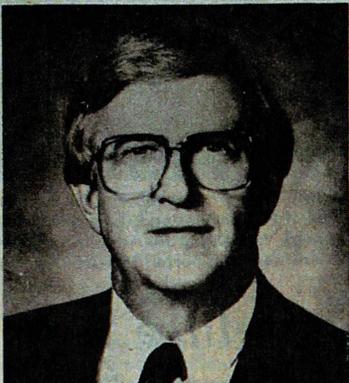


Baptist and Reflector

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News journal of Tennessee Baptist Convention



SBTS elects Roy Honeycutt

Louisville, Ky. (BP) — Noted Biblical scholar Roy Lee Honeycutt Jr. was elected the eighth president of Southern Baptist Theological Seminary in a unanimous action of the seminary's board of trustees Feb. 2.

Honeycutt, chief academic officer of the seminary since 1976, succeeds Duke K. McCall, who retired as president after 30 years of service. McCall will become the school's first chancellor.

Honeycutt said his administration would "look to the seminary's historic strength" to chart its course, "reaffirming our commitment to be rooted in the Word of God, devoted to the centrality of the local church, and obedient to the call of Christ to evangelism, missions, and preaching. We intend to stand upon this heritage as we reach toward the future with hope."

The new president is a native of Grenada, Miss., and a graduate of Mississippi College, a Baptist school in Clinton. He holds the bachelor of divinity and doctor of philosophy degrees from Southern seminary, and the master of theology degree from the University of Edinburgh, Scotland. He has also been an honorary fellow of Stizwilliam College of Cambridge University, England.

Honeycutt is a popular Bible teacher in numerous churches and at pastors' conferences, and is author of the 1982 January Bible study book on Jeremiah. He is the author of nine other books, including three major sections of the Broadman Bible Commentary, dealing with Exodus, 2 Kings, and Hosea. In addition he has been a contributing author to five books.

Between 1948 and 1959, Honeycutt was pastor of four Baptist churches in Mississippi, Indiana, and Kentucky. Over the years, he has been interim pastor of eight other churches.

He left the pastorate of First Baptist Church, Princeton, Ky., in 1959 to become a professor of Old Testament at Midwestern Baptist Theological Seminary, Kansas City, Mo., where he also was academic dean from 1971 to 1975. He was dean of the School of Theology at Southern seminary from 1975 to 1980 in addition to his duties as provost.

Knoxville area Baptists protest yellow page 'escort service' ads

In a protest campaign against "escort" services and their advertisements in the yellow pages of Knoxville's telephone book, Baptists in the Knoxville area are ripping pages out of their phone books and mailing them to South Central Bell.

Pages 255 and 256 of the yellow pages display drawings of enticing young women alongside suggestive comments such as "escorts who provide the most satisfying experience imaginable," and "why be alone — use your phone."

Bill Bruster, pastor of Central Baptist Church, Bearden, charged that the advertisements are "dehumanizing to women" and that the escort services are fronts for prostitution.

The Knox County Association of Baptists, which represents 155 Southern Baptist churches with a combined total of about 95,000 members, ran ads in the Knoxville papers urging concerned citizens to rip out the questionable pages and mail them to the telephone company.

Ted Huckaby, director of missions for the Knoxville association, told the Baptist and Reflector, "Our purpose was simply to alert the community about these kinds of advertisements and let each individual respond however they wanted to. We felt it was our moral and civic responsibility to let the public know where we stand."

Huckaby pointed out that they were not making any accusations or singling out any individuals or businesses.

He said the association has no further action planned at this time. "We feel we have done all we could or should do."

After thousands of the pages had been

received, phone company officials said they are "obliged" to accept advertisements from legal businesses, but promised to be careful about the wording of such advertisements in the future.

They also asked Baptists to stop the mailings.

"If they want to call this a protest, then their protest has been so noted," Mell White, the company's east Tennessee district manager told United Press International. "I do not share the opinion of all of those who continue to raise a ruckus about it. The telephone is a public utility. We are not a church."

"I think it is a demonstration of the morality of the dollar," said Bruster. "It shows no ethics other than the ethics of profit."

Area Baptists were also being urged to complain by letter or phone to L. M. Berry Advertising Company which sold the advertisements.

"The worst thing that can happen to our society is for good people to do nothing," Bruster wrote in his church's newsletter. "Don't complain about the shape our world is in if you aren't willing to do anything to make it better."

Foundation elects Brumfield; funds reach \$9.8-million

Nashville Banker Stanley Brumfield was elected chairman of the Board of Trustees of the Tennessee Baptist Foundation at the board's annual meeting Jan. 29. Brumfield is a member of Brook Hollow Baptist Church, Nashville.

The trustees' three other officers were re-elected. They are first vice-president, Matt Tomlin, Selmer; second vice-president, Glenn Stophel, Chattanooga; and secretary, Mrs. A. O. Buck, Nashville.

Jonas Stewart, foundation executive secretary, reported that during the year which ended Oct. 31, 1981, \$513,253.85 was added to accounts handled by the foundation. This brings the total to a record \$9,845,331.81.

Sixteen new accounts were added during the fiscal year, Stewart reported to the trustees in his annual report. Addi-

tions were also made to 206 existing accounts.

Income from all funds handled by the foundation reached \$886,189.30, compared to \$668,657.47 earned during the 1979-80 fiscal year.

Since it was chartered in 1938, Stewart noted that the Tennessee Baptist Foundation has distributed \$7,265,242.95 to Tennessee Baptist and Southern Baptist causes.

The foundation executive secretary reported that the funds entrusted to the foundation returned 10.88 percent on book value and 7.1 percent on market value during the year. He noted that some funds, such as student loan funds, earn little or no interest because of the provisions of these accounts stipulated by the donors. Some funds are "locked in" to specific or long-term investments, which earn less than that which might be obtained by current investment opportunities.

At a luncheon, a plaque was presented to outgoing chairman Gene Taylor of Jackson. Although he will still serve as a

(Continued on page 3)

Reagan urges return to God

WASHINGTON (BP) — Saying the United States is a nation "set aside" by God, President Reagan told some 3,000 governmental and religious leaders at the National Prayer Breakfast in Washington that the nation has nevertheless "strayed from God, as evidenced by Supreme Court rulings on school prayer and abortion."

Following a brief reference to the unsuccessful attempt on his life last March 31 and his conviction that "whatever days are left to me belong" to God, Reagan declared: "I also believe this blessed land was set apart in a very special way, a country created by men and women who came here not in search of gold, but in search of God. They would be free people, living under the law with faith in their Maker and their future."

"Sometimes, it seems we've strayed from that noble beginning, from our conviction that standards of right and wrong do exist and must be lived up to. God, the Source of our knowledge, has been expelled from the classroom. He gives us His great blessing, life, and yet many would condone the taking of innocent life. We expect Him to protect us in a crisis but turn away from Him too often in our day-to-day living. I wonder if He isn't waiting for us to wake up."

Reagan also appealed to churches and synagogues "to restore our spirit of neighbor caring for neighbor" and to individuals "to get personally involved" in solving human problems.

Referring to Jesus' parable of the Good Samaritan, he observed that the benevolent traveler "didn't just hurry on by into town and then look up a case worker and tell him there was a fellow back out on the road that looked like he might need help," but tended to his needs himself.



FOUNDATION OFFICERS — Elected as officers by the Tennessee Baptist Foundation trustees were (from left) Matt Tomlin, first vice-chairman; Stanley Brumfield, chairman; and Mrs. A. O. Buck, secretary.

Charles Roselle to retire from national student post

By Gail Rothwell

NASHVILLE (BP)— Charles Roselle's introduction to Southern Baptist student ministries came long before his official duties began in 1941.

Roselle, who retires March 31 as secretary of National Student Ministries of the Baptist Sunday School Board, grew up one block from the Central Missouri State University campus in Warrensburg. There campus life became a part of him as he came in contact with the college students his father taught in Sunday School.

Roselle graduated from Central Missouri State where he was active in Baptist Student Union, then he earned a master's degree in mathematics at Louisiana State University. While at the University of Illinois, working on his doctorate, W. O. Vaught resigned as student director in Missouri.

"Vaught called me and asked if I'd be interested in being his successor," Roselle explains. "A move like that wasn't unusual in those days."

No longer struggling with his commitment, Roselle accepted the call to full-time student ministries. He finished out the semester at Illinois and moved to Missouri to succeed Vaught.

Since that move 41 years ago, Roselle also has been citywide Baptist student director for Nashville; local student

director at the University of Missouri-Columbia and Auburn University, Auburn, Ala.; and then for 15 years state Baptist student secretary for Tennessee.

Fourteen years ago Roselle became secretary of National Student Ministries of the Southern Baptist Sunday School Board. But his heart remains on the local campus.

"As I look back over the years, I think the thing I have enjoyed most has been my involvement with students on the local campus. To watch them grow and develop was exciting for me," he says.

As state director, Roselle most enjoyed involvement in student missions, a commitment that has been a priority during his years at National Student Ministries.

Student involvement in missions and mission activities increased dramatically in the last few years.

Results from the 1980 NSM Bold Mission Thrust report indicate student baptisms jumped 55.8 percent during the year, up from 7,048 to 10,984.

At the present growth rate, student participation in short-term mission service will total more than 25,000 between 1979 and 1982. This figure represents one-fourth of the denominational goal of 100,000 persons involved in some type of short-term mission service for the same period.

Looking back over the past 41 years, Roselle said the basic emphases and goals of student work have not changed. The goal is to reach college students, introduce them to Christ, and help them develop in Christian service through the church.

Roselle said an increase in seminary-trained workers is one major change he has seen in student work. "When I first went into student work only pastors and missionaries went to seminary," he says. "But during recent years there has developed a large corps of seminary-trained campus directors."

Roselle has not detailed plans for retirement, but he has hinted to staff members that he can most likely be reached on a fishing boat on Center Hill Lake near Smithville.

Lewis Screws begins pastorate at Crump

Lewis Screws recently assumed duties as pastor of First Baptist Church, Crump.

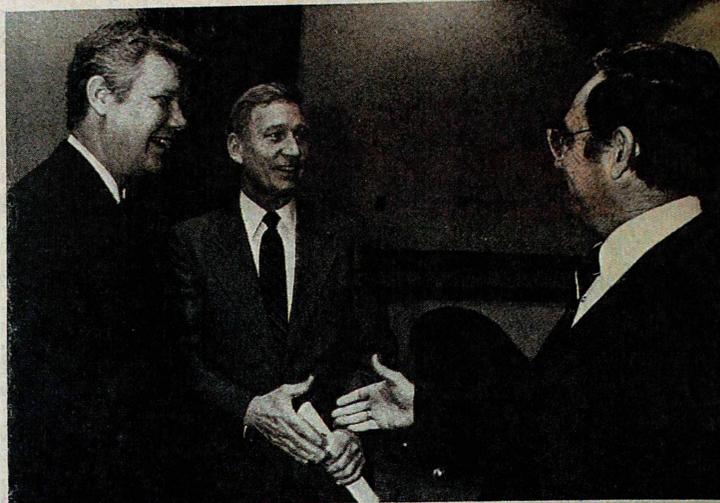
Screws came to the church from the pastorate of First Baptist Church, Lexington, Ala. He is a former pastor of Ridgeview Baptist Church, Talladega, Ala.; Harris Chapel Baptist Church, Cherokee, Ala.; and Johnson Crossroads and Center Star Baptist churches, both of Florence, Ala.

