

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## SBC statistics note gains in all areas but baptisms

### Actual count shows church training increased despite projected loss

NASHVILLE (BP) — Healthier growth than predicted in December characterized Southern Baptists' final 1981 statistical report, the Southern Baptist Executive Committee was told Monday night. Totals exceeded December projections in all areas except missions expenditures.

Church training, the one program projected to decline in 1981, showed a gain of more than 18,000 in the final figures. A sample analysis of church information letters in December predicted a loss of more than 10,000.

Points of special significance in this year's report are that the number of SBC churches topped 36,000 for the first time; membership is nearly 13.8-million; total gifts passed \$2.75-billion; and Brotherhood enrollment went over the half-million level for the first time since 1964.

This is only the second time since 1963 that all five church programs have increased, with Sunday School leading the way by going over the 7.5-million mark for the first time since 1968. Baptisms was the only area to record a loss from the previous year, but these still exceeded 400,000.

"The final report was better than December projections this year because an estimated 1,000 letters from churches were involved in special processing and were left out of the projection figures," said Martin Bradley, secretary of the research services department at the

Southern Baptist Sunday School Board.

"These letters were mostly from stronger churches and this affected projection totals for all the report areas," Bradley said. "The number of letters used in the projection was 2,000 lower than in past years, which also affected the outcome."

The number of Southern Baptist churches grew by 248 (0.7 percent), bringing the total to 36,079. This continues a trend of accelerated growth in the convention over the past 11 years.

Total membership in the convention rose 182,772 (1.3 percent) to a new high of 13,789,580. Membership was projected to increase by 1.2 percent.

Baptisms this year, although dropping 5.6 percent from last year's total, still were 405,608, the tenth highest total in the 137-year history of the convention. The previous year's baptism total, 429,742, was the second highest ever recorded. The 1981 total is 1.4 percent higher than projected in December.

The convention's largest program, Sunday School, recorded a growth of 94,995 (1.3 percent) in enrollment in 1981, which makes the new total 7,528,400. The December projection for Sunday School was 0.8 percent growth.

The church training gain of one percent brings total enrollment to 1,814,179. The figure includes new church member training enrollment which became a part of the program total this year. Projections made in December indicated a loss for church training of 10,774 (0.6 percent). Final figures showed a gain of 18,560, the second consecutive increase for the program.

Enrollment in Woman's Missionary Union grew last year by 14,418 (1.3 percent), making the new total 1,114,461. WMU was projected in December to be up by 0.9 percent.

Brotherhood enrollment for 1981 increased 17,234 (3.5 percent), bringing

enrollment to 512,900. The December projected increase for Brotherhood was about 5,000 more than the actual figure.

Last year marked the 16th consecutive year of enrollment increase in church music. Total music enrollment is now 1,590,992, up 63,595 (4.2 percent) from 1981. Music was projected to increase by 3.3 percent.

Total receipts for the Southern Baptist

Convention were up by 12 percent (almost \$300,000,000) to a new high of \$2,782,555,130. Last year's total was \$2.48-billion and the projected increase for this year was 11 percent.

Southern Baptists' expenditures for missions in 1981 increased by 9.9 percent, (almost \$40-million), bringing the new total to \$441,400,157. This is approximately \$3-million less than projected.

## FCC rejects lottery to select applicants

FORT WORTH, Tex. (BP) — Applications for 106 low-power television stations by the American Christian Television System (ACTS) apparently will not be determined by lottery.

The Federal Communications Commission voted 5 to 1, Feb. 8, against using the lottery as a means of determining between two or more applicants competing for the same area.

The lottery was proposed by Congress as a way to speed up the process to license low-power stations, particularly to determine between two or more applicants in the same area.

But the FCC, on the recommendation of its staff, decided the lottery was an "unworkable" solution to the problem, since the Congressional action requires the commission to screen applicants and give preference to groups under-represented in broadcasting, such as minorities.

It appears the FCC will retain some form of comparative hearing method for licensing low-power stations.

