry includes evangelism, missions and education. There is no task on earth like this privilege of opening the door of eternal life to a lost world. This is the glory of preaching.

I know of no other group to which Jesus gave this task. He did not give it to the PTA or ERA. He did not give it to the Boy Scouts, or the Rotary Club, or the Masons. He gave it to the church. And in our faltering, human, half-successful way, the church of every generation has been fulfilling this function of preaching the gospel, winning the lost, training the disciples, and healing the brokenhearted.

This task is best carried out through the local church, not a huge non-denominational para-denominational electronic church. Some of the leaders of this movement leave the impression that Southern Baptists are doing nothing compared with what they are doing, and if the people will give their money to them, they will do so much more than the Baptists.

As big as the para-denominational electronic churches are, they do not begin to match what Southern Baptists

are doing. We have 35,831 organized local congregations with 13,606,608 members, and 7,795,619 are enlisted in weekly Bible study in Sunday School, staffed by about 700,000 dedicated people.

Last year, Southern Baptists laid in their offering plates more than \$2-billion. We have 43 children's homes ministering to several thousand needy youth, six seminaries with 12,289 ministerial students, 28 hospitals, 65 colleges and schools, more than 6,000 home and foreign missionaries, and last year we baptized more than 1,000 each day in one of the most aggressive evangelism programs in the world!

Jesus Christ works through the local congregation to best fulfill the function of the church. As long as there are lost and brokenhearted people in the world who need Jesus, the church is here to stay.

IV. Future

One of the main reasons why I believe the church is here to stay is that Jesus said so. "The gates of hell shall not prevail against it."

The fact remains that as the church marches forward through history, even death cannot hold her back. She is impregnable, and her future is as secure as the future of God.

The proper translation is not "hell" but "hades." Most later translations read, "the gates of death." It does not refer to a place of damnation but to a place we simply cannot see. Jesus here refers to the place where the dead go, a place beyond the grave. It is the nether world, the place we cannot see. Jesus said that the power of death itself would not be able to hold back the mighty advance of God's people.

It was my privilege to study under one of the greatest Greek scholars of this century, Hershey Davis of Southern Baptist Theological Seminary. On the sur-

face, he appeared stern and emotionless, but those who knew him sensed his deep compassion and devotion to God's Word. I remember asking him about this word "prevail" as I prepared a sermon for my student pastorate.

His eyes lit up and with great emotion he said, "Son, you are looking at one of the most descriptive Greek words in the entire New Testament. The word is *katschuo* which means 'to hold down.' Jesus is saying that He will soon be crucified and the gates of death will close behind Him, but they will be powerless to hold Him down!"

All the mortality of mortal men and all the graves of the universe will not be able to overthrow the fellowship that is held in the power of Christ.

Do not fret and worry — the church is here to stay. It is true that every tick of the clock will take someone to the place we cannot see.

Death destroys every relationship we know in this world. Nothing escapes the ravenous, grasping, eager appetite of the grave. Yesterday it took a deacon; today it will take a pastor; tomorrow, a saintly grandmother. It is never satisfied, never satiated, never filled.

It destroys every relationship we have on this earth. All are dissolved in death — except one, and that is the relationship we establish in Christ which shall abide forever. For the gates of the nether world, of the grave, of the place we cannot see, shall not hold us down. And some day out of the waste and decay of a dying world, God will speak a triumphant word and the ravages of the pale horseman will not hold us down.

Do you want to see your loved one again? Then relate yourself to the only thing that will last, the church of the living God, founded upon Jesus, which will never pass away.

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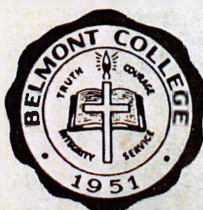


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BIBLE BOOK SERIES

Lesson for Nov. 15

Kingdom way of living

By Jerry Oakley, pastor
Springfield Baptist Church, Springfield

Basic Passage: Matthew 6:1 to 7:29

Focal Passages: Matthew 6:1, 9-15, 19-21; 7:12, 24-27

Matthew 6-7, while concerned with the religious activities of man, is primarily concerned with the motive of man's activities.