A native of Talladega, Ala., Screws is a former member of missions and evangelism committees for various associations.

Yoder fills new post in Brotherhood work

MEMPHIS — Larry Yoder, associate in Baptist Men's work at the Brotherhood Commission, has been named director of church relations for the agency.

A new position, the director of church relations will lead in coordinating all Brotherhood curricula, will relate to general Brotherhood officers in local churches, and will interpret Brotherhood work through field service assignments.



TENNESSEAN ELECTED — John Daley (center), pastor of Brook Hollow Baptist Church, Nashville, was elected vice-chairman of the trustees and chairman of the executive committee of the Sunday School Board. With Daley are Alton McEachern (left) of Greensboro, N.C., newly-elected chairman; and Ferrell Morgan, trustee from Crossett, Ark.

BSSB reviews satellite link; increases literature prices

By Linda Lawson

NASHVILLE (BP)— Trustees of the Baptist Sunday School Board heard a progress report on the board's satellite telecommunications network and approved retaining outside consultants to review decisions on technology and related issues.

The network is expected to be operational early in 1984.

In other actions, trustees approved an average increase in church literature prices of 9.4 percent effective April 1983; elected Alton McEachern, pastor of First Baptist Church, Greensboro, N.C., as chairman; and promoted Douglas Anderson to secretary of the family ministry department.

The price increases are due in large part to postal rate hikes for nonprofit mailers enacted by Congress and effective Jan. 10. For 1981-82, board postage costs are expected to increase 57 percent over the budgeted figure of \$965,581, to \$1.5-million.

Board President Grady C. Cothen said the communications network to mission churches, the Radio and Television Commission network into homes, and progress in Bold Mission Thrust cause him to believe "the Southern Baptist Convention is on the verge of the greatest breakthrough in missions in Christian history."

He outlined plans to begin this summer

Berry begins ministry in Shawnee pastorate

Ralph Berry has assumed the pastorate of Shawnee Baptist Church, Shawnee, in response to a recent call from the church.

Berry came to Shawnee from the pastorate of First Baptist Church, Whitnel, N.C. He was previously pastor of First Baptist Church, Coolidge; Cedar Hill Baptist Church, LaFollette; and a Middlesboro, Ky. church.

A native of Connelly Springs, N.C., Berry has held associational and state-level offices in Tennessee and Kentucky.



Berry

videotaping selected sessions at Ridgecrest Baptist Conference Center for potential use in programming.

He announced that program content will be developed within departments such as Sunday School, church training, church music, and church administration, under the overall direction of Morton Rose, vice-president for church programs and services.

Program production and distribution of hardware and software have been assigned to the Broadman division, under the direction of Jimmy Edwards, vice-president for publishing and distribution.

In addition to training and resource assistance, Cothen said programming might include a monthly pastors' conference where SBC leaders could share information and answer questions.

He said participation of associations in the network will be the key for getting programming to as many as 20,000 small churches which may lack funds to purchase their own satellite receiving dish and other equipment.

"My concern is that these (small churches) are the people we ought to be able to give the most help to if we can get to them," said Cothen. "I am very much committed to trying to make it available to as many people as have need for it or want to use it."

While initial programming will be produced through local production companies, the Radio and Television Commission, and other groups, Cothen said the board may eventually need its own production facilities.

Noting that the board is "alive and well," Cothen said two priorities of the remainder of his tenure will be trying to establish a dynamic and growing concept of the board's ministry in the name of Jesus Christ and to saturate the Southern Baptist mind with the true mission of the churches."

Trustees also appropriated up to \$550,000 to update the Glorieta waste water treatment plant or to build a new plant if determined to be more feasible.

John Daley, pastor of Brook Hollow Baptist Church, Nashville, was elected trustee vice-chairman and chairman of the executive committee. Sidney Waits, pastor of Hickory Hills Baptist Church, Memphis, was elected secretary.

Gay rights hearing airs heated debate

WASHINGTON (BP)— A bill protecting homosexuals from discrimination in housing, employment, education, and public accommodations drew strong support as well as heated opposition during a House subcommittee hearing.

But the hearing was primarily "educational," according to a spokeswoman for one of the bill's nearly 50 sponsors. An aide to Rep. Ted Weiss told Baptist Press it is a "safe assumption" that no action will occur on the bill this year.

Nonetheless, Weiss declared in opening remarks his belief that "Americans oppose this form of bias just as strongly as they reject discrimination against a religious or racial minority."

Among those speaking in favor of the bill before the House Subcommittee on Employment Opportunities were Sen. Paul Tsongas; Jean O'Leary, director of the National Association of Business Councils; Jane Wells-Schooley, vice-president of National Organization for Women; and Avery Post of the United Church of Christ.

Opposing the bill were Connaught Marshner, chairman of the National Pro-Family Coalition, and Gary Jarmin, legislative director of Christian Voice, who submitted written testimony only.

Right-leaning political lobbies such as Christian Voice and Moral Majority have focused on homosexuality and the gay rights bill in recent fund-raising efforts — a practice lamented by Miss Wells-Schooley in her testimony.

She pointed to what she described as "homophobic diatribe" in a recent solicitation piece from Christian Voice Moral Government Fund which claimed that if the Weiss proposed amendment to the Civil Rights Act became law, "thousands of innocent American children may soon be molested by sex deviates... including precious Christian children in your local Sunday School and church school."

No additional hearings on the bill, HR 1454, are scheduled.

First preaching conference set for Jackson next week

A state Conference on Preaching — the first in Tennessee — will be held Monday and Tuesday at Englewood Baptist Church, Jackson. The conference is jointly sponsored by the church training department of the Tennessee Baptist Convention, church administration department of the Baptist Sunday School Board, and Madison-Chester Baptist Association.

The five-session, two-day event will begin at 1:30 p.m. CST on Feb. 15 and conclude with the night session on Feb. 16. Various aspects of sermon preparation and delivery will be presented in each session and small group conferences.

Speakers at the workshop will be James E. Barry, consultant in the pastoral section of the BSSB church administration department; Lavonn

Brown, pastor of First Baptist Church, Norman, Okla.; Harold Bryson, professor of preaching at New Orleans (La.) Baptist Theological Seminary; Tom Madden, TBC executive secretary; Carroll Owen, TBC convention ministries director; and A. Douglas Waterson, pastor of First Baptist Church, Knoxville.

The Conference on Preaching will be directed by Johnnie Hall Jr., director of the TBC church training department. Hall said the purpose of the conference will be to provide an indepth workshop on Bible preaching, focusing on both preparation and delivery. Emphasis will be given to preparing sermon series on Bible books and chapters, Bible personalities, and Bible doctrines.

The major cost of the conference will be borne by the TBC church training department, the BSSB church administration department, and Madison-Chester Baptist Association. A registration fee of \$10 will be charged those attending, which will provide a book on preaching and a specially-prepared workbook on sermon preparation.

Anderson to head BSSB family post

NASHVILLE (BP) — Douglas L. Anderson was elected secretary of the Southern Baptist Sunday School Board's family ministry department during the semi-annual meeting of the board's trustees.

Anderson, who has been supervisor of the department's family enrichment section, assumes leadership of the department which provides resources and training in marriage and family enrichment and ministries with senior and single adults. Anderson succeeds Joe Hinkle who resigned to become pastor of Eastland Heights Baptist Church, Springfield.

A five-year employee of the board, Anderson becomes leader of the family ministry department as Southern Baptists enter a three-year emphasis on strengthening families. The emphasis includes goals to involve 500,000 families in regular family worship and Bible study in the home, 50,000 couples in a marriage enrichment activity, one-million parents in a parent enrichment activity, and 15,000 couples participating in the Baptist Marriage Enrichment System.

Anderson is a graduate of the University of Richmond (Va.) and Southern Baptist Theological Seminary, Louisville.



Anderson



\$1-MILLION GIFT — John E. Price (left) of Fort Myers, Fla., presented a \$1-million gift to Carson-Newman College. Accepting the gift were Carson-Newman President Cordell Maddox (right) and A.P. Minshew, assistant to the president for planned giving.

Floridian donates \$1-million to Carson-Newman College

JEFFERSON CITY — The first \$1-million gift in the history of Carson-Newman College has been received by the east Tennessee Baptist institution, according to Cordell Maddox, president.

The gift from 90-year-old John E. Price of Fort Myers, Fla., was received through the college's planned giving program and consists of a two-story home, antiques, and eight acres of land bordering the Caloosahatchee River in downtown Fort Myers.

"I've heard many good things about Carson-Newman College from my former pastor, A.P. Minshew, who is on the Carson-Newman staff, and others; and I like what I've heard," Price told Maddox. "Through the years I have enjoyed providing financial assistance to several young people attending Carson-Newman. My knowledge of what the college stands for as a Christian institution had a strong bearing on my decision to make this gift," concluded Price.

"Naturally, all of us at Carson-Newman are elated over this tremendous gift and the expression of confidence in the educational program of the college," said President Maddox. "The trustees, faculty, students, and alumni join me in expressing our deepest gratitude to Mr. Price."

The property given to the college by Price will be sold with interest income paid to the John E. Price and Aliese Price Foundation for a period of years.

The assets of the trust will then accrue to Carson-Newman and will be placed in

a scholarship fund honoring the Prices.

An active member of the First Baptist Church of Fort Myers where he served as an active deacon for more than 25 years, Price was elected as an active "Life Deacon" at the age of 65.

Through the years Price has made generous gifts to the University of Florida, University of Miami, and Stetson University. The Prices helped to establish the Baptist Children's Home in Jacksonville, Fla., and he and Mrs. Price built the chapel for the home.

Born and raised on a cotton farm near High Springs, Fla., Price began work at age 17 in a sawmill. He later served in the Army in France during World War I. Following the war he returned home and started working in construction. He built one bridge north of Jacksonville and another 11 miles from Pensacola. "I built them all over the state," declared Price.

Still very active at age 90, he continues to go to his office every day which is located in the new John E. and Aliese Price Foundation Building, North Fort Myers.

226 graduates apply to be journeymen

RICHMOND, Va. — The Southern Baptist Foreign Mission Board has received 226 applications for the 1982-84 term of its missionary journeyman program, a 14 percent increase over 1981 applications, which totaled 198.

