

Baptist and Reflector

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TENNESSEANS IN UPPER VOLTA — Reg Patterson (left) of Memphis and Harvey Ivie of Concord help two Voltaic men pour footings for a missionary home in the Sanwabo area of Upper Volta, where Tennessee Baptists are involved in a hunger relief project. (See related story on page 7.)

FMB allocates more funds for Polish hunger relief

RICHMOND, Va. (BP) — Responding to continued need for food and relief in Poland, the Southern Baptist Foreign Mission Board released an additional \$130,000 in hunger and relief funds Dec. 28 to assist Baptists and others in that country.

Earlier, the board had released \$135,000 for channelling through West German Baptists for hunger and relief needs in Poland.

John R. Cheyne, the board's relief ministries consultant, said relief agencies have experienced some problems

with getting trucks across the border but are pushing ahead with efforts to assist hungry Poles.

He said four trucks of volunteer agencies were detained at one border crossing but that eight trucks of supplies from Baptists have made it across, carrying 3,000 packages each.

Though Southern Baptist-financed truckloads are being sent to Baptist leaders in Poland, Cheyne said the food is being distributed without regard to religious preference.

He said the target of the supplies are those who physically cannot stand in long food ration lines during severe weather.

Cheyne quoted Knud Wumpelmann, general secretary of the European Baptist Federation, as saying that food shipments had been reaching Polish Baptist leaders for distribution.

But Cheyne emphasized the importance of getting as much food to Poland as quickly as possible because no one is certain how long the borders will remain open.

He said Baptist leaders will continue to monitor how long the Polish military, which has tightened access to the country, allows these shipments to continue.

Cheyne is scheduled to meet with Wumpelmann, Southern Baptist representative John David Hopper, and Manfred Otto, administrative director for the German Baptist Union, in Frankfurt, West Germany, Jan. 30, to discuss other urgent needs in Poland and to plan the next three to six months.

Postal increase slams non-profit publications

By Norman Jameson and Larry Chesser

NASHVILLE (BP) — After fighting and apparently winning a continued subsidy for second class non-profit mailers this summer, Baptist editors learned in late December the subsidy will end Jan. 10.

The immediate effect for Baptist state newspapers and similar mailers is an increase of postage costs of at least 100 percent and up to 150 percent, depending on circulation and weight of the newspaper.

"Congress lied to us," said Lynn Clayton, editor of the Louisiana Baptist Message, who is faced with an immediate annual increase in postage costs of \$126,000.

"At a time when the federal government is asking charitable organizations to pick up more of the load for the needy of society, they cripple our communications that is essential to do what they've asked us to do."

In meeting President Reagan's demand for an additional across-the-board reduction in domestic spending, Congress slashed nearly \$4-billion from the 1982 budget when it passed a Stop-gap Funding Bill in mid-December to keep the government running through March 31. The bill provided \$82-million less funding for the subsidy which provides preferential rates for non-profit, second class mailers than was authorized by Congress when it set federal spending ceilings during the first round of budget cuts last summer.

Had Congress appropriated the full \$696-million authorized for this postal subsidy, second class non-profit mailers would have continued to move gradually toward paying their full mailing costs. Last July, they reached Step 10 of a 16-year phasing process started by Congress in 1970.

But as directed by the Stop-gap Funding Bill, the postal service adjusted all preferred-rate categories, except within-the-county and fourth class library rates, to Step 16, or full-phased rates, effective Jan. 10. Second class in-county and fourth class library rates will be adjusted to Step 13.

Reaction from Baptist editors varied from the fury of Clayton, to rather calm acceptance Presnall Wood, editor of the Texas Baptist Standard, by far the largest of the 34 Baptist state newspapers with 390,000 circulation.

"I don't think it's all bad," said Wood, whose cost will jump from \$9.065 per week to \$27.098 per week. "The federal budget does not need cutting, and it is time for religious publications to pay their own way."

The Baptist Standard will immediately pass their increased costs to their subscription customers, raising their church members plan from \$3 to \$5.50 Feb. 1.

Newspapers whose primary income is from subscriptions can more easily rebound from such a blow. Others, funded completely through state Cooperative Program contributions, must wait a year before they can make a budget adjustment or ask for an emergency allocation from reserve funds.

One such newspaper is the Illinois Baptist, edited by Robert J. Hastings, who when he first heard of the changes, "just went into shock."

"We don't know what we are going to do," he said. "We have got money enough to go to the first of July. We will just have to go to the board and ask for more money or cut back frequency. It boils down to that."

Particularly galling to the Baptist state newspapers is the fact that regular second class mailers, those who deliver a product for profit through the mails, will pay less per piece than non-profit mailers.

The surprise comes just after most churches have already determined their budgets for the coming year. Clayton says timing of the announcement was "more than coincidental," coming at a time when Congress was not in session.

C. R. Daley, editor of Kentucky's Western Recorder, says if he passes the cost on to his subscribers, he will lose one-third to one-half of them. Passing on full cost would require raising his basic subscription from \$3.75 to \$5.75, and he said, "Everytime we raise it a quarter, we lose several thousand."

"I hope I'm overly pessimistic, but I'm afraid I'm realistic," he said.

Death takes mothers of two TBC staffers

During the New Year's holiday weekend, death came to the mothers of two Tennessee Baptist Executive Board employees, Wendell Price and Bill Henry.

Mrs. Perry Price, mother of Wendell Price, director of Sunday School department, died Jan. 2 in Lebanon. She was 80 years old.

A funeral service was held Jan. 4 at First Baptist Church, Lebanon, with Ray Cleek, pastor of the church, officiating.

Mrs. Price was an active member of the Lebanon church for more than 50 years.

Mrs. Evelyn Henry, 63, of Nashville, died Dec. 31 in Park View Hospital after an extended illness. She was the mother of Bill Henry, associate director of the student department.

Mrs. Henry was a member and Sunday School teacher at Lockeland Baptist Church, Nashville.

Funeral services were held Jan. 2 at Woodlawn Funeral Home, Nashville, conducted by Herbert Higdon, pastor of Lockeland Baptist Church, and Courtney Wilson, pastor of First Baptist Church, Hendersonville.

Son of former editor dies

Edgar Estes Folk Jr., son of a former editor of the Baptist and Reflector, died Jan. 1 in Duke University Hospital, Durham, N.C., after a brief illness. He was 84.

A long-time Baptist educator, Folk was professor of English on the faculties of Oklahoma Baptist University, Shawnee, Okla., and Wake Forest University, Winston-Salem, N.C. He was a graduate of Wake Forest, Columbia University, and Peabody College of Nashville.

He is survived by his wife, the former Minta Holding; two daughters, Mrs. Wayne F. Murphy and Mrs. Lemuel B. Stevens, both of Nashville; one son, Edgar Estes Folk III of Rising Sun, Md.; and three grandchildren.

Folk's father, the late E. E. Folk Sr., was editor and owner of the Baptist and Reflector from 1888 until his death in 1917.

Six Tennesseans selected as World's Fair singers

Six students from the University of Tennessee and Carson-Newman College, all from the Knoxville area, have been selected to sing with a musical-drama group called PowerSource which will perform 10 times daily at the Baptist Pavilion at the 1982 World's Fair in Knoxville.

PowerSource will perform a musical-drama entitled, "Love, You Spoke a Word," commissioned especially for the Baptist Pavilion at the World's Fair. It is being written by Ken Medema, a blind Southern Baptist composer and entertainer from San Francisco, and Craig McNair Wilson, Christian entertainer and writer from New York City.

PowerSource includes two separate octets, plus two technicians and two resident directors. Each octet will perform the musical at the Baptist Pavilion five times daily on a split schedule.

A total of 20 students were selected by a special World's Fair Baptist Ministries auditions panel after auditions with more than 115 students from throughout the nation. Auditions were held in Dallas, Atlanta, and Knoxville.

Knoxville area students dominated the final selections. Three students each were from the University of Tennessee and Carson-Newman College in Jefferson City.

University of Tennessee students selected were Katrin Hall, soprano, daughter of Mr. and Mrs. Donald M. Hall of Knoxville; Roy McNeil, bass, son of Mr. and Mrs. John T. McNeil of Knoxville; and Greg Broughton, tenor, son of Mrs. Doris Broughton of Oak Ridge.

Carson-Newman students selected

were Jay McCluskey, tenor, son of Mr. and Mrs. James G. McCluskey of Knoxville; Gene Hurley, bass, son of Mr. and Mrs. Edward Hurley of Knoxville; and Sheri Parker, soprano, daughter of Mr. and Mrs. Hugh Parker of Knoxville.

PowerSource will be directed by Keith and LeeAnn Martin of Decatur, Ala., students at Southwestern Baptist Theological Seminary, Fort Worth.

In addition to the six students from Tennessee, the group includes two Texans, two Oklahomans, and one student each from South Carolina, California, Virginia, Louisiana, Alabama, Ohio, Iowa, and Wisconsin, plus the resident directors from Alabama.

The 20 students were selected by the panel composed of Larry Brooks, minister of music for Central Baptist Church of Fountain City, Knoxville, and chairman of the program committee for Baptist Ministries at the World's Fair; June Hunt, Christian entertainer and speaker from Dallas, Gail Benfield, campus minister at New York City University; and Bill Lee, associate in the special mission ministries department at the SBC Home Mission Board, Atlanta.

Each of the 20 students will serve as semester missionaries for the Home Mission Board.

Baptists to remain after Ghana coup

ACCRA, Ghana (BP) — Southern Baptist missionaries in Ghana are safe and plan to continue their ministries in the western African nation despite a military coup early Dec. 31, according to the Foreign Mission Board.

The American Embassy in Accra reported the estimated 1,500 Americans in the country were believed safe and were being urged to stay in their homes. Heavy gunfire was reported at the airport and in the area of Burma Barracks, the central military camp at Accra, news reports said.

Thirty-one of the 51 Southern Baptist missionaries stationed in Ghana were in the nation when the coup was staged before dawn. Two couples and two single missionaries are stationed at Accra.

Jerry J. Rawlings, 34-year-old former flight lieutenant, staged the overthrow of the civilian government led by President Hilla Limann, the reports said. Rawlings staged a similar coup two years ago, overturning the government of Lt. Gen. Frederick Akuffo, then turned over leadership of the nation to Limann after a public election.

Shortly after the dissidents gained control of the Accra radio station, Rawlings broadcast an appeal for unity and urged that Limann not be harmed.

Four of the Southern Baptist missionaries assigned to Ghana have Tennessee connections, although only one of the four is currently on the field.

Diana Lay is stationed at Nalerigu, where she directs nursing services at the Baptist hospital. Before her appointment, she worked on the staff of Baptist Memorial Hospital, Memphis.

Lloyd H. Neil, a native of Niota and a former student at Carson-Newman College, is currently on furlough living in Wake Forest, N.C. He is the treasurer of the Ghana mission, stationed in Kumasi.

Mr. and Mrs. John R. Gordy of Chattanooga are new appointees to Ghana and had expected to leave for that nation early this year, where he will be a general evangelist and she will be a church and home worker.



HIKE FOR MISSIONS — Royal Ambassadors from Woodmont Baptist Church, Nashville, hiked and collected pledges of \$427.21 to purchase toys for the Nashville Baptist Association's toy store which operated just prior to Christmas. More than 1,675 children were helped through the toy store ministry.

Daley warns SEBTS graduates of perils of pulpit ministry

WAKE FOREST, N.C. — Speaking to 83 graduates at Southeastern Baptist Theological Seminary here, Chauncey R. Daley said that "your first and foremost responsibility is to live and proclaim the gospel."

Daley, editor of the Western Recorder, the Kentucky Baptist news journal, said that while his remarks were not profound, "they are real." At times, he painted a negative picture, saying that "the setting for Baptist preaching today is not conducive for excellence." His negativism, he said, "is a way of saying your encouragement and comfort are to be found in God and not your hearers."