Jesus seems to take for granted that religious acts will be done but He is stressing that they must be done from a pure motive.

He says, "Take heed." To define these words we would say, "Be careful, you are on holy ground." It is a warning — do not take my forthcoming teachings lightly.

The word "alms" should be translated "righteousness." Three examples of Pharisaic righteousness are then given: alms, prayer, and fasting. Matthew continues to deal with these three ideas.



Oakley

He first treats the giving of alms which is the inverted order of experience. Alms giving is the expression of the results of prayer and fasting prepares for prayer.

Modern man often misunderstands the idea of fasting. Fasting is more than going without food. It means the denial of everything that interferes with intimate, direct fellowship between the person and God. A Christian needs periods of fasting. We need our lives cleared of the clutter of living so that we can have an unencumbered corridor through which to commune with God.

This opens the way for prayer. To the fasting Christian prayer is the natural way of pure communication with God. This communication results in the rushing forth from the place of prayer into the streets of need to give alms of money, but not just money, but also our blood and our lives to God's cause.

We are now reminded of a further warning by Jesus, "Do not your alms before men, to be seen of them." He emphasizes that this is the motive of the "hypocrites." The word "hypocrite" is an old word for an actor. "To be seen" comes from the Greek word which gave birth to our word "theatrical." He is telling us to avoid letting almsgiving become a spectacular performance to be seen by men. The praise you receive from men will be your full reward. You will receive your receipt marked "paid in full." If this is our motivation, Jesus says, we forfeit the reward of our Father

in heaven. The trade is the eternal for the temporary, the abiding for the fleeting. The tragedy is the number of people making this trade and feeling they have a bargain.

Jesus teaches later in chapter six about real treasure. The literal meaning of verses 19-20 is, "Treasure not for yourselves treasures on earth but treasure for yourselves treasures in heaven." The idea is either to lay treasure on earth horizontally to keep it, or to place something perpendicularly, ready for activity and work. Note that the desire to possess is not condemned but the attitude toward the possessions. Jesus teaches one to have their possessions ready for use for God's cause. Then their treasure is safely stored in heaven and their heart is with God. They are motivated by love rather than by passion of possession. Love is eternal in nature and possessions pass away.

In Matthew 7:12, Jesus states the "Golden Rule" which is often referred to as the topmost peak of social ethics. This rule is very positive in nature. It says more than just refrain from doing injury to your neighbor. It states emphatically you are to do him good. We might refrain from aggressive action toward our neighbor by the exertion of self-control but it takes the presence of the power of God for us to achieve the higher command of doing good.

Jesus concludes His teachings on the proper motivation of man by telling a story about building a house. Jesus indicates that every man is building and all seem to be using like materials but not all have the same foundation. The foundation is of ultimate importance for it is the foundation that sustains the structure in trying times.

Earlier in chapter six, in the "Model Prayer," Jesus shared the ingredients of a proper foundation. In this prayer He begins by venerating the person of God. In the Scripture the name represents the total personality of an individual and Jesus gave the Father a unique and separate place. He taught the disciples to pray first for the Kingdom of God and the dominion of God's will. Then He indicated they should pray for the maintenance of life (bread). This brings before God the needs of the present. They should ask next for forgiveness, which reflects upon the failures of the past. In conclusion, they should pray for help to resist temptations, which commits the future into the hands of God.

UNIFORM LESSON SERIES

Lesson for Nov. 15

A more excellent way

By David J. Irby, chairman, department of religion and philosophy
Union University, Jackson

Basic Passage: 1 Corinthians 12:1 to 13:13

Focal Passage: 1 Corinthians 12:27 to 13:13

The context for the great love chapter of the New Testament, 1 Corinthians 13, is 1 Corinthians chapters 12 and 14. In these chapters Paul discusses spiritual gifts.

The gifts of the Spirit are a topic of much interest and discussion today. Note the following points in Paul's discussion:

(1) The gifts are given to individuals who constitute the body of Christ, which is the church (12:12, 14, 27).

(2) Just as the members of the body are different from each other and perform different functions, so are the gifts that are given to individuals (12:4-6).