The 1982 total fell short of the 244 applications submitted in 1980, however, when a record 130 journeymen were commissioned for overseas service. Eighty-two journeymen were commissioned in 1981.

The missionary journeyman program offers foreign mission assignments to Southern Baptist college graduates, age 26 and under, interested in assisting career missionaries for two years.

Sugar Loaf calls Jonesboro native

Sugar Loaf Baptist Church, Seymour, recently called Henry Woody as its pastor.

A native of Jonesboro, Woody is a former pastor of First Baptist Church, Louisville.

Foundation . . .

(Continued from page 1)

trustee, he could not continue as chairman, since the foundation's bylaws limit chairmen to two consecutive one-year terms.

Speaker at the luncheon was Hollis Johnson Jr., executive director of the Southern Baptist Foundation, Nashville. He said that Baptist foundations perform a great service to the denomination because they are trustworthy, good stewards of accounts, carry out the wishes of the donors, are accessible, and "allow individuals to feel good about their gifts."

During business sessions, the foundation voted to increase its liability insurance on the foundation and its trustees and to purchase two automobiles for use by its executives.

Literacy banquet set for Feb. 16

A literacy missions/language outreach banquet, sponsored by the Nashville Baptist Association, will be held Feb. 16 at the Tennessee Baptist Convention building in Brentwood.

The banquet program is designed to provide fellowship,

inspiration, and information for those who have had literacy training and for persons interested in literacy missions or language outreach, according to Sarah Davis, literacy coordinator for the association. She said the meeting would also be of interest to Upper Volta volunteers who will be working in the area of literacy.



Mrs. Isaacs

Mrs. John Isaacs, home missionary with expertise in literacy work, will be the guest speaker for the 6:30 p.m. banquet and also for an associational Woman's Missionary Union brunch at 10 a.m., Feb. 16, at First Baptist Church, Old Hickory.

Mrs. Isaacs is a literacy missions field missionary of the Home Mission Board, assigned to work with churches, associations, and state conventions east of the Mississippi River in promoting and implementing literacy missions. Before accepting her present position in 1973, she served with her husband as a missionary in Fairbanks, Alaska, for 12 years.

Persons interested in attending the banquet should contact the Nashville Baptist Association for reservations.



WMU CONFERENCE LEADERS — Four faculty members of the 1982 Tennessee Woman's Missionary Union training conferences Feb. 22-25 and March 1-4 are, from left, Mrs. Lee Davis, Nashville, who will instruct Acteens workers; Debbie Moore, Little Rock, Ark., and Pat Ritchie, Raleigh, N.C., who will train GA leaders; and Mrs. Earl Waldrup, Nashville, who will lead the Baptist Women and Baptist Young Women conference. For additional information and training schedule, see the Feb. 3 Baptist and Reflector.

EDITORIAL

SB 1527 would entangle state in religion

The Senate of the Tennessee General Assembly is considering a bill which is a violation of the First Amendment of the Constitution of the United States.

The First Amendment states: "Congress shall make no laws respecting the establishment of religion, or prohibiting the free exercise thereof." The courts have historically interpreted this statute many times in what has become known as the "excessive entanglement" prohibition — meaning that governments (national, state, and local) shall not involve themselves in the internal affairs of religious organizations.

In our opinion Senate Bill 1527 could involve our state government in the internal affairs and operation of churches and other religious organizations, and thus violate the First Amendment and its historic interpretation.

The proposed bill would "require additional reports on the activities for not-for-profit corporations that transact business in Tennessee" to be filed with the Commissioner of Revenue.

Such corporations included could be all the institutions of the Tennessee Baptist Convention and the Southern Baptist Convention (based in Tennessee) — and Tennessee Baptist churches which are incorporated under the laws of Tennessee.

SB 1527 details what subjects are to be included in that annual report, while noting that such reports are not limited to these matters.

Let us quote directly from SB 1527:

(A) An analysis of the revenue of such corporations including, but not limited to:

- (1) contributions, gifts, grants received:
 - (a) Directly from the public; (b) Through professional fund raisers; (c) As allotments from fund raising organizations; (d) As government grants; (e) All other sources;
- (2) Membership dues, assessments and initiation fees;
- (3) Interest payments; (4) Capital Contributions or dividends; (5) Gross rents; (6) Royalties; (7) Gross amounts received from the sale of assets other than inventory; (8) Gross amounts received from special fund raising events and activities which shall be itemized as to the number and type of events;

(B) A complete statement of the corporation's expenses, including, but not limited to:

- (1) Benefits paid to or for members; (2) Compensation of officers, directors and trustees; (3) Other salaries and wages; (4) Pension plans for officers, directors, trustees or employees; (5) Other employee benefits; (6) Payroll expenses; (7) Fees for fund raising; (8) Other professional services; (9) Interest; (10) Rent and maintenance

of equipment; (11) Printing and posting; (12) Telephone; (13) Supplies; (14) Travel; (15) Other expenses;

(C) A list of all officers, directors, and trustees including the following:

(1) Name and address of each person; (2) Title and time spent on position; (3) Compensation; (4) Contribution to employee benefit plans; (5) Expense account or other allowance of such officer, directors, or trustees;

(D) A complete and audited statement of the assets and liabilities of the corporation including a statement of retained earnings or accumulated income and total net worth;

(E) A statement about the significant program activities of the corporation with a statement of the total expenses paid and incurred in connection with each such activity;

(F) A statement of whether the corporation is engaged in any new activities not previously reported to the Internal Revenue Service (IRS), if the corporation is required to file such an IRS report and any new activities not previously reported to the State under this Act in a prior annual report;

(G) A statement of whether there was a liquidation, dissolution, termination, or substantial contraction of activities during the reporting year;

(H) A statement of whether the corporation donated services or the use of facilities or equipment at no charge or substantially less than fair rental value and, if so, the beneficiaries of such donations with a statement of reasons therefore;

(I) A statement of whether the organization expended any funds in an attempt to influence public opinion about legislative matters or referendums;

(J) A statement of the gross receipts from the public use of any corporate activities or facilities; and

(K) A statement of all federal and state licenses that the corporation has applied for or has received from the federal or state government.

Any not-for-profit corporation required to complete and file with the IRS an IRS Form 990 and/or 990T, may file a completed IRS Form 990 and/or 990T in lieu of the State annual report required to be filed by this Act.

SECTION III: The Commissioner of Revenue shall have the rulemaking authority to promulgate such rules for the forms for such reports as the Commissioner deems appropriate and as are consistent with the provisions of this Act. It is the intention of the Legislature to conform such annual reports under this Act to the Form 990 now used by the Internal Revenue Service for the report of similar activities by similar organizations pursuant to the Internal Revenue Code of 1954, as amended.

SECTION IV: The Commissioner of Revenue shall be required to file an annual report with the Legislature, the Secretary of State and the Attorney General as to the activities of not-for-profit corporations. The Commissioner shall also report to the Secretary of State and the Attorney General any not-for-profit corporation that the Commissioner has reason to believe has violated any State law or has engaged in activity at substantial variance from its not-for-profit corporate purposes. The Secretary of State may initiate such investigations as the Secretary of State deems necessary and shall initiate such necessary enforcement proceedings.

What this means is that the Tennessee state government — specifically the Commissioner of Revenue's office — will have the authority to determine what activities and functions of churches and religious organizations are "religious."

We have already seen the havoc perpetrated by the IRS when government officials have the authority to determine whether or not a ministry performed is an "integrated auxiliary" of a religious organization.

Now, Tennessee may grant the same judgmental authority to the state government — and perhaps include incorporated churches and their functions! We question the wisdom of letting any government official study a church's income and budget and then determine if the church's activities are fulfilling that church's purposes.

SB 1527 was approved by the Senate Commerce Committee last week and could come to the Senate floor for consideration the latter part of this week. Obviously, there are some not-for-profit corporations in Tennessee — some of which are "religious" — which do need to be examined because of their bingo games, but SB 1527 is not the way to deal with this problem.

This bill has many dangerous aspects which are a direct violation of the cherished principle of separation of church and state.

Cicero's comment



By the editor

"Cicero, I would like to take out an advertisement in the Baptist and Reflector to announce my new Valentine's Day greeting cards," requested Val N. Tyne, renowned rhymier.

I replied that I supposed this would be all right, although most of our ads were related to religious products.

"But," Val volunteered, "mine are religious; they are Scriptural!"

Tyne pointed out that Cicero should be aware that most Valentine cards are based on things like flowers. "Surely you know what is the most famous Valentine poem of all," Val ventured.

Cicero thought momentarily and wondered if Val N. Tyne referred to: "Roses are red, violets are blue, 'Sugar is sweet, and so are you.'"

"Right you are," Val exclaimed. "So, I have taken that familiar couplet and added Scriptural significance."

Cicero's puzzled look brought an example.

"The Bible refers to hyssop as a whitening bleach in Psalm 51:7. Based on that, I have a card which says:

"Roses are red, hyssop makes white, 'I love you, dear, with all my might.'"

Cicero said, "Oh," which encouraged Val N. Tyne to offer another verse based on Genesis 30:14:

"Roses are red, mandrake is yellow, 'If you'll be my girl, I'll be your fellow.'"

Val noted that he had done a lot of research into the color of Biblical plants, and he had discovered that the lilies of Matthew 6:28 were scarlet, rather than the modern white lilies. This led to another verse:

"Roses are red, Bible lilies are scarlet, 'I prefer a valentine, instead of a harlot.'"

Cicero had some misgiving about that one, but Tyne made a point that "harlot" is also a Biblical word.

Val continued by quoting from Numbers 11:5 about "leeks, onions, and garlic" and offered:

"Roses are red, garlic is green, 'You're the prettiest girl, I've ever seen.'"

He noted that his research had not found the specific color of some plants, such as "tares" (Matthew 13:25-27), but he was not dismayed:

"Roses are red, what color are 'tares'? 'But this I know, I am one who cares.'"

Val N. Tyne offered some other examples of his work:

"Roses are red, heath is brown, 'You're the best valentine, I've ever found.'"

"Roses are red, wormwood smells strong, 'Here's hoping our love, will last very long.'"

"Roses are red, gall is bitter, 'I'll be your baby, if you'll be my sitter.'"

"Roses are red, apples are, too, 'My message is plain, 'I Love You.'"

Cicero suggested that since it was close to Valentine's Day, it would be difficult to market Val's cards this year. "Why don't you put some more work on them?"

CIRCULATION THIS ISSUE — 80,822

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Personal perspective

By TOM MADDEN

TBC executive secretary

All of us are rejoicing over the release of General James Dozier. I was especially impressed by his statement that he prayed consistently for the 42 days he was held captive. I am sure his prayers, along with the prayers of others, brought about the miracle escape.

