

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Convention approves record mission goal

By Al Shackleford

In its least controversial session in recent years, the Tennessee Baptist Convention approved a record Cooperative Program mission giving goal, authorized a committee of laymen to update the five-year-old Pastors, Staff Compensation Study, and approved on first reading several changes to the TBC Constitution.

The convention held its 107th annual session Nov. 10-12 at Radnor Baptist Church, Nashville.

Unofficial registration figures indicate that 1,617 messengers were registered — second only to the 1,662 messengers who attended the 1977 TBC at Knoxville's Central Baptist Church of Bearden.

The messengers approved a record \$17-million Cooperative Program goal for the November 1981-October 1982 convention year. The basic budget-goal will be \$15.6-million and there will be a Bold Mission Thrust challenge section goal of an additional \$1.4-million.

The budget recommendation and goal were approved unanimously.

A motion by Lloyd Bardowell of Knoxville was approved requesting that a committee of seven laymen be named to conduct a survey and update the 1976 Pastors, Staff Compensation Study. Bardowell pointed out that the booklet had been very helpful to church budget committees, but it had now become outdated because of inflation.

The TBC Committee on Committees will bring nominations for this committee to the Executive Board in December for election.

The messengers approved on first reading several amendments to the TBC Constitution. To become effective, these must also receive a two-thirds approving vote at the 1982 state convention. Basically the amendments would specify that convention messengers, officers, and committeemen must be members of cooperating Baptist churches.

The amendments were as printed in

the Oct. 21 Baptist and Reflector, with one exception. Al Shackleford of Brentwood presented an amendment to the Constitution and Bylaws Committee report that the section on organization read, "A messenger shall be a member of the church by which he is elected." The change substitutes the word "elected" for the present word "appointed."

Several bylaw changes were approved (as printed in the Oct. 21 Baptist and Reflector) by the messengers and become effective immediately.

Wayne Allen, pastor of East Park Baptist Church in Memphis, was elected president of the state convention. Other officers are vice-president, George Hill, pastor of First Baptist Church, Huntingdon; and second vice-president, Murray Mathis, pastor of Third Baptist Church of Murfreesboro.

The messengers approved three resolutions which were recommended by the Resolutions Committee. These commended the ministry of Huber Drumwright, executive secretary of the Arkansas Baptist State Convention who died Nov. 2; urged the Tennessee General Assembly to pass a bill reinstating the 2,000-foot limit of beer sales from a school, church, or public gathering place; and expressed appreciation to those who arranged and participated in the 1981 TBC. The text of these resolutions is printed on page 5.

The messengers approved a motion which urged pastors and concerned church members to contact their state representatives and senators in support of reinstating the 2,000-foot limitation for beer sales from schools, churches, and public gathering places.

In other action the messengers voted to officially change the name of the "Baptist Memorial Hospital" in Memphis to the "Baptist Memorial Health Care Systems." The hospital is jointly

(Continued on page 2)



TENNESSEE CONVENTION OFFICERS — Messengers to the Tennessee Baptist Convention last week in Nashville elected these new officers: (from left) Wayne Allen, president; George Hill, vice-president; and Murray Mathis, second vice-president.

Messengers elect Allen as convention president

By Charlie Warren

W. Wayne Allen, pastor of East Park Baptist Church, Memphis, for 11 years, was elected president of the Tennessee Baptist Convention.

Other new officers elected during the 107th annual convention last week were George Hill, pastor of First Baptist Church, Huntingdon, vice-president; and Murray Mathis, pastor of Third Baptist Church, Murfreesboro, second vice-president.

Allen won the election in a second ballot runoff against Trevis Otey, pastor of First Baptist Church, Jackson. Four other nominees eliminated on the first ballot were Bob Mowrey, pastor of Park Avenue Baptist Church, Nashville; George Hill, who was later elected vice-

president; Jack May, pastor of Broadmoor Baptist Church, Memphis; and Raymond Boston, pastor of First Baptist Church, Dyersburg.

Allen was nominated by Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, and former president of the Southern Baptist Convention.

Following the nominations for president, Jerry Glisson, pastor of Leawood Baptist Church, Memphis, reminded the messengers that the state convention has a tradition of rotating its presidents according to the "grand divisions" of the state (west, middle, and east). Glisson said even though Mowrey was his personal friend, he felt messengers needed to realize that Mowrey was from middle Tennessee and tradition would dictate that the president should come from west Tennessee this year.

There was also a runoff election for both vice-presidential positions.

Hill won in a runoff against Elmer Crosby, director of missions for Maury Baptist Association. Other first ballot nominees were Jere Plunk, pastor of First Baptist Church, Carthage; and Don Peek, pastor of First Baptist Church, Lafayette.

Mathis was elected in a runoff against Marion Barnett Jr., pastor of Broadway Baptist Church, Knoxville. James Gaines, pastor of First Baptist Church, Dresden, was eliminated on the first ballot.

A Memphis native, Allen served as a pastor in Waynesboro before going to East Park Baptist Church. Before that, he was a pastor in Arkansas and

(Continued on page 2)



IN SESSION — More than 1,600 messengers, the second highest number in the history of the Tennessee Baptist Con-

vention, registered during the 107th annual session of the convention last week at Radnor Baptist Church, Nashville.



RECOGNITION — During the Nov. 9 Executive Board meeting, a special plaque and resolution was presented to the family of the late Joe McGehee by Osta Underwood, (left) president of the board.

Missions concerns highlight Wednesday night session

A multi-media presentation by the TBC convention ministries division and the report of the World Hunger Committee gave a missions emphasis to the Wednesday night session of last week's state convention.

The multi-media presentation, based on this year's convention theme of "Our Churches Moving Forward in Bold Missions," featured a collage of slides, nar-

ration, live testimonies, and music. Reports from the Tennessee Brotherhood, church music, church training, Sunday School, evangelism, missions, and student departments were included in the program, as were updates on the Upper Volta Hunger and Relief Project and the state's involvement with the Baptist State Convention of Michigan.

Carroll Owen, director of the TBC convention ministries division, speaking prior to the report, called for Baptists not to ask "What is the role of missions in my church?" but "What is the role of my church in missions?"

Illustrating the scope to which a church should be involved, Owen explained that "when Christ said, 'Ye shall be My witnesses in Jerusalem' and then added 'in Judea,' He didn't mean no longer in Jerusalem; and when He added 'in Samaria,' He didn't mean no longer in Judea; and when He added 'unto the uttermost parts of the earth,' He didn't mean no longer in Samaria."

Baptists should be witnesses in every part of the world, Owen concluded.

Earlier in the evening, TBC Hunger Committee Chairman Earl Davis, pastor of First Baptist Church in Memphis, presented that committee's report.

Davis told the convention messengers that since the beginning of the Upper Volta project, there have been 59 volunteers and more than \$150,000 given for the project above regular gifts. The chairman recognized the volunteers who were present and read a certificate of appreciation that will be sent to all volunteers.

TBC messengers approved a recommendation from the committee that the Michigan Baptist convention, because of its sister-state relationship with Tennessee, be given the opportunity to participate in the Upper Volta project.

Davis also announced that Fred Tubbs, pastor of Somerville's First Baptist Church, was chosen to replace committee member Lee Prince, who is moving to South Carolina.

Also during the session, Owen introduced Wendell Price, director of the TBC Sunday School department, who recognized three churches for net increases in enrollment and attendance.

Honored were Bellevue Baptist Church, Memphis, for largest numerical gains in enrollment and attendance; Stock Creek Baptist Church, Knoxville for highest percentage increase in enrollment (97 percent); and Dotsonville Baptist Church, Woodlawn, for highest percentage increase in attendance (208 percent).

Shurden challenges Baptists to learn from 'burning bush'

What Southern Baptists think about God may determine what they do about Bold Missions, according to Walter Shurden, dean of the School of Theology at Southern Baptist Theological Seminary, Louisville, Ky.

Using Exodus 3 as his text, Shurden told messengers at the Wednesday morning session of the 107th annual meeting of the Tennessee Baptist Convention, to heed what Moses learned about God from his experience with the burning bush on the "back side of the desert."

Moses, Shurden said, learned that God is real, that God is really God, and that God is redeeming love.

Just as God knew who Moses was, by name, Shurden said, "God knows the name of every man, woman, boy, and girl. They are real to God and what He is wanting is for Himself to become real to them."

It is easy for Christians today to hang on to rituals and traditions and lose the realness of God after their "burning bushes" turn to ashes, according to Shurden.

"What do you do when the fire goes out? What do you do when the reality is no longer there? What do you do when you reach out and there is nothing but darkness? What do you do when you know all the words but you've forgotten the music of the gospel?"

"There will be no bold mission until those of us who are united in it rediscover on the back side of some desert the reality of God in our lives," Shurden continued. "It must become personal, reaching to the depths of our lives and redirecting us and giving us a new vocation, and ministry, and destiny. We must get gripped by the reality of God or we will not go anywhere for anybody at any time to save anything significant in our world."

Shurden told Tennessee Baptists that the reality of God is counterbalanced by the mystery of God.

"God is more than the sum total of all of my religious experiences with Him," he said. "God is more than all of the words I have ever uttered about Him. God is more than all of the substance of all of nature. God is not only in our midst and in our lives, God is beyond our lives."



SHURDEN — encountering God

Arkansas names interim executive

LITTLE ROCK, Ark. (BP) — L.L. Collins, associate executive secretary of the Arkansas Baptist State Convention, has been named interim executive secretary, succeeding Huber L. Drumwright Jr., the executive secretary who died Nov. 2, following an apparent heart attack.

The convention operating committee named Collins to serve until the convention's executive board meets Nov. 17, and also voted to recommend that he be elected to fill the interim post until a successor to Drumwright is named.

It is important for us to keep the distance and respect the difference between ourselves and God, according to Shurden.

"At the beginning and the end and the middle of all of our religious experiences, there is both meaning and mystery," he explained. "There is the assurance of the presence of God and there is awe before God."

He said Moses learned that God's love is not only personal, but social. God was not coming down for an isolated individual, but to free all of His people from slavery.

"Moses learned that God's love, sooner or later, has to be translated into justice, kindness, fair play, and equal rights," Shurden said. "Moses learned that the God of his fathers was the God of the people down under."

"If they are down under because they are old or because they are hungry or because their children can't read or because of our blatant materialism in the Church of Jesus Christ, or because of our polite racism, it makes no difference. If they are down under, we'd better look out, because the God of the mountainside is the God of the put downs and He will come after His people."

We are so burdened by our own humanity and paralyzed by our own sense of sin, Shurden said, that we ask God, "Who am I that I should go?"

"And God says, 'You are mine, and I love you, and you are acceptable, and you must go.'"

Allen elected...

(Continued from page 1)
Mississippi. Earlier in his career, Allen was director of missions for Indian Creek Baptist Association.