"We don't feel the statute as it was passed (by Congress) allows us to make rules that would permit a practical lottery for anything," said Commissioner

Anne Jones. "It sounded as though we would have to go all the way through a comparative hearing before having a lottery."

The Southern Baptist Radio and Television Commission, in a legal brief filed with Federal Communications Commission in December, opposed any lottery that would not show preference to minorities and non-commercial applicants. Most other comments to the FCC were opposed to the lottery.

The FCC has sent the lottery proposal back to Congress but it is not known what further action Congress will take.

Although the FCC would reconsider a lottery if the restrictions are lifted, Miss Jones said it is not likely ever to be used for low-power stations. "This probably means we will not have a lottery for a low-power television," she concluded.

The final rules for low-power will outline how the licenses will be awarded, the stations one applicant can own, and what technical regulations will govern low-power broadcasting.

(Continued on page 3)

## Former editor's wife dies following stroke

Margaret McNairy Steele Owen, wife of former Baptist and Reflector Editor Richard N. Owen, died Feb. 18 in St. Thomas Hospital, Nashville.

Mrs. Owen, 84, was hospitalized after suffering a stroke Feb. 11. A native of Pulaski, she was a graduate of the University of Tennessee at Knoxville, and Whites Bible School in New York. She served as a counselor to students in Virginia and at the University of California, Berkeley, before her marriage in 1923.

Owen, now retired, was editor of the Baptist and Reflector from 1950 to 1968. He is also a former pastor of the First Baptist churches of Elizabethton, Milan, Paris, and Clarksville.

In addition to her husband, she is survived by a son, Richard Jr. of Santa Marta, Colombia, South America; and a brother, William T. Steele of Nashville, a retired Methodist minister and former missionary to China.

The funeral service for Mrs. Owen was held Feb. 20 at the Broadway Chapel of Roesch-Patton, Dorris & Charlton Funeral Home in Nashville, with H. Franklin Paschall, pastor of Nashville's First Baptist Church, officiating. Burial was at Greenwood Cemetery, Clarksville.

## Tennessee 1981 church statistics

The following table was compiled from 1980-1981 church letters from churches affiliated with the Tennessee Baptist Convention. These statistics were prepared by Wallace Anderson, TBC statistical secretary.

|                                  | 1980 Total    | % Change | 1981 Total    | Numerical Change |
|----------------------------------|---------------|----------|---------------|------------------|
| Baptisms                         | 30,434        | -7.3     | 28,206        | -2,228           |
| Church membership                | 1,019,857     | 1.5      | 1,029,278     | 15,421           |
| Ongoing Sunday School enrollment | 529,550       | 1.0      | 535,195       | 5,645            |
| Church training enrollment       | 148,118       | 2.6      | 151,896       | 3,783            |
| Ongoing church music enrollment  | 111,259       | 5.9      | 117,711       | 6,512            |
| Ongoing WMU enrollment           | 74,218        | 1.6      | 75,397        | 1,179            |
| Ongoing Brotherhood enrollment   | 30,897        | 3.9      | 32,092        | 1,195            |
| Total receipts                   | \$170,483,553 | 9.2      | \$186,138,694 | \$15,655,141     |

## Invitations sought for 1985 TBC host

Invitations from churches wishing to host the 1985 Tennessee Baptist Convention are being accepted by the TBC Committee on Arrangements, according to Fred Wood, committee chairman.

Previous actions of the convention in session have set the 1982 convention at Leewood Baptist Church, Memphis; the 1983 convention at Brainerd Baptist Church, Chattanooga; and the 1984 convention at Belmont Heights Baptist Church, Nashville.

According to a long-standing "tradition," the 1985 state convention would be held in the western part of the state.

Churches desiring to host the 1985 TBC should write to Fred Wood, 4684 Poplar, Memphis, TN 38117. Invitations should be received before the Committee on Arrangements' next meeting on March 18. The committee will bring its recommendation for the 1985 host to this November's state convention.