(3) Although the gifts are diverse, they all come from the same Spirit (12:4).

(4) All gifts are intended to build up the body (church) and contribute to its proper function (12:17, 14:12, 26).

(5) Some gifts seem to be more important than others, and are to be desired above others (See 12:20, 28-31, 14:1).

(6) The best gifts are those that edify (build up) the church rather than the individual (14:1-19).

(7) Although the best gifts are to be desired, something else is also needed, and that is love, the "more excellent way" (13:13). Christians are commanded to follow after love (14:1). Paul describes this love in 1 Corinthians 13.

The Importance of love (13:1-3)

While English has only one word for love, the Greek language of Paul's day had four. The word used here is *agape*. It is used in the New Testament to describe God's love for man and the love of Christians for each other. In the King James Version it is translated as charity. It is a love that reaches out even to those least deserving of love. This love that the Christian receives from God seeks no reward for loving. In these verses Paul states emphatically that the possession and practice of spiritual gifts profit one nothing unless accompanied by this love for others.

The nature of love (13:4-7)

These verses describe the nature of love that should characterize the Christian's life. Paul uses 15 verbs here to describe this love. Eight verbs indicate its negative qualities and seven the positive. Genuine love is known by what it does not do as well as by what it does. These qualities of love deal with lives lived in relationship to others.

Negatively, *agape* love does not envy others, but is pleased over every good thing that happens to the Christian brother. Love does not vaunt itself, promote its own selfish interests. It is not puffed up with egocentric pride. This love is predictable and rational in its behavior; it does not behave "unseemly." The person who loves "thinketh no evil," which means that he does not keep a record of evil deeds done against him. Neither does he rejoice in iniquity. Because of love he is possessed with strong convictions regarding morality and is sensitive to the question of morality in all actions.

Several of the seven verbs that Paul uses to state the positive qualities of *agape* love simply list the opposite side of the negative qualities. The chief positive characteristics of *agape* are that it is patient and kind (v. 4) in its dealings with others. It never seeks to expose or embarrass others, but rather it "beareth all things" (v. 7), which means "covers all things." This love is not suspicious of others, but trusting (v. 7). It never loses hope, and it endures every demand and trial thrust upon it (v. 7).

The permanence of love (13:8-13)

The last thing Paul says about love in this chapter is that it is permanent: Love never faileth (v. 8). Lovers fail, but love does not.

The spiritual gifts are not permanent (v. 8). Some of them seem to be left behind as one advances toward maturity in Christ (v. 11). They are imperfect, and will be done away completely at the end when the perfect one, the Lord Jesus, comes.

Meanwhile, there are faith, hope, and love which remain to aid us in our Christian living until that day arrives. And the greatest of these is love (v. 13).

Leadership chosen in William Carey

Messengers to William Carey Baptist Association's annual meeting, Oct. 19-20, elected Larry Meeks, Glenn Hester, and Gail Gresham to lead the association in its 1981-82 term.

Meeks, pastor of Hildale Baptist Church in Fayetteville, was chosen moderator; Hester, pastor of Flintville Baptist Church, Flintville, was named vice-moderator; and Mrs. Gresham, a member of Fayetteville's West End Baptist Church, was elected to another term as treasurer and clerk.

Two Fayetteville churches were recognized at the meeting for enrollment and attendance increases. First Baptist Church was honored for the largest numerical increase in Sunday School enrollment, and Prospect Baptist Church was honored for the largest percentage increase in enrollment and average attendance.

According to Director of Missions Joe Mayberry, other business conducted at the William Carey meeting included the adoption of a resolution supporting the building program of Nashville's Baptist Hospital.

The meeting was held at the Fayetteville First church and Lexie Cross Roads Baptist Church, Belvidere. The 1982 meeting is scheduled for Oct. 18-19 at the Prospect church and Donaldson Grove Baptist Church, Huntland.

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LIFE AND WORK SERIES
Lesson for Nov. 15

Freedom from greed

By Gerald L. Stow, pastor
First Baptist Church, Cookeville

Basic Passage: Mark 10:17-31

Focal Passages: Mark 10:17-23, 26-27

The weather forecast read as follows: "clear and sunny, no increase in temptation."