The former Southeastern trustee and father of one of the graduates called for a return of the sermon resuming its

"rightful place in Baptist worship services." Hitting hard at current practices, he said that "in some services with one's eyes closed it would be hard to tell whether you were in a church or a night club."

"The gospel only needs sounding in its simplicity, proclaimed in its purity and power, and declared in its demands," he said. "It is not enhanced by chartreuse suits nor plunging necklines."

Daley reminded the graduates that the economics of being a minister are not adequate to justify the call. "The truth is some of you will have difficulty finding any church that will support you and your family."

Daley also noted that in the area of job security, "the unpardonable sin for a Baptist minister is to become 50 years old."

He added that the materialistic culture in which we live is more influential than the teachings of Jesus. "How else do we explain the fact that on an average churches keep and spend on themselves 85 cents of every undesignated dollar while devoting 15 cents to the needs of the rest of the world?" Daley asked.

"Let's face it," he continued. "Many Baptist facilities of our day are monuments to our pride instead of expressions of our piety."

In his closing remarks, Daley said that "the fiercest battle you will have is whether to speak the Word of the Lord as you understand it or speak what your hearers want to hear — whether to be popular or prophetic. To be both is very difficult."

Union alumni chapter sets January meeting

The Memphis-Shelby County chapter of the Union University Alumni Association will meet at East Park Baptist Church Jan. 14 for their winter meeting.

A Dutch treat dinner, which will begin serving at 6:30 p.m., will cost \$6.25.

The program will feature a brief update on the college's recently completed Expansion Program fund drive, which raised \$1.75-million to relieve campus overcrowding, and an overview of the college's new approach to Shelby County.

Nashville nurse set for Nigeria

RICHMOND, Va. — Vicki L. Dunwoody of Nashville was named a special project medical worker by the Southern Baptist Foreign Mission Board during its December meeting in Richmond, Va.

Miss Dunwoody will go to Nigeria, where she will work as a nurse. She has recently returned from Upper Volta, where she worked as a Foreign Mission Board volunteer nurse. Before going to Upper Volta, she was a staff nurse at Vanderbilt University Hospital, Nashville. She is a member of Nashville's Woodmont Baptist Church.

A North Dakota native, Miss Dunwoody is a graduate of the College of Saint Scholastica, Duluth, Minn., and the University of Tennessee Center for the Health Sciences, Memphis.

She has worked as a nurse and director of medical records in hospitals in Nashville and Memphis. She also served as a Baptist Student Union summer missionary in Ghana and India.

Nominations sought for Ark. executive

With the untimely death of Arkansas Baptist State Convention Executive Secretary Huber Drumwright, a search committee has been named to begin the work of seeking nominations for that position.

Nominations for the committee can be sent to Kerry Powell, Search Committee Chairman, First Baptist Church, 507 North Rosser, Forrest City, AR 72335.

Full biographical sketches are requested with each nomination. Chairman Powell requests all nominations be in by Jan. 18 so these can be used in the Jan. 25 search committee meeting.

Belmont graduates hear Shackelford

Academic degrees were awarded to 120 graduates at the Dec. 18 winter commencement of Belmont College, Nashville.

Commencement speaker was Alvin C. Shackelford, editor of the Baptist and Reflector, news journal of the Tennessee Baptist Convention.

Shackelford noted that the graduates were commencing their professional or "self-determined" life which differs from other phases of life in that it has no predetermined or scheduled concluding time.

Noting that one cannot have an understanding of life without a proper concept of death, the editor urged the graduates to adopt the Apostle Paul's purpose "that I may know Christ and the power of His resurrection."

"Paul's passion was to be completely assured of the power of Christ and be certain of His resurrection," Shackelford said. "With this assurance, Paul believed that nothing that life could place in his path was worth considering as a threat."

The editor observed that "there are many things in life which will gobble up your goals, annihilate your ambition, and attack your aims. Life is a precious gift from God. Don't waste it," he admonished.

Christian Life Commission to honor Carters at seminar

NASHVILLE (BP)—Former President Jimmy Carter and his wife, Rosalyn, will receive the annual Distinguished Service Awards from the Southern Baptist Christian Life Commission.

The awards, which are given for the Carters' outstanding contribution in Christian social ethics, including their private and public support for strong families, will be given during the CLC annual seminar in Atlanta, March 22-24.

The Carters, strong Southern Baptists, will be present to receive the awards and will make a response during the meeting.

The national seminar will help kick off a three-year denominational Bold Mission Thrust emphasis on "Strengthening Families."

Leading family and marriage specialists David Mace, Joyce Landorf, James Dobson, and Dorothy Sample will present ways to strengthen families during the three-day meeting.

Mace, a world renowned author and family and marriage counselor, will present six theme interpretations during the seminar. Mrs. Landorf, a novelist and family authority featured in a new film series, will speak on the family and spiritual nurture.

Dobson, author of books and motivational films on marriage and the family, will speak on parenting. Dorothy Sample, president of the Southern Baptist

Woman's Missionary Union, will speak on women in the family.

Other family specialists slated for the seminar are U.S. Congressman Claude Pepper of Florida, chairman of the Select Committee on Aging and long-time advocate of the poor and elderly; Wayne Oates, professor of psychiatry and behavioral sciences at the Louisville University School of Medicine; and former Vice-President Walter Mondale, who will speak on the family and citizenship.

Other seminar speakers include Kenneth Chafin, author and pastor of South Main Baptist Church, Houston; Charles Petty, executive director for the North Carolina Governor's Office of Citizen Affairs and a popular family conference leader; and David Edens, director of family and community studies at Stephens College, Columbia, Mo., and prominent author.

Foy Valentine, executive director of the commission, said: "The seminar is a vital step for Southern Baptists in preparing for the denomination-wide Bold Mission Thrust emphasis on strengthening families scheduled for 1982 to 1985. These program personalities represent a brilliant array of Christian family experts. We think it will be one of the finest family conferences ever put together in this country."

Harry Hollis, director of family and special moral concerns for the commission and director of the seminar, said the conference, which will be at the Dunfey Hotel in Atlanta, is open to all interested Southern Baptists.

Hollis said the seminar will go beyond a mere analysis of the current crisis in family life. "A correct analysis of family problems is important, but analysis must be accompanied by practical solutions to family problems," Hollis said. "The conference will present specific ways Southern Baptists can strengthen their own families."

Additional information on the three-day conference may be obtained from the Christian Life Commission, 460 James Robertson Parkway, Nashville, TN 37219.

Vice-president named by ETBH

East Tennessee Baptist Hospital in Knoxville has named David Chumley as vice-president for professional services. He will supervise a variety of medical and supportive services within the hospital.

Chumley will be directly responsible for radiology, respiratory therapy, laboratory, pharmacy, dietary, admitting, social services, and pastoral care departments. He will also coordinate quality assurance and surveys of the Joint Commission on the Accreditation of Hospitals.

A native of Batesville, Ark., Chumley comes to Knoxville from Hendrick Medical Center in Abilene, Tex., where he served as vice-president of ancillary services.

Chumley holds a master's degree in health care administration from Trinity University in San Antonio, Tex., and served his administrative residency at Baptist Memorial Hospital in Memphis.



Chumley

Bailey Smith's congregation plans to relocate, to expand facilities

DEL CITY, Okla. (BP)—First Southern Baptist Church, Del City, Okla., has voted to buy 47 acres one mile east of its current location on which to build a new church plant.

The church, led by Southern Baptist Convention President Bailey Smith, will pay \$1.8-million for the property primarily from funds already accumulated. The property currently contains a Seventh Day Adventist camp, a movie theater, a mobile home park, and a trucking company.

Smith, who has been at First Southern since December 1973, raised the question in his church newsletter about his commitment to stay at the church and see it through this project.

"Yes, I have become a very well-known preacher," he wrote. "Offers galore have come my way. Let me skip over all of that and tell you that as we go into this project I am here for life. I've got so many glorious ideas. More than fame, money, recognition, and honor, I want to be your pastor and see God do a great, great work reaching souls for Jesus."

He also wrote that he will cancel most of his engagements for 1982 to give full energy to the expansion project.

Construction on a 5,000-seat, \$7-million auditorium is expected to start in 1982. Current education space may continue to be used for up to five years.

The church had planned to build on its current 12-acre site but could not acquire the necessary additional property. In recent years, the church has purchased a motel, a theater, a Mormon church, a shopping center, and six houses nearby.

Smith told the members, "We could stay here forever. If we do, our growth is limited, and we will, like hundreds of

HCBA announces weekend classes

SEYMOUR — Hubert B. Smothers, Harrison Chilhowee Baptist Academy president, has set Jan. 15 as the opening date for the winter session of the academy's Bible Education Program.

Studies in this program are open both to ministers and to the general membership of churches throughout the area. Class sessions get underway at 7 p.m. on Fridays and at 8 a.m. on Saturdays. The length of the winter session is eight weeks, and a certificate of achievement is awarded to all who complete the proposed course or courses of study.

Two Friday night courses are offered. Tom Minter, a graduate of Wheaton College and the Dallas Theological Seminary, will lead a continuation study in "New Testament Survey: Revelations." Buck Donaldson, a former Bible teacher at the academy and currently on leave of absence from the foreign mission field in Kenya, will teach "The Bible in Missions." Donaldson is a graduate of Louisiana State University and New Orleans (La.) Baptist Theological Seminary.

Three Saturday morning sessions will be taught by Raymond Smith: "The Origin and Preservation of the Bible," "Interpretation of Exodus," and "How To Build A Church." Smith was educated at Moody Bible Institute, Chicago, Ill., the University of Tennessee at Knoxville, and Southern Baptist Theological Seminary in Louisville, Ky. He is the former pastor of Broadway Baptist Church, Maryville.

other churches, pass our day of opportunity and will become known as the church that 'used to be' something for God."

Unneeded property such as the shopping center and the theater at the current location will be sold. As for the eventual use of the present property, some of the members have mentioned the possibility of a Christian school, but that has not been decided.

Defendants plead guilty, sentenced

ATLANTA (BP)—Lapas and Rodney Favors, arrested and charged in connection with the Sept. 21 slaying of Jean Buice, reversed their pleas Dec. 23 to guilty in Mrs. Buice's murder and the attack of her co-worker, Betty Ann Miles.

Mrs. Buice, daughter-in-law of Atlanta Pastor Lester Buice, and Mrs. Miles were assaulted while eating lunch in a Decatur city park. Mrs. Buice died from injuries sustained in the attack.

Lapas Favors confessed to taking part in assaulting the two women and pleaded guilty to murder, two counts of kidnapping, and two counts of armed robbery. Judge Clarence Peeler then sentenced him to life in prison and two 20-year terms to run concurrently. Nine days earlier, Peeler had sentenced Favor's cousin, Anthony Wiley, to six consecutive life terms, plus 45 years in the same case.

Rodney Favors pleaded guilty to two counts of armed robbery and was sentenced to two concurrent 20-year prison terms. He earlier had testified against Wiley, admitting to driving the escape car for his brother and his cousin on the day of the attack.

The two brothers had pleaded innocent to the charges during a Dec. 22 arraignment, but then requested another hearing for Dec. 23 and changed their pleas to guilty.

L. D. Johnson dies

GREENVILLE, S.C. (BP)—L. D. Johnson, 65, one of Southern Baptists' best known speakers and writers on moral, social, and theological issues, died Dec. 20, after a long battle with cancer.

Johnson, chaplain of Furman University and former pastor of churches in South Carolina and Virginia, was author of five books and a frequent speaker on moral and social issues. He also wrote a weekly column which appeared in four newspapers. He gave a series of addresses last March to the Southern Baptist Christian Life Commission annual workshop, and had addressed the group at its meeting in 1975.

