

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Board opposes bill to allow pari-mutuel

At its Dec. 11-12 meeting, the Executive Board of the Tennessee Baptist Convention expressed its opposition to pari-mutuel gambling, elected seven laymen to update the "Pastor/Staff Compensation Study," and requested Woman's Missionary Union and Brotherhood to organize prayer support for ministries at the 1982 World's Fair in Knoxville.

In other action, the board divided the \$165,151.64 Bold Mission Challenge section of the 1980-81 Cooperative Program gifts. Tennessee Baptists gave that amount above the \$14.3-million basic budget section during the convention year which concluded Oct. 31.

By previous action of the 1980 state convention, 35.5 percent of the challenge section (\$58,628.83) was shared with missions and ministries supported through the Southern Baptist Convention Cooperative Program. This is the same percentage as that shared in the basic budget section.

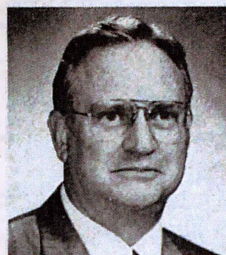
Of the 64.5 percent retained in Tennessee (\$106,522.81), 35 percent or \$37,282.98 was shared with the TBC

educational institutions by convention action. The three TBC colleges — Belmont College, Nashville; Carson-Newman College, Jefferson City; and Union University, Jackson — each received 30 percent (\$11,184.89), and Harrison Chilhowee Baptist Academy of Seymour was granted 10 percent (\$3,728.31).

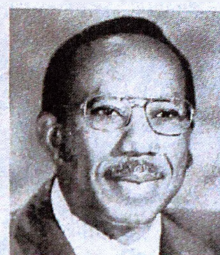
On recommendation of its program committee, the Executive Board voted to divide the 65 percent of the Tennessee challenge section (\$69,239.83) this way:

- \$25,000 for the Baptist Ministries for the 1982 World's Fair through the Knox County Association of Baptists;
- \$8,000 for training of volunteers and promotion of the Upper Volta hunger and relief project;
- \$2,500 for the Tennessee-Michigan sister-state relationship;
- \$4,000 for salary supplements for pastors of new mission churches;
- \$4,000 to purchase a used travel trailer to be used during the 1982 World's Fair and other mission projects;
- \$8,000 to assist Tennessee associa-

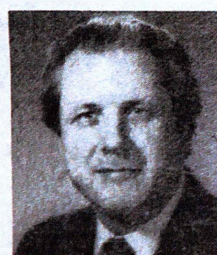
(Continued on page 2)



Tanner



Branch



Sullivan

## Evangelism Conference to hear 13 speakers

Thirteen speakers have been enlisted for the Jan. 18-19 Tennessee Evangelism Conference according to the program announced this week by Malcolm McDow, director of evangelism for the Tennessee Baptist Convention.

The annual conference will be held at Belmont Heights Baptist Church, Nashville.

Speaker at both night sessions will be John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La. Sullivan was the preacher for the 1981 Pastors' Retreat at Camp Carson.

Also scheduled for two messages at the 1982 Evangelism Conference are Harold Branch, pastor of St. John's Baptist

Church, Corpus Christi, Tex. (Monday afternoon and Tuesday night); Bill Tanner, president of the Southern Baptist Home Mission Board, Atlanta, Ga. (Monday night and Tuesday afternoon); and Bill Hogue, HMB director of evangelism (Monday night and Tuesday morning).

Leading the Bible study at each of the five sessions will be James Eaves, Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Other speakers named to the conference program are:

—Tom Madden, TBC executive secretary (Monday afternoon);

(Continued on page 3)

## Early SBC statistics show small gains, drops

By Jim Lowry

NASHVILLE (BP)— Statistical projections in nine key program and interest areas of Southern Baptist life predict smaller gains — along with two decreases — than in last year's banner totals.

All nine areas increased in 1980 for the first time since 1961.

Increases are predicted this year in enrollments in church membership, Sunday School, church music, Woman's Missionary Union, and Brotherhood, plus mission expenditures and total receipts. Baptisms will be down from last year and church training is projected to have a small loss.

Baptisms are predicted to decrease from 1980 by 6.9 percent, or 29,652, to a total of 400,090, topping the 400,000 plateau for only the 10th time, according to projections made by the research services department of the Southern Baptist Sunday School Board.

The projections are based on reports from 23,899 Southern Baptist churches across the nation. The final statistical count, which will be completed in February 1982, will be based on Uniform Church Letters submitted by some 36,000 churches. The final figures also will include the total number of churches participating in the Southern Baptist Convention.

The projections may differ slightly from the final figures because of normal statistical sampling error, but they are

expected to be very close to the final report.

Mission expenditures and total receipts are expected to increase by 10.8 and 11.0 percent, respectively. Expenditures increase of \$43,361,947 is second only to last year's record increase of more than \$45-million. Totals of mission expenditures have risen significantly in the last three years over figures from the middle 1970s when the amount was consistently between \$18- and \$27-million.

Total receipts are predicted to increase by more than \$273-million to a total of \$2,756,846,561. This is a record

dollar increase for receipts, but not a record percentage gain.

The church membership gain of 1.2 percent will push the estimated 1981 total to 13,770,090, an increase of more than 163,000. This percentage gain is one of the smallest ever made in church membership. The smallest increase on record was in 1978, which was 0.9 percent.

Program areas which are projected to increase include Sunday School, the largest Southern Baptist program, with a gain of more than 59,000, or 0.8 percent, bringing that total to 7,492,872.

The program of church music is projected to have the largest percentage gain, with 3.3 percent, or 50,404, to a total of 1,577,801.

The 2.5 percent estimated gain for Brotherhood enrollment is significant because it puts the enrollment back over the one-half-million mark for the first time since 1964. The increase of 12,392 is the third consecutive year for a Brotherhood increase.

Woman's Missionary Union enrollment is predicted to increase by 0.9 percent, or 9,900, to a new total of 1,109,943. This will be the second increase in a row for WMU, following three years of losses.

Enrollment in church training is projected to drop 0.6 percent, or 10,774, to a new total of 1,784,845. Last year Southern Baptists' training program experienced a gain of more than 40,000.

This year the report dropped the word "ongoing" with church training enrollment, to encourage churches to include figures for short-term and non-Sunday night training.

"In my opinion the Uniform Church Letter report does not reflect all of the training that was done in churches in 1981," commented Roy Edgemon, director of the BSSB church training department. "Many kinds of short-term training are now available which may not be thought by some churches to be a part of their traditional church training program and, therefore, may not have been counted."

### Estimated 1981 SBC statistics

	1980 Total	Estimated 1980-81 % Change	Estimated 1981 Total	Estimated Numerical Change
Baptisms	429,742	-6.9	400,090	-29,652
Church membership	13,606,808	1.2	13,770,090	163,282
Ongoing Sunday School enrollment	7,433,405	0.8	7,492,872	59,467
Church training enrollment	1,795,619	-0.6	1,784,845	-10,774
Ongoing church music enrollment	1,527,397	3.3	1,577,801	50,404
Ongoing WMU enrollment	1,100,043	0.9	1,109,943	9,900
Ongoing Brotherhood enrollment	495,666	2.5	508,058	12,392
Mission expenditures	\$401,499,506	10.8	\$444,861,453	\$43,361,947
Total receipts	\$2,483,645,551	11.0	\$2,756,846,561	\$273,201,010



# Missionaries from Tennessee heed U.S. advice, leave Libya

TRIPOLI, Libya (BP)— Southern Baptists' only missionary family in Libya has decided to leave as urged by the American government.

Harold and Dorothy Blankenship reported by telephone Dec. 14, that their departure would be dependent on when

exit visas are approved. Unless they are able to get their resident visa renewed, they will be required to leave by Dec. 21, but they hope to stay until the first week in January in order to spend Christmas with members of their church. They are planning a Christmas luncheon in their

home.

A native Tennessean, Blankenship was born in Flag Pond and is a graduate of Carson-Newman College, Jefferson City. Prior to appointment as a missionary, he served in church staff positions in several Southern Baptist churches, including Unicoi Baptist Church, Unicoi; and Brainerd Baptist Church, Chattanooga.

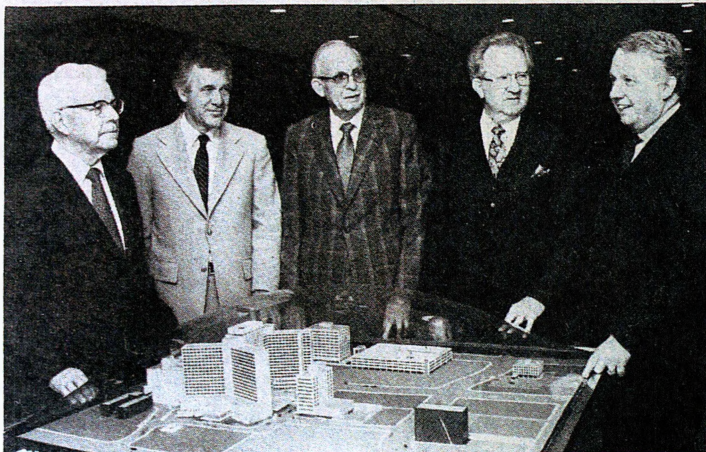
The Blankenships plan to transfer to another Middle Eastern country when they leave Libya.

"We count on the prayers of people back home," said Mrs. Blankenship, adding that everything was normal and quiet in Libya. Her husband had reported earlier that about 50 people, a normal crowd, attended regular services of the English-language Baptist church in Tripoli, Friday, Dec. 11. The church, which Blankenship serves as pastor, meets on Friday because that is the Moslem holy day when offices and businesses close.

Mobile Oil Company employees were leaving Dec. 14, said Mrs. Blankenship, but some companies had decided to stay in Libya and others had not yet made a decision.

The Blankenships, the first Southern Baptist missionaries to work in Libya, have worked primarily with Americans living there. The English-language Baptist church was organized by a group of American oil company employees and military personnel three years before they arrived in 1965. American military personnel pulled out of the country in 1970, but American oil company personnel remained.

The youngest of the couple's three children, Franklin, 14, is in Libya with them.



**HEALTH CARE LEADERS** — Joseph Powell (right), president of Baptist Memorial Health Care System Inc., talks with corporation officers (from left) William Crabill of Marks, Miss., chairman; Fred Kendall II of Union City, first vice-chairman; John Strickling of Osceola, Ark., second vice-chairman; and Irving Hays of Bartlett, secretary.

