

Baptist and Reflector

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News journal of Tennessee Baptist Convention



LAYMEN'S NIGHT — Archie King, Brotherhood director for Tennessee Baptists, recognizes laymen attending laymen's night, the final session of the 1982 Tennessee State

Evangelism Conference last week. More than 2,000 people braved the uncertain weather conditions to attend the Tuesday night session in the Grand Ole Opry House.

Evangelism Conference considers challenges, warnings of danger

By Charlie Warren

Warning against the dangers of pride, complacency, and inconsistency, 10 speakers to the 1982 Tennessee State Evangelism Conference in Nashville last week challenged participants to take seriously the church's task to share the good news of salvation through Jesus Christ.

"If mankind is going to be saved, something needs to be done very quickly and very radically," said Bill Tanner, president of the Southern Baptist Home Mission Board. "We are not talking about renewal at the Home Mission Board. We're not even talking about revival. We are talking about spiritual awakening."

In spite of icy weather conditions, almost 1,200 people registered at the conference, which is sponsored by the evangelism department of the Tennessee Baptist Convention. The conference included a session Monday night and two sessions Tuesday at Belmont Heights Baptist Church. A closing session for laymen's night at the Grand Ole Opry House drew more than 2,000 Tennessee Baptists from across the state.

A deadly lifestyle

At the Monday night session, Tanner warned against pharisaic pride, "a deadly lifestyle that will destroy you."

Describing a 20th century pharisee, Tanner said, "In a given situation, he is able to say the correct word. He is able to win admiration. He gets approval for his conduct because he is a master of duplicity — translated, he understands the fine art of dealing from the bottom of the deck."

"Here is a guy who talks about being with his church's stand against social drinking and then later sips cocktails with his affluent friends at the club because that is 'necessary.' He is the guy who talks about integrity in business on Sunday morning, but he sells shoddy services and materials Monday through Saturday noon," Tanner continued.

"He is the fellow that at the Pastors' Conference on Monday morning talks about all the pornographic things that are going on in our world, and then with a group of his friends 15 minutes after the conference is dismissed, he passes on his own dirty story or his own pornographic yarn."

He said instead of Christianity being something that uses us, it becomes something we use for ourselves, to advance our career or as relief from personal guilt.

Church as a game

"The very elite in our congregational structure," Tanner charged, "sometimes defines church as a game — 'it is a nice thing to do, but don't get too involved. Don't commit your life to it.'"

"While we are fooling around with our lives, God is getting serious about how we live," Tanner concluded. "If we build our lives or our careers on what we think we can do for ourselves, I don't care how far we climb; if God doesn't undergird our lives, someday we will have that much further to fall."

In two separate messages during the conference, both on Acts 1:1, John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La., urged participants to get back to basic things and to be obedient to the things that Jesus "began to do and to teach."

"We must never allow the tragedy to happen to us that has happened to others, that has pulled them away from warm-hearted evangelism and missions simply because they have tried to be sophisticated and acceptable," Sullivan said. "We cannot be all things to all people and maintain a doctrinal integrity that we must have if we are going to be the people of God."

Integrity of the Word

"Our people should know that there is a word from God and there is integrity in that word from God that cannot be denied," Sullivan told the crowd predominantly comprised of preachers.

"That integrity is the Word of God."

Another major speaker, Bill Hogue, also focused his message on preachers. Hogue, who resigned recently as director of evangelism for the Home Mission Board to become pastor of Eastwood Baptist Church, Tulsa, Okla., challenged the pastors to "practice what you preach."

"When you stand in the pulpit to preach, there ought to be nothing that falls from your lips that has not been put into practice in your life," Hogue said. "No man dares to invite others to a life of

(Continued on page 2)

Paschall to lead endowment drive

H. Franklin Paschall of Nashville has been named general chairman for the 1983-1985 \$15-million endowment campaign for Tennessee Baptist colleges. Paschall is pastor of Nashville's First Baptist Church.

The announcement of the chairman was made Jan. 19 at a meeting of the three TBC college presidents: Robert Craig of Union University, Jackson; Herbert Gabhart of Belmont College, Nashville; and Cordell Maddox of Carson-Newman College, Jefferson City.

Paschall met with the presidents on Tuesday of last week on the Belmont College campus to begin planning for the statewide campaign. Also attending were Tom Madden, TBC executive secretary, and Al Shackelford, editor of the Baptist and Reflector.

The endowment campaign, which was approved by the TBC Executive Board in November 1980, would seek to raise \$15-million to undergird the operation of the three Tennessee Baptist colleges. The campaign in the TBC churches would be from October 1983 through September 1985, with pledges to be paid over the next three years.

Generally, each college would conduct its own campaign within the grand division of the state in which it is located.

The launching of the endowment campaign would come during the 1982 state convention which will be held Nov. 16-18 at Leewood Baptist Church, Memphis.

The next step, according to the college presidents, will be the naming of three

(Continued on page 3)

Daingerfield defendant found dead in jail cell

DAINGERFIELD, Tex. (BP) — Alvin Lee King III ended speculation about his competency to stand trial for five murders in a Texas church by apparently hanging himself with a towel in his jail cell Jan. 19.

Eighteen months earlier, King walked into First Baptist Church, Daingerfield, wearing a military helmet and carrying two rifles and two pistols. He sprayed the congregation with gunfire, killing five and wounding 10 others.

Townpeople said that King's death saved the taxpayers thousands of dollars in court costs. He was in the midst of a hearing to determine if he was competent to aid in his defense at his murder trial.

But Virgil Fielden, associate pastor of the church who was in the pulpit the day of the shooting, said he was surprised and saddened over the suicide.

"I thought he would go ahead and be found incompetent.... He's got some very smart lawyers," Fielden said. "Of course, I feel like he wasn't a Christian, and that makes it bad. I feel badly about it."

Church Secretary Mary Allen was relieved that the families of the victims would not have to endure the ordeal of a trial. "We've got mixed feelings about it because our people are not going to have to go through all of that," she said. "Our other emotion is by him doing this, no one will be able to reach him for the Lord. Our first reaction is 'Oh good,' but his suffering is really just beginning. It's so sad."

In July 1980, King was ruled incompetent to stand trial and spent 17 months in a state hospital undergoing psychiatric evaluation. In December, doctors ruled King competent to stand trial and he was transferred to Morris County Jail in Daingerfield awaiting his murder trial.

King's defense lawyers challenged the competency ruling, and on Jan. 18 the hearing began on the defense motion for change of venue challenging the competency ruling.

On Jan. 19 at 5:25 a.m., while making their checks on jail inmates, Morris County deputies discovered King's body hanging from a crossbar in his cell.

Evangelism Conference . . .

(Continued from page 1)

discipleship unless he bears the mark of Jesus Christ in his own life."

Hogue reminded the crowd that man does not choose to preach — God chooses man to preach.

"The church does not own you. No deacon owns you. The only one who owns you is Jesus Christ the Lord," Hogue said, adding that preaching and the preacher "must always reflect Jesus Christ."

The salt of the earth

Harold Branch, black pastor of St. John's Baptist Church in Corpus Christi, Tex., urged Tennessee Baptists to be the salt of the earth.

"God has already dedicated us to be the salt," Branch said. "He has given us everything we need to be salty. Take your hands off your life and let God shake you."

"Salt can't help nothin' in the shaker," Branch continued. "If it stays in the shaker, it will crystalize and if it crystalizes, it ain't good for nothin'. Our churches are full of people who are good for nothin'."

He said if we, the salt of the earth, are going to save, we must come into contact with people who need saving.

"If we don't get folk salty down on the streets of our cities, the forces of evil are going to run us off the streets," Branch predicted.

"Salt don't make no noise," he said, explaining that it just carries out its task, losing itself.

"When Jesus was hanging on the cross, He couldn't have saved Himself without losing others," he explained. "You can't save others without losing yourself."

Good news to share

The good news we have is too good to keep for ourselves, according to Branch. "We have got to go beyond 'what must I do to be saved' and move in our nation to 'what must we do to be saved.'"

"The fields are white right now to harvest. We can't wait for a more convenient time," Branch concluded. If we do, he said, we will be held accountable for the consequences.

Evangelist Wade Clemons of Morristown predicted that a revival will sweep across our land when preachers "quit playing coward" and preach on the cross and the blood of Jesus Christ.

"I'll quit being a Southern Baptist if our denomination is ever ashamed of one drop of that blood," Clemons said.

Jim Coldiron, director of evangelism for Michigan Baptists, told the Tennes-

seans, "We know we need to share Christ. Most of us know how to share Christ. Our problem is motivation — we lack the motivation to share Christ."

He said the Holy Spirit is the only one that can motivate people to share Christ, but that He uses God's Word and God's messengers to do it.

James Eaves, professor of evangelism at Southwestern Baptist Theological Seminary, Fort Worth, Tex., led Bible studies at the beginning of each session of the conference.

Evangelism defined

"Evangelism is not spreading a doctrine," Eaves said. "It is not convincing people of a religion. It is introducing people to Jesus Christ."

He said the problem is not that people have never heard about Jesus Christ, but that they do not know Him personally. "If they are to meet Him, they must see Him, and they cannot see Him if our gospel is hidden."

"You already have everything you need to go out and evangelize, if you are divinely energized," Eaves concluded.

Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, preached on Nicodemus and what it means to be born again.

W. B. Oakley, pastor of New Bethlehem Baptist Church, Dyer, and former director of evangelism for Michigan Baptists, preached on "King Jesus," using Luke 23:38, in which Jesus was proclaimed "King of the Jews" by the sign above the cross.

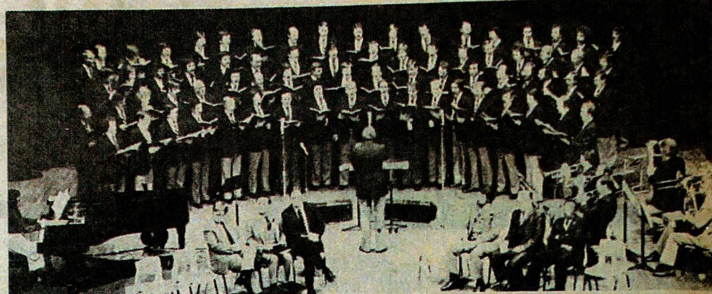
Peter McLeod, pastor of First Baptist Church, Chattanooga, preached on a "theology of failure." (See related story on this page.)

Jack Knox, layman from Germantown Baptist Church, Germantown, gave his testimony during the Tuesday evening session.

Music during the conference was led by ministers of music from several Tennessee churches.

Special music was presented by Russell Newport, soloist and businessman from Springfield, Mo.; Tim Coldiron, soloist from Southfield, Mich., and son of speaker Jim Coldiron; the men's choir from Brentwood Baptist Church, Brentwood; and the Tennessee Baptist Chorale, directed by Julian Suggs, director of the music department of the Tennessee Baptist Convention.

Malcolm McDow, director of evangelism for Tennessee Baptists, coordinated the two-day meeting.



CHORALE SINGS — The Tennessee Baptist Chorale, comprised of ministers of music from churches across the state, performed during laymen's night at the Grand Ole Opry House. They were directed by Julian Suggs, director of the music department of the Tennessee Baptist Convention.