During the November convention of the Baptist Convention of South Carolina, he was chairman of the Resolutions Committee. He was active during the convention, and had returned home and entered the hospital.

Johnson had been chaplain of Furman and professor of religion since 1967. He was pastor of First Baptist Church, Greenville, S.C., 1962-67. Prior to that he was pastor of First Baptist Church, Danville, Va., for 19 years, and was chairman of the religion department of the University of Richmond from 1959 to 1962.

Survivors include his wife, a daughter, Elaine Yeatts of Richmond; a son, Roland Johnson, pastor of a church in Jefferson, Ga.; and five grandchildren.

Bledsoe to write Life-Work lessons

Ben W. Bledsoe, prison chaplain at Memphis Correctional Center and a marriage-family counselor at Union Ave. Baptist Church, Memphis, has been named to write the Life and Work series Sunday School lesson commentary for the Baptist and Reflector, beginning in this issue.

A chaplain with the Tennessee Department of Corrections for nine years, Bledsoe has also served as pastor of churches in Arkansas, Texas, Illinois, and Tennessee.

He is a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex.



Bledsoe

Soviet Baptists send Christmas message

WASHINGTON — In a Christmas message directed to "Christians of the World," the presidium of the All-Union Council of Evangelical Christians-Baptists in the USSR has called attention to God's gift of His Son and of the Son's gift to people everywhere.

Noting that "the everlasting love of God to man was revealed in the incarnation, service, suffering, death, and resurrection of Jesus Christ," the message assures other believers that, "in this Christmas season, while praising and thanking God for His love, we shall be looking at the whole way of Jesus Christ's earthly life" (Hebrews 12:2).

The message continues, "With less than 20 years left until we celebrate the 2,000th anniversary of the Nativity, the best thing will be building peace and mutual understanding among those who live on earth."

EDITORIAL

Postal increase affects subscription costs

Action taken last month by the United States Congress and the Board of Governors of the U. S. Postal Service will greatly influence the subscription rates of all second class non-profit publications — including the Baptist and Reflector and church mailouts.

In 1970 Congress set up a phasing subsidy which would gradually move non-profit organizations toward paying full costs for their postages. This phasing reached Step 10 of the 16-year process in July 1981.

Faced with President Reagan's desire to reduce federal spending, there was considerable discussion last summer to move non-profit publications directly to Step 16. However, on July 31, 1981, Congress voted overwhelmingly to keep the subsidized phasing and not place this tremendous financial burden on these publications and their subscribers during the government's fiscal year which would end in October 1982.

However, our rejoicing was short-lived.

Congress and the administration have broken faith with these publications and their readers by decisions made last month.

On Dec. 11 Congress passed the Stop-gap Funding Bill which reduced the appropriation to the Postal Service from \$696-million to \$614-million. Reagan signed the bill into law Dec. 15. Later in the month, the postal governors voted to abolish all phases, except second class "in county" delivery and fourth class library rates. These two exceptions will move from Step 10 to Step 13.

These drastic increases will take effect Jan. 10.

Church newsletters and third class bulk mailings will feel the impact of these rate adjustments.

What will these postal changes mean to the Baptist and Reflector?

In August 1978 our Board of Directors voted to establish a subscription cost plan which would realistically provide for postal increases. A specific amount was set to go toward production and printing and the actual postal charge (then 2 cents per copy) was added.

As the Postal Service has increased their charges since that time, these have been passed on to our subscribers. Presently that charge is 3.1 cents per copy.

The end of phasing — which had been promised not to come at least before next October — means that next week our mailing costs will increase by a whopping 3.7 cents per copy, making their new charge 6.8 cents per copy!

Our second class mailing costs for an average week will increase from less than \$2,400 to about \$5,500 — a 128 percent increase.

Effective Feb. 1, this will necessitate increases in our subscription rates. Under the Church Budget Plan, the cost per copy will go from 7.1 cents to 10.8 cents — or from \$3.62 per year to \$5.50 per year. The Club Rate will be increased from \$4.30 per year to \$6.15 per year, and the Individual Rate will be increased from \$4.60 per year to \$6.45 per year.

In spite of critical increases, there are at least three positive aspects to these developments.

Although the Baptist and Reflector has not received these subsidized rates because we are a religious publication (all non-profit charity, labor union, fraternal, etc. publications were included), it has been interpreted by some that the government has been subsidizing religion through these special rates. Henceforth, our conscience will be clear.

Secondly, it should be noted that the Baptist and Reflector is still a bargain! Other denominational publications in our state already charge \$10 or more for their periodicals — even though they have fewer issues per year.

We believe you will find that even with these new rates that the cost of the Baptist and Reflector has not increased at the pace of secular publications during the past decade.

A third aspect is that, since we are now paying our own way postage-wise, we will not be having those scheduled and non-scheduled postal increases which have been coming several times a year in the past.

We have confidence that Tennessee Baptist churches will recognize the necessity of this increase and will continue to share the Baptist and Reflector with their members each week.

1981: significant year for Tennessee Baptists

Indeed, 1981 was an important year for Tennessee Baptists.

To get an indication of some of these meaningful happenings, we reviewed the 51 issues of the Baptist and Reflector — and their approximately 1.5-million words — and gleaned a few of these highlights we reported to our readers.

— First volunteers left for Upper Volta to participate in the hunger and relief project; Phase one, the base camp, was completed, 270 conversions registered in evangelistic crusades.

— 3,500 attended the State Evangelism Conference.

— Tennessee Baptist Foundation reached a record \$9.3-million in investments for Baptist causes.

— 1980 Tennessee church letters noted these statistics: baptisms 30,434 (up 15.7 percent); church membership 1,013,857 (up 1.8 percent); Sunday School enrollment 529,550 (up 1.5 percent); church training enrollment 148,118 (approximately the

same); church music enrollment 111,259 (up 4.6 percent); WMU enrollment 74,218 (up 2.4 percent); Brotherhood enrollment 30,897 (up 4 percent); and total receipts \$170,483,553 (up 11.2 percent).

— Youth Evangelism Conference drew more than 30,000.

— Carson-Newman College and East Tennessee Baptist Hospital joined together to offer nursing program.

— Tennessee led other SBC states in attendance at World Mission Conferences.

— Ground-breaking ceremonies held for Baptist Pavilion at 1982 World's Fair in Knoxville.

— Carson-Newman College dedicated \$3.2-million music building.

— Discrimination suit dropped after delaying \$47-million renovation project at Nashville's Baptist Hospital.

— Tennessee Baptist Children's Home refused to file Form 990 with Internal Revenue Service; Executive Board pledged support of stand.

— Construction begun on \$500,000 expansion of academic complex at Union University.

— Belmont College dedicated Gabhart Student Center.

— 279 attended 25th annual Pastors' Retreat at Camp Carson.

— Carson-Newman College received largest single gift in history — \$350,000 in real estate.

— Julian Suggs elected to head TBC church music department as Frank Charton retired after 26 years.

— All three Tennessee Baptist colleges reported record enrollments for fall semester.

— 76 volunteers from mid-state area led revivals in 54 Korean churches with 3,000 reported decisions for Christ.

— Belmont Plaza reached 100 percent capacity relieving Tennessee Baptists of \$500,000 liability.

— Baptist Hospital of Nashville joined with the University of Tennessee in graduate programs for medical students.

— Carson-Newman College passed \$2.5-million goal in Vision '80 fund campaign.

— Tennessee Baptists' Cooperative Program gifts established a record of \$14,465,151.64 for 1980-81 convention year.

— Harrison Chilhowee Baptist Academy received \$1,100,057 in gifts and pledges during Century II Campaign.

— 1,622 messengers attended 1981 state convention; approved record \$17-million Cooperative Program budget-goal.

— Herbert Gabhart named chancellor of Belmont College after announcing plans to retire in May 1982.

— Gene Kidd retired as president of Baptist Hospital in Nashville; David Stringfield named chief executive officer.

CIRCULATION THIS ISSUE — 81,505

Alvin C. Shackelford, Editor

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Editor's note: Orrin D. Morris, director of the research division for the SBC Home Mission Board, made the following predictions on life in the 1980s based on his study of 1980 Census Data. The following article was adapted from a paper presented to Mission in Context at Ridgecrest and to the staff of the SBC Home Mission Board, Atlanta.

The challenges of the 1980s

By Orrin D. Morris

There is nothing magical about the ending of one decade and the beginning of another. Following release of census data at the end of each decade, there is always a plethora of prognostications by those who study the data in order to predict what might happen in the next decade.

As a result of study of the 1970 and 1980 census reports in comparison with denominational statistics during the past decade, the following "predictions" are offered for whatever they may be worth.

They will not come to pass just because they are stated. Some, we hope

will not take place. Others will be welcomed, just as some are rejected. Some are listed with the hope that they may never occur and that Southern Baptists will make the commitment to prevent these predictions from coming true.

In general, an extension of current trends, and some personal guesses and fears leads to the following conclusions:

1. The national mood will continue to be generally conservative through most of the 1980s. This will encourage favorable attitudes toward organized religion in general and toward Southern Baptists, particularly in the South. Thus the rate of increase in resident members of SBC churches will be higher than this past decade (20 percent compared to 17 percent).
2. The population will increase more than 28-million in the 1980s compared to the 23-million increase in the 1970s. The "echo effect" of the post-World War II Baby Boom will supply a temporary rise in the number of births for most of the decade. Immigrants and new streams of refugees will continue to swell the population. However, there probably will be a rising resentment against refugees.
3. The South will continue to be a highly attractive region for Sunbelt migrants. Florida and Texas will continue to account for over one-half of the region's growth.

Florida will become the fourth largest state, passing Ohio in 1984, Illinois in 1988, and Pennsylvania in 1990. It is possible that Texas will be the second largest state by A.D. 2000, passing New York late in the 1990s.

4. The net increase in number of SBC churches for the 1980s will be above 2,000 compared to less than 1,500 during the 1970s. The most rapid growth (percentage increase) in SBC work will continue to occur in the Northeast while the poorest rate of growth will be in the South.
5. It is not likely that Baptists in either Texas, Florida, or Georgia will keep up with the population growth. It also may be difficult to keep up in Virginia, North Carolina, and Louisiana.

6. The large cities of the South will present the most formidable challenge to Southern Baptists.

There will be little hope for growth in SBC work apart from very aggressive church extension, particularly developing black, Hispanic, and other ethnic pastors to develop new racial and ethnic congregations.

The "church growth" interests will favor helping large congregations get larger with little or no concern for helping small churches in racially changing areas.

Media exposure of many "super church" pastors will mitigate against their support of starting new congregations. Dollars will pour into mass media technology while the number of pulpits decrease in proportion to the population.

7. Hispanics will become the largest minority in the nation, passing blacks in the late 1990s. Within Southern Baptist life both groups will be about equally strong with the most rapid rate of increase occurring among the blacks.

8. There likely will be two large periods of "white flight" before the turn of the century. The first period will be from the mid-1980s to the early-1990s, then again in the late 1990s. The primary retardant will be tight money for financing new housing in the early-1980s and mid-1990s. When mortgage money begins to flow, the flight will accelerate. The "white flight" will actually be a "middle-class flight" including persons of all races.

9. The non-metropolitan counties will be the fastest growing areas by the 1990s, spurred by "white flight," decentralization of industries, and advances in mass media and computer technology. However, the so-called "non-metropolitan" areas will become "metropolitanized." The concept of agrarian or rural lifestyle will be replaced by a middle-class cosmopolitan mind-set which looks down on city dwellers much like city folks looked down on "country hicks" 40 years ago.

10. The hoped-for "gentrification" or restoration of "elite areas" of cities will have played out by the late 1980s because of discouragement created by racist politics, deteriorated standards of education, near-bankrupt city governments, exorbitant taxes, and relocation of industry.