# Chuck Colson urges changes in criminal justice system

By Stan Haste

WASHINGTON (BP)— Making his first appearance before a congressional panel since testifying eight years ago on Watergate crimes, Charles W. Colson called on Congress to make sweeping changes in the way the federal criminal system is run.

The Southern Baptist layman, founder and president of Prison Fellowship, told a House subcommittee considering an overhaul of the federal criminal code, that incarceration of non-violent criminals is counterproductive in that it often hardens prisoners into permanent criminals while costing taxpayers millions.

He told the panel, headed by Rep. John Conyers Jr. that the politically popular view that imprisoning people solves crime is "one of the myths that needs to be exploded."

Colson, who has become increasingly outspoken in his criticism of the criminal justice system since founding his interdenominational fellowship in 1976, declared that instead of rehabilitating criminals, "prisons are more a part of the problem than they are of the solution."

As an example, he cited the care of a fellow inmate he met during the seven months he served in federal prison for his role in the Watergate crimes. The inmate, although he was a medical doctor who had once been president of the American Medical Association, was not allowed under federal law to practice his profession inside the prison.

Such attitudes toward prisoners, Colson said, are "100 years behind time" and unlike those in any other modern nation.

He warned that unless attitudes toward prisoners change, "we will bankrupt this country by turning it into one gigantic prison."

Asked by Conyers to describe the ministry of his organization, Colson noted it got its start when he and U.S. Sen. Harold Hughes began talking about Colson's life after he was released. Noting that during his years as White House counsel he and Hughes had been

political enemies, he credited the former Iowa senator, himself a recovering alcoholic, with helping win him to Christ and change the direction of his life.

Furthermore, Colson explained, he "couldn't forget the hurts and needs" he had seen in prison.

Colson and Hughes sought and obtained permission from Federal Prison Administrator Norman Carlson to take 10 Christian inmates out of prison for a brief seminar to train them how to minister to fellow prisoners. When the experiment proved fruitful, Colson explained, the program was repeated.

Colson, who has visited 225 prisons offering his personal testimony of a changed life through Jesus Christ, told the House panel 150 prisons now have Prison Fellowship chapters. The organization he heads has grown from a 1976 budget of \$80,000 to this year's \$5-million, with a staff of 140, many of whom are ex-offenders.

He urged that the proposed new criminal code, under attack from both liberals and conservatives despite its support for such widely polarized politicians as Sen. Strom Thurmond and Sen. Edward M. Kennedy, recognize that "stuffing more and more people into prisons" will make the problem of crime worse.

Instead, Colson urged implementation of the Biblical principle of restitution, the view that criminals be required to restore to their victims what was taken from them when the crime was committed. He said that nearly 40 percent of present prisoners in the U.S. are serving time for property offenses and other non-violent crimes.

He cited the recent example of six federal inmates in a Georgia prison who were released in order to winterize the home of an 82-year-old Atlanta woman, blind since birth. At first, he noted, the woman was terrified at the idea.

But, Colson went on, "We saw a reconciliation and a healing" during the days the work proceeded, so much that by the final day the woman had invited the inmates into her living room, where they sang "Amazing Grace" as she played the organ.

Colson told the panel such scenes are commonplace wherever the principle of restitution is being practiced.



Newport



Havlik



Drummond



Cauthen

## B. J. Cauthen to headline Union's Bible conference

Baker James Cauthen, former executive director of the Southern Baptist Foreign Mission Board, will headline the 11th annual Spring Bible Conference at Union University, Jackson, March 2-4.

Joining Cauthen on the program, to be held in the university's G. M. Savage Memorial Chapel, will be Lewis Drummond, professor of evangelism at Southern Baptist Theological Seminary, Louisville, Ky.; John Havlik, director of evangelism education and writing at the Southern Baptist Home Mission Board, Atlanta, Ga.; and Russell Newport, a tenor concert artist from Springfield, Mo.

"The Gospel for the Whole World," the theme of the conference, will focus on Galatians and 1 John. According to Bob Agee, dean of religious affairs, 2,500 church staff members and lay persons are expected to attend.