EAVES — leading Bible study

Wheeler accepts post at theological center

ATLANTA (BP) — Edward L. Wheeler, associate director of the black church relations department for the Southern Baptist Home Mission Board, was appointed executive director of Morehouse School of Religion in Atlanta, effective Jan. 1.

Wheeler also will continue in his board post through March 31, fulfilling previous commitments as consultant to educational ministries of the black church relations department.

Morehouse School of Religion is a part of Interdenominational Theological Center, a consortium of seven black theological schools. Wheeler has been adjunct professor of Baptist church history at ITC since 1979, and also taught at ITC from 1974-77.

Union announces music scholarship

JACKSON — A \$97,000 scholarship for music students studying at Union University has been established in memory of the late Thomas William Ingram, noted concert pianist from Trenton.

The memorial is being established by his late mother, Mrs. Ruth Faucett Ingram Wade of Trenton, in accordance with specifications in her will. Mrs. Wade, who died July 3, 1980, was a lifelong piano instructor in Trenton, and was a student of the Cincinnati Conservatory of Music.

Ingram, who was 37 years old when he died in 1953, began to play the piano at age three. While a high school student, he placed first in the state piano competition for three of the four years he competed.

Ingram received a scholarship to the Chicago Musical College in 1933 as winner of the state piano contest. He received his bachelor of music and master of music degree at Philadelphia Conservatory of Music and his artist diploma from Julliard Graduate School.

After serving in the U.S. Army for four years as a chief warrant officer bandleader, he taught two years at Baylor University, Waco, Tex., and later at William and Mary College, Williamsburg, Va. He was associate professor of music at Southwestern Institute in Lafayette, La., at the time of his death.

He had appeared in recitals throughout the country, including solos on numerous programs with the nation's leading orchestras, such as the Chicago Symphony and the Baylor Symphony.



SULLIVAN — preaching the Word

McLeod calls for 'theology of failure'

"While we have a theology of success, most of us do not have a theology of failure," Peter McLeod told the Monday afternoon crowd at the Tennessee State Evangelism Conference last week.

Using Mark 6:11 as his text, McLeod, pastor of First Baptist Church, Chattanooga, said we must learn to handle our failures, "shake the dust off" our feet, and try again.

Our success-oriented culture has infiltrated into the church, exemplified by pulpit committees which look at baptisms, buildings, and budgets, according to McLeod.

The Scottish preacher said he believes in goal-oriented planning, but "when that drive for success and recognition overrules everything else, I think we have perverted our priorities."

"We all experience failure," McLeod said. "How we handle that failure determines how we minister in Jesus' name."

He pointed out that not everyone is called to a successful ministry and the most difficult thing to do may be "to walk and not faint." He said we cannot fight every issue and that some battles are not worth fighting.

Nevertheless, even when failure comes, the believer can claim victory, according to McLeod.

"No matter what the prognosis of the situation is today, the kingdom of God is going to be victorious and I am on the winning side!" he declared.

He said he would like to call a moratorium on do-it-yourself books and success-oriented seminars that are "contrary to the ethic of being servants of Jesus Christ."

"No matter how many books you read or how many seminars you attend, you still have to hang loose and realize that at some point, you are going to fail."

"As we seek to be the people of God in God's world with God's message, know that we are not always going to hit the headlines or be the number one church in the association or convention," McLeod continued.

"God's values are not always our values and His criteria for success is not always our criteria for success."

"When we fail, God always gives us another chance," the Chattanooga pastor promised. "God is more interested in where we are going than He is in where we have been. He is more concerned about helping us get back up than He is with the fact that we have fallen."

"Our sin is not in trying and failing — our sin is in failing to try."

Atlanta church welcomes 400 stranded motorists

By Patti Stephenson

ATLANTA (BP)— When the ice and snow of a January storm swirled into Atlanta at rush hour, a Southern Baptist church became a real "sanctuary" for hundreds of stranded motorists.

Clairmont Hills Baptist Church is at one of the city's busiest intersections. When snow and ice swept into town late one afternoon, traffic slithered to a stop — literally on their doorstep.

Doug Lawson, minister of music and youth, who lives next door to the church, was helping push cars up a steep slope beside the church when an elderly woman whose car had stalled asked if she could go inside to rest. When Lawson opened the church doors, other stranded drivers began lining up to use telephones and rest rooms. One family who had stopped at the grocery store began sharing food with the famished crowd.

Lawson and Mickey Kirkincoll, minister of education who also lives nearby, began perking urns of coffee and passing out coats and shoes from the church's crisis closet.

Lawson recalled that when one woman arrived in high-heeled shoes asking for something sturdier to walk in, he inadvertently gave away the church organist's low-heeled shoes. "She didn't mind since it was for a good cause," Lawson recalled.

By evening, the crowded church had been declared a Red Cross shelter and volunteers had been brought in to provide supper for 176 people. The growing group "was from all walks of life and really pulled together," Lawson said. The two ministers made coffee runs to police and motorists still out in the street and chatted with their black, white, and

Chinese visitors. "We provided tracts and opened the church library so people could read," Lawson said. "We were available if someone needed to talk."

An emergency developed when a man who had been on his way to the hospital for his first checkup since heart surgery began having chest pains. Lawson waited with him through the anxious moments until the Red Cross arrived to take him to the hospital.

That night, 150 people bedded down on pews in the sanctuary. The next day, Red Cross workers provided more meals and began ferrying people home in four-wheel drive vehicles.

Before the crisis ended, the church had housed some 400 people.

As they left Clairmont Hills Baptist Church in the wake of the storm, many people expressed their thanks to Lawson and Kirkincoll. One of those who took refuge that night wrote a letter of appreciation.

Camilla Briner, who had been unable to get home to Stone Mountain, wrote: "The lights in your church and its open doors were like a lighthouse in a storm — the most welcome sight I've had in a long time. I had been looking for a place to stop and passed up two other dark churches."

Lawson hoped the experience would reap some prospects who were impressed by the church's impromptu expression of caring.

"This was the best use our church has been put to in a long time," Lawson declared. "To everyone that thanked us, we said we were glad to do it in the name of the Lord. That is what this church is here for."



SALARY STUDY — Reviewing its task at the first meeting of the Laymen's Salary Study Committee are (from left) Jack Knox, William Crook, George Jones, and Rudy Newby.

Laymen's committee begins church compensation study

Although icy roads hampered attendance, the Laymen's Salary Study Committee launched into its convention-assigned task of updating the 1977 "Tennessee Pastor/Staff Compensation Study" at its first meeting Jan. 20 in Brentwood.

Messengers to the 1981 state convention approved a motion by Lloyd Bardowell of Knoxville requesting that a committee of seven laymen be named to conduct a survey and update the 1977 booklet.

The committee was named by the TBC Executive Board Dec. 12 when the board approved nominations recommended by

the TBC Committee on Committees.

At its meeting last Wednesday, the committee named Jack Knox of Germantown as chairman. Knox was chairman of the 1977 committee.

Other officers are vice-chairman, Rudy Newby of Tullahoma, and secretary, William Crook of Nashville. Rounding out the seven-member committee are Bob Brumit of Johnson City, Joe Griggs of Ripley, George Jones of Memphis, and Bill Powell of Jefferson City.

The committee authorized the research and statistics department of the Baptist Sunday School Board to conduct a survey of current pastor/staff salaries, similar to the survey made in 1977. The survey will be directed by Charles Sullivan of the BSSB staff.

After reviewing the 1977 "Pastor/Staff Compensation Study," the committee decided to use a similar format for the 1982 booklet. Chairman Knox appointed six subcommittees to research materials for the new booklet in such areas as tax information, retirement benefits, printing, and format.

Another subcommittee will work in securing information concerning the salaries and benefits for directors of missions. The motion passed by the 1981 TBC asked that this information also be surveyed.

Discussion also involved the procedure for establishing a permanent Laymen's Salary Study Committee, which would continually be active and would provide supplements to the booklet each year and a reprinting of the entire booklet when needed.

The committee set the publication date for their new booklet as Sept. 1, so that it would be available for church budget committees and finance committees to use in preparing their 1983 church budget recommendations.

The next scheduled meeting of the committee was set for Feb. 10.

Glenn Blevins begins Oak Grove ministry

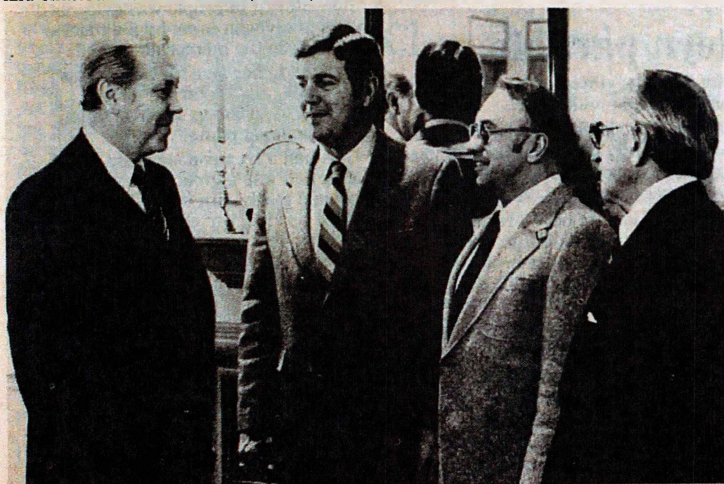
Glenn Blevins began a new ministry Dec. 6 as pastor of Oak Grove Baptist Church, Chattanooga.

Blevins came to the church from Ewtonville Baptist Church, Dunlap, where he was interim pastor. He is a former pastor of Middle Valley Baptist Church, Hixson; South Soddy Baptist Church, Soddy; and Pleasant Grove Baptist Church, also of Hixson.

A native of Chattanooga, Blevins has served on several committees of the Hamilton County Baptist Association.



Blevins



CAMPAIGN CHAIRMAN — Presidents of the three Tennessee Baptist colleges discuss the \$15-million 1983-85 endowment campaign with the general chairman, H. Franklin Paschall (left). The presidents (left to right) are Cordell Maddox, Robert Craig, and Herbert Gabhart.

Paschall...

(Continued from page 1)

area chairmen, one in each grand division. The area chairmen will meet with the presidents and Paschall in a planning meeting in mid-March.

Maddox said that a feasibility study will be conducted next fall. Then a fund-raising consultant will be named to begin work early in 1983.

Madden noted that Tennessee Baptists had never raised \$15-million before in such a unified effort, but "we have never been challenged before with such a need to undergird Christian education in our state."

Odell Bell accepts Tennessee church

Odell Bell accepted a recent call from New Hope Baptist Church, Dyer, to come as its pastor.

Bell was formerly pastor of three Illinois churches: First Baptist Church, Petersburg; East View, Baptist Church, Springfield; and Rome Baptist Church, Chillicothe. He was moderator and chairman of the missions committee of Illinois' Capitol City Baptist Association.

A native of Dyer County, Bell attended Union University, Jackson.

Storm interrupts Baptist meetings

NASHVILLE (BP)— Two meetings of national Baptist significance were severely interrupted by the disastrous winter storm that blitzed the country in January.