I turned to the parable of the persistent widow in Luke 18:1-8. This parable portrays a judge who was deciding cases. There were probably many voices clamoring at once, each claiming his cause should be heard first.

More than likely the experienced litigant would slip a "fee" into the hands of one of the judge's assistants, who would see to it that the giver of the "fee" would not only be heard quickly, but sympathetically. In the meantime, the poor woman on the edge of the crowd kept interrupting the proceedings with loud cries for justice. Commanded to be silent, she replied that she could not be silent until the judge heard her case.

Of the two main characters pictured, the judge was powerful and the widow was powerless. However, she broke down his reluctance by bothering him to a point of inconvenience. Her only weapon was her perseverance.

To me, the main thrust of the parable is not only that we should pray, but that we should remain in prayer until vindication comes. Today, Christians are faced with opposing forces as powerful and profane as the wicked judge. We must pray and exercise faith in God until victory comes.

Faithfulness does require persistence.

SWBTS receives \$250,000 gift

FORT WORTH, Tex. (BP) — Southwestern Baptist Theological Seminary has received an anonymous gift of \$250,000 for the seminary's World Mission/Church Growth Center, according to John Earl Seelig, vice-president for public affairs and chief fund-raising officer.

In addition to the monetary gift, the seminary received records and equipment formerly owned by the World Evangelism Foundation, established in 1968 by W. H. Jackson of Dallas to promote evangelistic and missions endeavors around the world.

The World Mission/Church Growth Center was established in 1979 as a research and resource facility. It provides specialized mission and church growth strategy study in each of the seminary's degree programs, as well as continuing education opportunities for current missionaries.

A portion of the gift will be used to establish a teaching program of partnership evangelism within the center, Seelig said. Partnership evangelism involves laypersons and churches in the United States teaming with laypersons and churches in other countries in personal evangelism and church growth efforts.

The gift will also enable teams of students and faculty to do on-site research and/or participate in partnership evangelism.



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.

Drinking drivers

Dear editor:

One of the greatest dangers that an average citizen faces daily is the drunken driver. Innocent children, teenagers, and adults are being slaughtered by irresponsible people. In the past, our society has shrugged its shoulders to this problem.

I rejoice over the fact that our legislature in Nashville is considering strong bills to remove the drunken driver from our roads. There is a growing national interest in dealing with the enormous problem. I applaud those elected officials in Nashville who are attempting to do something about the problem during this session of the legislature.

The time is now for all of us to voice our opinions so that a strong bill will be enacted. Make your feelings known soon. However, we must not stop with the enactment of a strong bill against drunken driving.

We need to make sure that our law enforcement officials have the equipment, manpower, and resolve to enforce it.

The courts need to be monitored to make sure that the judges are not giving suspended sentences to everyone.

Also, we need to intensify our education related to the dangers drinking is posing for our society.

We can do nothing to bring back the lives of thousands of people who have been slaughtered by drunken drivers. We can, with a little effort, preserve the lives of thousands of children and young people and allow them the privilege of living a complete life.

Samuel Dean
P.O. Box 268
Clinton, TN 37716

Duncan clarifies 'attack'

Dear editor:

A negative interpretation, by a small minority, to a well-prepared picture story about me in the Jan. 25 edition of Nashville's The Tennessean prompts these observations.

The capable reporter quoted me accurately — two short paragraphs from a long message. Some might even say it was a long-winded message. The photographer, poor fellow, did the best he could with the subject matter he had — me.

That was my first time to preach following recent open heart surgery, and it was marked by the 35th anniversary of my first sermon. The message was not an attack upon the Southern Baptist Convention!

As a loyal Southern Baptist preacher, evangelist, Baptist school official, and pastor for 35 years, I submit my reputation as a cooperating Southern Baptist to anyone for comparison.

As one example, during the period of 1976-80, the most recent era for which statistics are readily available, my church contributed 14.57 percent of its total receipts to SBC denominational causes. Therefore, if missionary contributions are the criteria, as a pastor I do have the right to speak concerning "programs," "policies," and "personnel" of the convention.

Furthermore, I suggest that the SBC, in its annual meeting in New Orleans June 15-17, vote to require that all executive heads of all its boards, agencies, and institutions annually publish a full report of their incomes, including an accurate estimate of total fringe benefits relating thereto, and provide a certified

statement of their financial net worth.

Then, let grass roots Baptists decide for themselves whether or not many "Baptist executives are drawing fat salaries... while regularly urging working class Baptists to sacrifice for mission or some other denominational cause."

Ralph Duncan
Box 394
Antioch, TN 37013

Since many of our readers do not have access to *The Tennessean* which reported on your Jan. 24 sermon, let me quote from the article:

"The programs and personnel policies of the Southern Baptist Convention were attacked from the pulpit here yesterday by the Rev. Ralph Duncan, pastor of Mount View Baptist Church.

"Baptist leaders have forgotten their mission on Earth," Duncan charged, delivering his sermon — entitled "On This Rock I Stand" — from a large rock he had moved into the Antioch church's sanctuary.

"I'm weary of living in a glass house where my family and I are continuously examined for every word and deed and even thought," Duncan said. "I'm weary of seeing denominational executives draw fat salaries, sometimes in excess of \$60,000 per year, and have 'working vacations' in such exotic places as Alaska and Hawaii.

"Meanwhile, they are getting ready to live in retirement homes — sometimes valued at near \$100,000 — while regularly urging working class people to sacrifice for mission or some other denominational cause."

I would add that by previous SBC action any Baptist can write to any agency and receive a breakdown of the salaries of its employees. (editor)

Agrees with Webb

Dear editor:

Just a note in regard to the letter by Arnold Webb (Jan. 6) and the letters by Ed Bobbitt and Frank Ruff (Jan. 20). I am in complete agreement with Webb's statements. It seems that too many within our convention are no longer "contending for the faith which was once delivered into the saints."

It is both sorrowful and shameful to read in the Baptist and Reflector of "unity" between the Catholics and Baptists. There can be no true unity between born again Christians and the Roman Catholic Church... without a denying of the pure Word of God on the part of the Christians.

PLEASE do not misunderstand me. I do make an unreserved effort to win Catholics to Jesus Christ. I am convinced that being a Catholic or a Baptist is not sufficient for the salvation of our soul. Jesus told a very well respected and "religious" man in John 3:7, "Ye MUST be born again."

I was amazed that you made an attempt to refute Webb's letter without comment following the letters of Bobbitt and Ruff. History reveals how the Vatican "perverted the Scriptures" and "persecuted the saints." Your actions in these instances make it very difficult to interpret exactly where you stand concerning these important Biblical truths.

Jim Rolan
Rt. 2, Box 200
Estill Springs, TN 37330

My Jan. 6 response to Arnold Webb's printed letter was my attempt to clarify the quotes from the article he cited and to provide an answer to the question he asked of me. The Jan. 20 letters from Ed Bobbitt and Frank Ruff contained no questions addressed to me. (editor)

Alaska Baptists elect John Allen

ANCHORAGE, Alaska (BP) — John H. Allen has been elected executive director-treasurer of the Alaska Baptist Convention, replacing Allen H. Meeks, who took medical retirement in December.

Allen has been interim executive director since Meeks told convention leaders he was requesting permanent medical leave of absence "upon strong advice" of his cardiologist.

The election came during a special called meeting of the convention held Jan. 26 at Faith Baptist Church in Anchorage.

Allen, who joined the staff of the Alaska Baptist Convention in 1976, has been director of missions and evangelism. Previously he was assistant director of the department of church extension for the Southern Baptist Home Mission Board, with primary responsibility for work in the western states, Alaska, and Hawaii.

He also has been pastor of churches in Texas, California, and Virginia, and director of associational missions in South Dakota.

Allen, a native of Fort Worth, Tex., is a graduate of Wayland Baptist College, Plainview, Tex.; Golden Gate Baptist Theological Seminary, Mill Valley, Calif.; and is a candidate for a doctor of ministries degree at Fuller Theological Seminary in Pasadena, Calif.

FMB names Bristow to evangelism post

RICHMOND, Va. (BP) — Texas evangelist Wayne Bristow has been named evangelism enlistment coordinator for the Southern Baptist Foreign Mission Board.

Bristow rounds out a team named to help the board handle the increased number of volunteers generated by partnership evangelism, a program which links Southern Baptist churches overseas through an exchange of pastor-led teams of laypersons.



Bristow

Billy Peacock, veteran missionary to Korea, was named earlier to direct overseas aspects of the program. Michael Wilson, former director for the Colorado Baptist General Convention, is orientation manager for short-term volunteers and evangelism partnership teams. W. H. (Dub) Jackson Jr., former president of World Evangelism Foundation, was reappointed as a missionary to serve overseas as a regional coordinator.

Bristow, who will be a part of the board's volunteer enlistment department, also will enlist volunteers for the board's other short-term evangelism, church growth, and stewardship projects.

As president of Outreach Evangelism International Inc., Bristow has been involved in crusade evangelism ministry in 31 states and 17 countries. He has participated in more than 500 crusades, and in 1976 was president of the Conference of Southern Baptist Evangelists.

Bristow grew up in Muleshoe, Tex., graduated from Wayland Baptist College, Plainview, and attended Midwestern Baptist Theological Seminary, Kansas City, Mo. He entered full-time evangelism in 1963 after pastoring churches in Lubbock and Bailey County, Tex.

Renewal sweeps across Liberian convention

By Mary Jane Welch

MONROVIA, Liberia (BP) — After an April 1980 coup that shook the convention from the top down, Liberian Baptists are recovering and beginning to count some gains.

William R. Tolbert Jr. was president of both the nation and the Baptist convention. On the eve of the convention's centennial celebration, Tolbert was assassinated. His wife, Victoria, who was national Woman's Missionary Union president, was arrested. Other Baptist leaders involved in government were killed, jailed, or fired from their jobs.

The shock of the coup sent Liberian Baptists reeling; but today denominational leaders say the takeover caused a re-examination of values which brought new life into the tradition-bound convention. As they have counted their losses — both personal and financial — Liberian Baptists have discovered where their strengths lie and where they should put increased emphasis.

Woman's Missionary Union has emerged as a stronghold.

"Without WMU, the Liberia Baptist Missionary and Educational Convention would be like a broken chair on one leg," says Imogene Collins, who was named interim president shortly after the coup and is now national WMU vice-president.

"The women continued meeting while the men were afraid to meet," she adds, commenting that women believed it was up to them to hold the convention together and push the men back into service. Soldiers came to the women's meetings and marched up and down the aisles, but left when they learned the gatherings were not political.

The women even held their regular World Day of Prayer and raised \$1,000 to send to the Baptist World Alliance.

In addition to the WMU, Liberian Baptists found strong support in the Liberia Baptist Theological Seminary.