That is hardly the prediction of the Christian life, but you can be certain of this — the higher you climb on the pilgrim journey of a Christian, the greater will be the increase in temptation.

This story deals with the rich young ruler. We would not know him by that title if we did not have all three synoptic gospels. Matthew called him a "young man" (19:20). Luke called him a ruler (Jewish leader, 18:18). Mark, along with the others, emphasizes his great wealth.

Mark is continuing his emphasis upon Christ as the liberator. Here he wants us to know that the way to personal freedom is by shedding false sources of security. The dialogue of the story illustrates this for us quite vividly.

The right question (10:17)

God has always confronted those around Him with questions. He did so with Adam, "Where art thou?" Is it because God did not know of Adam's whereabouts? Or was His purpose to make Adam aware of his need?

To properly understand this story it should be studied in conjunction with the preceding story dealing with the children. In this story (Mark 10:13-16), Jesus says that the necessary qualities for entering the Kingdom are those demonstrated by little children. Children are teachable, trusting, open to learn, curious about the unknown, and willing to explore.

When this young man asks his question of Jesus, you immediately see these qualities surfacing. He is bold in his question. The urgency with which he approached Jesus would indicate that he was certainly sincere in desiring the true answer. The way he came, "kneeling" would indicate his humble spirit. His addressing Christ as "Good Master" would again affirm his willingness to learn from Him.

The surprising answer (10:18)

Some liberal commentators have said that this is one clear occasion when Jesus denies He is God. Their argument goes like this: Jesus says, "Why do you call Me good? No one is good but God." In asking that question, He is in effect denying that He is good: "Don't call Me good; I'm not good. Only God is good, and I'm not God." This is one approach you can take with regard to these words.

But it is equally valid to take it as a claim to deity on Jesus' part. What He is really saying to this young man is, "Look, why do you call Me good? What do you mean by 'good'? If you understand what good means, you will understand that only God is good. Therefore, if you call Me 'good,' you must understand

that you're calling Me 'God.' "

This surprised the young man.

The vital demand (10:19-21)

He has already demonstrated the quality of elementary and simple directness. He came immediately to Jesus with the question on his heart. He was humble, honest, and open to Christ. Now Jesus asks, "Are you teachable? Are you willing to investigate, to think something through?" Then He puts him to the final test "Are you obedient? Have you obeyed?"

He responds, "Teacher, all these I have observed from my youth" (v.20).

Jesus knew and knows today the one quality that is missing in our life. We may be sure that He will demand an accounting for this quality to be made known.

The wrong choice (10:22)

The sorrow expressed by this young man was brought about when he realized he could not serve two masters. Realizing this, the desire to keep his possessions was so great that he said no to Christ's demand. He came to Jesus with his pockets full and went away with his heart empty.

Jesus reminds us to "beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

The important lesson (10:23-27)

What is the lesson Christ would have us to learn from this illustration? The lesson is to know the danger of affluence. Riches can destroy the qualities of life necessary to receive the eternal life Jesus would give to us.

First, riches destroy the need to depend upon God for our daily bread. Rich people do not worry about where their next meal is coming from. They are not concerned about a roof over their head or clothes on their back. Their concern is not for a true spirit of worship to God but the kind of building that will be pleasing to their eyes.

In addition, riches destroy teachability. Many rich people exercise power and authority that is not mixed with wisdom.

Finally, affluence gradually enslaves those who are attached to it. It builds an increasing dependence upon comfort, upon "the good life," until people reach a point where they cannot give it up. They are owned by their possessions.

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'Good Samaritan' aids stranded motorists

By Patti Stephenson

ATLANTA (BP)— To motorists stranded along Atlanta's clogged expressways, Ron Lamb is a welcome, if surprising sight.

He is probably the only tow truck driver who works in a coat and tie.

Lamb drives a hulking, rust-mottled tow truck to and from his job as a supervisor at the United States Post Office in Chamblee, Ga., a small town straddling two interstate highways that feed commuters to Atlanta.