11. The bright spots for Southern Baptists will be the challenges that socie-

ty offers for the churches in the South, including:

- Influx of migrants from the North and West.
- Influx of immigrants, especially refugees from political turmoil in Third World nations.
- Invitations by black and Hispanic city officials requesting churches to help with the moral and spiritual problems they face.
- The enriching experience of following the missionary stories of Southern Baptist black, Hispanic, and other ethnic pastors who report victories in the giant cities.
- The pride that comes from witnessing emerging pluralism of SBC churches and associations; a pluralism reflected in some integrated congregations and many racial and ethnic congregations that integrate on the associational level.
- 12. Finally, the district association will emerge in Southern Baptist life as the most crucial unit in the denomination. The local congregation is and will always be central in SBC polity, but apart from it the association will best understand the context. The association will help motivate state and national leaders to be responsive to the reality of the local situation. At the same time the association will help motivate congregational leaders to keep reaching outward on mission.

Personal perspective

By TOM MADDEN
TBC executive secretary

"But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6).

As we step into 1982 and face the future, we could easily be discouraged. However, for the Christian we do not face the future with fear but with faith. God has always proven faithful in meeting the deepest needs of those who have faith and trust in Him.



Madden

It is clear that without faith, we cannot please Him.

I once read the following that was attributed to W. F. Powell:

- "When faith in God goes, man the thinker, loses his greatest thought.
- "When faith in God goes, man the worker, loses his greatest motive.
- "When faith in God goes, man the sinner, loses his strongest help.
- "When faith in God goes, man the sufferer, loses his secure refuge.
- "When faith in God goes, man the lover, loses his fairest vision.
- "When faith in God goes, man the mortal, loses his only home."

It is interesting to review the accomplishments of faith.

Faith caused Abel to worship God with his best (Hebrews 11:4).

Because of his faith, Enoch walked with God when others did not and before there was a Bible or a church (Hebrews 11:5).

Because of his faith, Noah heeded God's warning (Hebrews 11:7).

Because of his faith, Abraham left Ur and looked for a city whose builder and maker was God (Hebrews 11:8-10).

Because of his faith, Joseph refused to succumb to temptation to become morally impure (Hebrews 11:22; Genesis 33:9).

Because of his faith, Moses chose to suffer affliction with God's people rather than enjoy the pleasures of sin for a season (Hebrews 11:24-27).

"Have faith in God, He's on His throne;
"Have faith in God, He watches o'er His own;

"He cannot fail, He must prevail;

"Have faith in God, Have faith in God."

Letters to the Editor...

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

Challenges statement

Dear editor:

In one of the editions of Baptist and Reflector (April 22, 1981), there was an article on interfaith witnessing. The gentleman over our interfaith witnessing department said, "Roman Catholics are no different from all the other groups which believe in falling from grace." He stated that they were Christians and should be treated as such. He also stated that they do not pray to Mary and the saints.

Southern Baptists have spent millions on printing materials and conferences telling us how to witness and win Roman Catholics to Christ, and now we are told they are Christians.

This man in charge of our interfaith witnessing department should be fired. He is a danger to our denomination and all true Bible-believing Christians. As far as I am concerned, he is an agent of Rome placed there to break down the resistance Baptists have always had to Rome and its devilish religion. Rome is not a friend of Christians and never will be.

Rome still teaches that salvation comes only through the Roman Catholic Church; that the pope is infallible; that Mary is the wife of God, the queen of heaven; and that she is to be worshipped and prayed to as well as the saints.

One question in closing I would like to have answered: Are Southern Baptist Book Stores forbidden to sell materials printed by Chick Publications which tell

the truth about Roman Catholics and their plans? The publisher was once a Roman Catholic priest of the order of the Jesuits who are trained to infiltrate Bible-believing churches and destroy them.

If you are afraid to print this letter as written, then I will send it to the pastors of all the churches. Someone must stand up for the Bible and truth.

Arnold Webb

Rt. 1

Mohawk, TN 37810

C. Brownlow Hastings is assistant director of the Home Mission Board's department of interfaith witness.

For the record, let me quote directly from the article: "Hastings says if genuineness of salvation is based on whether the person knows he is saved or not, 'you're going to rule out all your Methodist friends, your Pentecostal friends, the Free Will Baptists, and all the rest who don't accept the security of the believer.'"

Nowhere in the article does Hastings say that Catholics are Christians. Nor does he say that Catholics do not pray to Mary or the saints.

Hastings retired on Dec. 31.

Baptist Book Stores do not sell the comic book, "Alberto" published by Chick Publications, which was written by Alberto Rivera, whose claim to have been a Jesuit priest is denied by the National Catholic News Service.

Concerning your last paragraph, it is my policy to print all signed controversial letters to the editor — so you can save your postage stamps. (editor)

Missionary replants life where husband died

By Bill Webb

RICHMOND, Va. (BP) — Wimpy Harper would be proud.

His widow, Juanita, will return to the east African mission field she and Wimpy helped pioneer for Southern Baptists 25 years ago.

Winfred O. "Wimpy" Harper, affable missionary evangelist, drowned while swimming in the Indian Ocean off the coast of Tanganyika (now Tanzania) in 1958. Jesse C. Fletcher preserved his memory in a biography, *Wimpy Harper of Africa*, published in 1966 but currently out of print.

Now, 23 years after returning to Corpus Christi, Tex., to rear their three children, Juanita Harper has been reappointed a foreign missionary.

The 61-year-old grandmother of seven will be stationed in Nairobi, Kenya, as assistant to James Hampton, associate to Davis Saunders, area director for eastern and southern Africa.

Her children — Bill, Richard, and Beth — all have their own families now. Richard, just 6 months old when Wimpy and Juanita began their missionary career in Abeokuta, Nigeria, is himself a missionary, assigned with his wife, Kathy, to Sao Paulo, Brazil.

In 1956, when the Harpers moved to Dar es Salaam, Tanganyika, to begin new work, no other Southern Baptist missionaries worked in eastern Africa.

Today, she joins a force of 465 missionaries in an area now embracing 16 countries in eastern and southern Africa.

Thirty years ago she went to Africa primarily as a missionary homemaker, sometimes living in bush areas. Soon she will be a secretary, administrator, and hostess in a modern African city of nearly a million people.

Foreign mission service this time comes on the heels of a rewarding career of 22 years with the Corpus Christi Baptist Association and its recently retired director, W. H. "Bill" Colson.

Hired as Colson's administrative secretary, she helped him compensate for poor eyesight by reading and driving for him. She continued to work closely with him when she became Christian social ministries director for the association in 1969 under Home Mission Board appointment.

Her position gave her opportunities to participate in World Missions Conferences and accept other speaking engagements; her testimony always began with foreign missions, she said, and went into home missions, "the story of my life."

Through the years, missionary friends urged her to consider returning to east Africa, particularly on her visits back there on the 10th and 20th anniversaries of the work in that area.



REFLECTION — Juanita Harper holds a worn copy of *Wimpy Harper of Africa* as she remembers the past and faces the future in mission work in Africa.

"But as I prayed, the greatest need was with Bill Colson in Corpus Christi," she said. "Up until his retirement (Nov. 1), it was still the greatest need I could fill."

As his retirement neared, she prayed and began to rethink her future.

When Saunders, another of the east Africa pioneer missionaries and still a close friend, called Sept. 30 to ask her to consider returning to the field, "it just knocked the breath out of me," she admitted.

Prayer assured her that God was indeed leading her back to the continent where she had buried her husband and once before had planted her own life.

"I know Wimpy did not die in vain," she said, holding a worn copy of *Wimpy Harper of Africa*.

The undertow that took Harper's life in

1958 threatened to claim his wife; 15-year-old son, Bill; and Martha Brown, the daughter of missionary Lorne Brown. A good swimmer, Brown helped Mrs. Harper and his own daughter back to shore, and Bill made it back on his own.

A band of grief-stricken missionaries buried Wimpy Harper the next day in Dar es Salaam.

Several missionaries now in Africa have told Mrs. Harper that after hearing her husband preach about Africa on furlough, they were challenged to give their lives there. Others say the news of Wimpy Harper's death brought east Africa to their minds.

Juanita Harper is a little frightened at the prospect of returning to the mission field, but, flashing a winsome smile, she confides, "I'm very excited, too."

Colorado's 'golden' Cards reach retirement together

DENVER, Colo. (BP) — Doris and Phil Card have been impressing Colorado Southern Baptists and the rest of the Southern Baptist Convention for more than 25 years.

Combined they have 50 or more years in service to the Colorado Baptist General Convention. They retire Dec. 31, after a career in which they literally helped to birth fledgling associations of churches in Colorado and five-and-a-half states.

The Cards were the first employees of the new convention, begun 26 years ago in Denver.

Card, now church training, recreation, and media director, in the first year of the convention's life, was director of every area of responsibility a state convention normally has in its structure — with the exception of Woman's Missionary Union and executive director-treasurer.

Mrs. Card is secretary to the director of cooperative missions where she has been since 1960, and has done double duty as convention recording secretary since 1967.

Card may be best known for a weekly cartoon-caricature feature he has drawn for the Rocky Mountain Baptist since 1964. Many a person has felt he or she had finally arrived when Phil's drawing of them appeared in the "People Who Impressed Me" column of the newspaper.

The Cards found denominational life both exciting, challenging, and enjoyable, also frustrating at times.

"The part I have enjoyed is getting to know the pastors and the church people all over the state," Mrs. Card said. "I feel that I have been of service to all of them."

Card recalls his first trip around the five-and-a-half-state field in his own plane: "I felt like I was flying on the edge of the world."

But Card found Colorado only a scenic backdrop for the drama of working in and through the lives of individuals.

"The 14,000-foot peaks have been topped by men of character who reached further into God's heavens and spiritual mountains," he noted.

A licensed commercial pilot of 41 years and an instructor 33 years, Card's list of student pilots reads like a "Who's Who" in Southern Baptist life. He taught Reginald M. McDonough, now assistant executive secretary of the Southern Baptist Executive Committee; Jimmy Crowe, in the forefront of the new MasterLife program of the Baptist Sunday School Board; Maines Rawles, recently retired from the Sunday School Board's church recreation department; Val Prince, church training director for California Southern Baptists; and Harry Stagg, retired executive secretary for the New Mexico Baptist Convention, among others.

For 24 years Card was state student director and he helped start work in more than 30 places in the five-and-a-half-state area. The convention originally sponsored work in Colorado, Wyoming, Montana, North and South Dakota, and western Nebraska.

Mrs. Card recalls, "The greatest satisfaction I have had has been to see Colorado Baptist Student Union members graduate and take positions of leadership in Colorado and around the world."

"Our dealing and associations with international students over 21 years of retreats and personal contact have resulted in lasting friendships around the world," Card noted.

In retirement, the Cards plan to do the "same thing" they're doing now — art work, helping churches in religious education, flight instruction, and supply preaching.

"I can't think of any other thing that I would rather have been doing the past 25 years," Mrs. Card noted with a twinkle.

Missionary gets 'sweet reunion'

WICHITA, Kan. (BP) — When Walter T. Hunt spoke at Metropolitan Baptist Church, he got a big surprise.

Hunt, a Southern Baptist missionary to the Philippines who is on furlough and living in Fort Worth, Tex., was speaker for the church's Foreign Missions Day.

The surprise came when Mr. and Mrs. Herson Ramos stood up to sing the special music during the service.

Hunt and the Ramos couple had worked together in Hunt's first assignment in the Philippines, as missionary to Cotobato City. He was the pastor; they were active members of the small congregation.

When Hunt left Cotobato City in 1959, the Ramos family stayed on. Gradually, across the years, they had lost contact and had not seen each other in more than 20 years.