## Three-state health care system formally organizes in Memphis

MEMPHIS — Baptist Memorial Health Care System Inc., an organization for the growing range of health services provided by Southern Baptists in Arkansas, Mississippi, and Tennessee, was formally organized at Baptist Memorial Hospital, Memphis, with the adoption of bylaws and election of officers, Joseph H. Powell, president, has announced.

The new organizational structure, consisting of the three units of Baptist Memorial Hospital and other corporate entities, will become operational when legal details are completed, Powell said.

Trustees named Powell president and chief executive officer of the corporation. He also will continue as president of Baptist Hospital.

Hospital trustees will become trustees of the new corporation. William A. Crabill of Marks, Miss. will serve as chairman of the trustees; W. Fred Kendall II of Union City, first vice-chairman; J. B. Strickling of Osceola, Ark., second vice-chairman; and F. Irvin Hays of Bartlett, secretary.

The Baptist Conventions of Arkansas, Mississippi, and Tennessee, owners of the health care system, passed resolutions earlier this year to establish the new entity.

Each convention names nine members to the institution's 27-member board. In turn, the trustees choose three of their group from each state to function as an executive committee.

The charter of the new corporation was filed Dec. 3 with the Tennessee Secretary of State in Nashville.

Like Baptist Memorial Hospital, the new corporation will operate exclusively for charitable, religious, educational, and scientific purposes and serve as the primary organization through which the

three state Baptist conventions carry out the tradition and ongoing health care missions of affiliated Southern Baptist churches.



**SERVICE PINS AWARDED** — At last week's meeting, the Executive Board presented service pins on work anniversaries to (from left) Vern Powers, Ruth Preuett, Libby Shepard, Sue Gill, and Al Shackleford.

## TBC employees recognized

Five employees of the Executive Board of the Tennessee Baptist Convention were recognized during the board's meeting Dec. 10, for their years of service.

Service pins are given by the Executive Board to employees for each five years of service on the board's staff.

Vern Powers and Ruth Preuett were recognized for 10 years of service.

Powers joined the staff Dec. 1, 1971, as director of protection plans, the position he still holds.

After previous part-time employment with the staff, Mrs. Preuett joined the

program services department Sept. 17, 1971. She is a mail clerk.

Three employees received five-year service pins.

Sue Gill joined the staff Oct. 25, 1976, as a secretary in the student department. She became a secretary in the Brotherhood department April 16, 1980.

Al Shackleford became editor of the Baptist and Reflector Nov. 1, 1976.

Libby Shepard, administrative assistant in the protection plans office, has held that position since her employment with the board's staff Sept. 20, 1976.



**GIFT OF APPRECIATION** — Fred Steelman, president of the TBC Executive Board, presents a gift to Alice Byram in appreciation for her 26 years of service to the convention.

## Executive Board...

(Continued from page 1)

tions to purchase videotape equipment;

—\$11,000 to assist mission work in Michigan through the Shelby County Baptist Association;

—The remainder, \$6,739.83, for Bold Mission opportunities which will occur during 1982.

The resolution on pari-mutuel gambling expressed opposition to Senate Bill 1074 and House Bill 1106 which would authorize referendums in Shelby and Davidson counties on whether or not to permit such gambling in those two counties.

Noting that legalized gambling "is not a revenue raiser creating a cure-all for the fiscal dilemma of our state and local governments," the resolution observed that "gambling idolizes material gain, induces covetousness, and clashes with the Biblical doctrine of work and honest wage, enslaves human personality, paralyzes creativity, bankrolls the underworld, and bankrupts the family." The resolution further called the proposed legislation "unwise, unfair, and ill-conceived."

Also cited was the proposed procedure of not allowing residents of other counties to vote on pari-mutuel gambling, which would adversely affect neighboring counties, as well as the whole state.

In a related matter, the board passed a motion expressing appreciation to the House Judiciary Committee for holding an unrequired public hearing Dec. 9 for those opposed to pari-mutuel gambling.

Several Baptist pastors spoke at the hearing, including the TBC president, Wayne Allen, pastor of East Park Baptist Church, Memphis.

On recommendation of the TBC Committee on Committees, the Executive Board named a seven laymen to update the 1977 "Pastor/Staff Compensation Study," which was authorized by the 1981 state convention.

Elected to the study committee were Jack Knox of Germantown, chairman, Bob Brumit of Johnson City, Bill Crook of Nashville, Joe Griggs of Ripley, George Jones of Memphis, Rudy Newby of Tullahoma, and Bill Powell of Jefferson City.

In other action, the board voted to recommend to the 1982 TBC that the title of "The Program of Church Library Services" be changed to "The Program of Church Media Library Services" in order to be consistent with the title used by the Baptist Sunday School Board.

The Executive Board presented a diamond ring and pendant to Alice Byram in appreciation for her 26 years of service to the Tennessee Baptist Convention. Mrs. Byram will retire Dec. 31 as executive assistant in the administrative office of the Executive Board, having served with four TBC executive secretaries — Charles Pope, W. Fred Kendall, Ralph Norton, and Tom Madden.



## Appoints 355 missionaries

# FMB breaks record, urges CIA regulation

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board urged legislation to prohibit the CIA from encroaching on foreign missions, took action to upgrade inadequate retirement for Southern Baptist missionaries, and completed a record year in missionaries appointed for overseas service.

In other action at its December meeting, the board reaffirmed a previous decision on dealing with the disability of Mission Service Corps volunteer Robert Sorrels, approved Texas Pastor Clyde Fant as president of the Baptist Theological Seminary, Ruschlikon, Switzerland, and released \$679,406 to assist in world hunger and relief projects in nine countries.

The action reaffirms past positions the board has taken to express opposition to any kind of CIA involvement in missions.

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, informed Parks that an internal CIA regulation prohibiting the use of missionaries to obtain information for the CIA still stands. But Dunn said no stated restriction prohibits a CIA agent from posing as a missionary or using a "missionary front."

President Reagan signed an executive order Dec. 4 which generally loosened restrictions on the U.S. intelligence community but made no reference to use of clergy or missionaries. Baptist leaders fear that loosening of restraints eventually may lead to the undermining of American missionary operations overseas, although they know of no current problem in that area.

The upgraded pension plan brings board pension contributions to career and associate missionaries in line with the 10 percent minimum of annual com-

pensation recommended by the SBC Annuity Board for personnel of Southern Baptist churches and organizations. It will increase costs of the board's pension contribution for missionaries from \$1.2-million per year in 1981 to \$3.7-million per year in 1982.

The new plan eliminates a low retirement income ceiling which reached a maximum of only \$480 per month for an emeritus missionary couple and dropped off sharply for those retiring under age 65 in the old plan. It also includes upgrading of retirement benefits for many missionaries who have previously retired or resigned, and it improves long-term disability and death benefits for career and associate missionaries.

The board appointed 62 new missionary personnel at a service at Manassas (Va.) Baptist Church and approved reappointment of seven former missionaries.

The appointments brought the 1981 total to 355, exceeding the record 350 set in 1978. The total includes a record 44 general evangelists and a record 208 career appointments. The top previous career total was 181 in 1978. Last year 139 career personnel were appointed.

Parks said reaffirmation of a previous decision not to provide long-term assistance to Sorrels came after "much prayerful consideration and concern" for the 30-year-old former Mission Service Corps volunteer. Sorrels was paralyzed in an automobile accident which killed a missionary and a Nigerian Baptist leader one week after Sorrels arrived in Nigeria in 1980.

The board reviewed its earlier decision to assist Sorrels only through October 1982 when government disability benefits normally would take effect, because a group called "Friends of Bob Sorrels" urged the board to reconsider.

Friends of the paralyzed MSC volunteer, including some members of Sorrels' sponsoring church, Capitol Hill Metropolitan Baptist Church, Washington, D.C., launched a recent letter-writing campaign criticizing the Foreign Mission Board for its "inadequate" disability program and urging "remedial action." Sorrels said he feels "abandoned" by the board.

Foreign Mission Board officials have declined to accept long-term responsibility because Sorrels, who signed a waiver absolving the board of liability before he went to Nigeria, was an MSC volunteer and not an employed missionary.

Mission Service Corps was established at the 1977 meeting of the Southern Baptist Convention to augment career missionaries under the concept that volunteers or their sponsors would provide all necessary resources, including travel, expenses, and insurance costs.

Parks said the board earmarked more than \$28,400 to cover medical and other expenses in Nigeria and the monthly stipend through October 1982 as "a compassionate act . . . to provide a bridge until he has some other options," not because the board was required to do so.

The board's action on Fant, pastor of First Baptist Church, Richardson, Tex., followed similar actions by the Ruschlikon seminary's executive board and the European Baptist Federation Council. Fant would assume the post after successful completion of applications he and his wife are making to the Foreign Mission Board to become missionary associates.

In a related action, the board extended

a five-year commitment, made in 1978, to help support the seminary, to 10 years beginning when the new president takes office. The board also voted to continue

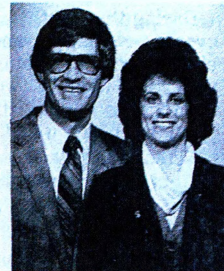
to increase its subsidy to the seminary, which will total \$315,000 in 1982, by \$5,000 each year, "with growing support from Europeans anticipated."



Mr. and Mrs. Hagewood



Mr. and Mrs. Meier



Mr. and Mrs. Stallings

## Eight Tennesseans named to foreign mission fields

RICHMOND, Va. — Three couples and two single women with Tennessee ties were among 62 people named missionaries by the Southern Baptist Foreign Mission Board Dec. 8 at Manassas Baptist Church, Manassas, Va.

Mr. and Mrs. Bill W. Hagewood will work in the Dominican Republic, where he will be a general evangelist and she will be a church and home worker. Currently, he is pastor of Guilford Baptist Church, Sterling, Va.

Born in Clarksville, Hagewood is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

Mrs. Hagewood, the former Donna Freshour, is a native of Knoxville. She is a graduate of Bellarmine College, Louisville, Ky., and also attended Carson-Newman. She has worked as a secretary in Louisville, Washington, D.C., and Sterling, Va., and as a data entry operator in Reston, Va. The Hagewoods have two children: Stephen Mark, born in 1973; and Andrew Benjamin, born in 1981.

Margaret McPherson will be a missionary associate in Gaza, serving as a dormitory parent and secondary teacher. Born in Texas, Mrs. McPherson, the former Margaret Peterson, lived in Franklin and several Texas towns while growing up. She is the widow of the late Robert L. McPherson, formerly of Midland, Tex.