Trees heavily coated with ice crashed into three of 65 cabins occupied by missionaries and families during orientation for foreign missionaries at Callaway Gardens in Georgia. Nine other cabins suffered electrical or plumbing damage. About 180 participants moved into separate lodging on the grounds.

At Shocco Springs Baptist Assembly in Alabama, a six-day meeting of state presidents and state and national staff members at the Woman's Missionary Union stretched into eight days for some as ice paralyzed the area.

The WMU participants were without heat and electricity for one day. They met in the dining room where large windows let in warming sunlight, but they still wore coats and blankets. The evening session that day was cancelled.

All but a few of the 150 participants were delayed in departure 24 hours. Some had to wait even another day beyond that to get out.

The WMU participants did learn at the meeting that a final decision on one of 39 building sites considered in the Birmingham area for relocation of WMU headquarters will be made "within days," according to a report by Relocation Committee Chairman Mrs. J. Frank Gilreath.

No one was injured at the missionary orientation in Georgia. The missionaries and their families found shelter first at First Baptist Church in Pine Mountain. Later in the evening they moved to the Callaway Gardens Inn, on the grounds of the vacation center.

"Just about the time we got settled in, the power went off there, too," said Donald R. Smith, interim orientation center director. "But the building was warm and far better insulated than the cottages, so we sat tight."

Orientation activities resumed Jan. 18.

Measuring the Evangelism Conference

According to long-time observers of Tennessee Baptist life, last week's State Evangelism Conference would rank as "one of the best."

The attendance was hampered by cold weather and icy roads throughout the state, but in spite of this, approximately 1,200 Tennesseans made it to the annual two-day conference at Nashville's Belmont Heights Baptist Church and the Opry House. Although there were fewer present than in recent years, falling short of the hoped-for 4,000, the spirit and attention seemed to surpass sessions in other years.

The speakers were outstanding — including those from Tennessee who participated on the program along with our out-of-state guests. Each speaker used his own personality and approach to explore the teaching of God's Word and challenge the listeners to higher efforts in doing God's work. Repeatedly we were reminded of God's assignment to believers to share the "good news" of salvation that is found only in the gospel of Jesus Christ.

In addition to expressing our appreciation to the program participants who inspired us with messages and music, we must note the contribution of Malcolm McDow and his office who provide an outstanding program which grows in depth and effectiveness each year.

Appreciation must also go to the members of Belmont Heights Baptist Church for their gracious hosting of this annual event. Their adequate facility and membership provided a warm welcome which was an appreciated contrast to the cold January weather.

So, the 1982 State Evangelism Conference is now history. We gathered together; we listened to sermons, testimonies, and Bible studies; and we scattered throughout the Volunteer State.

How do you measure the effectiveness of such a conference?

What that conference can mean to the Southern Baptists of Tennessee will not be judged by the number of speakers, the inspiring musical selections, or the hours spent in session. Nor, can it be measured by the abundance or volume of those shouted "Amen's."

Rather, the effectiveness of the 1982 Evangelism Conference must be appraised only by what happens in the hearts, the lives, and the churches of those who attended. The real results will be seen in the number of souls which are confronted with the saving gospel of Jesus Christ.

What happened in Nashville last week was good. It will become great when the excitement, the challenge, and the commitments continue throughout the rest of the year in the churches of Tennessee.

GUEST EDITORIAL

A modern parable

By John Roberts, editor

"Baptist Courier," Greenville, S.C.

There was a family that lived modestly, but comfortably, together. They worked in the family business. Each of the children was assigned certain responsibilities which they did diligently to help the business succeed.

The business prospered. They bought new furniture and other things, both necessities and luxuries. They took vacation trips, spent more than previously spent on food and clothing. Then they borrowed money for an expensive addition to their house.

Shortly after the mortgage was signed, the business began to suffer. Money became scarce. They did not want to give up their comfortable life, but they had to meet the mortgage payments. So the parents made a decision and called the children together.

"You are good children," they began. "You work hard and pay for most of your keep. But the economy is in a mess and times are hard right now. We are having to make big mortgage payments on the new house. So we have decided that we can no longer let one of you stay. We love you, and perhaps in a year or two we can take you back. But for right now, we cannot keep you. We are sorry, but that's the way it is."

... There was a Baptist church that prospered and grew. It helped establish several church institutions including the state Baptist paper, and these in turn helped the church. In its prosperity, the church went into debt for a beautiful new building. Then the economy grew tight, and the church was hard pressed to meet payments for its building. The deacons and finance committee looked for something to cut out of the budget.

Ah, there was the weekly news journal, the Baptist state paper. It cost less than 11 cents a week, but they could save those 11 cents. So the church sent a letter to this child of the churches: "We like you, but we cannot keep you while we are paying for our new building. We may take you back in a year or two."

Cicero's comment



By the editor

"Mothers-in-law" have always been the object of jokes — long before the "Aggies" and "Pollocks."

Well, I like a good joke as well as anyone — and I had a mother-in-law who had as many quirks and foibles as any who held that title. I must now use the past tense "had," because last Thursday her 70-year-old heart gave out, and on Saturday afternoon her earthly remains were laid to rest in a Mansfield, La., grave.

In such times, many thoughts and memories erupt in one's mind. This is my plight as I recall the experiences — some tragic, most pleasant — during the nearly 27 years that I knew and loved Mrs. Mina Hawthorne.

I have never had but one mother-in-law, so I can't really compare; but it is my impression that she was unique.

Although her name was Mina, she was "Gert" to all of her friends. The nickname came some three decades ago when her home was a perpetual "open house" to a number of students at Southwestern Baptist Theological Seminary when she lived in Fort Worth. One of them hung the name "Gert" on her — and it stuck.

Gert genuinely loved people — and to be around people. We marvelled that when she would visit us in Indianapolis or Brentwood, by the time she arrived she knew the names and backgrounds of nearly half of those on the plane.

Her interest in people was evidenced by the many who came by the funeral home and to the memorial service.

Related to her love for people was her love to talk — and she never hesitated to strike up a conversation with anyone, anytime.

Gert had a tremendous sense of humor and was a great kiddier — and she could really dish it out. During the funeral service, her pastor noted that a passer-by who heard only snatches of their conversations would have thought the two were bitter enemies who were trying to put each other down.

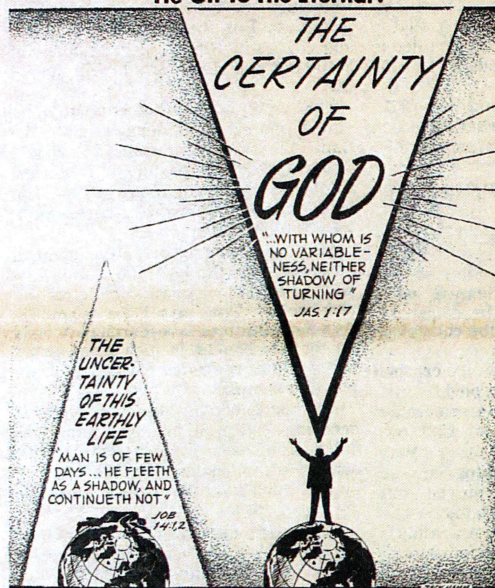
Gert was a great encourager. On learning of her death, one former SWBTS student came by my office to tell me what Gert had meant to him during his seminary days when he and Gert worked together at the same Fort Worth department store.

Gert loved her family. Without a doubt, the happiest moments of her life were those occasions — such as Christmas — when she was with her three daughters and their families. She was proud of each family member, and with no encouragement, would pull out her pictures and tell about each one.

Gert loved her church. She took pride in her involvement in the church's Together We Build campaign which resulted in the relocation and construction of the First Baptist Church of Mansfield. Perhaps she sensed some joy in that her funeral was the first held in the new auditorium.

These are just a few of the reasons why I loved Gert. Heaven will be an even more exciting place for me — because when I get there she can tell me where everything is and who is there!

Tie On To The Eternal!



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END OF DEBT — A Nov. 15 note-burning service at Neeley's Bend Baptist Church, Madison, marked the church's freedom from debt for the first time in its 29 years. Pastor William Q. Williams (center) is seen burning the note as church members look on.

Personal perspective

By TOM MADDEN
TBC executive secretary

"Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" (John 14:22).

It is interesting to me how this verse is phrased, "Judas . . . not Iscariot." Why did the gospel writer distinguish the honorable Judas from the betrayer Judas?

As we read the Bible, we become aware that the words Judah, Judas, and Judea are prominent words throughout the Holy Book. It seems to me that John is saying that the Judas he speaks of is honorable and should not be identified as the betrayer.

Two or three suggestions come to my mind as to why John might want to distinguish between the two. One is that Judas Iscariot failed when he was so highly privileged. He had the privilege of following the Christ and hearing Him preach and speak and perform His miracles. Yet he betrayed Him.

Judas Iscariot could have done so much for the cause of Christ. One gets the strong impression that he was the more gifted of the disciples. They made Him their treasurer. Instead of doing so much for Christ, he inflicted much concern, pain, and loss.

The terrible deceitfulness of his betrayal act could be another reason why John said, "Judas . . . not Iscariot." He boldly came into the place of prayer and betrayed Christ with a kiss. Across the centuries, a kiss has stood for fidelity, love, and friendship. Yet he used it to betray Christ.

I am reminded of the words of Shakespeare:

"Who steals my purse steals trash;
'tis something, nothing;
'Twas mine, 'tis his, and has been
slave to thousands;
But he that filches from me my
good name
Robs me of that which not enriches
him, and makes me poor indeed."

(William Shakespeare, *Othello*, Act 3,
Scene 3, line 155)



Madden

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.

Paschall for president?

Dear editor:

For the presidency of the Southern Baptist Convention, I nominate H. F. Paschall.

Charlie Smaw
1612 16th Ave. South
Nashville, TN 37212

Nominations for the SBC presidency will be accepted at the afternoon session, June 15, at the New Orleans Superdome. (Editor)

Defending Catholics

Dear editor:

In a recent edition of Baptist and Reflector, a man wrote in concerning C. Brownlow Hastings and the Roman Catholic Church. I have recently converted to Catholicism after being a Baptist for 20 years, and I have heard many comments such as this gentleman's. I would like to clear up a few misconceptions.

First, the church does not teach that salvation comes only through the Roman Catholic Church. This may have been taught at one time, but it is not anymore.

Secondly, the Catholic church does not say that Mary is the wife of God, but she is the mother of Christ and she is the model we should follow because of her faith and devotion. Neither Mary nor the saints are worshipped, only God. When Catholics pray to Mary or to the saints, it is to ask for their prayers for us, just as we would ask someone on earth to pray for us, and our prayers are always ended with God or it would be idolatry.

As far as the pope being infallible, this only refers to religious teachings, not to his personal life. Before leaving, Christ told His apostles that He would give "another Counselor, to be with you forever, the Spirit of truth." Christ gave His church infallibility to get His message across without confusion.

I believe the Lord led me to the Catholic church because His presence is very real for me there, and I don't believe Christ would be in a church if it wasn't a "Christian" church.