In the ensuing years, Hunt served in other capacities in the Philippines. He

resigned in 1971 and served for seven years in Clovis, N.M. He was reappointed by the FMB in 1978.

Earlier this year, the Ramos couple moved to Wichita, where their daughter is a doctor with the U.S. Air Force, stationed at McConnell Air Force Base.

Phil Lineberger, pastor of Metropolitan Baptist Church, said that they visited soon after arriving in Wichita. "They told me they had worked with some early Southern Baptist work in the Philippines, and that their first missionary was Walter Hunt. We had already invited Walter to be speaker for our Foreign Missions Day. We decided to surprise Walter by having them sing the song they sung on his first Sunday in Cotobato City back in 1955," Lineberger said.

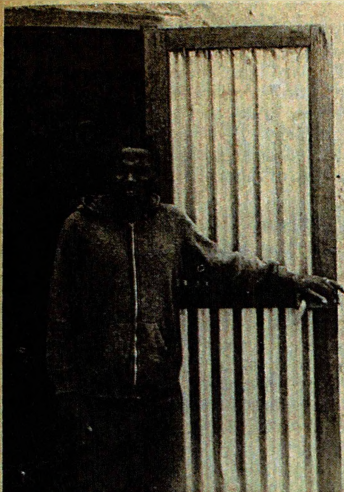
"He (Hunt) was really surprised to see them after all these years. It was quite a neat experience... a real sweet reunion," the pastor added.



EVERYDAY ETHICS SURVEY — Psychology Today's survey report on cheating, lying, and bending the rules in everyday life reports that: "More people say they have cheated on their marriage partners than on their tax returns or expense accounts. Eighty-four percent feel guilty about their infidelities; 59 percent feel guilty about their tax statements. More than half say that if their tax returns were audited, they would probably owe the government money. About one out of three people admits to deceiving a best friend about something important within the last year; 96 percent of them feel guilty about it. Nearly half predict that if they were driving a car and scratched another car in a parking lot, they would drive away without leaving a note — although the vast majority (89 percent) agree that it would be immoral. Twenty-six percent would pocket the difference if a clerk gave them too much change. Roughly a third of those who answered an optional question asking about their most troubling moral dilemma described a situation involving sex, usually an extramarital affair. The most significant predictor of a person's moral behavior may be religious commitment. People who consider themselves very religious were least likely to report deceiving their friends, having extramarital affairs, cheating on their expense account, or even parking illegally." (PSYCHOLOGY TODAY, November, 1981)

BEER CONSUMPTION HIGHEST IN U.S. — "America consumed more than twice as much beer as any other country in the world last year, according to a Japanese beer company's survey. It showed consumption of all kinds of beer in the United States totaled 5.5-billion gallons, up 3.1 percent over 1979." (THE TENNESSEAN, 12/4/81)

Search for wife led to Upper Volta project



SEARCH BEGAN PROJECT — Francois Kabore, whose search for a wife eventually led to the Upper Volta Hunger and Relief Project, stands before one of the churches in the Sanwabo area.

Editor's note: One year ago this month, eight Tennesseans left Nashville as the first volunteers for the Upper Volta Hunger and Relief Project. This is the story of the project's beginnings.

The Upper Volta Hunger and Relief Project, co-sponsored by Tennessee Baptists and the Southern Baptist Foreign Mission Board, may have never begun if a man had not gone searching for a wife.

Francois Kabore was attending high school in Ouagadougou, Upper Volta, when he was led to the Lord through the influence of Southern Baptist Missionary Bryant Durham. After his conversion, Kabore sought ministerial knowledge, which he got working with another Southern Baptist missionary, Norman Coad.

Soon Kabore began to think about marriage. He left the missionaries in Ouagadougou to return to his native village of Sanwabo, to find a wife among his own people. Once there, he witnessed to his friends and relatives about Christ, and some became believers.

The new Christians in Sanwabo wanted to organize a church, so the village chief made a 90-mile trip by bush taxi to en-

courage Coad to come start one. For a year, Coad and Kabore (who returned to Ouagadougou) made periodic visits to Sanwabo to preach and teach. In 1975, Kabore moved to his native village to more effectively evangelize the area.

As Coad and his wife, Beverly, continued to work in the Sanwabo area, they were touched by the physical needs of the people. The villagers were farmers, but because of poor soil, lack of rainfall, and lack of farming technology, they barely raised enough food for their families in a good year. In bad years of little rainfall and disease, they live on the brink of starvation. Children died each year of malnutrition, dysentery, polio, and measles.

Water shortage was a chronic problem. The women of Sanwabo walked several miles each day to a well, where they stood in line for several hours to get one bucket of water for their family. Some went to the closer swamp for water, because there were no lines, but the water was disease-infested.

To meet some of the needs, Coad, through the Upper Volta Baptist Mission, instituted a well-digging project and child-feeding program. The well-digging project had to be abandoned soon afterwards, because the shallow hand-dug wells did not produce water.

What was needed was a dam to trap

the large rainy season run-off and conserve it for dry season use. A comprehensive community development project was planned, centering on the dam, but including the teaching of improved farming techniques and livestock raising, health care, literacy, evangelism, and church development. It was agreed that the villagers would furnish 25 percent of the cost, but because money is scarce in Sanwabo, their contribution would be manual labor. The additional funds and personnel would have to be found.

During this time, Tennessee Baptists had formed a hunger committee, passed several resolutions on hunger, and made plans for their own foreign community relief project. Because of various problems, it was still undecided where the project would be based.

Early in 1980, Earl Davis, pastor of First Baptist Church in Memphis and chairman of the Tennessee Baptist hunger committee, made a survey trip to Upper Volta with John Cheyne, associate consultant for relief ministries at the Foreign Mission Board. Following Davis' report at the 1980 state convention, Sanwabo was approved as the site of the hunger project.

Tennesseans are now involved with phase two of the project. Volunteers are needed for periods of one to six months to work as blocklayers, homebuilders, civil engineers, chaplains, bulldozer operators, truck drivers/supervisors, French-speaking logistics persons, cooks, nurses, and literacy workers. Those interested should contact Carroll Owen, TBC Convention Ministries Division, P.O. Box 347, Brentwood, TN 37027.

Today, Kabore works with Larry Cox, missionary director of the hunger and development project. The two lead evangelistic services in the eight villages participating in the Sanwabo project. A recent report from services in three of the villages announced the decisions of 270 Voltaics to follow Christ.

Kabore's trip to his village did lead to his finding a wife. It also led to the events that will ease his people's hunger, provide a place of service for Tennessee Baptists, and introduce Jesus Christ to eight villages in Upper Volta.

Mike Gilmore begins Blountville ministry

In response to a call from Blountville's First Baptist Church, Mike Gilmore began his new ministry as the church's pastor Nov. 29.

Gilmore came to the church from Central Baptist Church, Johnson City, where he was minister of youth. He is a former staff member of churches in Kentucky and Ohio.

Gilmore is a graduate of the University of Louisville and Southern Baptist Theological Seminary, both of Louisville, Ky.

Newport congregation calls Florida pastor

Florida pastor Eugene Bohner has accepted a call to lead the congregation of Northport Baptist Church, Newport.

Bohner is a former pastor of three churches in Florida: the First Baptist churches of Linden, Waverly, and Sydney. He was a past president of the pastors' conference and chairman of the missions committee for the Shiloh Baptist Association while in the state.

Bohner, now on the field, began his new ministry Nov. 18.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Welcome to election year 1982!

During this year Tennesseans will have opportunity to vote in primaries and the general election to determine our governmental leadership at almost every level.

All voting Tennesseans can be involved in the decision on re-electing Governor Lamar Alexander or electing an opponent in his place. Also all Tennesseans can vote on Senator Jim Sasser's attempt at re-election. Democrat Sasser is likely to be opposed by Republican Robin Beard.

From here on, keeping track of the candidates becomes quite complex. For the last 10 years, Tennessee has had eight United States congressional districts. Because of an increase in population, we will be represented by nine United States Congress persons from Tennessee. All nine of them will be elected or re-elected this year.

The number of representatives elected to the Tennessee House remains the same: 99. However, the boundary lines have been changed according to new census figures. Therefore many Tennesseans will be in a different district this year and even if their old representative runs for re-election, it will not mean these people will have an opportunity to vote for that person.

About half of the state will be voting on one of 17 Tennessee senators. The remaining 16 will be up for re-election to the Tennessee Senate in 1984.

So — you know you have a decision about the governor and one of our United States senators. You have between now and the primaries to find out which United States congressional district you are in, which Tennessee representative district you are in, which Tennessee senatorial district you are in, and whether that senator's position is up for election.



Self

Recent FMB-sponsored crusades reap 11,000 spiritual decisions

RICHMOND — Reports compiled and released last week indicate that more than 11,000 decisions for Christ were made during crusades in seven nations overseas.

The results of the crusades, which were conducted by Southern Baptist pastors and laymen from August through November in Guyana, Mexico, Ghana, Togo, Korea, Zimbabwe, and Malawi, were compiled by the Foreign Mission Board's office of evangelism and church growth.

Former Southern Baptist Convention president, Jaroy Weber, saw 50 to 100 people make decisions of faith in Christ at each of 21 services he preached during a November trip to west Africa.

After his experience, Weber, who was president of the SBC 1974-76, asserted that the continuing evangelism program which places Southern Baptist pastors and laymen on the mission field is one of the best things happening in the convention today.

"Even if they (volunteers) don't do any good on the mission field," he said, "it affects them. They go back home a lot more supportive of missions."

Weber said that every night of the trip, his fourth for the Foreign Mission Board, was a great spiritual and emotional experience. As far as he could see in the dim outdoor lights, people were standing, listening to the gospel.

He was especially surprised by what he called "the unbelievable manner in which they responded to religious films." Services included religious films at both the beginning and the end because of their drawing powers.

Working with Southern Baptist missionaries, Weber and music evangelists Bob and Angeline Stone of Rome, Ga., led crusades in Accra and Tema, Ghana, and two crusades in Lome, Togo. They also led a spiritual retreat for Southern Baptist missionaries in Ghana and

distributed 45,000 Bibles during their trip.

Since returning, he has heard from James Baron, Southern Baptist missionary to Ghana who planned the crusades, that churches have shown signs of renewal in the weeks following the special services. The Bethel Baptist Church, which sponsored the crusade in Accra, was so excited about what had happened that it decided to hold monthly crusades.

Siam church calls Parker as pastor

Siam Baptist Church, Elizabethton, recently called Shafer Parker as its pastor.

Parker was previously pastor of Security Baptist Church, Cleveland, Tex.; associate pastor of First Baptist Church, also of Cleveland, Tex.; and minister of music and education at Calvary Baptist Church, Kingsport.

A native of Lufkin, Tex., Parker is a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Singleton to lead Fort Hill church

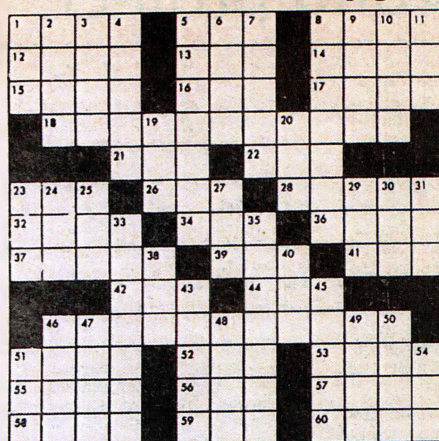
Michael David Singleton accepted a call to lead Fort Hill Baptist Church, Knoxville as its pastor.

Singleton, who began the ministry Dec. 6, succeeds Louis O. Ball, who recently retired after 29 years at the church. Singleton is a former pastor of Forest Park Baptist Church, McMinnville, and Union Valley Baptist Church, Knoxville; and a former staff member of other Tennessee, Kentucky, and Ohio churches.