Active in Baptist life, Allen served as chairman of the Resolutions Committee for the Southern Baptist Convention last year, was president of the 1980 Tennessee Baptist Pastors' Conference, and has served as moderator of the Shelby County Baptist Association. He attended Union University, Jackson.

A native of Lynnville, Hill is a graduate of Belmont College, Nashville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Before moving to the Huntingdon church, Hill was pastor of Trinity Baptist Church, Manchester. He has also served as pastor of Oak Grove Baptist Church, Springfield; First Baptist Church, Lynnville, and two churches in Texas. A member of the Tennessee Baptist Executive Board, Hill has served as a trustee of Union University, as moderator of Carroll-Benton Baptist Association, and as vice-president of the West Tennessee Baptist Pastors' Conference.

Mathis has been pastor of Third Baptist Church, Murfreesboro, for about three years. He has also served as pastor of First Baptist Church, Joelton; East Commerce Baptist Church, Lewisburg; and churches in Murfreesboro, Franklin, and Texas. Born in Georgia, his family moved to Fayetteville where he was graduated from high school. A graduate of Belmont College, Mathis also attended Southwestern seminary. During the past year, Mathis has served as chairman of the Tennessee Baptist Convention Arrangements Committee.

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

Record goal...

(Continued from page 1)

owned and operated by state Baptist conventions in Tennessee, Arkansas, and Mississippi.

A recommendation from the Committee on Audits was approved requesting that "all institutions and agencies of the Tennessee Baptist Convention establish and maintain an inventory of their assets within the next three years in conjunction with the auditing firm."

The messengers also approved a recommendation from the Committee on the Journal that the 1981 TBC Annual be dedicated to Frank Charton and Alice Byram, both of whom will retire from the state convention staff Dec. 31 after 26 years of service. Charton is director of the TBC church music department, and Mrs. Byram is executive assistant in the executive secretary's office.

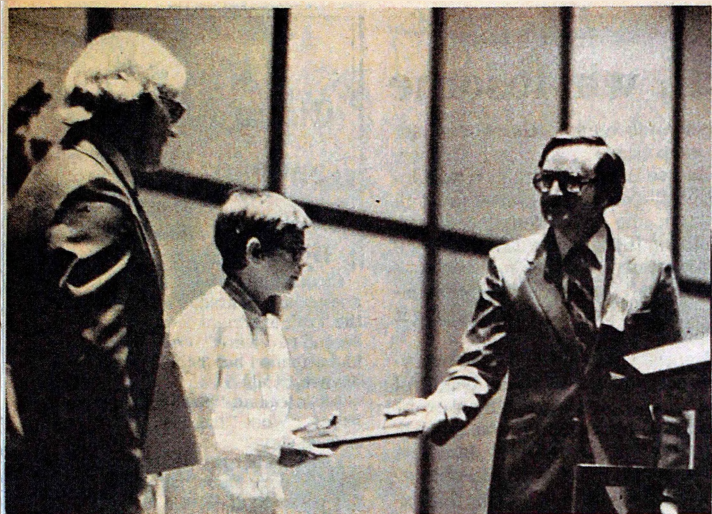
Also approved was the Public Affairs and Christian Life Program Statement as recommended by the Executive Board.

In other action the messengers approved nominations from the Committee on Boards and the Committee on Committees, naming trustees to TBC institutions and agencies and to various TBC committees.

The convention heard an interim report from the Ministers' Aid Fund Committee, which was created by the 1980 state convention. Chairman Eugene Cotey of Murfreesboro said that the committee is seriously studying its assignment of finding ways to help pastors and other church staff workers who lose their positions. He asked that suggestions be mailed to him at First Baptist Church, 723 North Rutherford, Murfreesboro, TN 37130.

The messengers approved a motion that John David Laida of Clarksville be added to this committee. As convention president during the past year, Laida has been an ex officio member of the committee.

The next scheduled session of the Tennessee Baptist Convention will be held Nov. 16-18, 1982, at Leawood Baptist Church in Memphis.



APPRECIATION — On behalf of the TBC Executive Board, Al Shackelford, (right) editor of the *Baptist and Reflector*, presents a plaque to David Durham and David Durham Jr. in appreciation for the life and work of their wife and mother, Bobbie Durham, who died in a tragic traffic accident in January while on an assignment for the *Baptist and Reflector*. Mrs. Durham was editorial assistant for the Tennessee Baptist journal for 10 years.

Madden points to strengths, suggests future emphases

Pointing out the strengths that have guided Tennessee Baptists to become what they are, Tom Madden made three suggestions for future emphases during an address to last week's Tennessee Baptist Convention. He is executive secretary-treasurer of the convention.

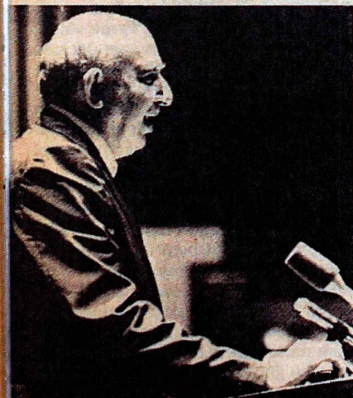
Madden noted that the convention in reality is composed of more than 2,700 churches with 1,020,000 members who last year placed \$185-million in these churches' offering plates. Of that amount, more than \$30-million was used for mission work, he added.

"Our churches have many styles of worship, but we have the same message — the redemptive love of God for mankind," Madden said.

The executive secretary said that Tennessee Baptists' concern is expressed by many activities in our hospitals, schools, children's homes, camps, and Baptist student centers.

"What has made us what we are?" Madden asked, indicating that primary answers would be our faith in and fidelity to the Word of God, a great sense of urgency in missions and evangelism, and a strong emphasis on the local church.

"I have a conviction that Tennessee Baptists are taking Bold Missions seriously," Madden said. He made specific mention to the state's involvement with Michigan and Upper Volta;



Madden — look back, look forward

the Youth Evangelism Conference which is the largest continuing meeting of Southern Baptists; the evangelism ministry at the 1982 World's Fair in Knoxville; and the concern for starting new churches throughout the state.

In closing his Tuesday afternoon address, Madden made three suggestions for future emphases he would like to see in the Volunteer State.

First, he challenged Tennessee Baptists to "keep a mission-mindedness about us," adding that missions depend on the churches.

Secondly, the TBC executive secretary asked for an undergirding of the TBC schools. He referred specifically to a planned campaign to raise \$15-million for endowment during the 1983-85 period.

Thirdly, Madden urged an undergirding of the *Baptist and Reflector*, which he said contains more missions news than any publication in the Southern Baptist Convention. In order to get the state paper into more homes, he suggested a goal of a 10,000 circulation increase each year.

Boards, committees gain new members

Five Tennessee Baptists were elected to various convention boards and committees during the Tennessee Baptist Convention last week in Nashville, in addition to the nominations listed in the Oct. 7 *Baptist and Reflector* (pages 4 and 5). The election of these members came from the Committee on Boards and Committee on Committees.

Additional nominations made by these committees were:

Baptist Hospital, Nashville: Russell Birmingham, Nashville, term expiring in 1983.

East Tennessee Baptist Hospital: Clarence Jett, Powell, term expiring in 1984.

Committee on Arrangements: Ron Phillips, Hixson, term expiring in 1984.

Constitution & Bylaws Committee: James Roberts, Memphis, term expiring in 1984.

Committee on Resolutions: Wray Smith, Knoxville, term expiring in 1983.

Executive Board elects officers, honors McGehee

At two meetings held last week during the Tennessee Baptist Convention in Nashville, the TBC Executive Board elected officers, approved guidelines for the purchase of automobiles to be used by the state staff, and voted to sell one-third of an acre of the Brentwood property for the widening of West Church St.

During its Nov. 9 meeting, the board presented a plaque and a resolution to the family of Joe McGehee. The plaque and resolution were authorized by the board at its May 5 meeting.

McGehee was a member of the Executive Board and pastor of First Baptist Church of Lewisburg when he died of leukemia on Feb. 20. Active in Tennessee Baptist life, McGehee had served as chairman of the Arrangements Committee for the 1978 TBC and as a trustee of Belmont College, Nashville.

At a brief organizational meeting Nov. 11, the board elected Fred Steelman, pastor of Red Bank Baptist Church of Chattanooga, as president. Other officers elected were vice-president, James Porch, pastor of First Baptist Church, Tullahoma, and recording secretary, Dennis Pulley, pastor of First Baptist Church, Bruceton.

On Nov. 9 the board approved guidelines for the purchase of automobiles for use by the state staff, for the implementation of the purchase which was approved during its Sept. 15 meeting.

Charles Earl, chairman of the board's administrative committee, said that the fleet plan was the "best and most economical way for the convention and the fairest and most equitable way for the employees."

The convention-owned cars will be used by employees who drive more than 8,000 miles per year on convention business.

Messengers adopt future TBC plans

Messengers to the Tennessee Baptist Convention approved a recommendation naming Bill Wilson to deliver the 1982 convention sermon and Belmont Heights Baptist Church as the 1984 TBC site.

Wilson, pastor of Brentwood Baptist Church, Brentwood, is moderator for the Nashville Baptist Association and a member of the board of trustees for Belmont College in Nashville. He is a former pastor of Lawndale Baptist Church, Greensboro, N.C., and Vine Hill Baptist Church, Clermont, Ky.; and a former assistant pastor of First Baptist Church in Greensboro, N.C. He is a graduate of Mississippi College, Clinton, Miss., and Southern Baptist Theological Seminary, Louisville, Ky.

Gayle Alexander, pastor of First Baptist Church, Alamo, was named as alternate to Wilson. Julian Suggs, director-elect of the TBC music department, was elected music coordinator for the 1982 meeting.

The recommendation, brought to the messengers by Committee on Arrangements Chairman Murray Mathis, also called for the Belmont Heights church of Nashville to be the site of the Nov. 13-15, 1984, TBC.

Meeting places for the 1982 and 1983 conventions were chosen last year: Leawood Baptist Church, Memphis, will host the Nov. 16-18, 1982, sessions, and Brainerd Baptist Church of Chattanooga will host the Nov. 15-17, 1983, meeting.



BOARD OFFICERS — Elected as new officers of the TBC Executive Board were president, Fred Steelman (left); vice-president, James Porch (standing); and secretary, Dennis Pulley.

Under the guidelines, the employees would pay the convention \$25 per month for the personal use of the cars up to 3,000 miles. Above 3,000 miles, the employee would pay the convention the rate that they receive for use of their own cars on convention business (presently 23 cents per mile).

The employees would see that the cars are properly serviced and would be responsible for "garaging" the vehicles at night.

The automobiles would be traded by the convention for new cars at 36 months or 50,000 miles, whichever comes first.