It is my prayer that the Protestants and Catholics can try to understand each other, learn from each other, and work together. As our Lord prayed, "that all may be one."

Donna Moffitt
Rt. 6
Johnson City, TN 37601

Avoid intoxicating drinks

Dear editor:

Intoxicating drinks only bring sorrow to people who use them, and are very wrong in God's sight. We as Christians should stay away from any kind of intoxicating drink. Christians should be the light of the world by how they live.

Let us behave as in the day not in carousing, drunkenness; not in sexual promiscuity and sensuality; not in strife and jealousy (Romans 13:13). "And do not get drunk with wine for that is dissipation, be filled with the spirit" (Ephesians 5:18).

D. L. McClure
327 Greenwood Ave.
Knoxville, TN 37920

Church training participation, study course awards increase

Participation by Tennessee Baptists in church training programs and study courses increased for 1980-81, according to figures released by the state church training department.

Johnnie Hall, director of the department, said that while statisticians had predicted a decrease for church training attendance, Tennesseans involved in the program increased 2.14 percent. Total attendance in the state was 151,359, up 3,241 from 1979-80's 148,118.

Hall cited work in ten associations as responsible for the growth. The associations, in order of their increases, were Nashville, 781; Chilhowee, 592; Stone, 408; Nolachucky, 323; Madison-Chester, 282; Concord, 257; Western District, 242; Cumberland, 224; William Carey, 209; and Wilson, 179.

The number of Tennesseans receiving study course awards also increased, with several associations and churches in the

Southern Baptist Convention's top 25 for receiving the awards.

Associations in the top 25 for study course awards, all subjects, were Nashville, first; Chilhowee, 14th; Knox, 19th; Hamilton, 21st; and Shelby, 22nd. Churches in this category's top 25 were Two Rivers, Nashville, 15th; Belmont Heights, Nashville, 18th; and First, Nashville, 24th.

In Baptist doctrine study course awards, state associations in the SBC's top 25 were Nashville, sixth; Knox, eighth; and Shelby, ninth. Tennessee churches in the top 25 were Audubon Park, Memphis, ninth; and First, Bruceton, 12th.

Tennessee associations in the top 25 for church training leadership course awards were Nashville, first; Knox, third; Duck River, fourth; Shelby, fifth; Lawrence, 16th; Holston, 18th; Hamilton, 23rd; and Nolachucky, 24th. Churches in the top 25 in this category were Unaka Avenue, Johnson City, sixth; First, Hickory Withe, 10th; Broadway, Maryville, 12th; Highland Heights, Tullahoma, 16th; and First, Winchester, and First, Nashville, tied for 19th.

Leon Devine accepts Clay Hill pastorate

Leon Devine recently accepted a call to the pastorate of Clay Hill Baptist Church, Riceville.

Devine, a native of Athens, is a former pastor of Hiwassee Baptist Church, Calhoun.

Reagan underscores anti-abortion stand

WASHINGTON (BP) — President Reagan reiterated his belief that abortion "is the taking of a human life," and his opposition to the practice even in cases where pregnancy is due to rape.

The reason, Reagan said, was his experience in signing a law as governor of California which permitted abortions in rape cases. Reagan said he learned later that "gigantic loophole" had "literally led to abortion on demand, on the plea of rape."

Pointing to inconclusive Senate subcommittee consideration last year of a bill designed to declare that human life begins at birth, Reagan said the "real finding" of those hearings was "the fact that they could not resolve the issue of when life begins."

"If we don't know," he argued, "then shouldn't we morally opt on the side that it is life?"

Henry begins ministry at Mineral Springs

Raymond Henry, of Monterey, was called as pastor of Mineral Springs' First Baptist Church in Monterey.

Henry began the pastorate, his first, Dec. 1. He came to the church from the membership of Vine Ridge Baptist Church, Crawford, where he was recently ordained.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

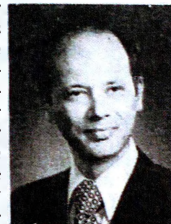
A special study committee is attempting to regulate charitable gambling. SB 1528, the result of the study committee's work, would require that any organization sponsoring charitable bingo must be in business for one year and must include activities and sources of revenue other than bingo.

The bill further states that no one is to profit from the game. No one involved in conducting the games or providing space for the games is to be paid any sort of fee for their work. Only members of the sponsoring organization can conduct the game and the games are to be open to the public.

Further limits on the conduct of charitable bingo include a requirement that no more than three days a week be used for conducting the games nor more than 105 days in a year. The total value of prizes given in any one day cannot exceed \$100. The money gained from such bingo games must be used within a year for the purpose designated. No advertising will be permitted except for one sign which can be no larger than 12 square feet.

Citizens who care about separation of church and state will want to give serious thought to the definition of "religious organizations" within SB 1528. According to the bill, "Religious organization" means any organization, church, body of communicants, or group, not for pecuniary profit, gathered in common membership for regular worship and religious observances. . . . Whenever a government body defines a religious organization, we have problems.

The best solution to the bingo problem would be to outlaw bingo entirely. This bill may be the second best solution.



Self

Dyer native called to Trenton church

Jim Davidson, a Dyer native, was called to the pastorate of Immanuel Baptist Church, Trenton.

Davidson is a former pastor of Bay Springs Baptist Church, Shelby; Buffalo Grove Baptist Church, Jefferson City; and Eureka Baptist Church, Rockwood. He has also served on several associational committees.

Davidson attended Carson-Newman College, Jefferson City.

Dunn clarifies position on Reagan tax confusion

NASHVILLE (BP)—Confusion over President Reagan's apparent position reversal on the status of tax exemption for schools that discriminate has caused the issue to be debated primarily with racial arguments.

Debate on that basis is too simplistic and neglects "subtle and profound" religious liberty issues, says James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington.

Reagan at first asked the Supreme Court to drop cases against Bob Jones University and Goldsboro (N.C.) Christian Schools that the Internal Revenue Service had brought against them for discrimination. When a howl arose that the administration was racist, Reagan quickly asked Congress for legislation to deny tax exemption for schools that discriminate.

News reports then erroneously said Reagan's request was a policy reversal, when in fact the original request remained in place, unchanged. The intent of Reagan's request from Congress was to take judgments on tax exemption from the hands of the IRS and put them under the force of law.

"I have to agree if the IRS is going to evaluate tax exempt status in the light of national policy regarding race, they clearly need some direction from Congress about what the policy is," Dunn said when attending a meeting of the Southern Baptist Interagency Council in Nashville.

"But even there, Congress doesn't have the right, responding to the majority of the moment, to sweep away the freedom of religion guaranteed in the

First Amendment. It's entirely possible Congress could come up with legislation that would be such a blunt instrument it would be unworkable, unfair, and unconstitutional.

"Congress has passed a lot of laws the Supreme Court has later declared unconstitutional. The climate of confusion, misunderstanding, and imprecision that surrounds the issue makes that possibility even more likely."

Public interpretation of the Baptist Joint Committee's position on the issue has been confused, partly because the committee's general counsel filed a friend-of-the-court brief on behalf of Bob Jones University at the request of the American Baptist Churches. While, on the surface, that appears to cast them as racists, Dunn explains such categorization neglects finely-drawn religious liberty issues.

"Like it or not, however odious," said Dunn, "Bob Jones University's position that interracial marriage is wrong is a clearly-held fundamentalist belief. Their fundamentalist theology at the point of intermarriage teeters on the thin little hair of the possibility that miscegenation can be supported theologically or religiously."

"We're supporting the notion that in this particular instance the IRS does not have the right to assume that their interpretation of national policy takes precedence over Bob Jones University's sincerely-held theological belief on this particular point."

Dunn pointed out the Bob Jones case has been in the courts 11 years and the point of contention is very finely drawn. There were no sweeping generalities about tax exemption for schools that discriminate. He said the Baptist Joint Committee's support of Bob Jones was not for their beliefs on interracial marriage, but for their right, as a religious school, to hold those beliefs without interference from the government.

Dunn still fears Reagan's original request to the Supreme Court or ensuing legislation from Congress will damage progress made in race relations over the past years. Since there is yet no way to tell how the legislation will look, or the effect of Reagan's request, Dunn could only say, "To the degree Reagan's efforts represent a retreat from racial justice, we deplore them; if they are the forerunner of a new era of Reagan racism, we must denounce them."

At the same time, he asserted that "to the degree they represent an acknowledgement that the Internal Revenue Service cannot arbitrarily and arrogantly establish and enforce national policy at the expense of religious liberty guarantees, they are correct decisions."

Southern's library tops half-million volumes

LOUISVILLE, Ky. — For the first time in their history, Southern Baptists have a 500,000-volume theological library.

The James P. Boyce Centennial Library at Southern Baptist Theological Seminary has recorded holdings of 549,045, making it the largest collection of theological materials in the Southern Baptist Convention, and one of the two or three largest such libraries in the world.

Second in size in the SBC is the Fleming Library at Southwestern Baptist Theological Seminary, Fort Worth, Tex., with 475,773 volumes.



INTERNATIONAL LEADERS — Participants in the Baptist World Alliance international conference on theological education included (left to right) Derek Mpingo, Zimbabwe; Jose Barras, Spain; Paolo Spanu, Italy; Bill Hendricks, U.S.; Rex Mathie, South Africa; and Richard Shearer, U.S. Arthur Walker and Grady Cothen, members of the BWA committee which convened the conference, are pictured in the background.

BWA theologians analyze problems of secularism

By Linda Lawson

RIDGECREST, N.C. (BP) — "Secularism — people living their lives as if there were no God" — is one of the biggest problems facing Christians today, Grady C. Cothen told 70 theological educators from 28 nations.

Cothen, chairman of the Baptist World Alliance ad hoc committee on theological education, which convened a four-day conference, said, "We are in all parts of the world being plagued with a new assault of secularism which threatens our understanding of the Christian faith."

He said the purpose of the meeting, the first of its kind sponsored by the BWA, was to enable participants to recognize common problems and "the responsibility we bear for trying to understand problems and emphasize Christian solutions."

As an example, Cothen noted, "We must come to an understanding of what the gospel says to the oppressed peoples of the world."

Cothen, who also is president of the Southern Baptist Sunday School Board in Nashville, emphasized the importance of theological education in dealing with secularism, calling for a sharing of ideas and resources and the formation of "a bond of fellowship and mutual love that will enable us to help each other."

The conference program included reports on the status of theological education from five continents and small-group sharing sessions as well as major addresses by theologians from Switzerland, England, Nigeria, and Sri Lanka.

Thorwald Lorenzen, professor of systematic theology and ethics at the Baptist Theological Seminary, Ruschlikon, Switzerland, said he believes most Christians are "practical atheists" because God plays an unimportant role in their daily lives.

"We have forgotten that God loves the world," said Lorenzen. "We often go to the altar, but we have forgotten that we must first be reconciled with our fellow human beings."

The role of Christians is to be credible witnesses of the truth of the gospel, said Lorenzen. "To know God means to participate in His passion for the world. The only real and convincing arguments for God are people who are willing to stake their lives on Him."

Speaking on recovering Biblical authority, George Beasley-Murray said, "I'm not sure we're ready to talk about

the authority of the Bible to the secular world when we have so much difficulty talking about this to our own people."