A native of Pineville, Ky., Singleton is a graduate of Cumberland College, Williamsburg, Ky., and Southern Baptist Theological Seminary, Louisville, Ky.

Bible Puzzle

Answers on page 10



ACROSS

- 1 "that — the cud" (Deut. 14)
 5 Lumberman's boot
 8 "— three friends" (Job 2:11)
 12 Italian Rose
 13 Temper, of a sort
 14 Ostrich-like bird: var.
 15 "companion to —" (Job 30:29)
 16 A faithful witness will not (Prov. 14:5)
 17 Ceremony
 18 "O ye of —" (Luke 12)
 21 Baseball abbr.
 22 Muscular spasm
 23 Swiss mountain
 26 1930 and 1935: abbr.
 28 "and, lo, my — arose" (Gen. 37)
 32 Spoke

DOWN

- 1 Wergeld
 2 Weep's companion (Jas. 5)
 3 Ancestor of Jesus (Luke 3:25)
 4 Refuse
 5 They are the Lord's (1 Sam. 2:8)
 6 "whiles they divine —" (Ezek. 21:29)
 7 "and the valleys shall be —" (Mic. 1)
 8 Its walls fell down (Heb. 11:30)
 9 Leave out
 10 Hebrew letter
 11 Feminine name
 19 "but — the spirits" (1 John 4)
 20 Sloths
 23 He saw the angel (Num. 22:23)
 24 Latitude: abbr.
 25 East Indian herb
 27 Prefix for station or marine
 29 Entity
 30 Golfer's dream
 31 Number of words (Eph. 3:3)
 33 Called for (1 Sam. 6:2; sing.)
 35 It was known (Rev. 2:9)
 38 Small insect
 40 Dolt
 43 Halted
 45 Behind the —, outmoded
 46 Last word, sometimes
 47 Load
 48 Brain part
 49 Unusual
 50 Lamb
 51 The candlestick
 54 Perform

CRYPTOVERSE

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L Y R Y M F O X N Y R F X D Y F Z Y O

Today's Cryptoverse clue: D equals G

Southern seminary class journeys into history

LOUISVILLE, Ky. — They traveled down a highway instead of a time tunnel, but a group of students from Southern Baptist Theological Seminary recently journeyed into the past to get a better perspective on history.

Students in Bill Leonard's history of American revivalism class visited the historic Cane Ridge Meeting House in Cane Ridge, Ky., site of the largest camp meeting on the American frontier in the 19th century.

In 1801, crowds of 10,000 to 25,000 people gathered at the site for one of several "sacramental meetings" held on the frontier, said Leonard, associate professor of church history.

His class, of course, is much smaller, but they nevertheless participated in a revival service much like the original meetings.

Decked in clothes resembling those of ministers in the early 19th century, class member Brian Craig delivered an adaptation of a sermon preached by Cumberland Presbyterian Pastor Finis Ewing.

The point of the trip was to give the students "a sense of the actual setting" in which events studied in class took place, Leonard explained.

"I hope they understand how the culture of the day both shapes and is shaped by religion," he said. "The area around Cane Ridge still is very rural. I hope they see how that kind of lonely, frontier setting could have an influence on people and how physical setting and culture still affects people."

"On a mystical level, I think it's important for these people to just be there."

It's important to grasp a sense of history."

Leonard said Southern seminary is fortunate to be where it is, because many locations important to frontier religion are nearby. "It would be a shame," he said, "to be this close and not take advantage of them."

Devotional

Time for the Father

By Betty Woodford

What is time? We might think of time as the minutes that pass with each tick of a clock, as something we never have enough of, or as Webster says "an indefinite continuous duration in which events succeed one another."

God gives us 168 hours each week to work, eat, sleep, travel, and renew ourselves physically and spiritually. In today's world, too often we have scheduled God completely out or include Him only at the very end of each day, week, month, or year.

The rush of our modern life is drawing us away from the abundant life of patience, kindness, and consideration of others. Nerves are tense, tempers reach the breaking point, rash words are used, and relationships are broken. We seem unwilling to take time to relax and rest our tired minds and bodies.

As Isaiah spoke to the captives, he reminded them of the greatness of God and the weakness of man. "Keep silence before Me, O islands, and let the people renew their strength" (Isaiah 41:1).

Jesus, after listening to His disciples tell of their work and frustrations, said, "Come ye yourselves apart . . . and rest a while." Jesus Himself went apart for rest and meditation. In these quiet times, He kept His life in tune with His Father's will. Could we do better than to follow His example?

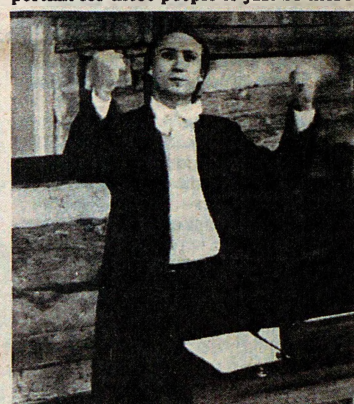
Sometimes we think we are too busy to pray. This is a great mistake for praying saves time. If we have no time to pray, we must make time. If God has given us time for secondary duties, He must have given us time for primary ones. To draw near to Him is a primary duty and we must let nothing set it to one side.

May our Heavenly Father grant us wisdom to make use of our time. May He strengthen within us the conviction to "seek first the Kingdom of God and His righteousness that all these things shall be added to us."

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



Mrs. Woodford



THE WAY IT WAS — Brian Craig preaches a 19th century sermon of Finis Ewing during an SBTS class trip to Cane Ridge Meeting House.

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Our People and Our Churches . . .

PEOPLE . . .

First Baptist Church, Hendersonville, had a deacon ordination service Nov. 29. Ordained were David Caldwell, R. K. Galloway, David Gosnell, Hall Hardaway, Bill Henry, Ken Joyner, Doug Pait, Randy Rose, Ron Turner, Steve Willis, and Dean Winn. The church's pastor is Courtney Wilson.

Lewis Agnew and Harold Beavers were ordained as deacons of Lincoln Baptist Church, Fayetteville. Bill Sudarth and Larry Meeks delivered messages for the ordination service. Don Schultz is the pastor of the church.

Lonnie D. Brake was recently ordained into the ministry by Cedar Grove Baptist Church, Hurricane Mills, where he will serve as assistant pastor. The ordination service was led by Cedar Grove pastor E. G. Mullinax and William Fox, pastor of Trace Creek Baptist Church, New Johnsonville.

First Baptist Church, Concord, ordained Harvey Ivie as a deacon Nov. 29. Dick Williams brought the charge to the candidate and the deacons.

Lexie Cross Roads Baptist Church, Belvidere, recently had a surprise appreciation day for its pastor and his wife, Mr. and Mrs. D. D. Cantrell. The occasion marked 40 years in the ministry for Cantrell, 13 years as pastor of Lexie Cross Roads, and 13 years of marriage for the couple. Leo Smith, a former pastor of the church, led the appreciation service.

Jim Griffin was ordained into the deacon ministry of First Baptist Church, Centerville, on Nov. 29. J. Arnold Porter is the pastor of the church.

Don Perry, minister of music and education at Erwin's First Baptist Church, was recently ordained into the gospel ministry by the church. Participating in the ordination were Thomas Myers, pastor of the church; Allen Davis, pastor of Ninth Street Baptist Church, Erwin; and James Harris, director of missions, Holston Baptist Association.

First Baptist Church, Memphis, recognized Lamar King Dec. 6 for his 30 years as church organist. In appreciation, the church presented King with an antique music cabinet and two brass lamps. The pastor of the church is Earl C. Davis.

Jim Alexander was ordained Dec. 6 as a deacon of First Baptist Church, Columbia. Jimmy Joseph, Baptist Student Union director at Murfreesboro's Middle Tennessee State University, was the speaker for the ordination service. Harold D. Smith is the church's pastor.

Lynn Garden Baptist Church, Kingsport, recently ordained Don Mann as a deacon. Carl Strickler is pastor of the church.

Alvin Ray Marguerat was ordained into the gospel ministry Nov. 29 by First Baptist Church, Concord. Marguerat is minister of youth at Neill's Creek Baptist Church, Anier, N.C., and is a student at Campbell College, Buies Creek, N.C..

Stuart Heights Baptist Church, Chattanooga, ordained George Rynes into its deacon ministry Nov. 29. The church's pastor is Richard J. Blalock.

Chester Bowers was ordained into the deacon ministry of Indian Hills Baptist Church, Gallatin. Curtis Tuggle, pastor of Antioch Baptist Church in Portland, delivered the ordination sermon. The pastor of Indian Hills is Jack H. Goodwin.

CHURCHES . . .

South Harriman Baptist Church, Harriman, recently celebrated the retirement of the debt on its sanctuary. Charles Works, pastor of the church when the sanctuary was constructed, was present for the note burning. Edsel West is the church's present pastor.

Midway Baptist Church, Johnson City, recently opened its new sanctuary and fellowship hall. James Wright is the pastor of the church.

Members of Ebenezer Baptist Church, Toone, celebrated the church's centennial Nov. 22. The program included the dedication of Ebenezer's new sanctuary and education/fellowship area. The pastor of the church is Bertie C. Moore.

LEADERSHIP . . .

Union Avenue Baptist Church, Memphis, called Ramsey Pollard as interim pastor. Pollard, who began the role Nov. 25, is pastor emeritus of Bellevue Baptist Church, Memphis, and a former president of the Southern Baptist Convention.

Mike Overcash resigned as minister of education and administration at Brentwood Baptist Church, Brentwood, effective Nov. 22. Overcash began working with the Broadman Division of the Baptist Sunday School Board Dec. 1. William G. Wilson is the church's pastor.

John C. Morris accepted a call from Crieewood Baptist Church, Nashville, to come as its associate pastor and minister of youth. Morris was previously a youth chaplain at Spring Meadows Children's Home, Louisville, Ky., minister to single adults at Lyndon Baptist Church, both of Louisville, Ky.; and a summer minister of youth in Florida and South Carolina churches. He is a graduate of Southern Baptist Theological Seminary, Louisville, Ky., and Mercer University, Macon, Ga. Dwayne Cole is Crieewood's pastor.

Billy Garner resigned as pastor of Fellowship Baptist Church, Allons, effective Nov. 8. Garner is now pastor of a Mayfield, Ky. church.

Rayford Harthcock retired Nov. 1 from the pastorate of Jamestown's Round Mountain Baptist Church. Harthcock now resides in Texas.

First Baptist Church, Carthage, recently called Rick E. Baumgartner as minister of music. Baumgartner came to the church from First Baptist Church, Ashland City. Jere H. Plunk is the pastor of the Carthage church.

Mount Moriah Baptist Church recently called Allen Sumner as minister of youth music and activities. Sumner is a student at Union University, Jackson. The pastor of the church is J. A. Davidson.

Paul Traugbber was called as minister of music by Flewellyn Baptist Church, Springfield. Roger Steenbergen is the church's pastor.

Calvary Baptist Church, Erwin, recently called Page Lee as its interim pastor.

Rodney Wilson accepted a recent call from South Harriman Baptist Church, Harriman, to join its staff as minister of youth and education. Wilson comes to the church from Westwood Baptist Church, Cleveland, where he was minister of youth. Edsel West is the pastor at South Harriman.

Walter S. "Steve" Brown resigned Nov. 29 as minister of music and education at Lynn Garden Baptist Church, Kingsport. Brown plans to attend Southwestern Baptist Theological Seminary, Fort Worth, Tex., and will be minister of music at Lake Shore Baptist Church, Dallas, Tex. Carl Strickler is the pastor at Lynn Garden.

Stuart Heights Baptist Church, Chattanooga, recently called Rick Clark as minister of youth. Clark is a graduate of Southern Baptist Theological Seminary, Louisville, Ky., and the University of Tennessee at Chattanooga. Richard J. Blalock is the church's pastor.