In other action the board voted to sell a narrow strip of land to the City of Brentwood for the widening of West Church St. which runs in front of the Executive Board Building. The project would take about one-half of the traffic island at the building's front door.

The property was evaluated by independent appraisers at \$2 per square foot, which means that the convention will receive \$28,750 for the .33-acre strip. The city would pay for any relocation of lights involved in the project.

City officials reported that other property needed for the widening had been secured, and construction would begin immediately.



GAVEL PASSES — President John David Laida (left) presents the gavel to Wayne Allen, new convention president, as the 1981 TBC ends.

EDITORIAL

TBC: enjoyable, inspirational, wholesome

How could you describe last week's 107th annual meeting of the Tennessee Baptist Convention?

Obviously, it was non-controversial with no close voting except in the election of officers.

The fellowship was superb.

The sessions were informal — even "loose."

It was inspirational in its messages and music.

Perhaps the best summary word might be enjoyable.

The wholesome attitude which had characterized last June's Southern Baptist Convention and the recent associational meetings across Tennessee seemed to carry over into the sessions of our state convention. The messengers came with the purpose of having a great Baptist meeting.

This is not to say that the messengers did not deal with some very important issues.

The messengers approved without question or opposition a challenging \$17-million Cooperative Program budget-goal for next year, with a \$15.6-million basic budget section and a \$1.4-million Bold Mission Thrust challenge section.

The budget-goal will increase the percentage shared with Southern Baptist Convention mission causes from 35.5 to 35.75 percent. This is the fifth consecutive year this percentage has been increased.

The messengers approved a motion to update the 1976 study of Pastors, Staff Compensation. This booklet has proven to be extremely helpful to church budget planners, but has become out of date since its publication.

And the messengers not only elected their officers, but also elected 126 trustees for TBC boards, institutions, and agencies and 46 members to various TBC committees.

There were many factors that made last week's convention the enjoyable gathering that it was.

The messages were outstanding — the convention sermon by H.K. Sorrell; the president's address by John David Laida; and the three other messages by Tom Madden, Walter Shurden, and Edsel West.

It was a joy to hear from four Tennesseans who have served as president of the Southern Baptist Convention. All four — Wayne Dehoney, J.D. Grey, Ramsey Pollard, and James L. Sullivan — turned their "devotionals" into personal reminiscences and challenging sermons. Their appearance was an excellent idea, and we hope that this feature will be repeated at some convention in the future.

The music was excellent throughout the convention.

A regular fixture at each state convention is the performance of the Tennessee Baptist Chorale. It was appropriate this year that the chorale featured favorite songs of Frank Charton, one of the founders of the group, who will be retiring this year as director of the TBC church music department.

The Committee on Arrangements did a commendable job of planning this year's program and keeping it pretty well on schedule.

Our host, Radnor Baptist Church, tried to do everything possible to make sure that their beautiful facilities were adequately prepared to meet our every need. The anticipated parking problem was greatly relieved by neighboring churches and business establishments allowing us to use their parking lots.

John David Laida should be commended for this exceptional presiding, as well as the two vice-presidents, M.L. Arbuckle and Dwayne Sheumaker. When these did need assistance, it came from our parliamentarian, Osta Underwood, who likewise contributed to our smooth sessions.

This is an appropriate time to express appreciation to Laida for his faithfulness in attending many meetings of the boards and committees of which he was an ex officio member.

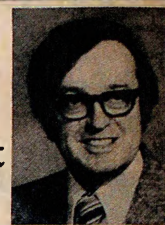
The messengers elected a worthy successor to Laida in Wayne Allen, a big-hearted (and big-bodied) Baptist preacher. Those who remember the outstanding 1980 Tennessee Pastors' Conference when he was president will expect an excellent convention in Memphis next year.

This year the Committee on Arrangements scheduled two report periods for the Resolutions Committee — taking a lot of pressure off the Thursday morning session. We hope that future conventions will provide for two report periods so that resolutions can receive careful consideration by the messengers.

Adding to the success of the convention were the inspiring reports of what Tennesseans are doing in Michigan and Upper Volta.

Those who rate conventions by the number of controversial issues faced may overlook the importance of the 1981 Tennessee Baptist Convention. Yet, because of its spirit and attitude, the 1981 TBC should be judged as very significant.

Cicero's comment



By the editor

Cicero walked back into the auditorium Thursday afternoon after the TBC, and right there sitting on the second row were Minnie Tyme, who had attended her 39th TBC, and Newt Joyner, at his first.

After we had "howdied," Minnie asked, "What time does the afternoon session start?"

I showed her my program, noting that the convention had ended Thursday morning at 11:05 a.m.

"It can't be over," Minnie declared. "There was no motion to adjourn at the end of the morning session, so I figured there must be another session. And anyway, you can't have a Tennessee Baptist Convention without some controversial issues, so I surmised that these were all coming this afternoon at an unannounced session."

Newt added that he had been told that the conventions were characterized by heated debates, so he had decided to stick around and wait for one.

"But it is over," Cicero assured. "A Baptist meeting doesn't have to have bitter debates and close votes."

Minnie interrupted, "But this one had no close votes. I don't recall a single negative vote on any motion or recommendation. Why, if it hadn't been for the officers' elections, I wouldn't have gotten to use any of my ballots!"

"I have a suggestion about the election of officers," Joyner said. "Since one of the main duties of the president is the president's address at next year's convention, why not let each nominee present a two-minute sermonette, so we can judge who is the best preacher?"

Minnie noted that the president also has to preside, so there could be a gavel-pounding contest and a short quiz on Robert's Rules of Order.

Newt felt that the music at the convention was outstanding, but he was puzzled. "The Clarksville choir had one song by six ladies. In this day of 'feminism' and 'women's lib,' do you still call six ladies a sextet?"

Cicero asked for a comment about the near-record attendance.

"I knew we were going to have a lot of visitors registered, when I saw those registration tables out on Nolensville Road," Minnie observed.

Newt added that as a first-timer, he did not understand how Baptists could have 2,000 cars in the parking lot when there were only 1,600 messengers.

"Maybe we could add another registration figure," Miss Tyme suggested, "the number of messengers, the number of visitors, and the number of automobiles."

Joyner suggested an incentive: those who help the parking problem by coming on motorcycles could have reserved back row seats.

"It just isn't much of a Baptist meeting, when the only critical issues are where to park and how to get to the exhibit area booths before the free candy runs out," Minnie added.

Minnie Tyme said somehow she felt cheated by this year's convention.

Newt thought for a moment, "Maybe the messengers to the other conventions who got cheated, because they focused on the issues and not on the inspiration."

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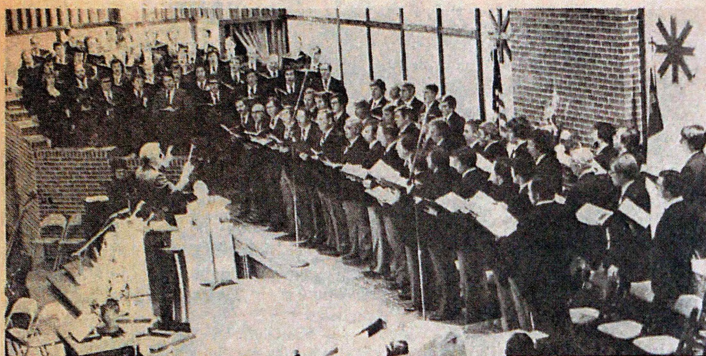
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Tom Madden, Executive Secretary-Treasurer

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FORMER SBC PRESIDENTS — Four former presidents of the Southern Baptist Convention presented devotionals during the Tennessee Baptist Convention last week. They are Ramsey Pollard (top left), pastor emeritus of Bellevue Baptist Church, Memphis; J. D. Grey (top right), pastor emeritus of First Baptist Church, New Orleans; James Sullivan, (lower left), former president of the Sunday School Board; and Wayne Dehoney (lower right), pastor of Walnut Street Baptist Church, Louisville.



CHORALE — The Tennessee Baptist Choral, comprised of ministers of music from TBC churches, sang at the Wednesday night session of the state convention. The group is directed by Louis Ball of Carson-Newman College.

Adrian Rogers urges panel to push anti-abortion laws

By Larry Chesser

WASHINGTON (BP)— Armed with a 1980 Southern Baptist Convention resolution calling for a legislated or constitutional ban on all abortions except to save the life of the mother, former SBC Presi-

dent Adrian P. Rogers urged a Senate panel to pass legislation to stop abortions in the U.S.

Rogers told the Senate subcommittee on the Constitution that he was appearing in the dual capacity of pastor of Bellevue Baptist Church, Memphis, and immediate past president of the SBC. The committee is considering several constitutional amendments on abortion — ranging from an outright prohibition to a proposal by Chairman Orrin G. Hatch which would permit states and the Congress to pass laws regulating abortion.

Without endorsing any specific proposal, Rogers told the panel that the burden to justify passage of anti-abortion legislation was not on evangelicals, but on Congress.

Rogers' appearance before the Hatch subcommittee occurred on the fifth day of seven scheduled as the panel heard pro and con arguments on the abortion amendments from representatives of Protestant, Catholic, and Jewish faiths. During the session, Terence Cardinal Cooke of New York and Archbishop John R. Roach of Minneapolis and St. Paul endorsed, for the first time, the Hatch Amendment.

Rogers declared the 1980 Southern Baptist resolution to be the "heart" of his statement and told the panel that the resolution was approved overwhelmingly and has not been amended or rescinded.

The Memphis pastor urged the Senators to pass the anti-abortion legislation "in haste," warning that "one day, we will all give an account of our actions concerning the tragedy of abortion on demand."

In addition to the hard-line 1980 resolution, Rogers said he sensed a growing awareness among Baptists on the abortion issue leading to a consensus against the practice. Baptists are "Johnny-come-latelys" to the issue, he said.

Without specifically referring to less restrictive Southern Baptist resolutions before 1980 which recognized the privacy rights of women in seeking "the full range of medical services" in abortion decisions, Rogers said in response to a question from Hatch that there has been "somewhat of an evolution, if I can use that word loosely," among Baptists on the issue.

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Editor's note: printed below are the three resolutions passed Nov. 11-12, 1981, by messengers to the Tennessee Baptist Convention which met at Radnor Baptist Church, Nashville.

1981 TBC resolutions

I. BEER SALES RESTRICTION

"WHEREAS, the 1981 Tennessee General Assembly had a bill die in the respective committees concerning the restoration of the 2000-foot rule which established the distance between any establishment selling beer and any school, church, or public gathering place, and

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

"BE IT THEREFORE RESOLVED that the Tennessee Baptist Convention, in its 107th annual session at Nashville, Tennessee, November 11, 1981, recommend to the Tennessee State Legislature the enactment of a bill which would once again require that the minimum distance between churches, schools, or places of public gathering and beer establishments be 2000 feet, and that a copy of this resolution be sent to every member of the Tennessee State Legislature and to the Governor."