"The eyes of everybody in the convention are on the seminary because they realize that the Baptist leadership for the present and the future is coming from here," says Bradley Brown, a Southern Baptist missionary from Georgia who is president of the seminary and was president of the training school which preceded it.

As they re-evaluated their priorities and viewed the future, leaders chose to emphasize evangelism. They found the seminary was already working to provide young pastors trained for such an outreach.

Brown, chairman of the convention's evangelism committee, challenged Baptists to set a goal of organizing at least 200 new churches within the next five years; a challenge he says the Liberians are taking seriously.

One who does so is Samuel Hill, who became executive secretary of the convention after the coup.

Hill points out the convention has done a good job of starting churches in the major cities, but many interior regions remain untouched. "The harvest is ripe, and I feel that we will need to expand. We need to go deeper into the interior part of this country," he says.

The leader believes that seeing God bring them through difficult times has made Liberian Baptists more serious about their faith. "We are striving toward an event (and) that is going out and trying to evangelize our people."

Hill is a descendant of the tribal Liberians who compose most of the country's population. Until the coup, the Liberian government was dominated by the small group of people descended from the freed American slaves who founded the west African nation in 1822.

The new generation of Liberian leaders at the seminary is typified by J. Samuel Reeves, who went against family advice and turned down a university scholarship to enter the ministry. When he became pastor of Mt. Galilee Baptist Church in Careysburg, average attendance was five to 10. Within four months after he assumed the pastorate, attendance jumped to between 80 and 100.

Reeves praises the coup, saying it caused many people to find the right direction in their lives. As a pastor and an Army chaplain, he says he has talked to many who told him the coup made them re-examine their Christian lives. He says the coup taught him that no human is too great to fall; only God is great and the Christian's life must be God-centered.

Even though the convention is eager to carry out an aggressive program of evangelism, Hill sees a problem — there are few funds to send out evangelists.

During the coup, many of the convention's wealthier members, with government and business connections, were lost, causing the convention to suffer financially. Now, increased emphasis on stewardship offers some hope; but giving is limited because most of the members have small incomes, says Hill.

The financial problems cause difficulties for graduating seminary



WOMEN'S LEADER — Women are the bedrock of Baptist work in Liberia, says Imogene Collins, national vice-president of the Woman's Missionary Union.

students. While the Liberian tradition has been for pastors to make a living at other jobs, most of the graduating men and women want to pursue full-time Christian vocations. But the churches, like the convention, lack the funds to support the graduates.

Seminary trustees, led by Abraham James, a Monrovia lawyer and university professor, are trying to work through the convention to have the students assigned to work full time in the churches, especially in rural areas. But progress is slow and will be until the convention can generate more funds.

Despite the problems, Liberian

churches are beginning to feel the impact of the students' new ideas. Christian stewardship and morality are now being emphasized. Churches which were dying are coming back to life, and new churches are being born.

Through prayer and the passing of time, God is reviving Liberian Baptists, says Peter Amos George, president of the Liberian Bar Association and interim pastor of Providence Baptist Church.

"We have an ultimatum from God stating that we must go out and preach this gospel teaching to all nations," George says. "So that is what we are doing and as long as we are doing it in the faith and in His name, I am sure the future is beautiful."



MAJORITY SAYS WAR IS LIKELY — "Three of four Americans say it is likely that the United States will become involved in a war in the next few years, according to the latest Associated Press/NBC News poll... Seventy-six percent said it was either very likely or somewhat likely that the United States would become involved in a war in the next few years, an increase from 68 percent in the September and October polls conducted by the two news organizations and 57 percent in the August poll... Respondents split 48 to 44 in saying that Reagan and his administration were talking too much about the possibility of using nuclear weapons and 48 to 46 in saying that such talk increased the danger of nuclear war. The remainder said they were not sure." (NEW YORK TIMES, 12/22/81)

Moonie permitted to sue parents

WASHINGTON (BP) — The U.S. Supreme Court has declined to disturb a lower court's ruling that a member of Sun Myung Moon's Unification Church had the right to sue his parents and others who made an unsuccessful attempt to "deprogram" him.

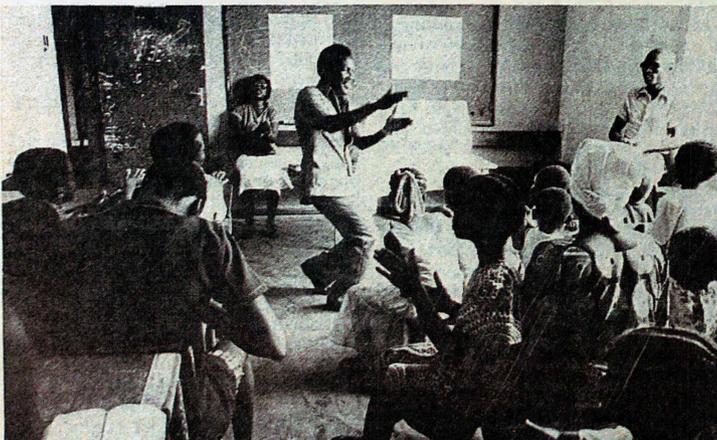
Thomas J. Ward sued his parents, brother, sister, and 29 others under a federal conspiracy law for the November 1978 attempt to convince him to leave the sect. Ward said he was abducted, beaten, and held for 35 days.

According to court records, Ward, who was then 28, traveled from New York to Virginia Beach, Va., for a Thanksgiving celebration with his family at the home of his sister. But as family members were supposedly taking him to an airport for a return flight to New York, Ward said they kidnapped him, taking him first to a private home, then to a Norfolk, Va., hotel.

Later, he complained in his suit, he was transported forcefully to Pittsburgh, Pa., for the duration of his 35-day ordeal, which ended when he escaped.

Ward's parents and the others accused in the conspiracy argued in the U.S. District Court for the Eastern District of Virginia that they were immune from the suit because it was brought under a federal law designed to help blacks, not victims of religious discrimination, in bringing equal protection cases to federal courts.

Although the district court agreed, the Court of Appeals for the Fourth Circuit in Richmond, Va., reversed the decision, ruling that religious discrimination is "akin to invidious racial bias."



SING ALONG — Sylvannus Valcarcel persuades the crowd to sing at the Liberian cultural center near Monrovia. Valcarcel and another student at Liberian Baptist Theological Seminary learned that some men from the center were Christians, but had no place to worship. The church they started has since baptized 31 new members.

Lottie provides hymnal

MANILA, Philippines — A new hymnal in the Ilonggo language is ready for distribution in the Philippines.

Edited and compiled by Rae Scott, Southern Baptist missionary in charge of music promotion on the island of Mindanao, the hymnal contains 22 hymns and 30 responsive readings.

Ilonggo is one of the four major languages Southern Baptist missionaries work with in the Philippines. Funds for publishing the book came from the Lottie Moon Christmas Offering.

Our People and Our Churches...

CHURCHES...

A note-burning service was held at Rover Baptist Church, Eagleville, Jan. 3. Chairman of Deacons John Locke and Treasurer Solon Barr burned the note, symbolizing its payment. Kerry Clark is interim pastor of the church.

A Jan. 10 note-burning ceremony at Mack's Grove Baptist Church, Dresden, marked the end of debt on the church's property. The pastor of Mack's Grove is James O. Green.

REVIVALS...

Southside Baptist Church, Martin, was led in a recent revival by Jonas Stewart, executive secretary-treasurer of the Tennessee Baptist Foundation. John Norvell, church minister of music, led the revival music. Jerry Powell, Southside pastor, reported 14 additions to the church.

Haven Lowe led recent revival services for First Baptist Church, Fall Branch. During the week of services

Devotional

Polish as you walk

By Marjorie McCullough

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

The summer palace of Dom Pedro, emperor of Brazil during the 19th century, is located in the city of Petropolis, Brazil. Dom Pedro was an outstanding young man and leader of his country. He loved liberty and he loved Brazil.

Today, people who go to Rio de Janeiro are encouraged to take the day's trip by car to Petropolis to visit the Pink Palace. There are many unique things to see in the palace: the crown jewels, the throne room, clothes, the empress' fan collection, and a library where one of the first telephones made by Alexander Graham Bell is on a table.

Dom Pedro met Bell at a World's Fair in Chicago and was so impressed with the invention, he gave Bell some money to help the inventor with his work. In return, Bell sent the ruler a telephone.

However, one of the most interesting things in the palace is something a visitor does. A man at the doorway places scuffs over the shoes on each person's feet. The scuffs are thick and bulky so that in order to walk, a person has to slide along the marble floor.

One day as a group slid along the hallway, someone said to the guide, "It must be a big task to keep these floors polished so beautifully."

The guide laughed and said, "No, you see, you polish the floor as you walk in those scuffs."

In the church in Petropolis, a priest takes tourists to the tombs of Dom Pedro and his wife. He has no other responsibility in his life as a priest except to show tourists around a church where the former ruler is buried.

Let us thank God today that in our churches it is the responsibility of our pastors to proclaim a living King and Lord. Thank the Lord Tennessee Baptists have pastors who are doing that today.

And, as a layperson, I am glad God has made it possible in His plan for me to polish as I walk through life ... not to show what I can do, but to let others see and glorify the Father who is in Heaven.

—Mrs. McCullough is Tennessee's WMU president and lives in Memphis.

there were two professions of faith, one candidate for baptism and several rededications. Victor Wallace is the church's pastor.

LEADERSHIP...

Valley View Baptist Church, Nashville, called John David White as minister of music. White is a student at Belmont College in Nashville. The pastor of the church is Dwayne Sheumaker.

Lloyd Humphrey resigned as pastor of Hickory Ridge Baptist Church, Memphis, to accept the pastorate of North Oxford Baptist Church, Oxford, Miss.

Parkway Village Baptist Church, Memphis, called John D. Burke as associate pastor, a ministry he began Jan. 1. Burke was previously minister of education at Germantown Baptist Church, Germantown; and pastor of Rosemark Baptist Church, Millington, as well as churches in Mississippi and Kentucky. He is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky. Bob Hensley is the pastor at Parkway Village.

Bible Grove Baptist Church, Jackson, recently called Stoney Wisley as minister of activities and youth. A native of Memphis, Wisley is a student at Union University, Jackson. Lewis Parrish is the church's pastor.

Alan Cross was called as interim minister of music by Poplar Corner Baptist Church, Bells, effective Jan. 31. Cross is a graduate of Southwestern Baptist Theological Seminary Fort Worth, Tex. The church's pastor is Larry Koonce.

West Memorial Baptist Church, Saulsberry, called Phil Lawrence as minister of music. Lawrence is a student at Union University, Jackson. Bruce Coleman is the pastor of the church.

First Baptist Church, Dyersburg, recently called Steve Russell as minister of music and youth. The church's pastor is Raymond Boston.

Troy interim named as church's pastor

Bill Irvin was called as pastor of First Baptist Church, Troy, where he has ministered as interim pastor since April.