S. David Smith was recently called as minister of music by Pleasant View Baptist Church, Talbott. Smith was formerly a professor in the music department of Carson-Newman College, Jefferson City, and minister of music at Hillcrest Baptist Church, Morristown. Norman Turley is the church's pastor.

REVIVALS . . .

First Baptist Church, Alcoa, held revival services Nov. 1-8, during which there were 124 professions of faith, 15 new members by letter, and several rededications. Sixty-five were baptized on the last night of the services. The evangelist for the revival was Junior Hill of Hartselle, Ala. Doug Sager is the pastor of the Alcoa church.

Recent revival services at First Baptist Church, McKenzie, were led by Evangelist Angel Martinez of Fort Smith, Ark., and Musician Joe Carrell of Austin, Tex. McKenzie Pastor John D. Adams reported 11 professions of faith, four new members by letter, and several rededications.

Evangelist Jack Custer recently led Indian Hills Baptist Church, Gallatin, in revival services. Don Brown, minister of music at Twin Hills Baptist Church, in Westmoreland, was the music director for the services. Jack H. Goodwin, Indian Hills pastor, reported five professions of faith, three additions by letter, and several rededications.

Arthur Ridge, pastor of Birchfield Baptist Church in Maryville, reported four professions of faith and seven additions by letter as a result of the church's recent revival. Frank Easter was the evangelist for the services.

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Evelyn Carter Foote



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Evelyn Foote is a missionary associate in the Tennessee and Michigan Baptist Convention sister-state relationship, and author of *Time with God*.

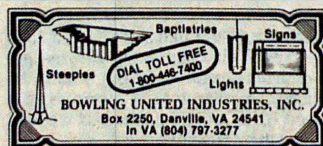
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Correction

In the Dec. 23 "Our People and Our Churches" column, it was incorrectly reported that James G. Wilson is pastor of Walnut Hill Baptist Church, Harriman. Wilson is pastor of Union Chapel Baptist Church, also in Big Emory association. J. B. Crisp is the pastor of Walnut Hill. We regret any inconvenience caused by this error.



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BIBLE BOOK SERIES

Lesson for Jan. 10

Crisis of awareness

By Jerry Oakley, pastor
Springfield Baptist Church, Springfield

Basic Passage: Matthew 16:13 to 17:27
Focal Passages: Matthew 16:14-21; 17:1-5

One of the most profound issues to be faced by everyone is their personal specific relationship to God.

In our study of these passages we are confronted with this reality facing the disciples. We are informed of their soul searching. We feel vicariously their agony of mind and spirit as they seek truth at this point. Symbolically they are struggling for every person, for this experience is repeated in every person's life.



Oakley

The occasion of our study occurred at Caesarea Philippi. This city is located about 25 miles northeast of the Sea of Galilee. It was a center of idol worship. There were no fewer than 14 temples dedicated to the worship of the ancient Syrian Baal. This was also the location of a cavern which was said to be the birthplace of the great Greek god, Pan. The legends of the gods of Greece were very prevalent around Caesarea Philippi.

In addition to these two pagan cults there was also a great temple of white marble built and dedicated to Caesar. In this temple the cult of Caesar worship was propagated. It was against this background of lavish adornments of pagan religion that Jesus, a non-descript carpenter, asked His group of disciples the questions, "Who do men say that I am?" and, "Who do you say that I am?"

These are important questions. It was important for Jesus to know whether anyone had truly grasped the significance of His mission and who He really was. If they had not properly identified Him, there would be no one to bear His message when He was gone. His death was becoming more imminent day by day.

The people were saying that Jesus was John the Baptist, Elijah, or Jeremiah. Though this was placing Him in the company of respected prophets, it still fell short of the truth.

Peter said, "Thou art the Christ, the Son of the living God." Jesus was elated. Peter had grasped the truth. Jesus immediately points Peter to the source of his information.

No one is able to grasp the truth of God's revelation apart from the Father in heaven. The Spirit of God must reveal this truth to every person just as He

revealed the truth to Peter. Every man must then grasp the truth for himself and be willing in faith to lay claim to its full significance.

This was an important occasion. Jesus' message now had a heritage. Jesus said, "Thou art Peter (Petros), and upon this rock (petra) I will build my church (ekklesia)." Remember, Jesus had predicted that Simon would be called "rock" or Cephas (John 1:42) which is the same Aramaic word as Peter in Greek. What Jesus predicted he would be called is now his name, Peter, rock.

"Upon this rock (petra)" does not refer to Peter but to Peter's faith in the "rock" or God as revealed in Christ. Peter is the first building stone of the church, because he is the first man to grasp the truth of Jesus being the Son of God. He becomes a "rock" because of this faith and knowledge. Everyone becomes a building stone in the church as they grasp the personal knowledge of Jesus Christ as their Saviour.

"I will build my church (ekklesia)." Jesus is still building His church with people that claim Him as their Saviour. Someday His church will be presented to His Father complete, without blemish, a monument to His glory.

"The gates of hell (Hades) shall not prevail against it." A. T. Robertson says, "We have here the figure of two buildings, the church of Christ on the Rock, the House of Death (Hades)." Death shall not seal up or overcome the church of Christ. Christ came to bring life. "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Nothing can destroy Christ's church, the lighthouse of life.

"I will give unto thee the keys of the kingdom of heaven." These are the keys of the kingdom of heaven and not the church. "The keys" are meant to be instruments for opening the door of life and not for locking people out. These keys are composed of the truth of the gospel that open the door of faith to every man that will hear. This truth established morals and ethics. The church is to be an example to the world of God's truth in action.

Let us now look at the event of the Transfiguration (17:1-5). Jesus took three selected disciples to a high mountain and was transfigured before them. G. Campbell Morgan states, "The transfiguration was not the proof of deity; it was the proof of absolute, essential, and victorious humanity. It was the revelation of what He is going to restore to us, if we trust Him; though we shall never reach our transfiguration but through His death and life." It was an example of the highest glory of the kingdom.

Jesus would not allow booths to be built for this was not the way to the kingdom. Jesus showed the disciples the glory of the kingdom and then once again turned His back on heaven. He walked with them back to the valley to die a human death, that He might overcome this death, and secure transfiguration glory for all men of faith.

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UNIFORM LESSON SERIES

Lesson for Jan. 10

Jesus as servant

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

Basic Passages: Matthew 12:15-21; Luke 22:24-27; John 13:1-16; Philippians 2:5-8
Focal Passages: Luke 22:24-27; John 13:7, 12-15

In our studies of the New Testament titles for Jesus, one theme has surfaced repeatedly. Jesus was first and foremost, a servant. Bonhoeffer rightly described Him, "a man for others."

Service to people and suffering on their behalf permeated Jesus' interpretation of such titles as Son of God, Son of Man, Saviour, Messiah, and Lord. And even though He never employed the term as a self-designation, the idea of the suffering servant seems to have shaped much of Jesus' life and, ultimately, His death. Jesus said concerning His mission, "The Son of Man also came not to be served but to serve, and to give His life as a ransom for many" (Mark 10:45; Matthew 20:28).

The passages under consideration in this lesson depict the servanthood of Jesus as (1) the fulfillment of Isaianic prophecy (Matthew 12:15-21), (2) the distinctive of Christian discipleship (Luke 22:24-27; John 13:1-16), and (3) the basis for church unity (Philippians 2:5-8).

In his Gospel, Matthew makes a special point of demonstrating that Jesus of Nazareth fulfilled the expectations of the prophets found in Jewish Scriptures. One of those prophetic predictions realized by Jesus was Isaiah's depiction of the "servant of Yahweh," found in 42:1-4; 49:1-6; 50:4-11; and 52:13-53:12. These passages describe the servant sometimes as the nation of Israel and other times as an individual. This servant's work would consist of justice, light, and salvation for Gentiles (42:1,4; 49:6), the reclamation of Israel to God (49:5,6), and the endurance of suffering and sorrow (49:7; 50:6; 53:3-9). It was from such passages that Jesus drew His understanding of mission, always living out and interpreting current messianic ideas in terms of suffering service rather than by world domination.

Jesus' service to others, as in the case of healing the man with the withered hand (Matthew 12:9-13), precipitated Jewish wrath (Matthew 12:14) because He placed more value on people and their needs than He did on the Jews' interpretation of Sabbath regulations. Hence, Matthew interpreted Jesus' actions of service and His counsel for silence (Matthew 12:15-16) as fulfillment of the non-sensational, non-combative, suffering servant of Yahweh from Isaiah 42. Jesus demonstrated willingness to suffer the anger of some in order to relieve the suffering of others. He was servant, and Matthew had experienced Him as such.

Moreover, both Luke 22:24-27 and John 13:1-16 teach that suffering service not only characterized Jesus but was to be the distinctive lifestyle of disciples who followed Him. As late as the last week of His life when His followers were found focusing on greatness in terms of lord-

ship over others (Luke 22:24-25), Jesus said, "but not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves" (Luke 22:26).

Jesus set forth Himself as an example in both word (Luke 22:27) and deed (John 13:4-5, 15) dramatizing the importance of service by washing the feet of His disciples, a task usually performed by a lowly slave. "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet" (John 13:14). Some Christians have interpreted these words as the institution of an ordinance to be practiced within worship, but they should more likely be viewed as the challenge for humble and lowly service on the part of all believers to all people. Service belongs essentially to the nature of Christ, but it is also the essence of the Christian calling.

Finally, it comes as no surprise to find the apostle Paul exalting Jesus' servanthood as the basis for unity within the church. To the church at Philippi which was bordering on factionalism Paul said, "do nothing from selfishness or conceit, but in humility count others better than yourselves" (Philippians 2:3). Paul's model for such behavior was Jesus who did not consider His pre-existent equality with God something to be clutched, but voluntarily emptied Himself, took on the role of servant, humbled Himself and became obedient even unto death on a cross (Philippians 2:5-8). According to the apostle, such action toward us results in our salvation, but such action on our part to others unifies the church, negates division, and bears witness to the world.

Jesus was the incarnation of God, the revelation of God's nature and will, and the Saviour of the world through a suffering love in its behalf. Faith in Him means that as individual disciples and collective church we are called also to be servants. We are to be what He was and is. We are the incarnation of Christ. We are also servants.

Warsaw seminary names new rector

WARSAW (EBPS) — Konstanty Wiazowski has been named rector of the Polish Baptist Theological Seminary.

Following studies in Warsaw and at the Baptist Theological Seminary of Ruschlikon, he was associated with the Baptist Union's communications ministries, serving as production editor of the monthly *Slowo Prawdy* and with the weekly evangelistic radio broadcasts. He has also been a lecturer at the seminary.

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"But the transgressors shall be destroyed together" (Psa. 37:38).

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LIFE AND WORK SERIES

Lesson for Jan. 10

How God leads His people

By Ben W. Bledsoe, chaplain
Memphis Correctional Center, Memphis

Basic Passage: 1 Corinthians 2

Focal Passages: 1 Corinthians 2:1-7, 10-16

God's work must be done God's way. The church is tempted to use methods that work well in the world to do the work of the Lord.

Imagine a man or woman who serves simultaneously as chairman of the board in a business corporation, and chairman of a committee in a church. The business world calls for leaders who are shrewd, clever, overbearing, and sometimes manipulative. The church requires leaders with faith, cooperativeness, humility, and commitment.



Bledsoe

The church has problems when God's work is attacked with the world's tools.

Paul contrasted the way the world operates by comparing two thoughts: (1) the wisdom of the world and the wisdom of God (2:1-7), and (2) the spirit of the world and the spirit of God (2:10-16). Paul had experience with both. He knew what it was like to preach only to the mind rather than the heart (see Acts 17:22 ff). He also knew the emptiness of religious zeal detached from the truth (see Philippians 3:4-9 and Romans 10:1-4). He made up his mind when preaching at Corinth, he would preach God's message God's way.