Beasley-Murray, former principal of Spurgeon's College, London, and retired professor of New Testament interpretation at Southern Baptist Theological Seminary in Louisville, Ky., called "the authority to save" the major theme and purpose of the Bible.

Tracing the historical development of the concept of Biblical inerrancy, currently a subject of debate among some Baptist groups, Beasley-Murray said Christians "are probably going to differ about it for some time to come."

"The authority of the Scriptures resides in God in Christ Who works through the Holy Spirit with the Scriptures," said Beasley-Murray.

W. G. Wickramasinghe, principal of Trinity College, Kandy, Sri Lanka, said "the secular assault on Christian values is most seen in the devaluing of the person." He cited racial and social injustice in a world in which he said the wealthy nations are becoming more wealthy and the Third World nations are becoming poorer.

In reports from regional sharing groups, participants urged the BWA to consider planning both regional and international theological education conferences in the future.

Brookside members elect to disband

Brookside Baptist Church, Nashville, closed following services Dec. 31.

The church voted in November to disband, citing location and continually decreasing membership as the cause. The members plan to attend any of six Baptist churches within a three-mile radius of the former Brookside site.

The church's members donated its general fund to the Tennessee Baptist Children's Homes, and foreign, home, and state missions. The church property, its pastorage, and building fund were donated to the Nashville Baptist Association for new church work. Carl Duck, director of missions for the association, was present at the final service to thank the church for its contribution.

Brookside was begun in the early 1950s as a mission of Nashville's Belmont Heights Baptist Church, and became self-supporting in 1958. Charles Polston was serving the church as interim pastor at the time of the closing.

Press questions Reagan's giving

By Stan Hasty

WASHINGTON (BP) — While saying he believes in tithing, President Reagan acknowledged he does not give a tenth of his income through the church or other charitable organizations.

Asked during his Jan. 19 news conference if he plans to increase his contributions "to set an example to the rich people of this country to do more for the poor," Reagan said that while his tax returns do not show significant contributions to charitable causes, he has given money to individuals. Such gifts are not tax deductible.

Recent tax returns for the president and Mrs. Reagan, previously made public, show that in 1980 they made deductible contributions of \$3,089 on an adjusted gross income of \$227,968. In 1979 their contributions totaled \$4,108 while their adjusted gross income was \$515,878.

The president also said his upcoming 1981 tax return will again show a small amount of deductible contributions, but indicated he may begin this year "to be more public" in his giving "to avoid future questions of this kind."

While Reagan's personal giving habits had not been the subject of questions at other news conferences since he assumed the presidency a year ago, leaders of private charitable organizations have grumbled for some time that he should set a better example if he expects his pleas for increased funding for such groups from the private sector to be taken seriously.

Baptist trucks bring food, encouragement to Poland

COPENHAGEN, Denmark (BP) — The Polish government is allowing church and relief groups to effectively distribute food, medicine, and other supplies from outside the country, a European Baptist Federation official reported after a trip into Poland.

Knud Wumpelmann, general secretary of the European Baptist Federation, made the observation after accompanying a team transporting more than 23 tons of food and supplies from Danish Church Aid to Warsaw Jan. 7. The trip was his first to Poland since martial law was declared Dec. 13.

"The situation in Poland is still critical and help will be needed for a long time to come," Wumpelmann said. "The help from outside is not only received as much-needed material help, but as a great encouragement in a very difficult time."

"The relief distribution is well organized by all the churches," he said. The Danish truck he accompanied drove to a church distribution center in Warsaw without delay. The supplies were quickly distributed through participating institutions to families with children and to elderly people unable to stand in line for several hours in winter weather for government rations.

The Southern Baptist Foreign Mission Board has already released \$265,000 in hunger and relief funds to assist the needy in Poland, and European Baptists have given substantial aid.

"Besides the help sent directly, Baptist churches (functioning as distribution

centers) also receive their proportionate share of aid sent through the Polish Ecumenical Council," Wumpelmann said.

Zdzislaw Pawlik, general secretary of the council and former general secretary of the Polish Baptist Union, represents the council on the National Committee for relief work. That committee includes seven other relief organizations, including the Red Cross and Caritas, the Roman Catholic charitable organization, as well as the Polish ministers of health and transportation, Pawlik said.

While decisions as to where aid must be directed are left to the relief organizations themselves, the committee assists in effective distribution, he explained.

Monthly rations in Poland are small, Wumpelmann said, including less than two pounds of meat for hardworking people such as miners and less than a pound for others, less than a quarter pound of butter, and less than a half pound of sugar. Bread and flour are not rationed and easier to get than before.

The average worker earns \$80 per month; Baptist pastors receive \$40. In June, 10,000 people lived under the "social minimum." That increased to 1.2-million by November and was expected to reach 3-million by Jan. 1, 1982, he said.

Just before Wumpelmann and his team left Warsaw, Pawlik appealed to them on behalf of the Polish Ecumenical Council for 100 tons of food and blankets for flood victims at Plock, 70 miles northwest of Warsaw.

There, an estimated 4,000 homes were underwater after the Vistula River overflowed its banks. Temperatures in the homes were below freezing.

Some relief supplies being sent to church distribution centers, such as a truckload from Norwegian Church Aid, have been diverted to Plock. Danish Church Aid on Jan. 12 distributed 4,500 blankets in the area.

As Wumpelmann's group returned to Denmark, they also met a truck from a Baptist church in Falkenberg, Sweden, bringing food and clothing from churches and civic and relief organizations to the Polish city of Szczecin. Those supplies were delivered at a Baptist church and distributed through all the free (nonstate) churches in the city.

Carson-Newman groups set for World's Fair

JEFFERSON CITY — The music department of Carson-Newman College has announced that the school's a cappella choir will perform at the opening of the World's Fair on May 1.

The program will be sponsored by the Baptist Ministries for the 1982 World's Fair.

"Something Special," another Carson-Newman choral group, will perform May 2 and the school's "Women Singers" will perform on May 3.

David Randolph begins Maryville ministry

David Randolph began recently as pastor of Centenary Baptist Church, Maryville.

Randolph was previously associate pastor of Mount Carmel Baptist Church, also of Maryville. He has served on the recreation committee of the Chilhowee Baptist Association.

A native of Topoko, N.C., Randolph has attended extension courses at Harrison-Chilhowee Baptist Academy.



TOPPING OFF BUILDING PROGRAM — The positioning of a forty-six-foot steeple marked the completion of a building program for North Jackson Baptist Church, Jackson. The program included construction of a new educational building and renovation of the auditorium. Norman Culpepper is the church's pastor.

McCall deplores refugee camps

RIDGECREST, N.C. (BP) — Baptist World Alliance President Duke K. McCall said he will speak out against any government, including the United States, which locks up refugees in "concentration camps."

Citing a camp for Haitian refugees near Miami, Fla., McCall said, "You can't tell any difference between the barbed wire around this place and a concentration camp," even though the food and medical care may be better.

Addressing the government, McCall said, "Under God it is your responsibility to disband that place of evil and pain where the scars of the barbed wire are on the bodies and the hearts of those people."

Acknowledging that most refugees arrive illegally, McCall said, "Our concept of legal is sometimes immoral. Refugees are always illegal."

Joe Brooks called to first pastorate

Joe Brooks has accepted a call to the pastorate of Brotherton Baptist Church, Cookeville; his first.

Brooks, who began the position Dec. 6, is a Cookeville native. He was ordained Dec. 13 by Washington Avenue Baptist Church, also of Cookeville. Washington Avenue Pastor Sam Brooks, father of the new pastor, delivered the ordination sermon.



DEDICATING CENTER — Sullivan Baptist Association recently opened its new retreat center with a ribbon-cutting ceremony and dedication service. From left are Clyde Simms, Joe Byrd, Mrs. Jack Skelton, Sherman Hubbard, William J. Pardue, and Richard Beeson.

Padilla accepts call from Benton Avenue

Conception "Chuck" Padilla was called as pastor of Benton Avenue Baptist Chapel, Nashville, a ministry he began Jan. 1.

Padilla is a consultant for the CPS language unit of Nashville's Baptist Sunday School Board. He is a former pastor of First Southern Baptist Church, San Jose, Calif.; First Spanish Baptist Church, San Pablo, Calif.; and a former employee of the Southern Baptist General Convention of California.

A native of California, Padilla is a graduate of Texas A & M University, College Station, Tex., and Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Benton Avenue chapel is sponsored by Judson Baptist Church, also of Nashville.

John Westlake begins mission pastorate

John Westlake, a native of Kirckwood, Miss., recently assumed the pastorate of New Bethel Baptist Mission, Waynesboro.

Westlake came to the church from the pastorate of State Line Baptist Church, Laurel, Bloomery. He is a previous pastor of Pleasant Site Baptist Church, Selmer; First Baptist Church, Crump; and churches in Arkansas and California.

The New Bethel is a mission of First Baptist Church, Waynesboro, where Norman O. Baker is pastor.

Lamar unit changes name after 20 years

MEMPHIS — After 20 years, the Lamar Unit of Baptist Memorial Hospital in Memphis has changed its name to Regional Rehabilitation Center, Baptist Memorial Hospital.

There are at least two reasons for the change, according to Hugh C. Hodgson, administrator of the 150-bed unit. The new name is descriptive of the scope and nature of services provided, and the unit is no longer located on Lamar Avenue. The name of the street was changed to E. H. Crump Boulevard.

Hughey hospitalized with cancer diagnosis

AURICH, Switzerland (BP) — J. D. Hughey, director of Southern Baptist work in Europe and the Middle East for 18 years before his retirement Dec. 31, was diagnosed Jan. 14 as having cancer of the pancreas.

The diagnosis was made after Hughey entered Red Cross Hospital in Zurich for what was thought to be ulcer surgery. He will be hospitalized about two weeks. Then he and Mrs. Hughey expect to remain in Ruschlikon, Switzerland, for another week of recuperation before returning to Richmond, Va., where he will undergo further treatment.

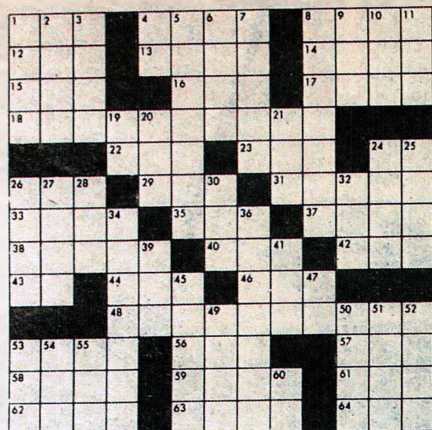
Hughey, whose career as a Southern Baptist missionary and Foreign Mission Board administrator spanned 38 years, had just completed a tour of his 18-country area accompanied by his wife and was teaching this semester at Baptist Theological Seminary, Ruschlikon.



1831 ARRIVAL — To celebrate the 150th anniversary of Antioch Baptist Church, Humboldt, Mr. and Mrs. Don Carloss and their daughter Donna Harris, arrived for the recent festivities in the way the church's charter members might have.