Cauthen, the keynote speaker, will lead worship services at 10:00 a.m. Tues-

day and Wednesday, 9:30 a.m. Thursday, and 8:00 each evening. A former missionary to the Orient, he was named executive director of the FMB in 1954, when 908 missionaries were serving in 33 countries. Upon his retirement in 1979, over 3,000 individuals were assigned to 95 geographical and political entities.

Newport, who will provide the music for the services, records for Word Records, and has appeared as a soloist with orchestras and oratorio societies across the nation. He is president of Newport Stores, and a former minister of music at First Baptist and First Presbyterian churches of Springfield, Mo.

Leading the Bible study sessions will be Drummond, who will teach from 1 John, and Havlik, who will teach from Galatians. Drummond has been on the faculty of Southern seminary since 1973, and had previously taught at Spurgeon's Theological College, London, Eng. He is a former pastor of churches in Alabama, Kentucky, and Texas. Havlik was director of the HMB's evangelism development department prior to his present position. He was also a state secretary of evangelism in Kansas and Louisiana, and a pastor in Missouri, Texas, and Kentucky.

The Bible studies will be held daily at 11:00 a.m., 2:00 p.m., 3:00 p.m., and 7:00 p.m.

## Rutledge congregation issues call to Myers

Narrow Valley Baptist Church, Rutledge, called Joe Myers as its pastor, a ministry he began Dec. 13.

Myers is a former pastor of Riverview Baptist Church, Bean Station, and the Fairview and Eighth Street Baptist Churches of Franklin, Ohio.

Myers is a native of Hazard, Ky.

## Baptists discount tickets to Fair

Adult season passes for the 1982 World's Fair in Knoxville, regularly \$85, are available for \$70 through Baptist Ministries for the 1982 World's Fair Inc.

An agreement with fair officials allows the Baptist-sponsored participant to receive a sales commission on all tickets purchased through it. The commission will help finance the Baptist witnessing effort during the May-October event.

Children's season passes, purchased through Baptist Ministries, are \$45.

Baptist Ministries will continue to offer the \$15 discount on adult season passes from now until the October fair conclusion. After May 1, season passes not purchased through Baptist Ministries will cost \$100 and \$50 for adults and children, respectively.

Two-day tickets for ages four and above can also be purchased through Baptist Ministries for \$15.95 each. Also available are one-day adult and children's tickets for \$9.95 and \$8.25 respectively. One-day senior adult (55 and over) tickets are \$9.25 each.

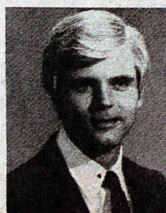
Ticket orders should include check or money orders only, made payable to Baptist Ministries, and sent to Baptist Ministries for the 1982 World's Fair, Box 1086, Knoxville, TN 37901.

## BMH names director of telecommunications

MEMPHIS — John Poague, former account executive for South Central Bell in Memphis, will direct the office of telecommunications at Baptist Memorial Hospital beginning Feb. 26.

Poague, who worked for South Central Bell for 33 years, has been telecommunications services analyst at BMH since September. He replaces Mrs. Relia Dix, who will retire Feb. 25.

Along with supervising the telephone operators, Poague's duties will include making cost studies in areas such as long distance calls, analyzing the benefits and costs of the Bell system over a hospital-owned phone network, and developing audio-visual presentations on better use of the phone system.



Yarborough



Smith



Rives



Self



Griffin



Conner

## Six speakers set for recreation mini-lab

A Church Recreation Mini-Lab, March 19-20 at Henry Horton State Park, will feature six key speakers.

Three staff members of the Baptist Sunday School Board to be featured at the mini-lab are Frank Hart Smith, consultant in the church recreation department; Larry Yarborough, supervisor of the personnel department; and Ray Conner, manager of the church recreation department.

Also serving on the faculty are Carroll Griffin, director of student enlistment at Union University; Jerry Self, public affairs and Christian life consultant for the Tennessee Baptist Convention; and Tom Rives, minister of activities at Red Bank Baptist Church, Chattanooga, and president of the Tennessee Baptist Recreation Association.