A graduate of North Texas State University, Denton, Mrs. McPherson has worked as a teacher in Denton, and as a secretary at First Baptist Church, Midland. More recently, she served as a Mission Service Corps volunteer in Gaza. She has three grown children.

Mr. and Mrs. Donald E. Meier will work in Nigeria, where he will be a physician and she will be a church and home worker. He is assistant professor of surgery at the University of Texas Health Science Center, Dallas.

A native of Memphis, Meier is a graduate of Memphis State University and the University of Tennessee Medical School, Memphis. During college and medical school years, he was a Baptist Student Union summer missionary in Alaska, and a Foreign Mission Board medical worker in Gaza. He completed his residency in surgery at the University of Texas Health Science Center, and served for two years as a surgeon in the United States Army.



Mrs. McPherson



Miss Phillips

Mrs. Meier, the former Patsy Myatt, was born in Dickson. A registered nurse, she is a graduate of the Baptist Memorial Hospital School of Nursing, Memphis, and worked as an operating room nurse in Memphis and in Gaza, where she served with the Foreign Mission Board. The Meiers have three children: Lara Pate, born in 1972; Molly Myatt, 1974; and Edward Franklin, 1976.

Carolyn J. Phillips will be a nurse in Mexico. Born in Memphis and raised in Jackson, Miss Phillips has also lived in Whitehaven. Currently a student at Southwestern Baptist Theological Seminary, Fort Worth, Tex., she is a graduate of Union University, Jackson. During her college days she served as a BSU summer missionary in New Hampshire. More recently she worked as a nurse at Jackson-Madison County General Hospital, Jackson.

Mr. and Mrs. R. Samuel Stallings Jr. will work in the Philippines, where he will be a general evangelist and she will be a church and home worker. Currently, he attends Southeastern Baptist Theological Seminary, Wake Forest, N.C.

A native of Bolivar, Stallings is a graduate of Union University and Mid-America Baptist Theological Seminary, Memphis. He has served as youth director at First Baptist Church, Martin, and as pastor of Liberty Baptist Church, Somerville; Trinity Baptist Church, Hernando, Miss.; and Greenhills Baptist Church, Collierville.

Mrs. Stallings, the former Connie Davis, is a native of Covington. A graduate of Union University, she worked as a social work counselor in Somerville and is currently a clerk-typist in Raleigh, N.C. The Stallingses have a daughter, Tiffany Dawn, born in 1975.

The newly appointed missionaries will go to Pine Mountain, Ga., in January for a 12-week orientation before leaving for their mission fields.

## Evangelism . . .

(Continued from page 1)

— Ivan Raley, pastor of Glenwood Baptist Church, Kingsport (Monday afternoon);

— Peter McLeod, pastor of First Baptist Church, Chattanooga (Monday afternoon);

— Wade Clemons, evangelist from Morristown (Tuesday morning);

— Jim Coldiron, evangelism director for the Baptist State Convention of Michigan, Southfield, Mich. (Tuesday morning);

— W. B. Oakley, pastor of New Bethlehem Baptist Church, Dyer (Tuesday afternoon);

— Ron Phillips, pastor of Central Baptist Church, Hixson (Tuesday afternoon);

— Jack Knox, a layman from Germantown Baptist Church, Germantown (Tuesday night).

Featured soloist for the two-day Evangelism Conference will be Russell Newport, a layman from Springfield, Mo. Other special music will be provided by Tim Coldiron of Southfield, Mich., and the Men's Chorus of Brentwood Baptist Church, Brentwood.

Congregational singing at the five sessions will be led by these Tennessee ministers of music: Bill Morris, First Baptist Church, Clarksville; Drew Thigpen, Brentwood Baptist Church, Brentwood; Larry Brooks, Central Baptist Church of Fountain City, Knoxville; and Joel Duncan, First Baptist Church, Jackson; and by Julian Suggs, director-elect of the TBC church music department.



## EDITORIAL

# The Christmas message is 'unto YOU'

If a king or president were to have a son born, we could visualize the occasion.

During the months and weeks prior to the blessed event, newspapers and television would speculate about the occurrence. TV documentaries and magazine features would highlight the historical significance of the birth, and what it would mean to the future of the world.

Noted astrologers and historians would attempt to predict the coming child's influence on history.

As the coming birth neared, its frequency of mention in newscasts would increase.

When the much-anticipated birth occurred, news bulletins would interrupt television and radio programs. Newspapers would hurriedly remake their front pages, or perhaps publish an "extra" edition. Anyone who had anything to do with the birth would be interviewed.

Within a few days the tiny baby would be presented

to the world — no doubt dressed in the finest apparel available.

How unlike this was the birth of the King of Kings and Lord of Lords!

Jesus was not born in the maternity wing of a famous hospital — but in a stable.

Jesus was not born in the political capital of Rome nor the religious center of Jerusalem — but in Bethlehem, "little among the thousands of Judah."

Jesus' birth was not attended by eminent obstetricians or pediatricians — but He was surrounded by the animals of the stable.

Jesus, as a new-born baby, was not placed in an ivory-inlaid cradle — but in a manger from which the animals ate.

Jesus was not dressed in a regal, heirloom robe — but in a common swaddling cloth.

The contrast is almost inconceivable.

And nowhere is this contrast more pronounced than in those informed of Jesus' birth. Instead of a worldwide audience or even emperors and governors, Jesus' birth was announced to lowly shepherds.

The angels said it simply, "UNTO YOU is born this day ... a Saviour."

Unto you!

The shepherds lived close to God's creation, tending their flock. They trod the hills and valleys of the earth and camped beside the flowing streams. The replenishing of the flock depended on God's miracle of creation.

And it was unto these simple shepherds that the great message came "unto you!" God knew how to communicate with shepherds. After all, He had revealed much about Himself as the Great Shepherd to David (Psalm 23).

Why God chose these shepherds to hear His supremely significant message is easily seen.

The shepherds responded positively, going with haste even unto Bethlehem, to see God's revelation to them. And, having seen the Saviour, they spread the message with such enthusiasm that those who heard of their experience, received their words in wonder.

Later, when King Herod heard what had occurred, he responded quite differently by seeking to destroy the Son of God. Eventually it was the political and religious leaders who conspired to kill Jesus.

The message of Christmas comes again during the holiday season.

Had it first come to kings and emperors and high priests, we might assume it is aimed toward the powerful and the mighty.

But God's message is simple. And He chose to share the first "good tidings of great joy" with the shepherds.

The Saviour is for all people — just as the angel said.

During the next few days there will be many questions about "you" and Christmas.

"What do you want for Christmas?"

"Where are you going to visit during the Christmas holidays?"

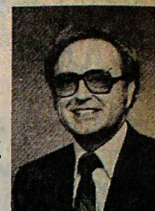
"How much are you going to spend on my gift?"

"Do you mind if I exchange the gift you gave me?"

But the most important question about you and Christmas is, "Do you know that Jesus Christ the Saviour has come UNTO YOU?" Jesus came to redeem you — and all the sinners of the world.

Make this Christmas a personal experience of re-joicing in the glorious knowledge that the Saviour has come unto you!

## Cicero's comment



### By the editor

"Cicero, you must write an editorial against the way that my church is interfering with my life," challenged Joy S. Holliday, when we met after a church service.

"What do you mean?" I asked.

Joy sounded the note that Christmas is a season that demands much time and money from people, and "our church is trying to take away both of these from us."

Cicero wondered, "How?"

"Take money ... ah, I ... rather, consider money. You know how much Christmas presents, decorations, and entertainment will cost this year because of inflation. Well, Mrs. N. V. Lope, our WMU president, and Mr. Eaton Sessions, our Brotherhood president, are pressuring us to give money right now to foreign missions. They are even calling it the Lottie Moon CHRISTMAS Offering — is nothing sacred! They are using the idea of Christmas to get us to give money to missions."

I tried — unsuccessfully — to interrupt to observe that giving is a vital part of Christmas.

"They seem to think that just because our thoughts are on giving gifts at Christmas, we might be softened up to give to the church during this season," Joy growled.

She continued, "Not only that, but the church leaders are asking us to give money or gifts or canned goods for sharing with others in our community who are having financial difficulties."

Joy commented that church leaders talk so much about giving to the church all year, "so surely they could call a recess at Christmas."

"But, Mrs. Holliday," I reminded, "this is a religious occasion. Remember the three words which characterize Christmas — Christ is born."

"Bah," Joy humbugged. "Everyone knows the three words which describe Christmas must be 'Pay next year' or 'Some assembly required' or 'Batteries not included.'"

I mentioned that Christmas is the time to celebrate Christ's birth — but all she heard was time.

"My church is trying to impose on our TIME during the Christmas period. Everyone knows that the Christmas season is the time for visiting friends and relatives, exchanging gifts, opening presents, eating big meals, or just enjoying oneself," Joy observed.

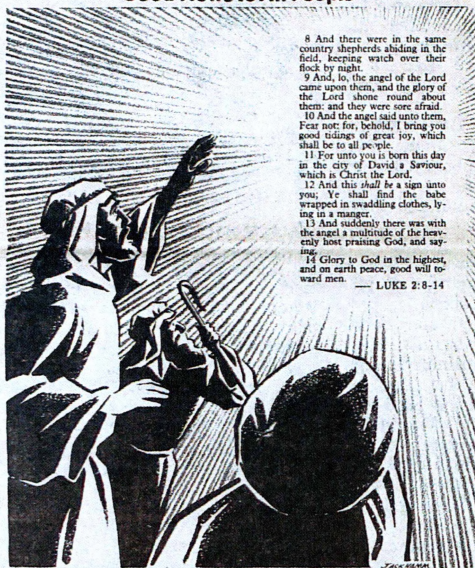
Cicero nodded in agreement.

"Well, our church is not only having its regular services, but also special musical programs and Sunday School class parties on other nights. And, the worst of all, our pastor, Rev. O. Penn Dors, expects us to attend a vesper service on Christmas Eve!"

Joy S. Holliday shook her head in disgust.

"Cicero, something has got to be done about the way Christianity is trying to horn in on Christmas," she moaned. "Unless this interference is challenged, the next thing you know the church will be trying to tie religion in with Easter!"

### Good News To All People



CIRCULATION THIS ISSUE — 83,248

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## Personal perspective

By TOM MADDEN  
TBC executive secretary

"And Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake" (Genesis 30:27).

There are some things I should have learned from experience but have not. I trust there are some things I yet will learn by experience. Some lessons are never learned otherwise.