Bible Puzzle

Answers on page 10



ACROSS

- 1 "The — of truth" (Prov. 12)
 4 "— out his name" (Deut. 29:20)
 8 In the brother's eye (Matt. 7)
 12 Arab name
 13 Young fish
 14 Russian mountains
 15 It besets us (Heb. 12)
 16 Very small
 17 Marsh bird
 18 "and made the — — —" (Ex. 14:21)
 22 Word with cake or down
 23 All must do it once (Heb. 9:27)
 24 School subject: abbr.
 26 "the name of the wicked shall —" (Prov. 10)
 29 Controversial amendment: abbr.

- 31 "in him shall the Gentiles —" (Rom. 15:12)
 33 Neglect
 35 Theatre sign: abbr.
 37 Lilies do not (Luke 12:27)
 38 "a — of glory" (1 Pet. 5)
 40 Picnic guest
 42 O.T. book: abbr.
 43 Yes, in Barcelona
 44 Canadian province: abbr.
 46 Consume
 48 Like crystal (Rev. 4:6; 3 words)
 53 "into the — of fire" (Rev. 20)
 56 Relative: abbr.
 57 Wire measure
 58 On a cruise
 59 Earthen pot
 61 Palm leaf

CRYPTOVERSE

Y H J S Q Y J X C N F W N K P U J S N Z J P S

Z P Z M W Y P F A

Today's Cryptoverse clue: W equals E

- 62 Evil (Eph. 5:16)
 63 Baseball team
 64 "the face of the —" (Luke 12:56)

DOWN

- 1 Young girl
 2 "— — not" (Gal. 1:20)
 3 Kind of cloth
 4 Medical abbreviation
 5 They rejected God's counsel (Luke 7:30)
 6 Russian river
 7 "Thou shalt — upon the lion" (Psa. 91)
 8 Works of the flesh (Gal. 5:21)
 9 Money of account
 10 Japanese fish
 11 Old cloth measure
 19 Academic degree: abbr.
 20 Deer
 21 Insect egg
 24 Greek letters
 25 Sicilian volcano
 26 Legendary birds
 27 He did evil (1 Ki. 16:25)
 28 Jose's uncle
 30 Constellation
 32 Wire service: abbr.
 34 "where — — met" (Acts 27:41)
 36 "there shall be — —" (John 10:16)
 39 Compass reading: abbr.
 41 Child's game
 45 Mount (Judg. 4)
 47 Thallium: symbol
 49 Heraldic border
 50 Minor prophet
 51 word with worm or stocking
 52 Kill
 53 Young boy
 54 Man's name
 55 Coral reef
 60 Like

Interpretation

The divine exegete

By Herschel H. Hobbs

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18).

Verse 18a is most emphatic. Literally, "God no one has seen at any time."

"Hath seen" renders the perfect tense of completeness of horao, to see with the natural eye. With the natural eye no one has seen God in the past, does not see Him now, and will not see Him in the future while on earth. For "God is a Spirit" (John 4:24). You cannot see a Spirit with the natural eye.

Paul speaks of Him as "the invisible God" (Colossians 1:15). It is not that God can be seen but has not, but that the natural eye is unable to see Him. In this term Paul uses aoratos (horatos with the alpha or "a" prefix, giving it the opposite meaning), which means "invisible."

Because we cannot see God, He has

revealed Himself in the flesh through Jesus Christ. The best Greek texts do not have the word for "Son," but it is implied. Literally, "only begotten God, the one being in the bosom of the Father," which shows the unique, intimate relation of Father and Son. "I and my Father are one" (John 10:30). "He that hath seen Me hath seen the Father" (John 14:9).

"Declared" translates a verb (exegomai) which means to lead or draw out. The actual verb form is exegesato. From it come our word exegete, meaning to draw out of the Scripture its content and meaning.

Thus, in Jesus Christ we see God and what He is doing. The remainder of this gospel (as also the other three) is an enlargement upon this verse and all the prologue to John's Gospel (1:1-18).

What a glorious ending to this prologue. The eternal God in Christ became flesh, that in Him we might see who God is and what He is doing. He is the Redeeming God, and we see Him in Jesus Christ. If we believe in Him as our Saviour, one glad day "over there" we will see Him as He is.

Baptist east opens new maternity unit

MEMPHIS — Another 24-bed unit for new mothers was opened Jan. 17 at Baptist Memorial Hospital East to meet an expanding demand for obstetrical services, according to Maurice W. Elliott, administrator.

Addition of the new unit brings the number of beds in service at the three-year-old hospital to 383. The hospital, one of three units Southern Baptists operate in Memphis, will have a bed capacity of 417 when all are put into service.

About half of the rooms are used for medical and surgical services and the remainder for new mothers, gynecology, pediatrics, and intensive care for newborns.

Devotional

Make your choice

By Paul S. Veazey

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24).

Life is made up of a series of choices. We are called upon each day to decide what we will or will not do. Our lives are full of opposites and extremes — light and dark, hot and cold, wet and dry, black and white, rich and poor, long and short. We spend a majority of our time trying to balance the extremes, seeking the happy balance which we call normal living.

Choosing the middle ground is a way of life practiced by many. However, this practice is too often carried over into spiritual matters. The result can be an allegiance torn between good and evil.

This is dangerous. Jesus said, "No man can serve two masters!" When it comes to the matters of our soul, Christ says we must make a definite choice. Will we stand with God or with Satan? We cannot attempt to live our spiritual lives "in-between."

Jesus portrayed the choice as two roads. One is wide, attractive, and many travel on it. The other is narrow and often passed by. The value of the road is not determined by the size of its entrance, but by its destination. The wide gate leads to destruction; the narrow gate to everlasting life.

God has given each of us the freedom to choose what we will or will not do. When we choose the wrong, either unintentionally or deliberately, trouble results. We should always strive not to impose our will upon God, for we may be wrong. Our choice should be to surrender to God's will for our lives. We need to become channels through which God's will can be performed. There can be no middle ground. We must yield to God's leadership.

— Veazey is pastor of Maplewood Baptist Church, Paris.



Veazey

Home Mission Board makes changes to staff, appoints missionaries

ATLANTA (BP) — In its first meeting of 1982, the executive committee of the Southern Baptist Home Mission Board elected a new director of the personnel division and named an acting director of the evangelism section.

In other actions, three persons were appointed missionaries, three persons were appointed missionary associates, and 86 persons were approved for church and language pastoral assistance, including seven missionary pastor interns.

Margaret Stevenson, director of HMB business services division since May 1, 1981, was approved as new director of the personnel division, replacing E. Warren Woolf. Woolf is now a national consultant for student work for the HMB.

Miss Stevenson joined the HMB staff in 1975 as director of payroll and employee benefits. Before HMB employment, she was an administrative assistant and service consultant for the Annuity Board, SBC.

Joe Ford, director of the evangelism development division, was named acting director of the evangelism section, filling the vacancy created by the resignation of C. B. Hogue, vice-president for evangelism since 1973 who resigned that

post to become senior pastor of Eastwood Baptist Church in Tulsa, Okla. Ford, author of "WOW" (Win Our World) materials for the HMB, joined the HMB staff in 1974 as director of evangelism for young adults. He assumed his present post in 1978.

Other board actions appointed Sandra K. Smith of Jefferson City, Mo., and Robert and Dolores Smith of Sterling, Kan., as missionaries, and named Steve and Gale Golden of Phenix City, Ala., and Dorothy Williamson of Galveston, Tex., as missionary associates.

Sandra Smith will continue as assistant director of the Baptist Center in Detroit, Mich., where she worked since July 1981. She is a graduate of Southwest Baptist College and Southern Baptist Theological Seminary, and was coordinator of social services for Jefferson Street Baptist Chapel in Louisville, Ky., before assuming present duties.

The Robert Smiths will continue work in Sterling, Kan., where he was pastor of First Baptist Church in Nickerson. Appointed by HMB church extension division, Smith now is a church planter strategist, supervising ministerial students in planning new churches in central Kansas.

The Golden family will take up residence in Dover, Del., as directors of Christian social ministries and student ministries.

Miss Williamson now is a church planter apprentice in Suffolk, Va.

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Now is the time to decide whether you are going to sit on the sidelines and watch as 1982 goes by or become involved. Your staff at TBCH cannot be satisfied to sit on the sidelines when there is wrong to be righted, injustice to be

corrected, evils to be challenged, children to be cared for. God calls all of us to get into the struggle.

Our struggle with I.R.S. over Form 990 continues. We are now ready to engage in a court battle over this issue. Our major concern is "religious freedom." We contend that TBCH should give an accounting to Tennessee Baptists (this we do) and not to I.R.S. We fear that we have already moved too far in the same direction of Soviet Russia. Russia claims that her people have religious freedom. They are free to practice their religion only within the four walls of their church buildings. We are moving in that direction. Join us in prayer that we may be able to protect our religious freedom, a precious gift from our forefathers.

The work is progressing on the cottage at Johnson City, as fast as the weather will permit. We are looking toward a target date of June for the completion. This is a real forward step. This cottage will enable us to serve the people in the area more effectively.

We have made an effort to write every group and individual who so generously contributed to our effort to make Christmas a real happy experience for our boys and girls. If we failed to write you — please know that your help was greatly appreciated. Our boys and girls, some for the first time, realized there is a lot of Christian love among God's people.

At one of our Homes, a family of children came into our care just before Christmas Holidays. For obvious reasons, they did not visit away from the campus during Christmas. All six of the children live in the same cottage. On Christmas morning, the Superintendent and his wife went to the cottage to visit with the children. They read the Christmas Story from the Gospel of Luke and sang some Christmas carols. It was the first time the children ever heard the Scriptures. These boys and girls are experiencing many good things for the first time because you provide for them through the ministry of TBCH.

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CHAIRMAN OF THE BOARD DR. CLIFTON WOOLLEY - HONORED BY LIBERTY BOWL OFFICIALS



The Liberty Bowl's top amateur award for this year was given to Dr. Clifton Woolley. Dr. Woolley has served as a team physician for Memphis State University since 1954. This award is given for Dr. Woolley's outstanding service to MSU.

Dr. Woolley has served for several years as a member of TBCH's Board of Trustees and is currently serving as chairman of the Board. He has given his services for more than twenty-five years as physician to the Memphis Campus.

We at TBCH can appreciate any honor bestowed upon this outstanding Baptist and Christian gentleman. We join with thousands of others across Tennessee who would congratulate Dr. Woolley for such outstanding service to his fellow man.

SNOW — A HOLIDAY FOR CHILDREN

Recent snow across the state served many purposes. It certainly caused frustration and anxiety to those who must drive in the snow. The cold weather even provided some frozen pipes.

The snow did make some quite happy, however — THE CHILDREN. The snow provided a "Holiday of Fun" for many as they played in the snow with their sleds.

This proves once again that children are usually easier to please than anyone else. Perhaps the Lord sent the snow just for them!