Almost every day, inching his truck through rush-hour traffic, Lamb spots a car beached along the shoulder and stops to offer a tow or to change a tire. Often, his clothes are smeared with grease after tinkering with a balky engine.

Yet Lamb, a friendly, unassuming man, ill at ease with praise, refuses when grateful motorists try to pay him.

"Helping people who are broke down is my ministry," he explains.

The idea of becoming a "Good

Samaritan" of Atlanta's highways grew from Lamb's lay witness training at his church, First Baptist of Tucker, Ga., two years ago.

"Everyone was talking about using your gifts for the Lord," he tells in an unhurried, bashful drawl. "I knew I couldn't preach, but I could change a tire and drive a truck, so maybe the Lord could use that."

Lamb bought a road-worn tow truck from a service station owner going out of business. He replaced the engine, added new tires, and overhauled the winch.

Since then, day and night, he has aided dozens of marooned motorists, from towing travelers to the nearest garage to donating gasoline to drivers whose tanks have run dry.

"I give them the can, too, on the condition that they fill it up and give it to somebody else in trouble," Lamb says.

The former Navy airplane mechanic scavenges parts from old cars and stores a tangled heap of clamps, belts and hoses in his truck. He stocks jugs of antifreeze and oil, and keeps a spare starter on the floorboard next to his weighty toolbox.

More than once, his spare parts have been stolen off the truck. But Lamb reasons, "The only thing I can control about that is my response, and I guess they must have needed them more than I did."

While replacing burst water hoses or hoisting a stricken car with his boom, Lamb puts his witness training to work. "I have sort of a captive audience out there on the road," he smiles.

Lamb often finds mechanical breakdowns lead to talk of other troubles — an unhappy marriage, sickness, rebellious children. He listens patiently and shares his faith in Christ openly.

"I always explain why I have this ministry," he says. "You never know what effect your words will have on someone further down the road."

Lamb, a Methodist for more than 40



ROADSIDE MINISTRY — Ron Lamb, a post office supervisor, lends a helping hand to stranded motorists with his 1970 Chevy tow truck — a "gift from God" that allows Lamb to use his mechanical skill as a ministry.

years, became Southern Baptist just seven years ago. In addition to his truck ministry, he teaches Sunday School, has helped resettle a refugee family and remodel a children's home, and plans to work with a Baptist pastor in the Bronx next summer.

Lamb remembers his mother sending him as a young boy to mow the grass for two neighborhood widows, and "warning me not to take a penny for it," he tells.

"That was just something you were supposed to do."

Now a grandfather, Lamb still lives by that generous creed and is happy helping the strangers whose breakdowns offer him an opportunity to minister.

"You can help people and take credit for yourself," he says, "or you can use it to share the teachings of Jesus. Who'd have ever thought a tow truck could help you do that?"

Devotional

Unforgettable visit

By Dennis R. Plank

Jan. 24, 1980, the famed Presbyterian theological, educator, and author George A. Buttrick passed from this world into the presence of the living Christ.

This man is remembered for having pastored the Madison Avenue Presbyterian Church in New York City for 12 years, serving as preacher emeritus at Harvard University, and for writing many books. His masterpiece, *Prayer*, is one I heartily endorse. Buttrick also served as editor in chief of the *Interpreter's Bible* and the *Interpreter's Dictionary of the Bible*.

In 1977, I attended a class Buttrick was leading at Southern Baptist Theological Seminary. One day he invited some of us to visit in his home and to examine his methods of sermon preparation. We also discussed topics pertaining to the Christian ministry.

I asked this 84-year-old man: "What enables you to retain your commitment to Christ and the church, while others grow indifferent toward their Christian discipleship?" His answer was one I shall never forget: "I live in the good news of Jesus Christ. Every day I seek to know Him better."

One heresy which attracts many Christians is that once a person has chosen Christ as Saviour, it is not necessary to affirm that choice in daily living. Buttrick was correct in affirming that if an individual is ever to run the race, keep the faith, and finish the course God intends the believer to complete in this world, it is imperative to have a new experience with the Lord each day.

A Christian must say: "Lord, I am a sinner. I cannot live life successfully in my own strength. I love You and chose this day to trust You."