Jacob was wanting to return home, and his father-in-law, Laban, was entreating him to stay. It was then that Laban said, "I have learned by experience that the Lord hath blessed me for thy sake." Looking back over the years of my life, I want to say with Laban, "I have learned by experience."

I have learned by experience that God's people have been the channels of my greatest blessings. To the church families where I have ministered, to our beloved Tennessee Baptist Convention, to my fellow ministers, to my family, and to our wonderful Baptist institutions, I can certainly say the Lord hath blessed me for thy sake.

I have learned by experience that the Word of God is always completely adequate. I have found that it has a message and a matching grace and strength for every experience of life. As the years have gone by, I have had increasing love for God's inspired Word.

I have learned by experience that time and patience help in many situations. Patience is not always a sign of weakness. I must have said a thousand times, if you will give God time, He will work things through.

I have learned by experience that God's way is the best way. Seldom has God worked in my life the way I thought He would, and in all honesty, at times when I thought He should. But as I look back across the years, I have learned by experience that God's way is always the best way.

I have learned by experience that right will ultimately prevail. Things do come full circle. The right does not always immediately triumph, but ultimately right will be victorious.

I thank God for the privilege of learning by experience. As humbly as I know how, I ask Him to continue to teach me through the "university of experience."

## Toone pastor succumbs

William Travis (Billy) Jacobs, pastor of Piney Grove Baptist Church, Toone, died Nov. 30 of a heart attack.

Jacobs, pastor of Piney Grove for over 19 years, was a former pastor of Midway Baptist Church, Whiteville. A bivocational minister, he was also principal of Middleton Elementary School in Hardean County at the time of his death.

A native of Bolivar, Jacobs was a graduate of Union University, Jackson, and Memphis State University, Memphis.

Jacobs is survived by his widow, Raylene, daughter Amy Elizabeth, his parents, and brothers and sisters.



Madden

## Seminary television courses receive foundation grant

WAKE FOREST, N.C.(BP) — Seminary professors soon will begin using modern communications tools to take theological education into new areas of the country.

Funding for the project to develop six telecourses on the seminary level will come from the Arthur Vining Davis Foundations of Coral Gables, Fla., the first time the six seminaries have received a joint grant.

The foundation has given \$216,000 to the six seminaries, to be received in three annual increments of \$72,000 each. The funds actually will be spent by the Seminary External Education Division, a jointly-sponsored arm of the seminaries, based in Nashville.

W. Randall Lolley, president of Southeastern Baptist Theological Seminary and chairman of the seminaries' presidents council, submitted the proposal to the foundation on behalf of all the seminaries. "It will help us deal with the challenge of how to use our teachers

more effectively in off-campus graduate programs," he added.

The grant was awarded, in part, on the strength of a pilot project last spring, in which Larry McSwain, a professor at Southern Baptist Theological Seminary, taught a course from Louisville, Ky., to classes meeting simultaneously in New York City and Atlanta.

The format — which also will be used in the new telecourses — featured a taped presentation by the professor at the beginning of each session, a telephone conference call linking all three locations, and individualized discussions by each class.

According to Raymond M. Rigdon, executive director of the Seminary External Education Division, production costs to develop two new courses per year will use most of the grant funds.

He added that during the next three years, the plans are to introduce the seminary level courses in at least nine locations across the United States."

## Executive Board divided into standing committees

The Executive Board of the Tennessee Baptist Convention was divided into standing committees during its Dec. 10-11 meeting in Brentwood.

The board members accepted a report by a nominating committee, which was chaired by W. Matt Tomlin. Other members of the committee were Jerry Foust, Raymond Langlois, James Porch, Dennis Pulley, John Shepherd Jr., James Sorrell, and Clarence Stewart.

The nominating committee recommended the distribution of the 101 Executive Board members to seven committees and the chairman and vice-chairman of each committee.

The president of the board, Fred Steelman, is an ex officio member of each committee.

The letter in parenthesis after each name indicates the grand division of the state (east, west, middle) where the Executive Board member lives.

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Fred A. Steelman (E)

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

There is something you can do about drinking drivers. Write President Reagan, encouraging him to respond to the letter he has received asking him to appoint a blue ribbon presidential commission on the problem.

Half of our nation's senators and representatives have signed a letter which asks the president to take this step toward developing a realistic national approach to curbing the drinking driver.

Phil Padgett, executive director of United Tennessee League, was one of those responsible for getting this movement started. The newsletter of UTL warns that 26,000 people are expected to be killed during 1982 by drinking drivers. Also three quarters of a million people will be seriously injured, and property damage caused by drinking drivers will exceed \$5-billion.

Consistent and firm approaches to the problem are needed. A serious thorough study by the best qualified individuals in our nation would be an important step in the right direction. Write President Ronald Reagan, The White House, 1600 Pennsylvania Ave., N.W., Washington, DC 20500.

## Northern Plains aids Wyoming convention

GREAT FALLS, Mont.(BP) — Messengers to the annual meeting of the Northern Plains Baptist Convention agreed to sponsor one of its states — Wyoming — in its efforts to become a state convention.

The recommendation to sponsor the efforts of Wyoming Baptists to form a new convention was made by the Northern Plains Executive Board, after Wyoming churches met to formulate plans to move toward convention status.

Currently, plans are for Wyoming Baptists to constitute a convention by Jan. 1, 1984. Under Southern Baptist Convention guidelines, a state must have 50 churches and 12,500 members or 70 churches and 10,000 members in order to constitute.

The Northern Plains Convention currently is composed of churches in North and South Dakota, Wyoming, and Montana.

Messengers also adopted a \$1,238,819 budget, of which \$554,824 will be contributed by the 158 churches and 54 church-type missions. Of the \$554,824, Northern Plains Baptists will contribute 17 percent — or \$94,320 — to worldwide missions causes through the SBC unified budget, the same percentage as last year.



**ANTICIPATING NEW BUILDING** — Members of First Baptist Church, Dandridge, break ground in anticipation of a new church complex, the fourth in the church's 195-year history. The pastor is Robert D. McCray.



## OPINION

# Secrets of a minister's wife

By Deanna Harrison

Not long ago a teacher was asked by her high school students what her husband did for a living.

"He's a minister," she replied.

As a hush fell over the class, one of the boys hesitantly asked, "You mean he's a preacher?"

"That's right. You didn't know we were human, did you?" she quipped.

Silently he shook his head "no" while the rest of the class sat stunned.

Are ministers — and their wives — human? That's just one of the many well-kept secrets.

There once was a day when the minister's wife fit into a nice clean mold. And EVERY minister's wife had to fit into that mold. It came in handy since everyone knew just what to expect from her, and she knew exactly what she was expected to do.

But times have changed.

The stereotyped minister's wife is quickly fading. The rigid mold is gone, and in its place are thousands of women with their own molds — the individual molds God has created for each one of them.

But now what is to be expected of the minister's wife?

How does she want to be treated?

What is she like?

What are her needs?

Well, some of the needs of a minister's wife are unique, some seem trite. All of them, however, can easily be met by church members.

Here are some suggestions to aid you in recognizing the needs of your minister's wife and supporting her as she seeks to fulfill her role as your minister's helpmate.

(1) Realize your minister's wife is just a human being.

She has the same feelings, dreams, and desires as anyone else. She faces many of the same struggles as you do; she fights many of the same temptations. Her skin is no thicker than yours, so critical remarks about her, her husband, or her children cause pain.

You can help protect your minister's wife from excessive criticism by not passing along critical words. In this way you demonstrate your sensitivity to her humanness as well as show your love for her as a feeling person.

(2) This may seem silly, but call your minister's wife by her first name or refer to her as Mrs. Whatever-her-last-name-is.

There are times when being referred to as "the preacher's wife" is a great honor. Sometimes it is meant as a term of endearment. But in everyday conversation, calling your minister's wife by name means a great deal.

It is one way to show you care about her as an individual.

(3) Spread a little sunshine.

Everyone needs an occasional good word, so compliment your minister's wife now and then. The smallest positive word will be as welcomed as a bouquet of flowers (and will last longer, too). And when your minister says or does something that touches you, tell his wife about it.

Any word of appreciation or praise will boost her spirit. And rest assured, the positive word will reach his ears, too.

(4) Be a friend to your minister's wife.

Though being surrounded by people who need her is very gratifying, sometimes it gets extremely lonely. Ministers' wives need someone to talk to them as friends about everyday, routine

matters; they try hard not to live and breathe church news 24 hours a day.

(5) Let her be herself.

Do not expect more from your minister's wife than is expected from any other woman in the church. Understand that when she declines a position, it is because she knows her own limitations and does not want to accept more than she can effectively do.

Many ministers' wives have great difficulty saying "no" and often accept too many responsibilities in order to avoid criticism. The result is that sooner or later they find themselves coming apart at the seams, emotionally and physically.

You can help your minister's wife avoid this by assuring her of your support no matter how many or how few responsibilities she undertakes.

(6) Realize she is going to fail — and then forgive her when you think she has.

She will not always remember to give her husband your message; she will not always have a radiant smile; she will not always be the calm amidst the storm; she will not always say the right word at the right moment; she will not always visit the right person at the right time; she will not always look her best; she will not always keep her home neat and tidy; she will not always be there when you need her.

But she will always need you to forgive her for her mistakes.

(7) Appreciate her for the she fills as the wife of your minister.

The man who stands before your congregation each Sunday, attends meetings on various weeknights, and receives phone calls at 2:00 a.m. is supported by a woman who has committed her life to him and his ministry.

The long hours spent alone "holding down the fort," so to speak, are easier to bear when there is a loving, appreciative congregation supporting the minister and his wife.

These suggestions are simply that — suggestions.

Maybe your minister's wife is 40 years older than you, and a one-to-one friendship is unlikely. That is O.K. A quick "Hello, Mrs. Johnson" might be just what she needs at the moment.

Maybe you are too shy to approach your minister's wife and compliment her. That is O.K., too. A written note will do the job just as well.

The idea is simply this: take these suggestions and modify them to fit your situation. Or you may have thought of other ways you can support your minister's wife.

Whatever you decide to do, your support will greatly strengthen your minister's wife as she strives to be the woman God has called her to be.

—Deanna Harrison is a minister's wife in Ferris, Tex., and the daughter of a minister.

## Radio-TV Commission selects Bill Nichols

FORT WORTH, Tex. (BP) — George William (Bill) Nichols Jr., pastor of First Baptist Church, Albany, Ga., has been named director of the broadcast services department of the Southern Baptist Radio and Television Commission.

In his new post, Nichols will provide consultation and production assistance to Southern Baptist churches, associations, conventions, and agencies for their work in radio, television, and cable broadcasting.