II. APPRECIATION

"In the 107th annual session of the Tennessee Baptist Convention we express our gratitude:

"To God for bringing us together and for the assurance of His presence during this annual session of our convention;

"To the Committee on Arrangements, its chairman, Murray Mathis, and the Radnor Baptist Church and its pastor, Paul Durham, for their efforts directed toward providing the messengers with convenience, comfort, inspiration, and necessary information;

"To Dr. John David Laida, our president, for his service rendered throughout the year, and for the capable leadership in presiding over the sessions of this convention;

"To the staff and members of the First Baptist Church, Clarksville, who have supported our president and the work of the church as he fulfilled his duties and responsibilities during the year;

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

"To the Radnor Church of Christ and the Cumberland Presbyterian Church for their gracious gesture in sharing their parking facilities with the Convention messengers;

"To the city of Nashville who shared with us their facilities and extended to us hospitality and friendship;

"To the news media for their coverage of the Tennessee Baptist Convention, and especially to the Baptist and Reflector

which seeks to keep us informed throughout the year.

III. HUBER L. DRUMWRIGHT

"WHEREAS, it has pleased Almighty God in His wisdom to remove from the walks of this life the soul of Dr. Huber L. Drumwright; and

"WHEREAS, Dr. Drumwright blessed many by his exemplary life, his erudite scholarship, his proclamation of the Christian message by pen, pulpit, and podium, and by his skill as an executive of a neighboring convention; and

"WHEREAS, the Tennessee Baptist Convention feels keenly a sense of loss in the homegoing of this benefactor, friend, and brother; and

"WHEREAS, we are desirous of giving expression of our sense of loss and of extending to the Arkansas Baptist State Convention abiding sympathy and our sense of concern;

"THEREFORE BE IT RESOLVED:

"1. That the messengers to this, the 107th session of the Tennessee Baptist Convention, do hereby commend the life and work of our departed brother; and

"2. That this Convention conveys to the family of Dr. Huber L. Drumwright our abiding love and prayerful concern in their days of adjustment and in all their future; and

"3. That this Convention, through its elected officials, inform the proper officials of the Arkansas Baptist State Convention of this action; and

"BE IT FURTHER RESOLVED:

"1. That a copy of this resolution be included upon the minutes of this body, a copy be sent to the family of Dr. Drumwright, and a copy made available to the Historical Commission of the Southern Baptist Convention."

Personal perspective

By TOM MADDEN
TBC executive secretary

Jesus, as He was talking to His disciples about going back to heaven to prepare a place for them, said He would not leave them comfortless, but would send a Comforter to them (John 14:6). The Comforter is another Biblical name for the Holy Spirit. There is a cluster of words that give me some help in understanding the work of the Holy Spirit.

One word is interrogation. He first puts questions in the mind of the unsaved person. The kind of questions He impresses on a person can only be answered from God's Word. We often describe this as the convicting power of the spirit.

When Christ becomes our Saviour, the Holy Spirit lives within us and we have an identification with Jesus. Paul uses the word, "sealed," to describe this relationship (Ephesians 1:13).

The work of the Holy Spirit also enlightens us. I can never remember when I did not believe that the Holy Spirit was the best interpreter of God's Word. He calls to our mind passages and experiences from the Bible and impresses their applicable truth upon us.

Inspiration can also be used to describe the Holy Spirit's activity. He inspires us to go on when, humanly speaking, it is not possible to go on.

The Holy Spirit helps us in the implementation of the Great Commission. Many years ago, I read a book by H.E. Dana entitled, *The Holy Spirit in Acts*. The underlying theme of that little book was how the Spirit led the early disciples in spreading the gospel. He opened some doors and shut others. He called out missionaries to go to the work He had chosen for them.

The Holy Spirit is still at work in our world today.



Madden

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Seminary student turns hostility into ministry

By Stephen Long

LOUISVILLE, Ky. (BP) — Carl Nelson hated white people and God when he was five.

The trigger for that hatred was an incident 22 years ago in Mississippi, when Nelson, a black, innocently stepped into a public wading pool occupied by a white child.

"Her mother sent a bigger, older brother to beat me up," Nelson recalls. "And that's when I started hating both white people and God. How could God allow that boy to beat me up?"

Now 27, Nelson is a third-year theology student at Southern Baptist Theological Seminary in Louisville, Ky. Every weekend he drives 300 miles, alternating as pastor of two rural black congregations with a combined average attendance of 225.

Nelson is preparing for a ministry that includes all people, regardless of color. But the path to that commitment has been strewn with obstacles.

When he was seven, Nelson's family moved to Memphis, where "a gang jumped me the first day."

"I decided then that I would fight back," he relates. The next day he bought a knife, and the gang left him alone. But the incident caused him to "wonder where this God was my grandmother told me about."

Nelson's grandmother helped raise him and three other children after his father abandoned the family when the oldest of four children was five. But even a caring mother and grandmother could not sway Nelson from his early-rooted hatred.

While still in high school, he became a pimp. Controlling his prostitutes meant carrying weapons, and violent confrontations were inevitable. On separate occasions he was stabbed in the chest and shot.

Nelson's concern for fellow blacks eventually led him to the Black Panthers. Martin Luther King's assassination in 1968 intensified Nelson's hostility despite the recurring prayer and conviction of his grandmother that "one day the Lord is going to open your eyes."

That day came at age 17 when Nelson heard a sermon he still remembers. "The preacher said that even after Jesus had been beaten and persecuted, he prayed, 'Father, forgive them,'" Nelson recalls. "I wanted to read more about what the preacher had said. I lied about

the reasons, but I got a Bible and began to read."

At that point, Nelson began "not to trust whites, but to at least give them a chance."

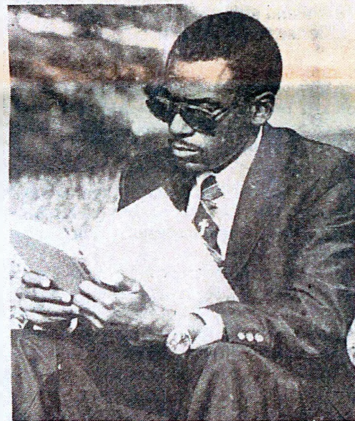
After becoming a Christian, Nelson's life got no easier. In Army intelligence in Vietnam, he was wounded by a land mine explosion which killed two men next to him.

Nelson's turbulent past has had an impact on his commitment to ministry. When he came to Southern seminary, residue of his hostility toward white persons remained. "For a while I felt there was a separate gospel for blacks and whites," he admits. But he credits professors such as the late Clyde Francisco, Dale Moody, and Frank Staggs with helping him understand that "the same gospel applies to all races."

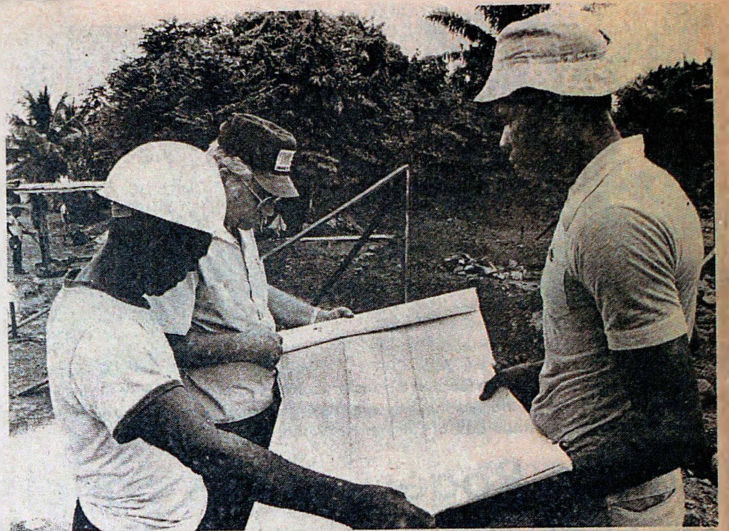
Now he believes "the Lord is leading me to preach the gospel to the poor and the 'put down,' in ghettos — both black and white — and a lot of other places most people don't want to go."

"If you haven't been there, felt the pain, seen the hurt, and experienced living in poverty and hate," he explains, "it may be hard to understand why I want to minister in those places."

But for a young man who found healing for his hatred in the gospel, such a conviction is easily understood.



TRANSFORMATION — After becoming a Christian, Carl Nelson's attitude was changed from hatred for white people and God to a ministry that embraces all persons.



MISSIONARY BUILDER — Jim Wilkins, Southern Baptists' first missionary builder to be assigned to an entire geographic area, looks over blueprints for a publications building in Monrovia, Liberia, with two of his Liberian workers.

Missionary builder takes up gypsy life in west Africa

By Mary Jane Welch

MONROVIA, Liberia (BP) — Every morning Jim Wilkins steps out his front door, catches a glimpse of the Atlantic Ocean and walks to work. Work is across the yard — the construction site for a new Baptist publications building in Monrovia, Liberia.

Wilkins is making history. He is the first Southern Baptist missionary builder assigned not to one country, but to the nine countries of west Africa where Southern Baptists have missionaries. In early 1981, he and his wife, Sue, left two grown sons and jobs they had held for years to take up the gypsy life — moving first to one west African nation and then another — wherever Jim's building skills are most needed.

Although Jim left a string of pastorates to take up his new trade as missionary builder, building was not new for him. He built roads in Korea with the combat engineers and while pastor of Pleasant Grove Baptist Church, Bucklin, Mo., he drove a bulldozer every summer to supplement his income.

"I felt this got me into homes on a different level from walking in in a suit as the minister of the community," he says.

Although Wilkins has been pleasantly surprised by the availability of building supplies in Liberia (almost no supplies

were available in Ghana), he has had to make some adjustments.

"Building is building, but the way you get the job done is so much different," he says. "I'm more mechanized. I want to use a cement mixer rather than two or three men and a mortar board and shovels. And yet I've discovered that often my ways are faster, but not necessarily better." His cement mixer, for instance, is idle because it has no power source.

Wilkins brought a complete shop — carpentry, masonry, and metal-working — with him. He has found his Liberian workers eager to learn better and faster building methods, but they know that a lot of the equipment they are learning to use will leave when he does.

One day when Wilkins told his carpenter to go get the power saw to cut a board, the man replied, "Oh, I don't want to forget how to use my handsaw."

Wilkins' workers once held jobs at Ricks' Institute, but a series of financial setbacks at the Baptist high school had left them sitting with no materials. By putting them on his payroll, he eased a financial strain for the school, while training its workers in new methods they can take back to the school when he moves on.