Irvin was previously pastor of Mount Vernon Baptist Church, Halls, and associate pastor of Pleasant Grove Baptist Church, Saulsberry. While at Mount Vernon, he was a member of the evangelism and stewardship committees of the Dyer Baptist Association.

A native of Saulsberry, Irvin is a student at Union University, Jackson.

Belmont sets record spring enrollment

NASHVILLE — Ronald E. Underwood, dean of admissions for Belmont College, has announced a record spring semester enrollment, totaling 1,741, a 9.4 percent increase over the previous spring's enrollment of 1,578.

There are presently 38 states and 31 foreign countries represented in the student body. There are 1,124 Tennesseans and 1,031 Baptist students. More than 10 percent of the student body is preparing for some type of church-related vocation, and 28 percent is 25 years of age or older.

Edwin Marston resigned, effective Jan. 10, as pastor of Meadow View Baptist Church, Lawrenceburg, to accept the pastorate of First Baptist Church, Town Creek, Ala.

Anderson McCulley is ministering as interim pastor of North Athens Baptist Church, Athens. McCulley is a former pastor of First Baptist Church, Sweetwater.

Stan Cavness accepted a call from Fowlkes Baptist Church, Fowlkes, to come as its minister of music. Jerry T. Ashley is the pastor of the church.

John Coleman began Jan. 10 as minister of youth at Mount Zion Baptist Church, Decaturville. The pastor of the church is Paul Shearin.

Smoky View Baptist Church, Maryville, called Mark Blair as minister of music, a position he began in December. Blair came to the church from First Baptist Church, Hixson, where he was director of the youth and young musicians' choirs. He is a student at the University of Tennessee at Knoxville.

James Wright resigned as pastor of Midway Baptist Church, Johnson City, to accept a Thomaston, Ga., pastorate.

Rohan Hill Baptist Church, Johnson City, recently called Lanny Street as interim pastor. Street was ordained Jan. 20 at Union Baptist Church, also of Johnson City. He is enrolled in seminary extension.

Norm Fischer was called as minister of music by Orinda Baptist Church, Orinda, a position he began Jan. 17. Joe Evans is the pastor of the church.

First Baptist Church, Sevierville, called Raymond Smith as interim pastor. Smith, who began the ministry Jan. 3, retired from the pastorate of Broadway Baptist Church, Maryville, after leading churches in Kentucky, Ohio, Virginia, and Tennessee.

Gene Crutchfield resigned as pastor of Oak Grove Baptist Church, Washburn, effective Dec. 27.

Oakland Baptist Church, Rutledge, accepted the resignation of its pastor, Andy Long, which was effective Jan. 24.

Powell accepts call to first pastorate

Eddie Powell began his first pastorate in December in response to a call from Fairview Baptist Church, Obion.

A native of Montgomery, Powell was ordained Dec. 27 at Bethel Baptist Church, Troy. Participating in the ordination service were Clark Brown, who gave the charge to the candidate, and Otis Hinton, who gave the charge to the church.

Calvary calls Teaster to first pastorate

Calvary Baptist Church, Sevierville, recently called Larry Teaster to its pastorate; his first.

Teaster, a native of Sevierville, was ordained at that city's Friendship Baptist Church by request of the Calvary congregation. Ray Williams, interim pastor at Zion Hill Baptist Church in Sevierville, delivered the sermon for the ordination service.

Mike O'Brien resigned as pastor of First Baptist Church, Tiptonville, to accept the pastorate of First Baptist Church, Lexington, Miss.

Standifer Gap Baptist Church, Chattanooga, accepted the resignation of its pastor, Bill Abercrombie. He has returned to his home in Lafayette, Ga.

Bob White resigned the pastorate of State Line Baptist Church, Laurel Bloomery, effective Dec. 6.

Village Baptist Church, Maryville, accepted the resignation of Pastor Edgar Tilley, which was effective Dec. 6.

First Baptist Church, Millington, recently called George Berthelson as minister of education. The church's pastor is Ray Newcomb.

PEOPLE...

Mike Holloway, son of Fayette Baptist Association Director of Missions Raymond Holloway, was ordained into the gospel ministry by Rossville Baptist Church, Rossville. The younger Holloway is the associate pastor of the church. Lloyd Shelton is the pastor.

First Baptist Church, Bolivar, ordained Robert Baker as a deacon Jan. 17. The church's pastor is George C. Johnson Jr.

Barry Littlefield was licensed into the gospel ministry Dec. 27 by First Baptist Church, Adamsville. Littlefield is a student at Union University, Jackson. Gary R. Kendrick is the church's pastor.

Boones Creek Baptist Church, Jonesboro, recently ordained Monte Lee and Chris Wilson into its deacon ministry. The pastor of the church is Arnold "Bud" Pate.

Regie Castellow, Floyd Shelton, and Harvey Winchester were ordained as deacons of Poplar Corner Baptist Church, Brownsville, on Dec. 6. Earl E. Wells is the pastor of the church.

William Garner and Don Floyd were ordained as deacons of Parkway Baptist Church, Goodlettsville, in December. Pastor James R. Moore delivered the sermon for the ordination service.

First Baptist Church, Blountville, ordained Lee Hall and Earl Millard as deacons Jan. 17. The church's pastor is Michael Gilmore.

Charles Fitzgerald, Gary Wilcox, Allen Likens, and Bob Gouge were ordained Dec. 6 into the deacon ministry of Oak Grove Baptist Church, Jonesboro. D. Steve Gouge is the church's pastor.

Mr. and Mrs. Alonzo Whitlow were honored at a Jan. 17 reception at Red River Baptist Church, Adams, on the occasion of their 50th wedding anniversary. The Whitlows are members of Red River, where James Clapp is pastor.

Kenny Heard, pastor of Beacon Baptist Church in Rossville, Ga., was ordained at Brainerd Hills Baptist Church, Chattanooga. Leon Riddle, Heard's grandfather, participated in the ordination service. Ron McCary is pastor at Brainerd Hills.

Mr. and Mrs. Buren H. McKay celebrated their 50th wedding anniversary Dec. 27. The McKays are members of Arlington Baptist Church, Knoxville, where John W. Stalans is pastor.

Race Relations Sunday

Oneness in Christ unites races

By David C. George



"... You are all one in Christ Jesus." Galatians 3:28b

Observe Race Relations Sunday
February 14, 1982

Sponsored by the Christian Life Commission of the Southern Baptist Convention

"You are all one in Christ Jesus" (Galatians 3:28b). This sentence from Paul to his friends in Galatia came to life for me in February 1973. I was invited to teach the book of Galatians in a cooperative Bible conference held by the First Baptist Church (predominantly white) and the First Baptist Church (predominantly black) of El Dorado, Ark.

Beginning one Sunday afternoon in the black church and ending on Wednesday evening in the white church, we studied together, prayed together, and ate together. We experienced oneness in Christ Jesus in a way that most of us had never before realized.

Black and white had worked together in homes and businesses, but they had not been one. They had begun to attend school together, but they had not become one. They had lived in the same town, but not as one.

This kind of oneness does not just happen in the natural course of things. According to Paul, it happens in Christ. He has the power to bring human beings together despite things that separate them.

Fear of people who are not "like us" grips the world. But perfect love casts out fear. That kind of love is found in Christ. His death on the cross cuts through our fear. His grace gives a security unshaken by human differences.

Even for those who are in Christ, however, this oneness is not automatic. It must be worked out with patience and persistence. It must be intentionally planned. Prejudice must be rooted out. Justice must be supported.

On Race Relations Sunday, Feb. 14, Southern Baptists all over America will continue the work of crossing barriers of prejudice, breaking down walls of hostility, and bringing people together in His love. "You are all one in Christ Jesus."

—David C. George is pastor of Immanuel Baptist Church, Nashville, and is a commission member of the Southern Baptist Christian Life Commission.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

The Tennessee legislature has before it a bill which must have been dreamed up by the mimeograph and copy machines lobby. If this bill is passed, nonprofit corporations will be cranking out reams of material for the government.

Senators Leonard Dunavant of Millington, Riley Darnell of Clarksville, and Ben Atchley of Knoxville have sponsored SB 1527. HB 1464, its house counterpart, is sponsored by Shelby Rhinehart of Spencer and Ed Murray of Winchester. They would require nonprofit corporations to file annual reports with the Tennessee Department of Revenue.



The bill has an amendment which could exempt churches; but other groups would report the money they have received, categorized 12 different ways. Further, they would be required to report 15 different categories of expenses. Nonprofit corporations would also have to list all officers, directors, and trustees telling among other things how much compensation they received and details about expense accounts. The corporation, whether it be the Sunday School Board, or a small community incorporated friends-of-the-library group, would have to submit an audited statement of their financial affairs.

Any organization reporting on IRS Form 990 or 990T would be affected. One of the questions raised by this form concerns the term "integrated auxiliary of a church." The Tennessee Baptist Children's Homes and Southwestern Baptist Theological Seminary have contested interpretations of this phrase with IRS. Now the possibility of state litigation is before us.

Probably the good intention behind this bill is to control bogus charities that want to run bingo shops. It would be better to let them be until July 1, 1983, when bingo will be completely outlawed than to inflict this paperwork nightmare upon the nonprofit corporations of Tennessee.

Rushing begins duties in Greenbrier church

John Rushing recently began duties as pastor of Bethel Baptist Church, Greenbrier.

Rushing came to the church from the pastorate of Pleasant View Baptist Church, Clarksville, and is a former pastor of Providence Baptist Church, Franklin, Ky. He has served as an associational missions committee chairman and on the Arrangements Committee of the Tennessee Baptist Convention.

A native of Jackson, Rushing is a graduate of Lambuth College in that city, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Jerry Legg accepts Allen church call

Jerry Legg accepted a call from Allen Baptist Church, Brownsville, to come as its pastor, a ministry he began Dec. 6.

Legg was previously pastor of Hickory Grove Baptist Church, Trenton, and has served on various associational committees.

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

Carson-Newman alumni pledge \$1.7-million to Vision '80 drive

JEFFERSON CITY — Since their homecoming in October, Carson-Newman College alumni have made gifts and pledges totaling \$1.7-million to Vision '80: Carson-Newman's Campaign for Greatness.

Goal of the Carson-Newman alumni was \$1.25-million. Over 1,000 volunteers are actively involved in soliciting members of the alumni association for their commitment to Vision '80.

"The response by our alumni and other friends to Vision '80 will mean that Carson-Newman will be in a position to always seek superiority rather than mediocrity in all programs," remarked Carson-Newman President Cordell Maddox.

David Selby, attorney in Fort Walton Beach, Fla., serves as chairman of the alumni campaign. "With less than 15 percent of the alumni pledges in, we

have already exceeded our goal by some \$500,000," Selby said. "This early response to Vision '80 is exciting and points to more of the same to come before the alumni campaign concludes in December of this year. We intend to help insure the future of Carson-Newman through this effort."