CHRISTMAS SPECIAL — Members of "A Joyful Sound" share in the joy of giving and receiving presents during a taping of an "At Home with the Bible" Christmas special to be aired Sunday, Dec. 20.

## Missionary expects loss to be gain

SAN SALVADOR, El Salvador — The director of the Baptist bookstore in San Salvador, El Salvador, gladly recorded a loss in his ledger recently in hopes of turning a spiritual profit.

The bookstore, directed by Southern Baptist Missionary Bill Stennett, offered Vacation Bible School materials at half price — less than cost — during a one-day Bible school clinic involving more than 50 representatives from at least a dozen churches.

The churches, who purchased more than \$700 in materials, were able to double what they could have bought at the regular price. "This means that they will be able to care for a much larger number of children," Stennett said.

He projects the churches will reach 1,700 to 2,000 children in their Bible schools the next few weeks and that about 200 will make professions of faith.

Since the cost of the clinic, including the loss in sales, totaled \$450 for the day, Stennett calculated, "Our cost was less than \$2.50 for each projected profession of faith."

Stennett said Southern Baptist missionaries worked with six Salvadoran Baptist leaders in conducting the VBS clinic.



STUDENT DAY AT CHRISTMAS — Vanderbilt University students (left to right) Butch Crimm, Doris Alexander, Lenora Mosley, and Don Smith will be among many Baptist students participating in "Student Day at Christmas" in their home churches during the holidays.



CHRISTIAN LIFE COMMISSION, SBC

RACIAL, RELIGIOUS VIOLENCE — "Racial and religious violence is a growing menace that 'hate groups ... seem committed to keep alive,' the nation's civil rights enforcement chief said. William Bradford Reynolds, assistant attorney general for civil rights, gave as examples of such groups 'the Ku Klux Klan and Nazi-type organizations.' He said he is particularly concerned about reports of hate groups operating paramilitary camps to train their members for racial warfare. Reynolds told the House judiciary subcommittee on criminal justice that he would meet soon with FBI director William H. Webster on how the government should deal with repeatedly occurring incidents of racial terrorism. ... Charles W. Gilchrist, the county executive of Montgomery County, a Maryland suburb of Washington, D.C., said 25 reports were received of racially, religiously, or ethnically motivated incidents in the county in 1980. Eighty such incidents already had been reported so far this year, he said." (THE TENNESSEAN, 11/13/81)

BIRTHS TO THE UNWED ARE INCREASING — "Births to unwed women increased 50 percent in the last decade and now at least one of every six American babies is born to an unmarried woman, according to Government figures. In 1979, the most recent year for which comprehensive national statistics were compiled, an estimated 597,800 babies were born to unwed women, accounting for about 17 percent of all births. The total in 1970 was 399,000 babies, 10.7 percent of all births for that year. Experts say the increase is largely a result of women waiting until they are older to marry. An unwed mother who decides to keep her child rather than having an abortion or putting the infant up for adoption, also suffers less of a social stigma now, they said. Of the 1.1-million pregnancies among teenagers each year, the Urban Institute says, 22 percent end in out-of-wedlock births, 10 percent are made legitimate by marriage, 17 percent are postmarital conceptions, 13 percent end in miscarriage, and 38 percent terminate in abortions." (NEW YORK TIMES, 10/26/81)



# Evangelism directors react to baptism drop

By Patti Stephenson

NASHVILLE (BP) — Plans for a series of simultaneous national revivals in 1986 were approved by state Baptist evangelism leaders during a four-day meeting, shortly after hearing that estimated baptisms for this year are down almost seven percent.

C. B. Hogue, HMB vice-president for evangelism, encouraged directors not to

waste time "moping in discouragement and discussing unreached goals" in the face of a projected 29,000 decline in SBC baptisms.

"There are still more than 1,000 people a day being baptized into SBC churches," Hogue stressed. "Let's get on with the task to which God has called us."

In preparation for a future emphasis of

Bold Mission Thrust on the theme "Bold New Frontiers," the directors approved plans for nation-wide simultaneous revivals for spring, 1986. A national steering committee appointed by Hogue will coordinate the effort.

During the annual conference of evangelism directors from 34 state conventions and three fellowships, it was reported 1981 baptisms are predicted to decline 29,652, or 6.9 percent from the 1980 totals.

The predictions, prepared by the research services department of the Southern Baptist Sunday School Board, are based on reports from 23,899 churches, and projected to include the 36,000-plus congregations of the denomination.

The report indicates baptisms probably will total 400,090 in 1981.

Kentucky, California, and the north-west led the states showing increases, while Georgia, Oklahoma, and Alabama experienced the greatest declines.

The report shows baptisms down across the south, traditionally the stronghold of the 13.7-million member denomination. The declines occur at a time when the south is experiencing substantial population growth.

In the south, only Kentucky and South Carolina reported increases over 1980 baptism figures, while Georgia led southern states in decline, dropping four percent, although the state is now ranked fifth in the nation in population gains.

According to a Home Mission Board report, North Phoenix Baptist Church of Phoenix, Ariz., led the SBC in baptisms, reporting 1,206 baptisms, compared to 1,033 in 1980.

First Southern Baptist Church of Del

City, Okla., where Bailey E. Smith, president of the SBC, is pastor, reported a decline. In 1980, the church reported 2,028 baptisms, the first time in SBC history a congregation baptized more than 2,000 people in a single year. This year, however, First Southern baptized 1,164 people.

Among those addressing the directors were Harry Piland, director of the Sunday School department of the Sunday School Board, and Jimmy R. Allen, president of the Radio and Television Commission.

Piland, admitting "the Sunday School has been relegated by some to the role of internal church growth," claimed "no organization on the face of the earth has the outreach of a Sunday School class."

In previewing the SBC's new ACTS TV network programming, Allen told directors "It is lamentable that Southern Baptists have not dealt adequately with this avenue of witness until now." However, he conceded, "we're getting involved at a time when God has made it more affordable" and predicted Southern Baptists will add a "human touch" to Christian programming by linking with local churches.



**OFFICE NOTE BURNED** — The note held on the Carroll-Benton Baptist Association building was burned at a recent ceremony. From left are King Theford, pastor of Atwood's First Baptist Church; Amos Anderson, then associational treasurer; and Billy Carey, president of the Bank of McMoresville.

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## Israel urges Smith, others to build Jerusalem center

JERUSALEM (BP) — Israeli officials capped a "perfect" trip to Israel for Southern Baptist Convention President Bailey Smith with a proposal that Baptists build a study center in Jerusalem.

The proposed site, one and a half acres where Mt. Scopus meets the Mount of Olives, would cost Southern Baptists \$3-million, according to Smith. "We loved the idea, and it certainly would be a great place in the land of our Lord for a Baptist presence," he said. "It's a beautiful thought, whether it can be realized or not."

Smith, pastor of First Southern Baptist Church of Del City, Okla., was in Israel



**PROGRESS** — Carson-Newman President Cordell Maddox (left) and Calvin Metcalf, trustee chairman, review the college's progress in recent years.

## C-N Vision '80 hits \$3.1-million

JEFFERSON CITY — Cordell Maddox, president of Carson-Newman College announced that gifts and pledges to Vision '80, the school's fund-raising campaign, had reached \$3.1-million.

The announcement came during the Baptist college's board of trustees meeting earlier this month.

"The base goal of Vision '80, which began one year ago, was \$2.5-million and the challenge goal is \$4-million," Maddox said. "If we continue our present pace, this three-year campaign will exceed all our dreams."

Maddox also reported that the school's enrollment had increased for the fifth consecutive year, from 1,498 in 1976 to 1,820 this fall.

Trustees re-elected Calvin Metcalf, pastor of Central Baptist Church, Fountain City, as board chairman, and Theron Hodges of Pigeon Forge as vice-chairman. Kingsport community leader Jeanette Blazier was elected secretary.

Trustees rotating off the board received certificates of appreciation. They were William Powell of Jefferson City, Harry McNeeley of Kingsport, Bill Bruster of Knoxville, Jodie Brown of Erwin, and Maxfield Bahner of Chattanooga.

Nov. 30 to Dec. 9 with 11 other Southern Baptists and nine leaders of the Anti-Defamation League of B'nai B'rith, an organization of Jewish laymen.

He said he would not lead any Southern Baptist attempt to raise the \$3-million but would support such an effort.

Smith's remarks in August 1980 that "God Almighty does not hear the prayer of a Jew," the catalyst for the ADL-sponsored trip, was not challenged by Israeli officials during the entire trip, according to Smith.

A newspaper report from Jerusalem says reporters who asked Smith about his remark found him defending it theologically, but apologizing tactically.

One account quoted Smith as saying: "My mistake was that I did not say what I was trying to say then very well. What I was trying to say was that our relationship to God must be through Jesus Christ, and I was wrong in singling out the Jewish people. I do believe that Jesus Christ is the only way to the Father. That's my life, and that's what I preach. But I think my statement was not well said."

Smith told Baptist Press he feels the greatest accomplishment of the trip was the "learning that took place on both sides. I sat with a rabbi from Chicago, and he was amazed in learning what Baptists believe about the Bible and salvation and the total person of Jesus Christ," Smith said.

The trip reaffirmed Smith's commitment to Israel as a nation. "Everywhere we went, people talked about the survival of the state of Israel," Smith said. "And when you talk about the state and its survival, you're talking about everyone in it, including the Arabs."

"We realize half the people of Israel are non-Jewish. I want to underscore our support for all the people. While we were there, we discerned a warmth and respect for the rights of others to live and worship as they please."

Smith met with 32 Southern Baptist representatives in Israel at Baptist Village near Tel Aviv, all of them concerned that Southern Baptist leaders realize Baptists in Israel work with both Arabs and Jews and be cautious about siding with either group.

They also pointed out that Southern Baptists in Israel are concerned for the welfare of their colleagues in the Arab world when Southern Baptist Convention leaders in the United States issue statements which could be considered as turning their backs on the Arabs in favor of the Jews.

Harold C. Bennett, executive secretary-treasurer of the Southern Baptist Convention Executive Committee, said he believes God will use the results of the study mission to open the door for Israel to know Christ. He hopes their visit has made the work of Foreign Mission Board representatives in Israel easier.

## John Humphrey called to Madison Heights

Madison Heights Baptist Church, Madison, has called John L. Humphrey to come as pastor, a ministry he began Oct. 18.

Humphrey came to the church from the pastorate of Ben Allen Road Baptist Church, Nashville, and is a former associate pastor and minister of youth at Grace Baptist Church, also of Nashville.