When Wilkins arrived in Liberia, the property for the publications center had to be purchased, the building designed, building permits secured, plans approved, and property cleared. Crews were pouring footings and foundations by late September although the rainy season had slowed construction.

To keep construction moving, Wilkins designed a shelter of lumber and canvas under which workers can lay concrete blocks. Under the shelter, they were able to lay 250 blocks on a day when the rain never let up. With it, they finished a 350-foot wall to secure one side of the compound which includes the publications building, a hostel for missionary kids, and several missionary homes.

Wilkins hopes to have the building blocked in by December or January. Then he will load his trailer and travel over deeply rutted roads to northern Ghana. The Baptist Medical Center there needs a new pediatrics wing. He will probably still live close enough to walk to work.

—Adapted from World Mission Journal.

Minn.-Wisc. Baptists dedicate building

ROCHESTER, Minn. (BP) — Minnesota-Wisconsin Southern Baptists dedicated their new \$235,000 office building during the 12th annual meeting of the Minnesota-Wisconsin Baptist Fellowship.

Messengers adopted a 1982 budget of \$969,898, up 12 percent over 1981. Twenty-five percent of the \$170,180 anticipated from contributions of Minnesota-Wisconsin churches will be forwarded to national SBC causes, the same percentage as 1981.

Fellowship Executive Director Otha Winningham noted that since the last meeting held in Rochester six years ago, the number of congregations has more than doubled and church membership has almost doubled. Currently there are 105 congregations, 67 of which are constituted churches. Total membership stands at 11,652.

Child slain near Bible study

LOVELAND, Colo. (BP) — Wendy Watts, a "bubbly little girl" who was "always happy," was shot to death Nov. 8 while her deaf parents were attending a Baptist Bible study nearby. She was nine years old.

Wendy had gone with her parents to Lakewood, a suburb of Denver, to attend a Bible study in the apartment of Phillip and Sandy Goldberg, members of Silent Crusaders Chapel, a ministry of Denver Temple Baptist Church.

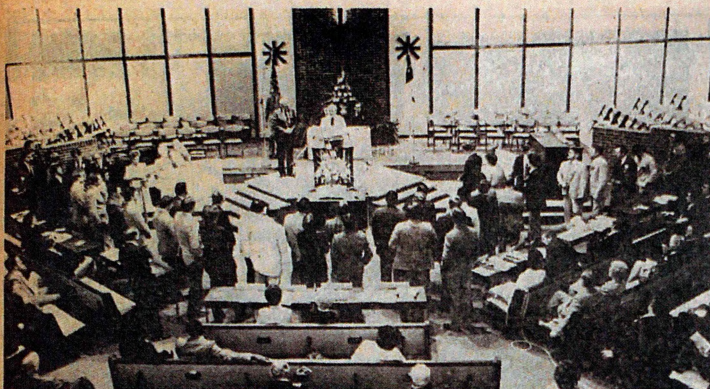
The girl, who was a member of Trinity Baptist Church of Loveland, where she lived, had gone outside to play and apparently went, by mistake, into the apartment of Steven Hiatt, 26.

Hiatt reportedly told police he thought the girl was a burglar. He was charged with manslaughter and released from jail after posting a \$2,000 bond. The apartment manager described Hiatt as "a nice young man."

Friends said Wendy was unaccustomed to knocking, since her parents are non-hearing.

Wendy, who had made a profession of faith and was baptized about two years ago at Silent Crusaders Chapel, often interpreted for her parents, Charles and Mary Watts. She was a "hearing person," as is her brother, Bobby, 14.

A friend at Trinity Baptist Church said of Wendy: "She was a very bubbly little girl, always happy. She left an impression on people with her witness in her neighborhood."



WELCOME — Pastors and church staff who have moved to Tennessee during the past year were introduced to the convention at the Tuesday afternoon session.

Church staffers recognized

New church staff members and a director of missions from across Tennessee were recognized by Tom Madden during the Tennessee Baptist Convention which met last week in Nashville.

Pastors introduced were Wayne A. Barber, Woodland Park Baptist Church, Chattanooga; James M. Bayne, North Fork Baptist Church, Shelbyville; Ron Bright, Trinity Baptist Church, Knoxville; Dave Brown, Barfield Baptist Church, Murfreesboro; Edward L. Clark, New Midway Baptist Church, Lenoir City; Dwayne Cole, Crivewood Baptist Church, Nashville; Willard Crawley, Lascassas Baptist Church, Lascassas; Bill Darnell, Kirby Woods Baptist Church, Memphis; Roy Davis, Fredonia Baptist Church, Crossville; Bob Dominy, First Baptist Church, Daisy; Robert C. Elliott, Robertsville Baptist Church, Oak Ridge; Dan Emerson, Toone Baptist Church, Toone; Donald Eskew, Hillcrest Baptist Church, Nashville; Jeff Fryer, Northside Baptist Church, Columbia; and Richard A. Graham, Cragfont Baptist Chapel, Castalian Springs.

Other pastors included David R. Hanson, Rutledge Baptist Church, Rutledge; Nicky R. Harcrow, Latham's Chapel Baptist Church, Medina; Mark Howard, First Baptist Church, Trenton; Ed Jump, White Oak Baptist Church, Chattanooga; Andy King, Bear Creek Baptist Church, Parsons; Tim Madison, First Baptist Church, Pocahontas; Paul Mathenia, Zion Baptist Church, Brownsville; James A. Meriwether, Woodlawn Baptist Church, Bristol; Chris C. Moody, First Baptist Church, Arrington; Steve Murphee, Mt. Herman Baptist Church, Clarksville; Thomas A. Myers, First Baptist Church, Erwin; and Carl Nelson, Hickory Hills Baptist Church, Lynchburg.

Also, other pastors included Roy Porter, Parkview Baptist Church, Lewisburg; Artie Rivers, Lakeview Baptist Church, Tennessee Ridge; Joey Rosas, Fairlawn Baptist Church, Memphis; Truman R. Spurgin, First Baptist Church, Halls; John W. Stalans, Arlington Baptist Church, Knoxville; Randall Stephens, First Baptist Church, Norris; Jonas R. Taylor, Rome Baptist Church, Lebanon; Darryl Thiebaud, Mill Creek Baptist Church, Nashville; G. M. "Mike" Thrower, Brunswick Baptist Church, Brunswick; Section N. Tomy, First Baptist Church, Grand Junction; William T. Vernon, Twelve Robes Bap-

tist Church, Nashville; and Ian Walker, First Baptist Church, Franklin.

Associate Pastor Bob Mitchell, Una Baptist Church, Nashville; and Dave Neely, associate pastor/administration and education at Kirby Woods Baptist Church, Memphis, were introduced.

Included was Steve Scott, minister of music, Immanuel Baptist Church, Lebanon.

Ministers of education were Jerry Cleveland, First Baptist Church, Donelson; R. Wayne Jones, Crivewood Baptist Church, Nashville; and Steve Bates, Immanuel Baptist Church, Lebanon.

Ministers of music and education were Robert Ensor, St. Elmo Baptist Church, Chattanooga; and Conroy Ryan Jr., Dickerson Road Baptist Church, Nashville.

Lane Davis, minister of education and youth, Woodbine Baptist Church, Nashville, was also introduced.

Ministers of music and youth included Ray Harris, First Baptist Church, Franklin; Greg Pearson, Woodland Park Baptist Church, Chattanooga; Don Start-up, Lockeland Baptist Church, Nashville; and Bradley J. Stevens, Ball Camp Baptist Church, Knoxville.

Freeda Davis day care director, Third Baptist Church, Murfreesboro; Charles Hutchinson, director of family ministries, First Baptist Church, Cookeville; David Burton, minister of evangelism, Germantown Baptist Church, Germantown; and David Keith Lewis, youth minister, East Park Baptist Church, Memphis, were recognized.

The director of missions was J. C. Lewis, Bledsoe Baptist Association.

'Bush still burns,' says West

Just as God spoke to Moses via a burning bush, He still speaks to people who will listen to His commands, according to Edsel West, pastor of South Harriman Baptist Church, Harriman.

"Matthew 28:19-20 is God's burning bush for the church today," West said, referring to Christ's commission that His disciples witness to the world. "But if our heart is not concerned about one lost person, our heart cannot be concerned about a world."

West, speaking at the final session of the Tennessee Baptist Convention, told messengers and visitors at the meeting why "the bush is still burning today."

"It is still burning because people are still in slavery to sin," West explained. "It is burning because 2,000 years ago God acted to set the sinner free. People may be in slavery to sin, but Christ can set them free."

"The bush is also burning today because God still needs messengers," West continued. "Tennessee Baptists have a message from God. Let's tell a world that is looking for a way that the way is a person, and that person is Jesus Christ. Let's tell a world that is looking for 'why?' that the 'why?' is a person and that person is Jesus Christ. Let's tell a world that is looking for eternal life that eternal life is Jesus Christ."

West told his audience that they should deliver the message regardless of the circumstances. "Even when (others) applaud you, and when they criticize you, you must tell the message," he said. "When they walk the aisles, and when they don't walk the aisles, you must tell the message."

"You must tell the message," he concluded, "because God's bush is still burning."

Church musicians honor Charton

Tennessee Baptist Church Music Conference held its annual banquet Nov. 9 at Immanuel Baptist Church of Nashville, during the Tennessee Baptist Convention.

Honored at the banquet was Frank G. Charton, who will retire in December after 26 years as director of the TBC church music department. The conference, which is composed of ministers of music in Tennessee Baptist churches, presented Charton with an electric golf cart and a book of letters from musicians, pastors, and other friends.

At the banquet it was announced that Belmont College, Nashville, was establishing the Frank G. Charton Scholarship in Church Music. The recipient, who will be selected by the Belmont music faculty, will be awarded a grant of \$1,000 for one year. The scholarship will be renewable for up to three additional years.

The scholarship will not only honor Charton, but also his wife, who has served as professor in the college's education department since 1965.

The ministers of music which comprise the Church Music Conference elected Bob Brian, West Jackson Baptist Church, Jackson, as president. Other officers are vice-presidents, Bill Choate, Colonial Baptist Church, Memphis, and Joe Morrell, Woodmont Baptist Church, Nashville; and secretary-treasurer, Jere Adams, First Baptist Church, Lenoir City.

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Speakers urge pastors to seek involvement

By Charlie Warren

Pastors from across Tennessee were challenged last week to build on their denominational past, cultivate creative faith, magnify their office, and equip the saints for the work of the ministry.

About 500 pastors, meeting at Radnor Baptist Church, Nashville, for the 1981 Tennessee Baptist Pastors' Conference, Nov. 9, heard messages on the theme, "Every Pastor Involved until Every Person Reached."

J.D. Grey, former president of the Southern Baptist Convention and pastor of First Baptist Church, New Orleans, La., for 36 years before his retirement in 1972, charged the pastors to magnify their office as pastors.