Isaiah 40:31 affirms: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Believers should practice this Scripture and heed Buttrick's advice that one live in the gospel of Jesus Christ and daily seek to grow in the knowledge of the Saviour.

—Plank is pastor of First Baptist Church, Madison.



Plank

Foundation

His worries ceased

By Jonas Stewart

It was late at night when the phone rang at the home of the executive secretary-treasurer of the Tennessee Baptist Foundation.

The voice of a stranger said, "I'm worried and thought you might help me. I heard you speak at the annual associational meeting and was convinced that you have what I need."

The conversation revealed that the caller was blind, old, alone, and lonely. Since his blindness demands special attention, two brothers have ignored him. A niece provides companionship and some needed assistance.

He felt the two brothers were, in his words, "waiting like buzzards for him to die" that they might get his estate. He worried about what would happen to his hard-earned savings.

His worries ceased when we discussed a Christian will whereby he could leave his estate to the Tennessee Baptist Foundation, in trust, never to be spent, with the income earned from it to forever be paid to his church and other Christian causes. At his request, we provided the information to the attorney who prepared his will. His will provides assets for the attentive niece and the Lord, both of whom he loves very much.

The last conversation with him provided the statement, "I worried constantly until I got my will made."

For information about preparing a Christian will, write the Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027.

Baptist church in Surinam blooms like century plant

PARAMARIBO, Surinam (BP) — When members of a lethargic church in Surinam finally got involved in completing their church building, their enthusiasm spilled over into evangelism, too.

Southern Baptist Missionary Leo Waldrop had worked with the people of Calvary Baptist Church in the predominantly Hindu village of Doekieweg for eight years when he challenged the members to finish their three-year-old building.

A construction team from Rocky Creek Baptist Church in Lucedale, Miss., had helped members build the structure but the eaves were incomplete, the foundation was missing.

Larry Baker takes Golden Gate post

MILL VALLEY, Calif. (BP) — Larry C. Baker, pastor of Ventura First Southern Baptist Church, has been elected vice-president for communications at Golden Gate Baptist Theological Seminary.

Baker, a former public relations associate at the seminary, replaces Stanton Nash, who retired and will work with Southwestern Baptist Theological Seminary, Fort Worth, Tex.

As communications vice-president, Baker will direct the seminary's public relations and alumni programs.

Baker holds the master of divinity degree from Golden Gate and a bachelor of arts from Hardin-Simmons University in Abilene, Tex. Previously, he was assistant publisher of the *Stamford* (Texas) American newspaper, and pastor of First Southern Baptist Church of Lodi, Calif.

He is a native of Los Angeles, and grew up in rural southern Illinois and Tucson, Ariz. He was a Russian language translator in the U.S. Air Force after his high school graduation.

dition and baptistry rough, the paint faded, and the floor bare.

Work with the church had been discouraging. Believers trickled in one by one but streamed out two by two to go to Holland, return to old ways, or get involved with other groups and activities.

A core of faithful members was gradually strengthened by Bible study, retreats, and associational meetings. Still, lethargy and a small membership seemed to be the destiny of the village congregation.

With some grumbling and a lot of indifference, the church accepted Waldrop's challenge to complete the building and then hold a reopening ceremony and an evangelistic campaign, all during the September school vacation period.

"As the work progressed, a spirit of excitement, pride, unity, and sharing began to develop," Waldrop said. And plans began to develop for promoting the evangelistic campaign.

Promotional announcements were made on television and radio, in newspapers, and on three street banners hung in the village. Excitement intensified as the members realized it was their church that was being promoted throughout the city of Paramaribo.

An evangelist — a converted Hindu — was secured to preach and prayer groups met frequently prior to the campaign.

The church was full as parents, friends, and backsliders attended the services. One member confessed to Waldrop, "Brother, I can't stand it. It's wonderful."

The missionary was reminded of his excitement at seeing a blooming century plant, which sometimes doesn't bloom for 30 years, when his family first arrived in Surinam.

Likewise, he believes, the flower of fellowship and evangelistic fervor had finally bloomed in Calvary Baptist Church.