Vision '80 is a series of campaigns, each building on the success of the previous one. Carson-Newman's trustees and former trustees launched Vision '80 by pledging \$1.1-million. Next, the faculty and staff followed with \$178,000. Residents of Jefferson County responded with \$988,000.

Current campaigns are going on among the college's Advisory Board, with \$1-million pledged to date, and Morristown-Hamblen County, with \$716,000 pledged.

Following these campaigns, Vision '80 efforts will be conducted in upper east Tennessee, Chattanooga, and Knoxville. The base goal of Vision '80 is \$2.5-million with a challenge goal of \$4-million.

Murrie, ex-editor in Illinois, dies

CARBONDALE, Ill. (BP) — B. J. Murrie, editor of the Illinois Baptist newspaper 1939-1956, died in his sleep Feb. 2 at his winter home in Lake City, Fla. He was 81.

Murrie became editor just after the Great Depression had decimated the newspaper's circulation and it was down to 1,500. When he resigned in 1956 to enter private business, circulation was 14,000.

Murrie drew the floor plans for the first office building of the Illinois Baptist Association in Carbondale in 1954 and for several months acted as construction superintendent.

He is survived by his wife, Frances, and two daughters.

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BIBLE BOOK SERIES
Lesson for Feb. 14

Jesus confronts enemies

By Jerry Oakley, pastor
Springfield Baptist Church, Springfield

Basic Passage: Matthew 21:23 to 23:39
Focal Passages: Matthew 21:33-43; 23:13

The parable of the wicked tenants is a parable about authority. It is a story about rebellion against authority and the consequences of such action based on Isaiah 5:1-7.

Jesus has maintained the basic thoughts and figures of the passage of Isaiah, but has elaborated and made the message more particular for this occasion. No one would have misunderstood His message.

Usually in a parable you look for only one teaching and use the different parts of the story as tools conveying this message. In this parable all of the figures are important. They have significant messages within themselves. Thus, this parable is more allegorical in nature.

The vineyard is a familiar figure for Israel. God is the owner of the vineyard. The husbandmen are the rulers of Israel or Israel itself. The servants are the prophets. The son is Jesus. The other husbandmen, to whom the vineyard is given, are the Christian leaders or the church itself.

The benevolent nature of the owner is apparent. He provided all the needs for the care of the vineyard.

The hedge is a fence that kept out the wild beasts and trespassers. The winepress consisted of two large stone trays connected by a stone trough. One stone tray was higher than the other and into it the grapes were placed to be crushed. Then the juice flowed into the other tray to be saved for the making of the wine. The tower served as both a shelter for the workers and as an observation point from which to guard the vineyard.

All ingredients for a successful vineyard were carefully provided by the owner. An agreement was reached, a contract was signed, and the owner leased his vineyard to "husbandmen" and went about his business.

When the rent became due, servants were sent to collect for the owner. The

rent could be paid in any of three ways based on the individual agreement. It might be a money rent; it might be a fixed amount of the fruit, regardless of the yield; and it might be an agreed percentage of the crop.

The husbandmen did not intend to pay any rent. In their freedom of choice, they chose to refuse to pay the rent. They disregarded the ample provision of resources. They disregarded the ownership of the vineyard. They disregarded their contract. They thought only of themselves.

The husbandmen represented the leaders of Israel. They had been exercising authority in ethical and religious matters, not for the glory of God, but for the sake of their own prestigious positions.

God has given the Christian church a world in need of care. He has given us power and a message. We have a commitment to Him to be His husbandmen. Too often we divert the resources of His church from achieving His purpose to serving our own purpose. We serve not for His glory but for our selfish gain. We shall not escape His judgment for such actions. Ours is a limited freedom. We are free to choose or to reject His service. If we reject to serve Him, we align ourselves against His authority. We become stumbling blocks to His purpose.

The owner was patient, forgiving, and persistent. He sent his son. He thought, "They will reverence my son." The husbandmen killed the son to steal his inheritance.

In our world, sinners and wicked churchmen often seek to eliminate the Son from their life and activities that they may gain more of the world's goods or sometimes more control of the standards of ethics and morality. Their ambition is to shape the world more to their liking. They want to assume the position of the owner. No man can assume the position of God.

The actions of the husbandmen were deliberate. They recognized the servants. They knew the son. The consequences of their actions destroyed them.

The church will serve God as faithful husbandmen or the kingdom of God shall be taken and given to a people "bringing forth the fruits thereof." As one author has written, "A man has sunk to his lowest level when he has become useless to God." Such is also true of God's church.



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UNIFORM LESSON SERIES
Lesson for Feb. 14

Jesus offers fellowship

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

Basic Passage: John 15:1-16
Focal Passage: John 15:1-16

Usually, a person's final words of departure to family and friends prior to a time of lengthy or endless separation contain significant substance. Deathbed conversations, for example, seldom dwell on matters of trivia. Farewell addresses focus on the crucial, since time is of the utmost. Reflection upon this fact provides us with a helpful beginning point for a study of John, chapter 15.

Chapters 13-17 of John contain a report of several farewell discourses of Jesus, all of which are sandwiched between the record of His miraculous deeds (chs. 1-12; the book of signs) and an account of His death and resurrection (chs. 18-21; the book of passion).

At the center of these departure addresses stands chapter 15 in which Jesus employed the metaphor of the vine and the branches and spoke of the necessity of fruit bearing in Christian discipleship. He obviously intended to prepare His disciples for the life they were to experience in the interim between His death and final return.

Even during Jesus' ministry, He and His disciples experienced increasing resentment from Jews and Romans. By the time John wrote, the hostility had worsened. In such a situation Jesus' emphasis upon a continual abiding in Him (15:1-8) and mutual love for one another (15:9-16) proved particularly timely.

Identifying Himself as "the true vine" (15:1) and God as "the vine-dresser" (15:1), Jesus was claiming to have become the true Israel by divine providence. The image of the vine had been used repeatedly in the Old Testament to designate the Israelite nation (cf. Hosea 10:1; Jeremiah 2:21; Ezekiel 15:1ff; Psalm 80:9ff). What Israel had been expected to become by God and had failed to achieve as a nation, Jesus had accomplished in His own person and ministry.

The word, *alethine* (true), contrasts that thing described with something less real. Hence, Jesus was the true Israel, and His disciples had become the new Israel - "You are the branches" (15:5). Having been cleansed by the true Israel (15:3), the new Israel now faced the responsibility of fruit-bearing (15:2, 4-5), a figurative reference to actions which

glorify God (15:8), something the old Israel had failed to accomplish.

But the bearing of fruit arises from a continual and mutual fellowship in faith. "Abide in me and I in you" (15:4), exclaimed Jesus. The failure to abide in Christ produces judgment which Jesus expressed in figures like the casting forth, withering, and burning of fruitless branches (15:6).

Such figures relate not to disciples who fall away from Jesus but to certain of the Jews who persisted in their rejection of Him. He who does abide in a faith relationship with the Son is assured of the love and support of the Father. Fellowship with the Son in the form of abiding trust, however, involves also an obedience in love for others who share that fellowship (15:9-11). Such statements are reminders that one cannot accept God in Christ and reject others whom God accepts.

As was His custom, Jesus noted that authentic discipleship required more than the vertical relationship of faith (abiding) in God. It also involves the horizontal dimension of love for one's brother. "Abide in me and I in you" is the key phrase of 15:1-7 and underscores the vertical responsibility. "Love one another as I have loved you" summarizes 15:8-17 and magnifies the horizontal demand. Faced with Jesus' physical departure and external opposition from Jews and Romans, the disciples were encouraged to encircle one another in self-giving compassion. Jesus' kind of love for each of them formed both the motive (why) and the measure (how) of their love for one another (15:12-13).

Brotherly love is compared to that demonstrated by Jesus who sacrificially and voluntarily would "lay down his life for his friends" (15:13). One writer has said, "out of love we have received arises the obligation to love." In fact, the word friend (*philon*) describes one who has been loved, and loving concern for others whom Jesus has loved is crucial evidence of friendship with Christ.

Authentic discipleship, therefore, requires a twofold fellowship: (1) the disciple must continually abide with the person of Christ through faith, and (2) the disciple must compassionately abide with other followers of the Christ. Herein is true fellowship.

Richard Castle takes Flat Gap pastorate

Richard Castle accepted a recent call from Flat Gap Baptist Church, New Market, to come as its pastor.

Castle was previously pastor of West View Baptist Church, Rogersville, and minister of music and youth at churches in Grey Station and Kingsport.

A native of Kingsport, Castle is a former chairman of the executive board and vice-moderator of Holston Valley Baptist Association.

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LIFE AND WORK SERIES
Lesson for Feb. 14

Freedom: master or servant?

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

Basic Passage: 1 Corinthians 9
Focal Passages: 1 Corinthians 9:12, 15-22

The title of this lesson is misleading. The primary issue is not freedom; but ministry.

Paul seems to be answering this question: "Is my calling justified if I choose to take a different approach from other ministers toward winning the lost?"

Not long ago I was involved in an unusual ministry — even more unusual than working with prison residents. I served for 18 months as the "Chaplain to Overton Square," a bar and lounge district in mid-town Memphis. I chose to wear a clerical collar and sit at bars engaging persons in conversation. While I drank coffee, juice, and soft drinks, I tried to make myself visible and available to patrons at the busiest times of the weekend.

My presence as a minister in a bar was an enigma to some and a curiosity to others. Unusual as the method might have been, the results were gratifying. I listened to stories of pain and frustration, answered questions both predictable and strange, and found a way to touch lives as I had never before done. I introduced people to Christ, defended the church, and witnessed almost non-stop. And people responded. They accepted me, they listened, and some found their way out of confusion to new life.

Not every Christian will feel comfortable trying to witness in a bar or night club. Some Christians would not feel comfortable serving in a prison setting. The universal principle of ministry is to point persons to Christ wherever we go. If we are serious about reaching, people, we may need to take some risks and use some unconventional methods. Everyone is not going to come to church to hear our preaching. The world to which God calls us to take the gospel has no exception areas.



Bledsoe

Judging from the tone of his words in the first part of 1 Corinthians 9, I am assuming that someone at the church in Corinth had questioned the authenticity of Paul's apostleship (9:3). Since he chose to remain single (9:5), work without pay (9:6, 18), and attempt to reach all different kinds of people (9:20-22), some of the brethren thought he was inferior to other more traditional ministers. He went into detail, confirming his rights as a minister and child of God. But he also surrendered some rights to serve as he did.

It is one thing to be denied rights because of discrimination and something else to freely choose not to exercise the rights we have. Paul fought for rights that he decided not to use. He was not doing anything he felt compelled to do except preach (9:16). I do not think Paul was advocating a precise tracing of his example. He chose to surrender his right to earn wages, another may choose to exercise his rights to the same. Both are right.