"Appraise it highly, we are dealing with eternal matters," Grey said. "We are too casual and nonchalant about our calling. We should say, 'Woe is me if I can't preach the gospel.'"

Speaking on "Pastors Involved in Retirement," Grey urged the pastors to get ready now for retirement "no matter how young you are." He suggested participation in a good annuity program, purchasing adequate life insurance, and getting mentally prepared for retirement.

"Don't think of it as the end of the world," he said. "I'm not a retired preacher, I'm a retired pastor. I didn't retire from the ministry or from life. God gave me a larger ministry."

Grey called the office of pastor the office with the highest rewards. "Pour yourself into influencing others and they will rise up to call you blessed."

Avery Willis, a consultant in the church training department of the Baptist Sunday School Board and a former missionary to Indonesia, challenged the men to take Bold Mission Thrust seriously. Using Acts 20 as his text Willis reminded the pastors of Paul's statement that he was free from the blood of all men.

"We need to testify for the Lord Jesus until we are free from the blood of all

men," Willis said. He added that when he first began to hear about the Bold Mission goal of reaching every person in the world with the gospel, he was concerned about it being unrealistic. He began to pray about it, he said.

"The Lord told me, 'That's not the Southern Baptist goal. That's My goal. That's the Great Commission. It just took that long for Southern Baptists to vote on it.'"

He said the secret of reaching the goal is not addition but multiplication. "The world started with two," he explained. "We need spiritual multiplication like we've had physical multiplication. Not everyone is going to receive it (the gospel), I know that, but we've got to reach those who will through multiplication."

"If we are going to reach the world for Jesus Christ, we are not going to do it alone," Willis continued. "We are not going to do it with paid ministers and paid missionaries. We must equip the saints for the work of the ministry."

Referring to a time in Indonesia when he learned he had been on a communist "hit list," Willis said, "Jesus told us He was sending us out as lambs among wolves. There is a big difference between lambs and wolves. The lambs have a shepherd and the wolves don't."

"Whether He lets us live or die, it is our job to testify until every last person on earth has heard."

Also emphasizing the role of the laity, James Sorrell, pastor of Central Baptist Church, Johnson City, said that personal witnessing is the most urgent need of the world today and that it is the primary responsibility of the people in the pew.

Too often, Sorrell said, "the lay person thinks it is the task of the pastor to preach, to pray, and to witness."

Still, he said, the pastor has a key role in evangelism as the church's motivator in personal witnessing. "If the pastor is evangelistic, the church will be evangelistic," he said.

In his address as president of the 1981 Pastors' Conference, Jerry Oakley, pastor of Springfield Baptist Church, Springfield, challenged his fellow pastors to have creative faith like Caleb of the Old Testament.

Reminding the crowd of the Biblical account of Joshua, Caleb, and the 10 men sent to spy out the promised land, Oakley told how the 10 men reported that they "were as grasshoppers" compared to the Canaanites.

"Joshua wanted to go, Caleb wanted to go, but they lost the vote 10 to two," Oakley said, adding that the 10 men "didn't have the faith to believe God was strong enough, so they walked away from the promised land."

He urged the pastors not to be led by the small thoughts of the majority.

"How often has a grasshopper philosophy gotten in the way of the people of



NEW PASTORS' OFFICERS — Jerry Oakley, Pastors' Conference president for 1981, congratulates the 1982 officers: (left to right) Pat Kough, president; Joe Franklin, vice-president; and James Hutchings, secretary.

Pastors elect Kough president

Pat Kough, pastor of First Baptist Church, Bemis, was elected president of the Tennessee Baptist Pastors' Conference for 1982, during the Monday afternoon session of the 1981 Pastors' Conference at Radnor Baptist Church last week.

Other new officers elected were Joe E. Franklin, pastor of First Baptist Church, Bells, vice-president; and James Hutchings, pastor of Hillcrest Baptist Church, Lebanon, secretary.

Kough was elected in a handcount vote against two other nominees, Paul Durham, pastor of Radnor Baptist Church, Nashville; and Billy Edmonds, pastor of Pleasant Grove Baptist Church, Coalfield. Franklin won over Ivan Raley, pastor of Glenwood Baptist Church, Kingsport. Hutchings won by acclamation.

Kough has been pastor of the Bemis church for about 10 years. Active in Baptist life, Kough served on the 1981 Committee on Committees of the Southern Baptist Convention; was president of the West Tennessee Baptist Pastors' Conference, 1975-76; was a trustee for Tennessee Baptist Children's Homes, 1976-81; and was moderator of the Madison-Chester Baptist Association, 1974-75. Currently, he is serving on the Advisory Board on Religious Affairs for Union University, Jackson. A native of Kentucky, he is a graduate of Mid-Continent Baptist Bible College, Mayfield, Ky.

Franklin, also a native of Kentucky, has been serving as pastor of churches in Tennessee, Georgia, and Kentucky for more than 30 years. He is a graduate of Union University, Jackson, and Columbia Theological Seminary, Decatur, Ga.

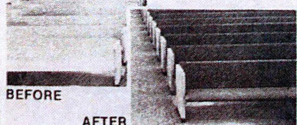
Hutchings, a native of Sparta, has been pastor of the Lebanon church for five years. Before that he was pastor of Prosperity Baptist Church, Auburntown. He is a graduate of Pacific Western University, Denver, Colo.



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God?" Oakley asked. "People won't follow your God if you act like a grasshopper because they will think your God is a grasshopper too."

James Sullivan, who retired as president of the Sunday School Board in 1974 after 21 years in the post, pointed out many of the historical highlights of the Southern Baptist Convention. Referring to the denomination as a "teenager," he reminded his listeners of the youth of the convention compared to other denominations.

Sullivan spoke of the tension throughout the convention's history of trying to organize while still maintaining local autonomy. While praising the recent growth and development of Southern Baptist work, he questioned, "I wonder if we are doing as much with what we have as our forefathers did with what they had?"

"Southern Baptists have a thrilling past but a glorious future," Sullivan concluded. "The greatest chapter in Southern Baptist life has yet to be written."

Fred Steelman, pastor of Red Bank Baptist Church, Chattanooga, compared the pitfalls of the Old Testament Jonah with today's pastors, warning his colleagues to avoid "sinful pride," "shameful prejudice," and "selfish priorities."

Featured during each of the three sessions of the Pastors' Conference, J.J. Owens, professor of Old Testament at



Willis — involvement in missions

Southern Baptist Theological Seminary, Louisville, Ky., delivered "Pearls from the Psalms." He interpreted Psalm 51, Psalm 8, and Psalm 84.

Leading devotionals during the conference were Frank Evans, director of missions for the Robertson County Baptist Association; Matt Tomlin, pastor of First Baptist Church, Selmer; and Dennis Plank, pastor of First Baptist Church, Madison.

Special music for the sessions included choral groups from Belmont College, Nashville; Union University, Jackson; and Springfield Baptist Church, Springfield.

WMU discusses women in missions

By Steve Higdon

State Woman's Missionary Union members and their guests discussed the role of women in missions education and service during the 93rd annual Tennessee WMU meeting Nov. 9.

The meeting, held at Nashville's Judson Baptist Church prior to the Tennessee Baptist Convention, continued a year-long theme, "Send Me, O Lord, Send Me." The program included reports from the state WMU office, missionaries, and Southern Baptist Convention leaders.

Mrs. A. Harrison Gregory, first vice-president of the SBC and immediate past president of Woman's Missionary Union, SBC, described WMU as a solution to the plight of contemporary women.

"A woman is trying to balance career and home, be true to herself, be true to her family, and be true to whomever she needs to be," Mrs. Gregory said. "In the midst of this she's yelling, she's screaming, she's wanting help — and she needs to be told 'You need to get your priorities in order.' No feminist movement is going to be able to tell you what to do."

"Do you realize this is opening the doors wide for us to capitalize on this?" Mrs. Gregory asked. "I do not believe we have ever stood in a place in history where women are more receptive to a strong, vibrant program of challenge as they are now. In what better way could we provide that challenge than in missions education?"

Mrs. Gregory also told the women at the meeting that if they were going to volunteer to lead missions organizations or serve in missions work, they must have a purpose, a back-up of prayer, and preparation. "You just cannot pick up an occasional newspaper, magazine, or denominational publication — you have got to know of that about which you are speaking."

Ronald Boswell, director of the Southern Baptist Foreign Mission Board volunteer department, called for volunteers to missions work and missions organizations to know who they are, why they were volunteering, and what they must do. Using the Upper Volta Hunger and Relief Project sponsored jointly by his agency and the TBC as an example, Boswell explained, "What Tennessee Baptists are not going to do in Upper Volta is build a dam and build a landing strip; that's not it. You are going over there in the name of Jesus to see lives changed, to see families drawn together — and, by the way, you're going to build a dam, drill a well, build landing strip, construct buildings, and roof houses and churches."

"Why are you there? You are there to tell people that Jesus Christ is the Son of God and that there is no other way under heaven whereby they must be saved," Boswell said.

But in order to be able to reach others in Upper Volta or elsewhere, a person has to "leave the well," he told the group.

"The well is where you found Jesus," Boswell explained, paralleling the incident in John 4:1-12 of the Samaritan woman encountering Jesus at Jacob's Well. Just as it was for the woman, he called the well the point "where you came to Christ, and you knew who He was, and He knew who you were, and He changed your life."

The FMB department director stressed that after the meeting, the woman went into her city and returned with others to introduce to Jesus. "It takes courage to leave the well and go to Upper Volta or Michigan or Brazil or across the street or around the corner, because we are secure around the well; there's comfort around the well. But until we leave the well," he warned, "we will never see the city."

Osta Underwood, Nashville attorney and immediate past president of the TBC Executive Board, addressed the state WMU representatives in three periods of meditation. Expressing thoughts foreshadowing those of Boswell's, Miss Underwood told her audience that "in the Great Commission, the emphasis is not on 'go,' but what we are supposed to do when we get there: preach, teach, baptize, and make disciples. At the same time," she added, "we must feed, clothe, and heal."

Miss Underwood indicated her preference for the Williams translation of the opening words of the Great Commission (Matthew 28:19-20). Rather than the King James Version's simple "go



STATE WMU LEADERS — Tennessee WMU leaders for 1981-82 are from left (front row) Mrs. Jerry Trivette, Mrs. Drennon Strawbridge, Mrs. Howard Clift, Mary Jane Nethery, Mrs. Marjorie McCullough, (second row) Mrs. Scott Bolton, Mrs. W. L. Hundley, Mrs. Donald McRae, Mrs. Kelter Mullins, and Doris June Large.

ye," Jesus' command to His disciples in the Williams version is translated "as you go, wherever you go." She explained this suggests a daily life of ministering, but cautioned, "It is much easier to rise up to a crisis than to walk daily."