A native of Nashville, Humphrey attended Middle Tennessee State University, Murfreesboro, and is a graduate of Scarritt College for Christian Workers, Nashville.

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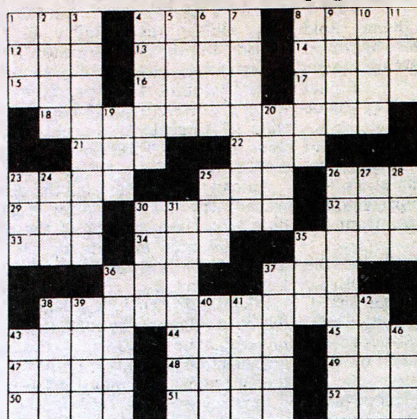
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## Bible Puzzle

Answers on page 10



**ACROSS**  
 1 N.T. book: abbr.  
 4 Compared to seed  
 (Isa. 48:19)  
 8 "stand — in the Lord"  
 (Phil. 4)  
 12 Eskimo knife  
 13 " — four men"  
 (Dan. 3:25)  
 14 Benin negro  
 15 A headland  
 16 Line or post  
 17 A French ell  
 18 What the law makes men  
 (Heb. 7:28; 2 words)  
 21 Brazil or cola  
 22 Pistol: slang  
 23 August  
 25 Sounds for silence  
 26 — Kippur  
 29 Thing: legal

30 Trough  
 32 Tree (2 Sam. 18:10)  
 33 Printer's measures  
 34 City (Josh. 15:32)  
 35 Sable and mink  
 36 The graduating  
 class: abbr.  
 37 Lofty rock  
 38 Seraiah  
 (2 Ki. 25:18; 2 words)  
 43 Wander  
 44 Esrom's son  
 (Matt. 1)  
 45 Rage  
 47 Choir member  
 48 "and one unleavened —"  
 (Num. 6:19)  
 49 Knot in wood  
 50 Early garden  
 51 They were darkened  
 (Rom. 11:10)

52 Red or Dead

**DOWN**

1 Aaron's helper  
 (Ex. 17:12)  
 2 King of Israel  
 (1 Ki. 16:8)  
 3 "my Father's —"  
 (Luke 2:49)  
 4 Vision  
 5 "to whom I shall  
 give —" (John 13)  
 6 Adjacent  
 7 In the Lord's law  
 (Psa. 1:2)  
 8 Sumptuous meal  
 9 Border  
 10 Jacob had twelve  
 11 Letter  
 19 Saturday night  
 special: colloq.  
 20 Mitigate  
 23 One of 50: abbr.  
 24 "Follow peace with  
 all —" (Heb. 12)  
 25 Word with bonnet  
 or burn  
 26 "because — are  
 forgiven" (1 John 2)  
 27 Crew gear  
 28 German coins: abbr.  
 30 Anxiety  
 31 Bound with a napkin  
 (John 11:44; 2 words)  
 35 Enemy  
 36 A Cyrenian  
 (Luke 23:26)  
 37 "seventy — seven"  
 (Matt. 18:22)  
 38 Weather word  
 39 Despise  
 40 "Now I — to God"  
 (2 Cor. 13)  
 41 Gardener's need  
 42 Genuine  
 43 Diminutive for Rachael  
 46 Christian, for one

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## Interpretation

### The Word made flesh

By Herschel H. Hobbs

*"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth"* (John 1:14).

It is true that Jesus Christ was/is God. But to me a more thrilling thought is that God became Jesus of Nazareth — for us!

"Was made" translates the verb "to become" (egeneto). It means that Christ (Word) became what He had never been before, a flesh and blood man. In John 1:1-2 "was" translates the verb "to be" (eimi), which means essential being.

In this context it also means eternal being from before the foundation of the world. But for a given period in history (33 years), He became flesh. This is seen in the verb for "dwelt." It is related to the noun "tent," so to pitch a tent. Tent-dwelling symbolizes temporary dwelling.

In 2 Corinthians 5:1, Paul referred to his body as a tent or tabernacle, a large tent. "Be dissolved" was the word used for striking down a tent. At death his tent (temporary dwelling) will be struck down, and he will live in his heavenly house (permanent dwelling). For 33 years Jesus lived temporarily in His flesh and blood tent; then He returned to His eternal home with the Father.

The parenthetical clause does not refer to any one event such as the transfiguration, but to Jesus' entire sojourn on earth. "His glory" refers to the Shekinah glory, a term used to denote God's presence. He was/is "Immanuel," God with us (Matthew 1:23; Immanu, with us, El, God, see Isaiah 7:14). "Beheld"

(theaomai, note "theater") means an extended look as a spectator, from thea, spectacle.

He was "full of grace and truth," "full" of grace to bestow, and absolute truth to reveal. He was the very embodiment of grace and truth.

Skeptics insist that John does not record Jesus' virgin birth. Only a biased mind can make that claim in light of John 1:14!

**Devotional**

### Christ freed women

By Mrs. Betty Woodford

Before Christ was born, women had very little influence in the world.

As late as 1 B.C., a letter was found written by Hilarion to his wife, Alis. He said, "If my daughter's baby be delivered and it be male let it live, but if it be female let it die." How different Christ has made the world!

When Jesus was come, women rejoiced in Him before man or angel. A woman washed His feet with tears and anointed His body for burial. Women wept when Jesus was going to the cross. Women sat by His sepulchre when He was buried. Women were first at His resurrection and brought tidings to His disciples that He was risen from the dead.

Because of Jesus, women are highly favored and share in the grace of life.

The disciples marveled to find their Master talking to a woman, especially alone. Yet none asked why He did it or what good could come from a conversation with her. This shows just how much Christ has changed the world. He has lifted women up and changed them from instruments of man's greed and lust to man's companion, friend, and inspirer. Christ set women free.

In modern day America, we find women taking on new responsibilities in work and leadership outside the home. Most of these, while making a contribution to life in another area, are at the same time continuing to be wife, mother, housekeeper, cook, church worker, and civic leader. Today as never before we are experiencing a serious decline in moral values and sound Christian principles. Since the family is the great teacher of these values, the Christian woman of our time faces a difficult challenge.

As wives, mothers, and businesswomen, may we follow the examples given to us in Proverbs 31 and Ephesians 6 and fight against the forces that seek to undermine and eventually destroy our Christian heritage. May we resist these forces daily, even if we sometimes stand alone.

—Mrs. Woodford is the wife of Paul Woodford, pastor of First Baptist Church, Lewisburg.

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## 'Reaching People' campaign launched for church growth

NASHVILLE (BP) — Southern Baptist leaders launched a three-year plan for reaching unsaved people with calls for changed lifestyles, renewed commitment, and unselfish cooperation.

Frequent pleas for lay involvement punctuated a two-day National Launch Meeting for Reaching People, sponsored by the Baptist Sunday School and Home Mission boards.

Speakers told 800 participants that leadership from pastors, church staff, and state and denominational workers is necessary, but attaining Bold Mission Thrust goals of reaching the world for Christ depends on the enthusiasm and dedication of lay workers.

Sunday School Board President Grady C. Cothen stated, "I believe there has been expressed here the most carefully planned action of Christian evangelistic action in history."

"We need a new emphasis on bivocational workers, especially in establishing new work," Cothen said. "If we wait until we have a church on every downtown corner in every large city, we'll never make it. There are people in seminaries and not enough First Baptist churches for them to pastor."

"There are literally thousands of people who can be involved in storefront churches. We need a renewal of lay ministries with pastors as equippers of the saints and the saints doing the ministry."

Cothern said the new telecommunications plans of the Sunday School Board and the Radio-Television Commission could be how Southern Baptists can do the seemingly impossible.

"Telecommunications gives a means of relating to everything Baptists do," he said. We are interdependent as well as independent. The best of plans and telecommunications will not achieve Bold Mission Thrust. It will take the power of God's Holy Spirit, or it will not be done.

During the meeting, a four-part plan was detailed for participants.

Part one of the plan is Church Growth Thrust, an ongoing support plan headed by the church administration department to help churches reach people.

The Sunday School department's part two is 8.5 by '85, a move to have 8.5-million enrolled in Sunday School by 1985.

Gerald Palmer, vice-president-missions at the Home Mission Board, outlined part three, Bold New Work. Goals include 1,500 new churches by 1985; 1.5-million baptisms, 30,000 churches with increased giving to the Cooperative Program; double the number of career

missionaries; 300,000 volunteers; and 1-million trained church members to be committed witnesses.

As people become Christians and join the church, cyclical training to prepare them for witnessing will be led by the church training department. Department head Roy Edgemon shared plans for part four of the plan, Bold Witness Training.

Southern Baptist interest in growth has been criticized in some quarters as being too numbers oriented, but speakers offered no apologies for wanting church growth in the meeting.

The denomination is not interested just in numerical growth, but in a qualitative growth of churches and members toward the likeness of Jesus Christ, Edgemon said. "The church is God's agent in growth, and the barriers of man can be overcome by the Word of God."

### Decatur FBC calls Henard as pastor

First Baptist Church, Decatur, recently called William D. Henard III to come as pastor.

Henard came to the church from the pastorate of Corinth Baptist Church, Decatur, Tex. He is a former pastor of Eagan Baptist Church, Eagan, and a former associate pastor of First Baptist Church, Jellico.

Henard is a graduate of Cumberland College, Williamsburg, Ky., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He is currently enrolled in the doctor of ministry program at Southwestern.



Henard

### Woman takes Christ home from hospital

BANGALORE, India — As the Sunday morning service began, an older village woman sat on the front row, staring at the chapel's cross, hands folded as though in worship. During the Bible story time, tears slowly rolled down her cheeks.

After the conclusion of the Bangalore Baptist Hospital service, still she sat, exactly as in the beginning.

"I cry because I believe in Jesus," Rangamma said when Missionary Rebekah Naylor spoke to her. Having been admitted to the hospital for the second time, she had heard much about Jesus and had experienced God's love in action.

Soon Rangamma was able to return to her village of migrant workers, all very poor. Immediately, as the first Christian in that place, she began to share with others what Jesus had done for her.

After two months had passed, the missionary visited Rangamma in her home. In the late afternoon about 20 adults and as many children crowded into her one-room hut to talk about Jesus Christ. There were already eight believers including her two married children. Others were interested and seeking. A house church is being formed.

"I thanked God that day for the witness given in the Bangalore Baptist Hospital, for the faith of this woman, and for the multiplied fruit of her experience with Jesus," said Rebekah.