When Albert Schweitzer decided to go to Africa as a medical missionary, he was not taking the only vocational outlet available to him. He was an accomplished organist. He could have had a medical practice anywhere in the world. He was a teacher and writer. But he denied himself all these areas of personal gratification to minister to the needy on foreign soil. Albert Schweitzer was not an inferior or second-rate minister just because he freely chose to serve in a less prestigious or renowned place. He became weak to win the weak.

Sister Maria Theresa, recent recipient of the coveted Nobel Peace Prize, freely chose to use the money she received to

continue her ministry among the destitute of India. She is not serving in the midst of such abject poverty because she has been rejected by more lucrative positions. She is in India because she wants to serve there. Is she a lesser saint for that choice?

In *Freedom and Destiny*, Rollo May reminds us of some accompanying characteristics of choosing freely from among the options life offers. Some of his remarks have an impact on ministry. For one thing, to choose freely is to rebel against the conformity to which security and laziness often pull us. The responsibility to fulfill one's own destiny, which is freedom's design, can be an anxiety producing experience. Freedom and security are frequently on opposite ends of the spectrum. It takes courage to resist the easy life in order to find the abundant life.

May also notes that such freedom to choose to be one's self and serve as he believes he should is likely to produce loneliness. Friends and family do not always understand. Your choices may conflict with their choices. Ironically enough, exercising freedom under God to choose one's own destiny also puts that

one in touch with a loving fellowship. Authentic personhood, discovered by freely made choices, attracts other loving authentic persons.

To live and choose freely is risky. Mistakes are always a possibility. One danger inherent in a lesson on freedom in ministry is that the choices we see others making becomes a legalistic standard for all behavior. I believe Paul is saying that he chose a way from many options available to him. To do ministry his way may be a denial of our freedom to choose.

The better way is to find our places to serve in God's Kingdom and do it whether it meets traditional expectations or not.

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Pastor leads church to increase giving

By Toby Druin

BALCH SPRINGS, Tex. (BP) — First Southern Baptist Church did better than "pretty good" when it gave \$9,250 to foreign missions through the 1981 Lottie Moon Christmas Offering.

But then, over the past couple of years, the congregation — which averages 110 in attendance — has made setting new missions giving records the rule rather than the exception.

There are probably many reasons the congregation on the southeast rim of the Dallas-Fort Worth metroplex could give for their increased missions concerns, but the most obvious is their pastor, Robert M. Parham Jr.

Parham is a missionary to Nigeria. Oh, he has been pastor of Balch Springs congregation for almost five years, but he assured he is a missionary to Nigeria. Mention the west African country or invite him to tell you about it, and he will not take long convincing you his heart is still there.

And he would be there, along with his wife, JoAnn, if the choice were his.

Parham, however, is a victim of multiple sclerosis and is medically retired from the Foreign Mission Board. He is

able to be pastor of the Balch Springs church, he says, only because the people there have assumed many pastoral responsibilities and do not require him to keep regular office hours.

JoAnn married Parham in 1949 with



REMEMBERING NIGERIA — Robert M. Parham Jr. and his wife, JoAnn, reminisce over one of the items they collected during 19 years as missionaries to Nigeria.

the knowledge that he felt called to foreign missions, went with him to Nigeria as a missionary, but says she never felt such a calling herself.

"If I had married someone in the Army, I would have gone where he went," she said. "It was a miracle we were appointed. I told the board that I did not feel called, but I had made the commitment and knew I could make a contribution if I went."

The Parhams were appointed in 1953, and he worked as an evangelist, agriculturist, and hospital business manager. The area he served was larger than Texas and Louisiana combined.

In 1965, when they were home on furlough, he was driving one day to First Baptist Church, Leesburg, Fla., where he was to speak at a banquet when suddenly he was struck with double vision.

"I closed one eye and drove on," Parham said.

The next day he went to an ophthalmologist and then to a neurologist. Tests for diabetes were negative, and he was told to go home and rest.

He stayed in bed for 10 days and took further tests, but no cause of the double vision was discovered. Without saying anything to the Foreign Mission Board about the problem, they returned to Nigeria, and he had no difficulty for a year.

"But one day when I was visiting with a pastor my speech suddenly became garbled," he said. JoAnn took him to a nearby hospital at Ogbomosh.

The tests there confirmed that he had multiple sclerosis.

Parham's initial reaction to the news was, "That's okay; we'll beat this game," he said. "But the doctor told me, 'This is no game. It's serious business.'"

Parham continued to try to minister with JoAnn doing all his driving and limiting his hours on the field. But his health continued to deteriorate. His speech was "terrible," he said, and his vision and legs were greatly affected.

Finally, the day came when JoAnn had to remind him that he had once said if it got so bad he could not serve effectively he would come home to the United States.

They returned in 1971 and have been here ever since except for a brief time soon after their return when Parham's health improved briefly and he was able to go back.

JoAnn returned to school when they came back and earned master's and doctorate degrees in education at the University of Florida. They came to the Dallas area in 1976 and she joined the faculty of Dallas Baptist College, teaching elementary education.

Parham's illness prognosis is uncertain. "My vision and speech come and go," he said. "Most of the time I just try to not think about it and go ahead."

He ministers to the people at Balch Springs as his health will permit and their missions giving record indicates he is communicating his concern to them.

"But every night," he says, "I dream I am in Nigeria."

Voting Rights Act faces opposition to extension

WASHINGTON (BP) — Despite the fact that 62 U.S. senators are currently sponsoring the indefinite extension of the Voting Rights Act passed overwhelmingly by the House of Representatives last October, the measure is meeting some strong opposition from the Reagan administration and Senate judiciary committee leaders.

While much of the battle last year in the House centered around the act's controversial pre-clearance provision which requires nine states — mostly in the south — and portions of 13 others to obtain justice department approval before making election law changes, the primary debate in the Senate appears to be over whether proof of "intent" to discriminate should be necessary to demonstrate a voting law violation.

As the subcommittee on the Constitution opened a series of eight hearings on the measure, Chairman Orrin G. Hatch,

Senate Judiciary Committee Chairman Strom Thurmond, and Atty. Gen. William French Smith all argued that such "intent" to discriminate should be the basic test. They charged that the House-passed bill would allow voting rights violations to be proven by showing that election laws or procedures produced discriminatory "results" which could lead to proportional representation or quotas.

That charge was intensely disputed by Senate sponsors of an identical bill, SB 1992, as well as by leaders of the civil rights community during the opening two hearings.

Sen. Charles Mathias called the charges "unfounded," pointing to a provision in the bill specifically stating that the lack of proportional representation in and of itself does not constitute a violation of the act.

At issue is what Sen. Edward M. Kennedy described as "clarifying language" added to Section 2 of the Voting Rights Act — a section prohibiting the denial or abridgement of the right to vote which applies throughout the U.S. The new language, Kennedy said, explicitly states "that any practice which 'results' in such denial or abridgement is prohibited."

In addition to the disputed section allowing a "results" test as opposed to an "intent" test, other questions surrounding the bill still have to be resolved. These include "bail-out" provisions for those states and localities covered under the pre-clearance requirements, and whether the extension should be an indefinite one as passed by the House or for 10 years as advocated by the Reagan administration.

It also remains to be seen whether the concerns raised by Hatch, Thurmond, and the administration can convince enough of the 62 co-sponsors to change their positions on the bill. Otherwise, they have enough votes not only to pass the bill, but also to end any filibuster that might occur.

Bible study course reaps quick result

UMTATA, Transkei — The first student to complete the "Who is Jesus" Bible study course from the new Bible Way Correspondence School in Umtata, Transkei, accepted Christ as her Saviour.

Nosipho Bulwene, a 21-year-old woman who lives in Umtata, returned her completed exam to Southern Baptist Missionary Journeymen Paul Jones and Ellen Shivers eight days after they opened the correspondence school.

"This course has meant a lot to me," she wrote. "I enjoyed it from beginning to the end because I heard things which were strange to me.... It helped me to be sure that Jesus is always next to me...."

"This course of Bible study has helped me to receive Jesus Christ as my Saviour and Lord. I want you to know of this decision which I have made in my heart."

The young woman also sent the names of three friends who wished to enroll.

Hurricane in Mexico blows open doors of opportunity for Baptists

LOS MOCHIS, Mexico (BP) — The same hurricane that battered hundreds of homes and killed dozens of people blew open doors of opportunity for Baptists in the west coast town of Los Mochis, Mexico.

"We can now have services anywhere we want," said Southern Baptist representative Mike Hull. "We are even showing Christian movies in the schools."

Southern Baptist representatives and local Baptists — working with municipal disaster relief officials — spearheaded efforts to provide shelter and food for the needy almost as quickly as the 90-mile-per-hour winds of Hurricane Lidia subsided Oct. 7.

As a result of their efforts, Baptists have been granted new opportunities to share their faith that have resulted in growing response to the gospel, according to Hull.

More than 300 persons have accepted Christ in Los Mochis and the surrounding area since the storm. Attendance at the town's two Baptist churches has nearly doubled with First Baptist running about 150 and Second Baptist about 70.

"First Baptist has three or four new missions and there are many more areas where people are asking for weekly Bible

studies," Hull said.

In a recent joint service, the two churches baptized 21 new believers. At the same service, 36 Baptists committed themselves to work with the new missions, and the new Christians.

Local efforts in the wake of the storm were bolstered by \$35,000 in SBC Foreign Mission Board hunger and relief funds and by 25 Southern Baptists from California and Arizona who repaired damaged homes and churches.

The volunteers, several of whom spoke Spanish, came in two groups to do construction and share their faith by day and assist in worship services in the evenings.

Hull believes the helping attitude of local Baptists and volunteers was contagious.

"When we went to a village to deliver lumber, the people came to help us find the house, stayed to help us unload the lumber, and witnessed to those who were watching," he said.

Church members helped prepare and distribute 2,750 food packets to some 12,500 people and contributed tar paper, roofing, nails, wood, cement, and bricks out of their own resources.

The Baptist Association of Sinaloa State, with 10 churches and 32 missions, contributed \$400 to help buy food for the needy in two outlying towns.

The mayor of Los Mochis sent city water trucks to outlying areas where people were contracting typhoid and intestinal diseases from contaminated canal water.

An American businessman in Los Mochis, Jimmy Bell, became a Christian while the first construction team was there. He donated his time, truck, ladders, and tools for repair work in the outlying villages.

Mount Moriah calls Pressler as pastor

Mount Moriah Baptist Church, Obion, recently called Hershel Pressler to come as its pastor.

Pressler was formerly pastor of Lenox Baptist Church, Lenox, and Bogota Baptist Church, Bogota. He has also served on several associational committees.

A native of Dyersburg, Pressler has attended Union University, Jackson.