Miss Underwood stressed that Christians have a mission and a name to live up to. "We are here for the purpose of telling of the way," she said. "We must be faithful because we bear Christ's name."

"We take the name of the Lord in vain in that we don't live up to it," the attorney added.

Two missionaries, one on furlough and the other only recently appointed, also spoke during the meeting.

Mrs. Carlos Owens, missionary to Tanzania, told of her work in that hunger-ridden country. "Over 150 children die each day," she said. "There is no war; they are not refugees; they just don't have enough."



TENNESSEE STARTEAM — Eight members of the state WMU StarTeam stand with Beulah Peoples (far right) behind their "territory." From left are Mrs. Guy Hale, Mrs. Clyde Tilley, Mrs. Claude Jennings, Mrs. Edward Hudson, Mrs. Lucille Hudson, Mrs. Donald Pharris, Mrs. Joe Parks, and Mrs. Kelter Mullins.

WMU presents state growth plan

The Tennessee Woman's Missionary Union hosted a banquet Nov. 9 for state pastors, directors of missions, and WMU leaders involved in a program of mission education growth.

Beulah Peoples, director of promotion and Baptist Women in Tennessee, presented at the banquet the concepts of the New WMU National Enlargement Plan and 10 of the team members who will implement it in the state.

Through the plan a member of a "StarTeam" will contact each of the 1,162 Tennessee Baptist Convention churches that does not have an organized program of WMU missions education. The StarTeam member will work with the director of missions and the WMU director in each association to contact the pastors of these churches. In addition, a pastor-consultant in each association will build support for WMU and its work in local and state meetings, and in one-on-one encounters with other pastors and church leaders.

After each contact, the team member will encourage the church to begin WMU organizations, and offer assistance in starting these.

According to the national plan, one StarTeam member is enlisted for each 100 churches without WMU organizations. Currently, there are 11 women on the state team; a 12th to be selected soon. Members of the team are Mrs. Lee Davis, Nashville; Mrs. Guy Hale, Maryville; Mrs. Lucille Hatfield, Jamestown; Mrs. Claude Jennings, Lebanon; Mrs. Kelter Mullins, Johnson City; Mrs. Joe Parks, Chattanooga; Mrs. Donald Pharris, Etowah; Mrs. Harold Vowell, Martin; Mrs. Don McCoy, Dickson; Mrs. Edward Hudson, Walling; and Mrs. Clyde Tilley, Jackson. Each member will serve her own and neighboring associations.



IN AFRICAN ATTIRE — Mrs. Carlos Owens chats after her presentation.

A medical missionary, Mrs. Owens said that where she works, "Everyday we have chances to witness for Jesus Christ. God is at work even in the menial task of building."

Janie House, who will leave for Zambia as a missionary Dec. 29, declared that as she goes, she realizes that her "primary call is not to a place, but to a service."

In anticipating her work, Miss House told the state's WMU members that she is and will be relying on "borrowed" faith. "It is borrowed," she clarified, "because it comes from somewhere other than in me. It is not borrowed, in that it is a gift to me — and the Lord will not take it back."

In a business session, the report of the organization's nominating committee was approved, re-electing Mrs. Marjorie McCullough as Tennessee WMU president, and Doris June Large as secretary. Area vice-presidents elected were Mrs. W. L. Hundley, northwestern region; Mrs. Scott Bolton, central region; Mrs. Bill Looper, south central region; Mrs. Donald McRae, north central region; and Mrs. Drennon Strawbridge, southeastern region. Three vice-presidents were re-elected: Mrs. Howard Clift, southwestern region; Mrs. Jerry Trivette, eastern region; and Mrs. Kelter Mullins, northeastern region.

Mary Jane Nethery, state WMU director, announced in her report the increase of participation in the missions organizations, and the increase in mission offerings. Miss Nethery reported a 39 percent increase over last year in credits earned for WMU leadership courses in Tennessee.

Music for the meeting was provided by Nashville concert artist David Ford, who was accompanied by his wife. Other highlights included the commissioning of the state StarTeam (see related article on this page) and reports on Tennessee Baptists' involvement with the 1982 World's Fair, the Upper Volta project, and Baptist State Convention of Michigan.

According to Miss Nethery, 605 were registered for the meeting.

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BIBLE BOOK SERIES

Lesson for Nov. 22

The King's authority

By Jerry Oakley, pastor
Springfield Baptist Church, Springfield

Basic Passage: Matthew 8:1 to 9:34

Focal Passages: Matthew 8:5-10, 24-26; 9:2-7

In Matthew 8-9, we see Jesus acting in power in every realm of life. He has presented a number of great teachings and now He begins to substantiate teachings with real life actions.

Ideals and dreams are of no avail unless deeds follow. One author stated this well when he wrote, "Optimists build castles in the sky; idealists live in them; and realists collect rent from both."

Jesus could think and dream but he lived in a real world. Christianity is a practical faith. If one practices its tenets and principles from a heart filled with the love of Jesus Christ, there will be real change and improvement in that person's life style.

The centurion (see Matthew 8:5-10) approached Jesus with a faith that acknowledged him as a man that cared about people and their lives. Centurions were the backbone of the Roman army. They were the career soldiers of quality. A Roman legion contained 6,000 men which was divided into 60 centuries, each commanded by a centurion. These centuries were the key men to teach authority and discipline.

The centurion, spoken about in our Scripture passage, had a philosophy of life garnered from living under authority and having the right to wield authority. He was a man of deep sensitivity and compassion. He was concerned for his slave. Most Romans would not have been concerned. Slaves were considered tools with no rights.

He had a faith in Jesus as being a man under the authority of God with the ability to wield this authority. He respected Jesus as a Jew. He probably was referring to the belief of the Jews that the houses of Gentiles were unclean, and that a Jew was defiled by entering a Gentile home, when he said, "I am not worthy that you should come under my roof." He believed, however, that Jesus

could speak the command and his servant would be healed.

Jesus was astounded at such a faith. Jesus was impressed by the classlessness of his feelings. The centurion honored both slave and Jew. There is no hint of Roman arrogance in his actions.

Jesus' love also contains no class consciousness. He was going to the Roman home to heal a slave. Jesus always deals with need wherever it is found. Christian people can do no less.

Jesus was amazed by the centurion's confident faith in his authority. A person may be impressed by the truth of Jesus' teachings; but ultimately a person is redeemed and renewed by their faith in His authority. It is through this faith that Jesus is able to become their Saviour and Lord.

Matthew 8:24-26 speaks of an incident occurring when Jesus and the disciples were in a boat on the Sea of Galilee. The Sea of Galilee is a beautiful blue lake nestled 680 feet below sea level in a pocket in some mountains. To the west of the sea, the mountains contain deep valleys that serve as funnels for winds that can sweep suddenly, violently, and without warning, across the waters.

It is recorded that "there arose a great tempest." The word used for tempest is the root word for earthquake. The storm was severe. The disciples were terrified. They awoke Jesus and urged Him to save them from death. Jesus responded by calming the storm.

Jesus rebukes the disciples for their lack of faith. His teaching is that anyone that is constantly in the presence of Christ, through faith, has nothing to fear.

In Matthew 9:2-7 Jesus reveals His power over sin and disease. The Jewish belief in this period of history was that all disease was the result of sin. The man suffering the disease and the crowds observing Jesus' actions would have been of this persuasion. Jesus forgave the man of his sin. This angered the crowd for they considered this blasphemy. Jesus then healed him of his disease to demonstrate for them the validity of His power.



Oakley

UNIFORM LESSON SERIES

Lesson for Nov. 22

Growing in Christ

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

Basic Passage: Ephesians 4

Focal Passage: Ephesians 4:1-16

Frequently we hear people talk about growing churches. Someone will speak of his church as experiencing rapid growth while another will speak of his as experiencing no growth at all.

What is church growth? How does it happen? Does it include the idea of individual Christian growth?

The letter to the Ephesians is a significant document about the nature and purpose of the Church. In it the Church is pictured primarily as being the Body of Christ (1:23). This body is alive (2:1, 5), which means that the Church is an organism (a living thing) rather than an organization. Organization is not what the Church is, rather it is what the Church uses to accomplish its mission.

This body consists of different members, including both Jews and Gentiles, who have been made "one new man" by the redemptive act of God (2:13-18). In Ephesians, the idea of the Church is not so much that of local churches but rather that of the universal Church, "the Body of Christ which includes all the redeemed of all the ages" (Baptist Faith and Message).

In Ephesians 4:1-16, the idea of growth is paramount. The passage deals with the nature and goal of growth, the minister's part in attaining that growth, and the member's part in the growth process.

The nature and goal of growth

Christian growth is the growth of the body, not just the growth of individuals. It is something experienced by all who are members of the Body of Christ. It is not just the adding of new members to the body, but the growth of members within the body.

One goal of this growth is maturity, attaining to the status of a full-grown man, no longer being children (vv. 13-14). Certainly this is one area of great need in the

Church. Many come to the kingdom and the church and remain as "children" throughout their Christian pilgrimage.

Another goal of growth is stability, attaining a status where one is no longer "tossed to and fro and carried about by every wind of doctrine" (v. 14). A lack of growth and stability makes Christians easy prey to the deceitful manipulations of the cults and those who deal in error.

The ultimate goal of growth for the Body of Christ is to attain to the complete unity of the faith, to become as full-grown as the "fullness of the stature of Christ" (v. 13). In short, the growth goal for the Body of Christ is to become like Christ.

The minister's part in Christian growth

In order that the body might attain these goals of growth, Christ placed His ministers in His Church. The list in verse 11 points to those whose major function is to add members to the body (evangelists), but the major emphasis is upon those who minister to those who are already in the body. The expression "pastors and teachers" likely refers to one office, that of a pastor-teacher.

Verse 12 indicates that the primary function of these ministers is that of "perfecting the saints." A better word is "equipping." No comma should follow the word "saints." Thus the clause reads, "equipping the saints for the work of ministering." Thus the work of the minister is that of equipping God's people for ministry. This is pastoral ministry in its highest meaning. God gave ministers to the Church in order to equip the Church for the ministry of and by the Church. As the Church becomes equipped, and as it ministers in love, it builds up itself (v. 16).