In 1 Corinthians 1:21, Paul reminds us that preaching a crucified Lord succeeds in reaching people for salvation where philosophies originating with men failed. A survey of the membership of any church will reveal few big-name people by worldly standards (1:26). On the contrary most of us are unknown, insignificant, and weak as far as the world is concerned, but that somehow works to God's advantage. He is able to get more mileage out of people who have little to boast about from their own efforts. (1:28-31). See also Judges 7:2.

Being born again in a culture like Corinth's requires no more of God's grace and power than to be redeemed within 20th century American culture. We face just as many tempting idols and fleshly lusts as they did. The church needs supernatural power to successfully confront a Corinthian-like culture. And converts from that culture must be patiently taught, fed, and led God's way.

What is God's way for leading His people, the church? God leads His people by His Spirit working in and through redeemed people. The evidence of God at work in human vessels is (1) the message they deliver is simple, but its effects are profound, and (2) the spiritual message makes sense only to the spiritually enlightened.

The simple but profound message

God met man on man's turf and on man's level. He experienced man's life and suffering victoriously. He, through His Son, gave us an example of purposeful and intentional living. And through His crucified self-offering, He paid the sin debt that set the stage for our abundant living.

True life is surrendered life to Jesus Christ. One experiences new life by accepting God's judgment for his sin, God's payment for that sin, and God's directives for responsible living.

The spiritually sensible message

No matter how plain, clear, and simple the presentation of God's message, many people cannot or will not understand it. People steeped in worldly wisdom, scientific rationalism, and preconceived ideas are inclined to hear the message with prejudice. That God would operate in such a manner is sheer nonsense to them.

The church is often tempted to adjust the message to make it more palatable to worldly minds. It is better to faithfully and patiently continue working God's way and leave the Holy Spirit's business to Him.

Do we conclude from this lesson that foolishness, ignorance, and confusion are to be praised in the work of the Lord? Some preachers, encouraged by well-meaning advisors, feel that study and education are not spiritual and that God is glorified best through extemporaneous, unplanned remarks. Sunday School teachers are occasionally afflicted by the same temptation. We are admonished to reject the wisdom and methods of the world in favor of embracing Godly wisdom and spiritual truth. Neither are known without effort, discipline, and prayer. 2 Timothy 2:15 is still a good motto for dispensers of God's message.

Last week's lesson identified God's people as those whose interest is focused on Jesus (1 Corinthians 1:2). With all eyes on Jesus, potential divisiveness is dissolved (1 Corinthians 1:10). Worldly power is minimized within the church (1 Corinthians 1:26-29). Jesus' redemptive act collected a believing fellowship who were able to understand otherworldly knowledge and life (1 Corinthians 1:30). The praise and glory of what we are and become as God's people belong to the Lord (1 Corinthians 1:31).

Like-minded people with a common goal are more easily led. They are not gullible or naive as a nation of sheep. Their interest is in serving God faithfully. Faithful service is not stifling or dull. Creative excitement is characteristic of God's people.

When all God's people serve out their creative ministry under God's leadership, the result is a lovely and functional mosaic.

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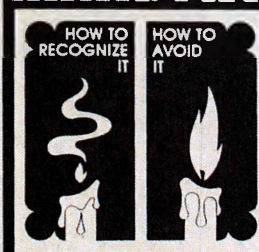
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Brooks R. Faulkner is supervisor, Career Guidance Section, Church Administration Department of the Sunday School Board.

At your Baptist Book Store

BROADMAN

Crane keeps promise; ministers to Mexicans

By Bill Webb

MILL VALLEY, Calif. (BP) — James Crane has spent the last 50 years trying to live up to a commitment he made in elementary school.

He still remembers the hostile silence that greeted a Mexican youngster when he showed up to join Crane's seventh grade class at the Mathis, Tex., public school.

Mexican children were supposed to be content to complete the six grades of their own school in nearby "Mexican town," and the hostility in the classroom made an immediate impact on 11-year-old James Crane.

"I slid over in my desk and motioned to that boy to come and sit beside me," he recalls. "I made God a promise that if He would help me learn Spanish, I would give my life to try to make up to that boy's people for the way some of our people treated them."

Today, at 65, as Crane and his wife, Edith Carden Crane, retire after 36 years of mission service in Mexico, the record

shows that the Texan was faithful to his commitment.

Crane, known throughout Latin America both for his teaching and his preaching, speaks Spanish flawlessly. He has written in Spanish eight books and other materials on preaching, evangelism, spiritual nurture, and Bible study. His *El Sermón Eficaz* ("The Effective Sermon") has become a classic textbook on homiletics and his *La Reproduccion Espiritual* ("Spiritual Reproduction") is a widely-used course for new believers.

Edith Crane has viewed her role as being a helpmate to her husband. While rearing four children in Mexico, she developed a reputation for her gifts in office-related skills and administration. A home economics major, she designed the floor plans for the Mexican Baptist Theological Seminary, originally built in Torreon, but now located in Mexico City.

Though Crane has been active in evangelism throughout his mission years, he also has been president of the Torreon seminary (1948-1961), field representative for middle America (1961-1970), and city missionary (1970-1976).

From 1976 until the Cranes began their final furlough in July, he was a special materials writer and consultant, evangelist, and devotional speaker stationed in Guadalajara. Currently, he is missionary-in-residence and visiting professor of missions at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Crane, already committed to preach at age 10, began studying Spanish in the ninth grade with the determination that he would preach in that language. He began preaching in Spanish "just on my own . . . but it was mighty poor preaching so pay wasn't involved," he says.

Crane ministered to Mexicans in Austin while a Spanish major at the University of Texas and in Fort Worth while a theology student at Southwestern Baptist Theological Seminary. For four years, he was pastor of First Mexican Baptist Church, Fort Worth.

The Cranes believe the future is bright for Baptist work in Mexico. They remember when Mexicans were resistant to the gospel, but they are grateful that is no longer true. "Mexico is wide open as far as the attitude of the people is concerned," Crane testifies.

"If a woman or a man has the spirit of servanthood and Christian love, and makes a sincere effort to learn the language, they'll put up with his mistakes as long as they can sense his spirit," he suggests.

The Cranes are confident their years in Mexico will continue to bear fruit through Mexican Baptists with whom they have worked.

"One of our students was just elected president of the National Baptist Convention of Mexico — Alejandro Zamora," Crane says proudly.

He and Mrs. Crane are retiring not to stop working but to pursue some other ministry goals.

"There is so much Spanish writing that needs to be done in the area of New Testament discipleship literature and Bible-teaching materials that we decided it would be better to make the change while we are still healthy," he explains.

He will also continue preaching. Though he is equally at home preaching in English or Spanish, his eyes light up at the prospect of periodic preaching opportunities back in Latin America.



STUDY TIME — James and Edith Crane, recently retired missionaries, find time for study in their apartment at Golden Gate Baptist Theological Seminary where he is visiting professor of missions.

Christmas comes early for Vietnamese family

By Stan Hastey

WASHINGTON (BP) — Christmas 1981 came one week early for Southern Baptist Home Missionary An Minh Phan and his family.

Phan, who works on the staff of the Mount Vernon Baptist Association in suburban northern Virginia under SBC Home Mission Board sponsorship, became a U.S. citizen, as did his wife and four of their children, in Fayetteville, N.C., on Dec. 18.

Hours later, after flying back to Washington, the Phans were reunited with their other three children, who had been left behind in Vietnam six years ago when the nation fell to the communists.

In an emotional scene at Dulles International Airport, the Phans embraced, caressed, wept, and finally sang together of their faith. Local television cameras captured their moving rendition of "Jesus Loves Me, This I Know," in Vietnamese.

As though their big Dec. 18 were not enough, An Minh Phan and his wife, Nang Thi Vo Phan, celebrated their 25th wedding anniversary Christmas Day.

Phan, who became a Baptist after arriving in the United States in 1975, came to his northern Virginia post from Fayetteville, N.C., where he had organized and served as pastor of a Vietnamese mission sponsored by that city's Lafayette Baptist Church.

In coming earlier this year to Mount Vernon Association, he joined a team headed by Executive Director William J. Cumbie. The association has helped in the resettlement of more than 1,000 Vietnamese. Cumbie, who has been in his post for the past 25 years, said the 66 churches in the association have responded well to the challenge of helping Vietnamese find new lives in their communities.

Phan is described as a "catalytic" missionary to Asians in the Washington area. The nation's capital has become one of the primary havens for Southeast Asian refugees.

For now, however, Phan's main ministry is with his own family, split apart suddenly when South Vietnam fell in 1975. In the haste of departure from their war-torn native land, the Phans had to leave behind a 10-year-old son, Hien, and 8-year-old twin daughters, Huyen Thi and Hang Thi Cam. They were left in Da

Nang "for safekeeping" with Phan's mother and brother.

Now 16 and 14, respectively, the three Phan children were plainly overwhelmed at the reunion with their parents and brothers and sisters.

Of the four the Phans managed to bring out of Vietnam in 1975, 22-year-old daughter Hoa works for Church World Service in Atlanta; 20-year-old son Hoi is a student at the University of North Carolina; 18-year-old son Hai studies at North Carolina State University; and 8-year-old daughter Huong attends elementary school in Fairfax County.

Water shortage causes dilemma

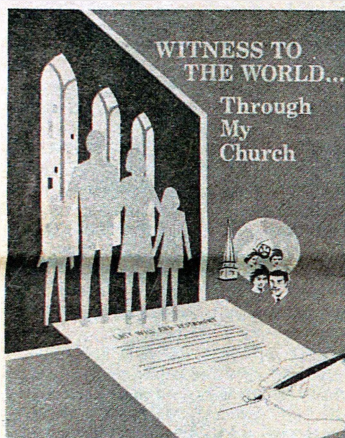
NALERIGU, Ghana — The Baptist Medical Centre, Nalerigu, Ghana, is caught in a double bind. To repair their dam before the next rainy season, they must drain the water they need now.

Ironically, a surplus of water — six inches of rain in five days — caused the problem when overflow broke the dam in June, lowering the level of the hospital's only water supply. Mike Walker, missionary maintenance supervisor for the hospital, tried to repair the dam by hand, but learned the job was too big. Earth-moving equipment was needed.

Walker secured a firm to repair the dam, but they said the lake had to be drained first. By that time, the rainy season was drawing to a close, making the hospital dependent on the reservoir's water. Missionary families living on the compound have underground tanks which collect enough water in rainy season to get through dry season if used very conservatively, but the hospital's only alternative is hauling water.

Deciding that a deep well below the dam would provide the water needed while the dam is repaired, Walker has found a Canadian firm in Ghana with equipment for drilling village wells. But their schedule is filled for the next two years. Southern Baptist missionaries are trying to secure government help in getting the hospital drilling priority over the villages.

The hospital treats 1,000 to 2,000 outpatients a week, plus bed patients.



Foundation

'Make Your Will' month

By Jonas L. Stewart

The denominational calendar for several years has designated January as "Make Your Will" month. During the month, many pastors and other church leaders have planned a special emphasis around this theme.

Special bulletin inserts and posters are available. An excellent film entitled "A Better Way" can also be provided. Tracts that inform and inspire may be ordered. Any of these are available upon request and without cost from the Tennessee Baptist Foundation office.

The personnel of the foundation or a foundation trustee would be glad to visit a church, a church group, or with individuals to discuss Christian Estate Planning. This service is offered without obligation as long as time and schedule permit.

Some associations and churches have appointed a wills and trust committee to keep this emphasis before the people. People respond to a Christian challenge when properly informed. The stewardship of estate has been neglected by too many people. The result is this neglect is the loss of tremendous assets that should have been made available to our schools, child care, and other mission programs.

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