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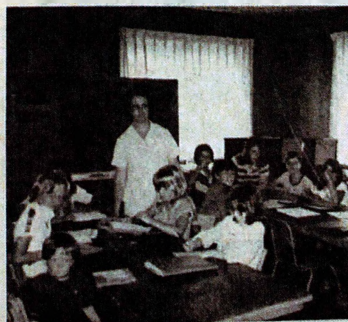
Newly elected members of TBCH's Board of Trustees are receiving a welcome from Executive Director-Treasurer, Evans B. Bowen. The new Trustees are: (left to right) Mrs. Betty Crocker, Memphis; Mr. Bill Powell, Brownsville; Rev. Don Wilson, Memphis; Rev. Norris Smith, Memphis. Also in the picture on the extreme right is the newly elected chairman, Dr. Clifton Woolley of Memphis.

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REMEMBER — YOUR WILL

January is a time for a new beginning. Neither the calendar nor the clock is reset. However, we usually take time to evaluate our lives and purge certain areas while establishing some new priorities for the future — a new beginning.

It is always helpful to include an examination of our spiritual standing with Christ — to renew our commitment, drawing closer to Him.

As we establish our priorities, let me encourage each of you to remember the valuable contribution that all of us can make to God's ministry with a properly prepared WILL.

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I hope as you begin a new year that you will consider your WILL and the contribution it can be to the future of God's work.

For assistance with your will, call or write Dr. Evans B. Bowen of the Tennessee Baptist Children's Homes Office in Brentwood or Dr. Jonas Stewart of the Tennessee Baptist Foundation in Brentwood, (P.O. Box 347, 37027).

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BIBLE BOOK SERIES

Lesson for Jan. 31

Understanding rewards

By Jerry Oakley, pastor
Springfield Baptist Church, Springfield

Basic Passage: Matthew 20:1-34

Focal Passage: Matthew 20:17-28

A drama played out in the life of the disciples in the last days before the death of Christ contrasts the thoughts of Jesus and the thoughts of man.

The key phrase to this entire passage is Matthew 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

This verse reveals the purpose of Jesus and is the occasion of the conflict of thought with the disciples. He came to give, totally, and they were thinking of receiving, without effort.

The account as recorded by Matthew begins by Jesus warning His disciples for the third time that He was on His way to Jerusalem to be put to death (Matthew 16:21; 17:22-23). There are no conditional words such as "maybe" or "might," there is just a straightforward statement by Jesus: "I am on My way to die."

That Jesus fully understood the process and nature of His death is indicated by His prediction. Jesus stated that the Jews would take the initiative in His death and turn Him over to the Roman authorities only when it became necessary to do so. The Jews did not have the authority to put anyone to death. Jesus fully understood the nature of His death. He knew that He would be betrayed and have to withstand the agony of being sold out by a friend. He knew that He could only be condemned by injustice. This is hard to accept. He expected to be mocked, humiliated, and taunted by deliberate and malicious insult. He foresaw the agony of the Roman scourge, a torture feared by all. Finally, Jesus knew that He would die on a cross, the most inhuman death of the time, reserved only for hardened criminals.

In light of all this knowledge, Jesus continued fearlessly toward Jerusalem. He knew that His death was necessary for the fulfillment of the will of God. To this will, He was unflinchingly devoted. Note, however, that in all of the occasions that Jesus revealed the inevitable fate of the cross to His disciples, He

always closed with a reference to the resurrection. His message was there, though not understood. He said repeatedly, "Through my death shall come victory."

While Jesus was teaching about His role as suffering servant, the disciples were thinking thoughts of grandeur. While Jesus spoke of service, they thought of power. Their thoughts were predominantly materialistic in nature. The disciples had not managed to scale the rocky slopes of great spiritual peaks.

Let us not, however, overlook their unshakable faith. Jesus kept telling them He was going to die, but they kept believing that He would be victorious. There is no other reason for James and John to want to sit on the right and left sides of Jesus or for the other disciples to feel indignation at their request.

Let us not forget their devotion. Jesus asked, "Are ye able to drink of the cup that I shall drink of, and to be baptized with?" Without hesitation they said, "We are able." They thought they were ready. Their failure did not come from a lack of devotion or zeal. Their failure came from self-centeredness.

They wanted power, prestige, success, and greatness without paying the price of service. They wanted something for themselves.

During the exchange between Jesus and Peter at Caesarea Philippi, as long as Jesus spoke to Peter about building the church and giving him the keys, Peter was enthusiastic. When He spoke of the cross, Peter drew back.

It has been written, "Self-preservation is the first law of nature; self-sacrifice the highest rule of grace." The disciples wanted positions of power; not so they could serve, but so they could be served.

The same conflict of thought exists between present-day Christians and Christ. Jesus requires service, and Christians seek positions of prestige. There has never been a controversy in an individual congregation or in a denomination that did not occur because of some form of self-seeking.

A noted sports announcer commented on the unselfish play of a superstar basketball player by saying, "This young man knows that there is no 'I' in 'team.'" Christians must learn that there can be no capital 'I' in 'Christian' if they are to truly serve Christ.

Jesus said, "He who finds his life will lose it, and he who loses his life for my sake will find it."



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UNIFORM LESSON SERIES

Lesson for Jan. 31

A new life-style

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

Basic Passages: Matthew 5:38-48; Luke 6:27-38

Focal Passage: Luke 6:27-38

This nation's number one cause of death is heart disease. Millions of dollars and countless hours are spent each year combating this threat to physical survival. A form of heart disease, non-love, casts its shadow over spiritual life and Christian effectiveness in the world.

Nothing stands more at the heart of Christian living than love. Jesus, Himself, maintained its importance when asked a question concerning the greatest commandment. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: ... thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark 12:30-31).

In His own life, Jesus fulfilled these commandments by His unswerving fidelity to the will of God and His consistent compassion for His fellow man. His own actions may well provide the best commentary available on the meaning of love. Moreover, in word as well as deed, He taught His disciples concerning the nature of love.

One such exposition appears in a section of the sermon on the plain (Luke 6:27-38) and its parallel but expanded version in Matthew 5:38-48, part of the sermon on the mount.

Both Matthew and Luke agree that Jesus began this instructional sermon to His disciples with the beatitudes; but in Luke's account, they immediately precede the teaching concerning love. Luke records fewer beatitudes than does Matthew, but includes four woes which Matthew did not report. The essence of both accounts is the same.

By these exclamations, Jesus reversed commonly accepted values of His day by announcing God's favor and commendation of the poor, the hungry, the sad, and the persecuted. He proceeded with words of divine disfavor for the rich, full, those who laugh, and the popular. The beatitudes are basically words of affirmation for persons who had been conditioned by their peers to believe they were inferior, unlovely, and without worth. Hence, they provide an essential premise for showing love for others; namely, one must love himself or herself.

This wholesome self love is not

selfishness, nor is it exercised at the expense of other persons. Nevertheless, people seldom love others creatively without first feeling good about themselves. Awareness of one's own blessedness creates the ability to call another blessed.

Following the beatitudes, Jesus proceeded to elaborate on the scope (Luke 6:27, 32-34), nature (Luke 6:28-31, 37-38), and motive (Luke 6:35-36) for genuine love. He exhorts His disciples to rise above the customary and very natural inclination to only care for persons who care for them and hate those who hate them.

Matthew reported Jesus as saying, "You have heard that it hath been said, 'Thou shalt love thy neighbour, and hate thine enemy' (5:43). Luke presupposes that statement and, like Matthew, describes Jesus as saying, "Love your enemies" (Matthew 5:44; Luke 6:27).

Such a command assumes that love is more than sentiment, and that our opponents are worthy of more than retaliation. This command and obedience to it represents the most distinctive and unique feature of the Christian life-style (Luke 6:32-34).

According to Jesus, love is more than emotion and more than abstinence from harm. He places stress on action — doing good, blessing, praying, generosity, and forgiveness. Turning the other cheek, relinquishing a coat, and non-seeking of recompense (illustrations employed by Jesus) show that a disciple should respond to injury with active goodwill. The Golden Rule (Luke 6:31), in particular, underscores the positive in Christian compassion.

Jesus cites a twofold motive for such self-giving, gracious action. First, love carries a divine reward which consists of being identified as "Sons of the Most High" (6:35 NAS). Second, one should love because God loves and is merciful toward even the ungrateful and selfish (6:35-36). We are to love also because we have been loved. Whatever God does to us, He expects to go through us. We love not because we are naturally loving, or because others are always lovely, but because we have experienced love even when we were unloving and unlovely. Being sons of God means loving as He has loved us and others.

Someone has defined love (agape) as action in the interest of another regardless of the cost or the person's merit. Such behavior never develops easily; but Jesus never promised that love was effortless, only that it was divine.

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"Lying lips are abomination to the Lord" (Prov. 12:22).

LIFE AND WORK SERIES

Lesson for Jan. 31

Marriage or singleness

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

Basic Passage: 1 Corinthians 7
Focal Passages: 1 Corinthians 7:1-7, 32-35

Jan. 31 is my (I should say our) wedding anniversary! The timing for this lesson appropriately allows me to make my speech praising married life. I could have, at another stage in my life, been just as enthusiastic about being single.

Because Paul seems to prefer the single life to married life, Bible interpreters assume he was single at the time he wrote 1 Corinthians. We have no conclusive proof one way or another, but commentators feel just as strongly that Paul was married at some time in his ministry. I am sure some of his readers, both then and now, could identify with Paul's stated preference for singleness, even if made while being married.

One is not automatically happy or fulfilled by being married. Neither is one automatically happy by being single. Frequently, those in one state are envious of those in the other. Paul did say that he had learned to be content in any state (Philippians 4:11).

While it is possible to be miserable no matter what one's marital or non-marital status, it is not necessary. As Paul implies in this lesson passage, some people do better being single and others ought to be married. He saw the issue from the standpoint of ministry and passions. If one has difficulty controlling sexual desires, Paul says to marry. If one can comfortably remain celibate, his service to God is supposedly better.

Our interpretation of this passage should take at least four things into consideration. (1) Corinth was a 1st century culture. While there are many similarities, there are also many differences with our present situation. (2) We are reading answers to questions we can only frame incompletely. Paul's answers would probably make more sense if we knew the context a little better and if we knew the exact questions the Corinthian church had asked. (3) Paul hedges his answers a few times. (See 1 Corinthians 7:6, 12, 25, 40.) Whatever these verses may mean for inspiration, Paul does make some distinction between his personal judgment, and the Lord's judgment. (See 1 Corinthians 7:10.) (4) Paul seemed to assume that the Lord would return in his lifetime. (See 1 Corinthians 7:29.) In light of his

belief in an immediate return of Christ, and the urgency of evangelizing the world, it seems understandable that Paul would value the unburdened single life.

Whatever else Paul is saying, I do not believe he would expect us today to interpret his meaning that single life is superior to married life, or that singles will always serve Christ better than marrieds. Some religious groups require celibacy of its leadership, implying that marriage is somehow evidence of weakness or carnality. Baptist churches generally expect their ministers to be married, implying that temptations will be diminished by marriage and gossip in the church will have less encouragement.

Young adults facing the question of whether to be married or single have been strongly influenced in recent years by the sexual revolution. Women today have understandably demanded a larger variety of options and opportunities than they have demanded in the past. Many women feel they should have more control over their own lives and be viewed as equals in society.