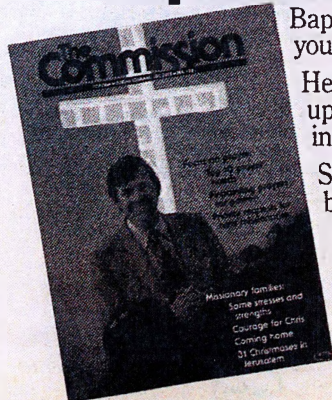
The member's part in Christian growth

The passage also deals with the contributions that the members of the body make to its growth. They are to walk worthily of their calling (v. 1). This requires that they practice the passive traits of lowliness, meekness, longsuffering, and forbearance of one another in love (v. 2). They are to be diligent to maintain the unity of the body, which is provided by the Spirit (v. 3). There is one basic unity in the body (vv. 4-6), and it is to be kept at all costs. The picture is that of church members in fellowship and unity with one another. Is anything more important to the Church than this unity? The members also are to "speak the truth in love" with one another (v. 15). This means that they are to "deal with each other in love and integrity."

When the ministers and the members perform their functions, there is growth in the entire Body of Christ. Christian growth, then, is not something achieved by individual members in isolation from their brothers and sisters. It rather is a growth that occurs when all Christians function as fellow-members of the Body of Christ, in fellowship with each other.

Growth in such a functioning body is automatic, not programmed. As verse 16 states it: The body builds itself up in love.

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LIFE AND WORK SERIES
Lesson for Nov. 22

Truth to set you free

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

Basic Passage: John 8:31-47

Focal Passages: John 8:31-40, 45-47

The whole world was stunned when a Japanese soldier was discovered on an island in the South Pacific about 30 years after the surrender of his country. He still wanted to fight.

Can you imagine the release he experienced when he realized the truth that the war was over?

The Jews of Jesus' day were in bondage to their traditions. It was a difficult thing for them to believe that Jesus was the Messiah, the Son of God. They had thought about God in one way so long that many refused to change their direction of life.

Around many churches the seven last words are "It's never been done that way before." We do get set in our ways both as churches and as individuals.

Our ways often lead us to an imprisonment within the walls of our self. We lock ourselves up within our own habits, traditions, or sins. Especially are we prone to imprison ourselves to the past.

The Jews wanted to argue with Jesus over their need for freedom. But listen to Christ Himself as He speaks about who He is and what He came to do. Twenty-two times in the Gospel of John Jesus assumes divine authority over our sin, sickness, and sadness. The bold self-disclosure is "I am!" The Greek words are the same *Ego eimi*.

The God who makes things happen is our Lord Jesus Christ! He came to confront the taproot source of our struggles and to conquer.

Each one of Jesus' "I am" statements is His answer to one of our aching needs. He is the pre-existent Lord of all. He comes to you and me to save us from our sins and to free us from our burdens so that we can live the abundant life. Notice the steps He offers to freedom.

Step 1: continue in My Word (8:31-32)

The Jews had stagnated in their fellowship of God. They claimed never to have been in bondage. Furthermore, they were stalemated at the point of their religious and national heritage. Jesus points them to the way of freedom. Freedom, He explains, can only be found by their willingness to follow Him.

Nothing mirrors our faith or the lack of it, like our willingness to follow Jesus. No matter how contrary to what we were or what we believed in the past, our command is to follow Him. Our ranks are swelled with those who have begun to follow Jesus and have enslaved themselves along the way. God's historic position in relation to His people is one of liberation. He is the divine liberator. But His freedom can be experienced only by those who are willing to continue in His word.

Do you want to be free from anxiety? Then continue in Philippians 4:6, "Be anxious for nothing but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God."

Do you desire freedom from some crippling sin? Then continue in 1 John 1:9, "If we confess our sins He is faithful and just to forgive us our sins and cleanse us from all unrighteousness."

Do you cherish freedom from some grievous burden of life? Then claim Matthew 11:29, "Come unto Me all ye that

labor and are heavy laden and I will give you rest."

There is a word for the anxious, the sinful, the burdened, but it is only available if you continue to follow the living Word by knowing the written Word.

Step 2: continue in My way (8:34-36)

The early Christians were referred to as those who followed in "the way." This reflected to those around them a certain lifestyle characteristic of the followers of Jesus. The "way" of Jesus is the way of freedom especially from sin. Sin makes us its servant. We were never meant to be servants of sin but sons of

the Saviour.

Most of us know very little about human slavery. We have studied about the ravages of war between the North and the South over the slavery question. What a tremendous price was paid to make our country free. This is indeed "the land of the brave and home of the free."

The only source of true freedom will come as we allow the Son to make us free "indeed." Jesus said, "I am the way, the truth and the life" (John 14:6).

Step 3: continue in My will (8:37-47)

God had a beautiful plan for Israel. They kidded themselves by saying "we were never in bondage to any man" (v. 33). But as a matter of fact, the Jews as a people had been in bondage numerous times (Egyptian, Babylonian, Persian, Greek, Roman). Even now they were a vassal nation of Rome. This was not God's plan for them. It is not His plan for us to live outside His will.

Occasionally someone will say they

are a Christian because they were born in a Christian home and grew up there. But growing up in a Christian family does not make one a Christian any more than being born in a garage would make you a Ford.

The devil had blinded the Jews by holding up the glitter of their rich heritage. Jesus said the devil had lied to them.

The devil also deceives us into thinking that our way is best and God's way is dull and disinteresting. How untrue is such a philosophy of life.

God's will for your life and mine is the one we would choose for ourselves if we had the good sense to choose it. It is the way to be free.



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Seminary 'failure' sets pace in Guatemala

By Bob Stanley

GUATEMALA CITY, Guatemala (BP) — A one-time seminary dropout is setting the pace for urban evangelism in Guatemala City, Guatemala.

Using his own adaption of the "house church" approach, Eduardo Marroquin not only has organized a thriving church in his own home, but also has three other congregations meeting in the homes of members.

One group has grown so fast it has had to move from the house into the street to accommodate 150 who attend.

Less than 10 years ago, nobody would have forecast such a future for Marroquin. He was doing so poorly at the Guatemalan Baptist Theological Seminary that he finally dropped out.

But two years ago, after a revival ex-

perience that changed his life, he re-entered seminary with a new thirst to learn more about innovative ways of starting churches.

He was fascinated by the concept of a church meeting in a home, an idea being used with considerable success in many countries but mostly untried in Guatemala.

Early in 1979, while still in the seminary, he and his family began doing visitation on Sunday afternoons, then holding a Sunday School at 4 o'clock in their home. Four months later they had their first baptism, and in November 1980 El Camino (The Way) Baptist Church was organized with 28 charter members.

Marroquin says the Lord has given him a vision that within 10 years he can

start 10 churches among the 200,000 people who live in Zone 6, one of 21 zones in this capital city of 1.2-million people.

One missionary said there could be 90 such congregations if the present rate continues.

The slightly built Marroquin, 37, receives only \$50 a month salary from his church. He makes most of his living as a salesman, but he hopes that will change as the work grows. Many of his ideas, though based on reading he has done about the work in other countries, are still regarded as unconventional in his own area. El Camino Baptist Church, for example, has no sign outside because Marroquin felt it might scare away some who fear association with an evangelical church in a country predominantly Catholic.

The church has only 36 chairs. Neighbors bring their own when they come.

Using only the Bible as his text, he gives members paper and pencils so they can make outlines and take notes.

Most witnessing is done in a natural way — family member to family member, friend to friend, or through work relationships.

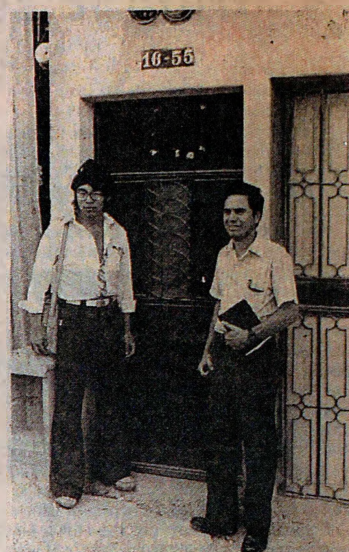
In many instances, whole families accept Christ at one time, and Bible study begins immediately in homes where such a conversion takes place. Women teach the women, men the men, and young people instruct other young people.

Marroquin sees the house churches providing for the needs of the whole person.

Their boys' program, "Ambassadors of the King," includes such extras as instruction in self-defense, first aid, and scouting. "Jot" clubs, based on the popular Southern Baptist Radio and Television Commission animated cartoon series that teaches moral lessons, are being formed in the neighborhoods. The city also has granted permission to use its property for youth sports activities.

And when someone gets sick, women members go and clean house for them.

"See that lady in the pink dress?" says Southern Baptist Missionary Don Doyle,



HOUSE CHURCH — Pastor Eduardo Marroquin (right) and Enrique Larry de la Cruz Ruiz, who leads the "Ambassadors of the King" program, meet at their "house church," El Camino Baptist Church.

pointing to a church member. "She's the result of this kind of witness."

Not all the work is in the poorer parts of the area. One mission point is in a solidly middle-income sector, with a doctor in the congregation.

Concerned about the future of groups started in the homes, Marroquin refuses to start a house church in a home that is not owned by the member.

Doyle, who directs evangelistic work in Guatemala City, says that without a doubt Marroquin's work is the "fastest growing in the city."

Harry Byrd, coordinator for Southern Baptist missionaries in Guatemala, can not forget the contrast between the innovative young pastor of today with the seminary dropout of less than a decade ago.

"What we need," says Byrd, grinning, "is more 'failures' like Eduardo."

Adapted from World Mission Journal.

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Church ordains husband, wife

DECATUR, Ga. (BP) — Oakhurst Baptist Church here ordained members Nancy and Ken Sehested to the gospel ministry Oct. 25. It is one of the first times both husband and wife have been ordained in the same service in a Southern Baptist church.

Both ministers will serve that church: Mrs. Sehested as part-time associate minister specializing in missions and education; and Sehested as co-editor of SEEDS magazine, a world hunger ministry of the church.

James Dunn of Washington, executive director of the Baptist Joint Committee on Public Affairs and friend of the Sehesteds, told the two ministers during the ordination sermon that they must expect to be role modelers.

In commenting on the unique service, Dunn said the church cannot do its job without setting aside some as different, and that unconventional serves a need in a denomination's life.

During the examination by the ordination council, Mrs. Sehested said, "I realize there are limitations as to the

places where I can be heard and where I can serve. I have no burning desire to be exclusively a crusader for women, but I realize that in ordination I take a stand. There is comfort in knowing I have been called of God."

She is the third generation of her family to be ordained as a Southern Baptist minister. Her father is C.B. Hastings, interfaith witness leader with the Southern Baptist Home Mission Board. Her grandfather was Luther Hastings, long-time pastor at Monroe, La.

Sehested, the son of Baptist lay leader Glen Sehested from Houma, La., was a youth evangelist as a teenager, attended Baylor University in Waco, Tex., then graduated from New York University and Union Seminary in New York.

He characterized his ministry as "curbside theologian," relating theology to life through personal involvement in crucial issues.

Mrs. Sehested attended Baylor University and Seton Hall in New Jersey, and graduated from City College of New York and Union University.

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