REMINISCING — John Jeter Hurt Jr. (right), retired editor of the Texas Baptist Standard, visits with Union University trustee A. V. Pickler and wife during a reunion of the college's class of 1931. Pickler of Chattanooga and Hurt of Dallas, Tex., received 50-year diplomas. Hurt is the son of a former Union president.

### Alaska executive asks retirement

ANCHORAGE, Alaska (BP) — Allen H. Meeks, executive director of the Alaska Baptist Convention, has requested a permanent medical leave of absence "upon strong advice" of his cardiologist. In making his request, Meeks asked that he be relieved of all duties as executive of the convention until medical retirement becomes effective.

Meeks, 63, was hospitalized in Portland, Ore., during a recent Baptist Sunday School Board meeting, after he suffered chest pains. His condition was diagnosed as "recurring angina," and his physician recommended immediate retirement.

Meeks, who came to Alaska in 1960 to help establish Sunset Hills Baptist Church, was unanimously elected executive director in the 1980 annual meeting of the ABC.

When he moved to Alaska, Meeks worked with the U.S. Post Office so he

could be music and education director of the Sunset Hills Church. Later, he was full-time worker, and also served Jewel Lake and First churches, also in Anchorage.

In 1964, Meeks joined the convention staff as director of religious education. He served as interim executive director on three occasions.

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CENTER OPENED — First Baptist Church, Kingston, recently opened its new Family Life Center which will be used for sports, dramas, fellowship meals, and other events. Gary Marsh is the church's pastor.

## MEMORIES AND MERRIMENT



These reflect Christmas at home. And these also reflect the new "At Home with the Bible" Christmas program for 1981. Join us Sunday, December 20 at 8:00 AM on WSMV-TV, channel 4, for a half-hour of music by A Joyful Sound and Jeanine and Bill Walker, bell ringing by Lois Holland, teaching by Frank Pollard highlighted by scenes of the modern-day Holy Land, and guest appearances by Frank's daughter, Suzanne, and wife, Jane.

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## BIBLE BOOK SERIES

Lesson for Dec. 20

# The birth of the King

By Jerry Oakley, pastor  
Springfield Baptist Church, Springfield

Basic Passage: Luke 1:26 to 2:20

Focal Passage: Luke 1:30-31; 2:1-14

The world rested fearfully under the despotic reign of Caesar Augustus, originally Gaius Octavius, the great-nephew and adopted heir of Julius Caesar.

The doors of the Temple of Janus in Rome were closed. The whole world had been bludgeoned into submission under the might of the Roman Empire. It was a world filled with despair. There had been no good tidings for generations. It was a world devoid of joy.

Into this world God stepped mightily but discreetly. The birth of the Saviour brought rejoicing to the heavenly host but caused hardly a ripple on the sea of life. A son had been born to an unknown carpenter and his obscure wife. The birth of a child was a common occurrence and the name Bethlehem was virtually unknown to the world. The power of infinity slipped imperceptibly into the realm of the finite bringing the hope of eternal life to all mankind.

An angel informed the chosen mother of her mission, "You have found favour (grace) with God."

The word "favor," more accurately translated "grace," carries a variety of applied meanings. All of the meanings come from the idea of sweetness, charm, loveliness, joy, delight, and kindness. What a tribute to be seen in such a manner by God. Then the word "with" (para) means "beside." So we should translate the angel's statement, "You have found grace beside God." I feel this reflects a position occupied by Mary, by her choice, in her life prior to this announcement and indicates a position to be occupied by Mary subsequent to this announcement. Her quality of grace came from her already established relationship to God that would continue throughout her life. Persons are chosen for important tasks for God because of their commitment to God in life.

The time of the birth of the King arrived. An enrollment of the people for the purpose of taxation was ordered by Caesar Augustus. The lives of the unknown carpenter and his chosen wife, who bore the Son of God in her womb,

were affected. They began their 80-mile journey from Nazareth to Bethlehem, the headquarter city of the carpenter's tribe, to be enrolled.

They arrived in Bethlehem and sought a place to rest. There was no room for them to stay. The "inn" was little more than a series of stalls or pens for animals opening off a common courtyard. Travelers brought their own food. The inn provided water, feed for the animals, and a fire to cook. There was no room in even this type inn for Joseph and Mary, so Jesus was born in the common courtyard and laid in a manger or a place where the animals fed.

That there was no room in the inn is symbolic of Jesus in this world. There is often no room for Jesus the Saviour in our world or in the hearts of mankind. This is true because other things have arrived first. The inn was full because other people arrived first. Often Jesus is neglected not because of hostility but because the demanding clamor of thoughts and interests crowd Him out. Mankind does not recognize His importance when He comes bearing the gift of eternal life. If we recognized His importance, we would rearrange our priorities and make room for His presence. Just as the innkeeper would have done if he had recognized Jesus' importance at the time of His birth.

The host of heaven announced the importance of Jesus to the world unceasingly. There was a messenger, an angel, sent to tell the shepherds, who were tending the temple flocks of sheep destined for sacrifice, about the birth of Jesus. They were ordinary working men involved in their task but they heard the message. They rearranged their priorities and left their task to go see Jesus.

The "multitude of the heavenly host" spoke of "peace on earth." It is best to translate this verse, "On earth peace among men in whom He is well pleased." G. Campbell Morgan has well said, "There is no peace for the earth, except among men in whom God is well pleased." Jesus, the baby born and laid in a manger, became Jesus, the man at whose baptism God said, "In thee I am well pleased." Peace comes to earth to men that are like Jesus.

At the time of the birth of the King, a gift of peace, eternal in nature, was given to mankind. God's only requirement is that each individual man, woman, or child make room in his life for Christ's presence. If the individuals so choose, then peace is theirs, beginning now and lasting forever.

As we celebrate this Christmas season in remembrance of the birth of Jesus, does Jesus have a place of importance in your life?



Oakley

## UNIFORM LESSON SERIES

Lesson for Dec. 20

# Jesus as Saviour

By Robert M. Shurden, associate professor of religion  
Carson-Newman College, Jefferson City

Basic Passage: Luke 2:1-20

Focal Passage: Luke 2:1-14

For centuries Christians have observed the four Sundays preceding Christmas day as the season of advent.

The word *advent* come to us from a Latin word meaning "coming." It is a reference to the coming of God to earth in the form of the babe of Bethlehem. Advent is a season of preparation for the beginning of the Christian faith, preparation for the appearance of the Saviour.

Both Matthew and Luke record the account of the birth of Jesus, but Luke 2:10-11 stands as a summary of both reports. The angel announced to the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

One writer has described the first century Graeco-Roman society as "a world crying out for saviour gods." Amidst the trauma of living and the fear of death people were desperately searching for peace and security. The Old Testament had, for years, spoken of the God of Abraham, Isaac, and Jacob as Saviour (see Isaiah 45:15, 21; Psalm 24:5; 47:9; Micah 7:7; Habakkuk 3:18).

The Jewish Scriptures described salvation as peace (Job 30:15), liberation from dangerous and unhappy situations (Isaiah 12:2; 1 Samuel 2:1), rescue from sin (Psalm 51:14), and deliverance in the coming messianic age when the judgment of God would break in upon the world (Isaiah 45:17; 46:18). Always at the center of the saving activity was the idea of rescue from a situation in which nothing but the action of God could be effective. For the Jew, salvation was God's rescuing power in this life and the age to come.

Early followers of Jesus experienced Him as Saviour and bore record of that reality in the New Testament writings. Although Jesus never employed the term as a self-designation, He was described as Saviour by Luke (2:11) and John (4:42), and was so designated twice in Acts (5:31; 13:23), six times by Paul, once in 1 John, and five times in 2 Peter. The title obviously grew in prominence among believers and has become dominant in our description of Christ today, and rightly so, since the name Jesus itself means "God is salvation" (cf. Matthew 1:21).

Although the title is somewhat rare in usage when compared to other names of Jesus, His function of savings is most emphatic. In connection with His mission, the verb "save" and the noun "salvation" appear more than 150 times. Jesus Himself spoke of His ministry as being "to seek and to save the lost" (Luke 19:10; John 12:47). Even His opponents knew Him as one who sought to

bring salvation to others (Matthew 27:42; Mark 15:31; Luke 23:35).

The salvation which Jesus offered to the world was in many ways consistent with the Old Testament understanding of God's saving work. New Testament events and sayings describe salvation as rescue from danger (Matthew 8:35; Mark 13:13), healing from illness and disease (Luke 8:48; Mark 10:52), acceptance into the Kingdom (Luke 18:24-26), and deliverance from the wrath of God (Romans 5:9).

This continuity between the Old Testament and the work of Jesus underscores the oneness of God and the Son. Jesus lived and died to demonstrate that God desired deliverance for His creation. Salvation in the work of Jesus was aimed at all people, not just the exclusive privilege of the few. And it involved a liberation of the total person — mind, body, and spirit. The most dominant facet of Jesus' salvation, however, was the deliverance from sin and death.

Through His work, the penalty for past sin no longer hangs over us. There is no reason any longer to be controlled by the fear of death, for He abolished death and brought life to light through the gospel. Because of His life and death for us, we can break the habits, conquer the sins, and face life with hope.

The account of Jesus' nativity, in particular, reminds us of the nature of salvation, the meaning for realizing it, and the responsibility of those who are saved. Foremost in the Christmas emphasis is the fact that salvation is a gift. Jesus' miraculous birth affirms dramatically the idea that God gives what humanity cannot achieve on its own. Salvation is by grace. God loved us and sought our deliverance from the bondage to sin long before we sought Him.

On the other hand, Jesus' work of salvation is actualized only through faith and trusting obedience. This Saviour, said the angel, is both Christ and Lord. Both titles speak to the responsibility of the believer's commitment. Jesus was indeed the Saviour for whom the world was waiting and whom the world still needs.

## Israel building named for former teacher

NAZARETH, Israel — A new science laboratory at the Baptist School in Nazareth, Israel, will honor Subhe Jacky, the school's science teacher who died this year. The \$50,000 facility, which school director Ray Hicks says will be "among the best in the country," is being financed by one of Jacky's relatives.

Contractors awarded the job are two former students of Jacky.

## BIBLE PUZZLE ANSWERS

H	E	B	S	A	N	D	F	A	S	T
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"This is the day which the Lord hath made" (Psa. 118:24).

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**LIFE AND WORK SERIES**  
Lesson for Dec. 20

## Freed to be God's children

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

Basic Passage: Galatians 3:23 to 4:7  
Focal Passage: Galatians 3:23 to 4:7

Recently a resident in our state correctional institution was being processed for early parole. He was suffering from a terminal illness. The parole board as an act of mercy had agreed to free the man so he could die at home. Unfortunately the man died a few hours before being set free.