Revolutionary demands made by women have their effects on men and the family as well as women. Adjustments are not easy to make, but inevitable changes make adjustments necessary.

Marriage today is taking many forms. One form that fits some couples well is a

relationship of equality — equal privilege and equal responsibility. Both share in making money, paying bills, household chores, and child raising. The goals and needs of both are viewed as equally important. Equality at times will mean taking turns — one works while the other pursues career goals. One keeps house while the other studies. The couple will renegotiate the marriage contract as they go through different stages of personal and family development.

M. Scott Peck in his book *The Road Less Traveled* (Touchstone; Simon and Schuster, p. 167) says marriage can be likened to a base camp for mountain climbers. The excitement and adventure of the climb is possible only to the degree that the base camp is secure and comfortable. Marriage partners must give attention to their base camp, the home, in order to participate well in the exciting and challenging adventure of life in the world. I think Paul would say "Amen."

I personally prefer to share my life within the joys and commitment of marriage to a partner who wants to share with me. I can serve the Lord better from the base of an equally shared relationship. My wife is free to pursue her goals and serve the Lord as well because we both give attention to our home, each other, personal needs, and God's will.

SBC missionaries open new mission

SOUTH CAICOS, Turks and Caicos Islands — The first Southern Baptist missionaries assigned to the Turks and Caicos Islands, which lie at the south end of the Bahamas string, arrived on the field this month.

Edwin and Joyce Perimon, missionary associates who transferred to the islands after four years in Trinidad, will work to develop new churches. They will live on South Caicos Island in a mission house owned by the Turks and Caicos Baptist Union, which will also pay a portion of their travel expenses on the islands.

The Foreign Mission Board designated the islands a Southern Baptist mission field last year at the request of the Baptist union. Though the Perimons are the first Southern Baptist missionaries assigned there, the board has provided volunteer help to Baptists on the islands in the past.

Baptist work on the islands was formerly under the auspices of the Jamaica Baptist Union and has been undergirded by the Bahamas national convention and the Bahamas Southern Baptist Mission, according to Bill Graves, associate to the director for Middle America and the Caribbean.



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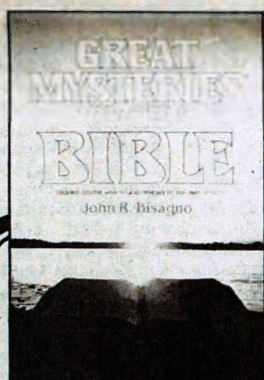
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Gene Egbert called to first pastorate

Gene Egbert was called to his first pastorate by First Baptist Church, Wildeville.

Egbert, who began the position Jan. 3, was ordained to the gospel ministry Jan. 10 by First Baptist Church, Adamsville. Hoyt Wilson, pastor of First Baptist Church, Lexington, and Gary Kendrick, pastor of the Adamsville church, led the ordination service.

A native of Walsh, Colo., Egbert is a diploma graduate of Southern Baptist Theological Seminary, Louisville, Ky.



Egbert

Parents inspired brother, sister missionaries

By Erich Bridges

RICHMOND, Va. — As new foreign missionaries, David Graham and Cornelia Walker will not share much in common.

He is heading south to Dominica, an island of 100,000 people in the Caribbean, while she is moving east to Japan, population 118-million, half a world away. He will work as a dentist. She will assist her husband, Carlton, as he preaches, starts churches, and works with Japanese pastors.

But David and Cornelia, both currently in orientation as missionaries of the Southern Baptist Foreign Mission Board, will always share one common heritage. The two are brother and sister, the second and third of five children of Lewis and Connie Graham of Bowling Green, Ky.

Both also claim the same inspiration for their Christian commitment: their parents. "You didn't miss a Sunday in church unless you were sick in our family," Cornelia explains.

But more than church attendance, the elder Grahams' lives impressed David and Cornelia. Lewis Graham, his wife, and other members of First Baptist Church helped start and lead the mission congregation that became Eastwood Baptist Church, Bowling Green.

"Mom and Dad always told us that you could be a missionary in your own hometown," Cornelia says. "They showed us how."

Through their parents' example, David and Cornelia committed their own lives to Christ, as did their brothers,

Wayne, Richard, and Robert.

David, following his father in dentistry, spent part of the summer between his junior and senior years in Dominica with a volunteer mission team of doctors and dentists. For two weeks they traveled from village to village, treating 50 to 100 patients a day.

"People begged us not to leave, then begged us to come back," he remembers. "It was a heart-tugging thing."

During his final year of study, he met and married Melody Bridges, a Huntsville, Ala., native studying social ministry at Southern Baptist Theological Seminary in Louisville. After he served a three-year stint in the U.S. Air Force, they moved to Bowling Green, where David entered private practice in partnership with his father.

Cornelia, meanwhile, studied nursing and worked at several hospitals in Richmond, Va. But she longed to use her skills in missions, too. "I enjoy the type of caring nursing takes — helping people when they're at their lowest point," she says.

Accepted in the Foreign Mission Board's journeyman program, she worked for two years as a nurse at a Baptist hospital in Tanzania. During training for that assignment, she met another journeyman, Carlton Walker of Virginia, who was headed for Taiwan. The two corresponded while overseas and married after returning home.

In 1980 Carlton became youth minister at Second Baptist Church in Henderson, N.C., and later assistant pastor. Cornelia



THREE PAIRS — Two couples recently named as missionaries by the Foreign Mission Board were Carlton and Cornelia Walker (left) and David and Melody Graham. But there is another pair in the picture. Cornelia Walker and David Graham (center) are sister and brother.

was music director.

Both couples might have settled into contented lives of work and service in this country, but the memory of needs overseas brought restlessness. The Walkers shared journeyman experiences and heard foreign mission challenges at seminary. "We knew there'd be no peace in our lives until we at least said we'd be available to go back," Carlton says.

In Bowling Green, the Grahams struggled with the same inner urge. "It was something we couldn't pinpoint exactly," David says. "Melody and I took long walks, talking, questioning our lives. I just felt limited, practicing here."

Before long, both couples applied for missionary service with the Foreign Mission Board. But David had no idea that Cornelia was pursuing career missions, or vice versa, until their mother told both.

After a three-month orientation that began in January, the two couples will head for Dominica and Japan with their children, 2-year-old Brian Graham and 9-month-old Joshua Walker. (There is another Graham on the way.)

How do the elder Grahams feel about children and grandchildren going so far away? "This is what they were sent to us to do," says Connie Graham. "We feel that all our children are doing the Lord's

will. We were just the instruments to help them get started."



WHAT AMERICANS SAY ABOUT ENERGY — "A majority of Americans says that no more nuclear power plants should be built in the United States, according to an Associated Press-NBC News opinion poll. A majority opposed closing existing nuclear plants while questions about safety are answered. But a majority of those polled also said it would worry them to live within 10 miles of a nuclear power plant. Meeting American energy needs through conservation and expansion of other energy sources, rather than by expansion of nuclear power, also won majority support. The telephone canvass of 1,602 adults nationwide was conducted Nov. 16 and 17 in a random sample. A sampler of that size is subject to a three percentage point margin of error. The 56 percent that opposed building more nuclear plants represented a dramatic turnaround from 1977, when the question was last asked on an NBC News poll. Then, 63 percent favored building more plants." (NEW YORK TIMES, 11/24/81)

OCCUPATIONS: MORE WOMEN BUT LOW WAGES — "Discriminatory barriers continue to drop as increasing numbers of women enter traditionally male occupations. In terms of salaries and wages, however, there is a persistent pattern of discrimination against women, according to a recent government-supported study. At least one-third of the accountants, bakers, bank and financial officers, bus drivers, and tailors are now women. In each of these jobs, women have more than doubled their participation level in the last 20 years. There are nearly four times as many female lawyers and judges, engineers, and carpenters today than in 1960, although women are still minorities in each of these professions (12.8, 4, and 1.5 percent respectively). Today nearly 54 percent of factory assemblers are women, compared with 44 percent in 1960. Despite decades of struggle for equity, women's pay remains 40 percent lower than men's, said a government report compiled by the National Academy of Sciences." (SOUTHERN JOURNALS, October, 1981)

Polish pastor plans return after completion of study

RIDGECREST, N.C. (BP) — A Polish pastor studying in the United States said here he will return to Poland despite martial law and threats of a Soviet crackdown.

Aleksander Kircun Jr. arrived in the United States in September to study for six months at Eastern Baptist Theological Seminary in Philadelphia, Pa., leaving his wife and two children in Poland.

Kircun had not heard from his family from the inception of martial law in December until Jan. 12, when he received word they were all right and were receiving adequate food through relief efforts of German Baptists.

While attending the Baptist International Conference on Theological Education at Ridgecrest Baptist Conference Center, Kircun said, "The Lord gives me courage and strength and hope."

Kircun, pastor of the 160-member Baptist church in Wroclaw, the third largest Baptist church in Poland, said he expects to return to Poland in March.

Citing his family and his ministry as reasons for his return, Kircun said, "Material things are not the most important things in life and even freedom in the worldly sense may not be what the Christian should look after."

Kircun said he believes being a Christian should be costly. "If you are a Christian, it must be shown and it must be seen. You must not always be on the side of those who win and those who have it better. This is how we should approach Christianity in a secular world."

In his church, Kircun said the recent beginning of an all-age Bible school, similar to Sunday School, has caused the congregation to "come alive."

"For the last several years a conviction has been growing that our people are not any more a people of the Bible," said

Kircun. Eight groups of 20 members each now meet for Bible study one hour before Sunday worship.

Also, the church works closely with five smaller congregations. "We always have some kind of mission station," he said.

Before he left Poland, Kircun baptized five persons. He recently received word that nine others have recently been baptized.

"The church grows slowly, but it does grow," said Kircun.

Missouri pastor discovers vibrant E. Europe church

KANSAS CITY, Mo. (BP) — A Missouri pastor who recently returned from Eastern Europe reports that churches are growing phenomenally despite communist governments that suppress Christianity.

Jim Akins, pastor of the Birchwood Baptist Church in Independence, spent two weeks encouraging Baptists in Romania and Yugoslavia. He preached 15 times in 10 days and each time the church was completely filled.

On several occasions, people stood in aisles, balconies, courtyards, and pressed against the pulpit area. Akins quickly noted that happens every Sunday.

Conservative estimates give nearly 160,000 Baptists registered in Romania. According to Akins, "All Baptists pay a price to be Baptists."

The Birchwood church sent five Romanian and two Yugoslavian Bibles to the churches there. The Missourians signed their names in the introduction.

When Akins showed the Romanians the signed Bibles, persons in the congregation broke into tears, unaware that Americans knew of their faith, and thrilled that signatures accompanied the Bibles. It is dangerous in Romania to sign anything.

It is against the law to speak of Christ in a public place in Romania. Several times people would approach Akins on the street and whisper, "Are you a Christian?"

"Christ is everything to them," Akins said. "They have been stripped of everything else."

Akins found that the good news of the gospel provides a courage despite oppression and harassment. "The key impression that will always stay with me, the rest of my life, is that even in a country with an atheistic government, with people living in poverty, Jesus Christ is sufficient to meet people's deepest needs and give them a fulfilling life."