Many spend their lives in bondage to sin, tradition, people, and things. They never experience freedom. The gospel of God's grace helps us understand that we are freed to be God's children.

The entire Galatian letter carries with it a note of severity. Paul was deeply moved that these churches were moving away from the true gospel. There had been teachers who said to them that one could not be saved by trusting in Christ alone; but rather, one was saved by believing in Christ and keeping the law. He deals with the foundational principles of sonship in these verses. The metaphors employed are superb for Paul's day but need to be related to our present situation.



Stow

### Purpose of the law (3:23-25)

In Paul's day slavery was most extensive. Three out of every five men were slaves. The wealthier, more influential families placed their children in the care of special slaves. These were known as a schoolmaster (*paidagogos*) in verse 24. The word actually means "child-leader." One of his assignments was to take the children and to deliver them to the teacher. He was not the teacher, but he was a strict disciplinarian to lead the child to the one who taught. Having accomplished this task, faithfully during the lifetime of the child, the "child-leader" had fulfilled his purpose.

In the same manner, Paul says the law was our leader bringing us to the "master teacher" so that we could be saved. The law was like a mirror showing us the dirt on our face but offering no water by which to make it clean.

The ceremonial law (law of rites and rituals) was a road map of God's redemptive plan. The sacrifices, the ceremonies, and the rituals merely pointed the way to the Redeemer. They did not constitute the way.

The moral law is a photograph of God's believers. It is a picture of purity and perfection. They help us to understand what God is like. A moral law is like a doctor diagnosing a disease but offering no cure.

### Principles of faith (3:25-29)

Paul says an abrupt change takes place when we are no longer under the "child-leader." This abrupt change is brought about by our faith in Jesus Christ. Faith, not the laws, makes us right with God, according to Paul. The law shows us our need, but faith in Jesus Christ brings us into the family of God, not as children (*teknon*) but as adult sons (*huios*). In verse 24, Paul reminds us that our justification is strictly by faith.

The word "child" used in 4:1 is translated infant or babe elsewhere in the Scripture. Paul contrasts this to the word *huios* which means adult son. Paul

says a baby is not free even if his is an heir, for he still has those around him who tell him what to do. But the adult son is made to share in the riches of the father's inheritance.

Justification is that judicial act whereby God for Jesus' sake looks upon us as being blameless, without sin, without spot. In His sight we have been made holy and pure. God does this on account of the atonement of Jesus Christ. We are joined to our Lord by faith, we are baptized into Christ, we are made a part of His body in our acceptance of Him, and as such God justifies us. He declares us righteous. He acquits us.

### Person of Christ (4:1-7)

God is able to declare us justified because of the uniqueness of Jesus Christ. Paul writes of this unique Christ in verse 4. This is a great verse to meditate on during this Christmas when season. Notice several reasons why our Saviour is the unique Christ.

First, He came at a unique time. It was in the fullness of time. The time was right for His coming. The Greek language was the universal language, the Roman roads made travel easier for the early missionaries, and the Jewish religion had set the stage for His coming. So when "the full number of days had arrived," God sent forth His Son.

Secondly, He came in a unique way. God sent forth His Son made of woman. The world had never beheld a miracle like this miracle. The God-man born as a baby. No human mind could have conceived such a plan. He was born of the virgin Mary, forever linking Him to the human race. All God as if He were not man, but all man as if He were not God; He was the God-man.

Finally, he came for a unique purpose. Verse 5 says "to redeem them that are under the law that they might receive the adoption of sons." "To redeem" is to buy out of the marketplace. Paul speaks about being no more a slave (servant) but a son (verse 7). We are sons in the family of God having been forgiven by the Father's love so that we may fellowship in the Father's family.

## 'Church' in home loses tax appeal

WASHINGTON (BP)— Individuals hoping to avoid property taxes by declaring their houses as places of worship received a legal setback as the U.S. Supreme Court refused to hear the appeal of a Minnesota couple who tried the ploy.

Douglas and Carolyn Page, of Eden Prairie, Minn., applied for property tax exemption in 1978 on their single family dwelling after Page was "ordained" as a minister in the Basic Bible Church of America. The church's head, Pope Jerome Daly, a disbarred attorney convicted of selling marijuana, also inducted Page into his "Order of Almighty God."

After the Hennepin County tax assessor denied the application for the exemption, the Pages took him to court. But after a trial, the Minnesota Tax Court upheld the ruling, a decision later affirmed by the state supreme court.

The Pages' attorney asked the nation's high court to review the case, arguing that his clients' free exercise of religion

had been denied.

But attorneys for Hennepin County countered that "there is no constitutional right to have one's home granted a real estate tax exemption simply because one worships in it."

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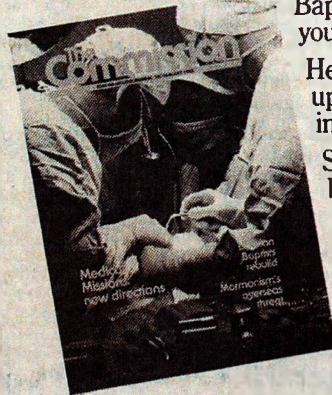
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# Discipleship program seen as life changing

NASHVILLE — Positive changes in the lives of MasterLife participants in three Maryland churches are causing leaders to enthusiastically recommend the discipleship training program.

Developed by the Sunday School Board's church training department, MasterLife is a six-month discipleship program designed to develop spiritual leaders. The program was introduced in the summer of 1980 at Glorieta (N.M.) Baptist and Ridgecrest (N.C.) conference centers.

Charles Reed and Charles Chilton participated in the pilot project at Ridgecrest. Until recently Reed was minister of education at Viers Mill Baptist Church, Silver Spring, Md., but has moved to Tampa, Fla. Chilton is pastor of Berwyn Baptist Church, College Park.

Since attending the workshop, both Reed and Chilton have led groups from their churches through MasterLife.

Ollis and Almerna Mozon were participants in a group at Takoma Park Baptist Church in suburban Washington, D.C., and found the experience helped them improve their communications skills with each other and enabled them to grow closer together spiritually.

Chilton said the most significant change that has occurred in his life as a result of MasterLife has been a renewed discipline of Bible study and prayer.

Of the original 11 in Chilton's first group at Berwyn, eight persons are now leading second-generation groups in the church. Five groups with 23 participants are now in progress.

Chilton said couples who have participated reported that their marriages have been strengthened as a result.

Gary and Linda Doyle said, "MasterLife" has helped us to determine our priorities in life. We have discovered we were so busy doing church work that we

did not have enough time to spend with God."

Five persons participated in Charles Reed's first group at Viers Mill Baptist Church. Four were Sunday School division directors.

Reed said MasterLife helped the Sunday School leaders develop a deeper commitment toward their responsibilities.

Personally, Reed said the witnessing and prayer disciplines of MasterLife have helped him grow, especially following a one-day prayer retreat.

"Initially the retreat was a threat to me, but it turned out to be one of the most wonderful experiences I've ever had," he said, "I've been able to learn so much about prayer as a result of MasterLife."

The Mozons agreed that the time commitment of MasterLife initially put a strain on their relationship. However, after several weeks, they discovered that their study was helping them improve their communication skills.

As part of the discipleship course, the Mozons met regularly to pray with another couple. "It was exciting for all of us to see answered prayer," Mrs. Mozon explained. "We have gained a clearer focus and knowledge of Christ in our relationship."

Mozon, associate pastor of Takoma Park, said, "I feel MasterLife has the potential to be one of the most revolutionary programs in the church, helping people to realize what it really means to be the bride of Christ."

Nationally to date, 1,475 persons have participated in MasterLife workshops and are qualified to lead groups in their churches. Participants in church groups also become qualified to serve as leaders.



**SPIRITUALLY CLOSE** — Ollis and Almerna Mozon agree that through MasterLife they were able to improve their communications and grow spiritually closer.

## Diamond ring aids mission offering

FORT WORTH, Tex. — When Paul Curtis gave his wife a diamond ring, the first thing the couple did was to have it appraised, but not for insurance purposes.

It was because the couple wanted to give the appraised value to the Lottie Moon Christmas Offering. It had been dedicated to Lottie Moon when Paul's mother wore it and they wanted to continue the legacy.

His mother, Cornelia Curtis, had been a great believer in missions and a special supporter of the Lottie Moon offering. The Christmas offering was her special project. She told the story of the missionary for whom it was named with meaning, purpose, and zest — and lived it. For more than 40 years, she traveled throughout north Texas at her own expense to tell the Lottie Moon story.

She always was determined that her church, University Baptist in Fort Worth, would meet their goal for the offering. On more than one occasion she used that diamond engagement ring as collateral for a personal loan, according to James E. Carter, pastor. The money from the loan she would use, in addition to her regular, sacrificially large gift, to assure the goal was met.

The younger couple, feeling like the ring was Lottie Moon's, had it appraised and "bought it back" from her before they used it personally.

## Baylor appoints Scales to development post

WACO, Tex.(BP) — John Scales, vice-president for development of the Southern Baptist Radio and Television Commission has been named director of development at Baylor University.

Prior to joining the RTVC in 1980, Scales was director of institutional consultant services and program director for Resources Services Inc., based in Dallas. Previously, he held administrative positions at Oklahoma Baptist University, the SBC Brotherhood Commission, and Oklahoma State University.

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## Jackson to fill seminary post

LOUISVILLE, Ky.(BP) — Walter C. Jackson III, a veteran pastor, chaplain, and educator, has been named director of supervised experience in ministry and professor of ministry by Southern Baptist Theological Seminary. Director of the department of pastoral care for the Baptist Medical Center of Oklahoma, Oklahoma City, he will join the seminary Jan. 1.

He will be responsible for overseeing all ministerial placement at the seminary and will be responsible for Southern's emphasis on practical and spiritual preparation for ministry, said Walter B. Shurden, dean of the seminary's school of theology.

"We're trying to help form the spiritual lives of future ministers," Shurden explained. "We want them to know theological education is more than simply an intellectual pilgrimage. It has to do with the development of their inner lives as disciples of Jesus Christ."

Jackson had held his Oklahoma position since 1977. From 1964-1977 he served the Louisville Baptist hospitals, first as chaplain, then as director of chaplaincy services, and finally as director of pastoral care. Previously, he was assistant pastor of two churches in Virginia and pastor of three churches in Kentucky.

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