Eleanor Yarborough, church recreation consultant for the Tennessee Baptist Convention, said the meeting offers assistance in subject areas in addition to church recreation.

The mini-lab will feature time management and personal growth conferences, including church staff relationships and staff marriage dilemmas. Mrs. Yarborough is encouraging attendance by church staff persons whether or not they relate directly to church recreation.

The deadline for reservations is March 5. A \$20 registration fee should accompany reservation requests made through Church Recreation, P.O. Box 347, Brentwood, TN 37027.



# Rabbi says Smith's remarks improved Jewish relations

MILL VALLEY, Calif. (BP)— Explosive remarks by Southern Baptist Convention President Bailey E. Smith 18 months ago that "God Almighty does not hear the prayers of a Jew" have helped improve Baptist-Jewish relationships, a leading rabbi says.

Smith's remarks caused "a lightning flash that illuminated the entire landscape of Baptist-Jewish relationships, prompting sudden heat and light that comes only once in a generation," James A. Rudin, associate national director of interreligious affairs for the American Jewish Committee, told a national Baptist-Jewish dialogue at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

The dialogue was jointly sponsored by the American Jewish Committee and the interfaith witness department of the Southern Baptist Home Mission Board.

Although he explained he is not a "Pollyanna who sees cotton-candy good emerging from a highly negative episode," Rudin observed that Smith's remarks "have placed Southern Baptist and Jewish relations on a much more realistic and much more mature basis. We both know how far we have to go, how painful has been the hurt, and it has moved us to a deeper understanding of dialogue."

Rudin added: "Smith's remarks have forced Baptists and Jews to re-examine their deepest and most profound religious commitments. The remark angered and dismayed Jews who felt Smith had de-legitimized Jewish life. If there is no legitimacy to Jewish prayer, then there is no legitimacy to Jewish religious life, and then the next step is to say, 'There is no legitimacy to Jews.'" Smith, pastor of First Southern Baptist Church of Del City, Okla., was not present for the dialogue because of a schedule conflict.

Christine Gregory of Danville, Va., SBC first vice-president, presided at one session, calling on one of the rabbis to lead the invocation: "I'm one who believes God does hear the prayers of a Jew."

In a prepared paper, summarizing the current state of Baptist-Jewish relations,

## Harold Rutledge dies in Louisiana

NEW ORLEANS, La. (BP)— Harold L. Rutledge, professor emeritus of psychology and counseling at New Orleans Baptist Theological Seminary, died at New Orleans Methodist Hospital, Feb. 17, after suffering a heart attack. He was 69 years old.

At the time of his death, Rutledge was a contract professor in the school of Christian training on the campus and in masters-level studies at Mobile College, Mobile, Ala.. He also had worked at the seminary's North Georgia Center in Marietta since it was started in 1980.

Rutledge had been associated with the seminary for 24 years prior to his retirement four years ago.

He was a graduate of Ouachita Baptist University in Arkadelphia, Ark.; Southwestern Baptist Theological Seminary, Fort Worth, Tex., and New Orleans seminary.

He is survived by his widow, Mary Helen, two daughters, and four grandchildren.

The family has requested contributions be made to a Harold L. Rutledge Scholarship Fund to be established at the seminary.

Southwestern Baptist Theological Seminary Professor Bob Adams said such relations have always been guided by the way Baptists answer four questions: "These questions concern the validity of Judaism as a religion, whether or not Jews should be free to practice their religion, whether or not Christians should seek to evangelize the Jews, and what place Jews should occupy in the political, economic, and social structures of society."

"Probably most Baptists would in some sense question the validity of Judaism, ... and most would probably consider Judaism as preparation for Christianity," Adams said.

He added, however, that Southern Baptists aware of their history will unhesitatingly affirm and defend the right of Jews and all religionists to practice their beliefs.

Stressing the Baptist belief that the only right relationship with God can be through Jesus Christ, Adams said this belief is so strong that to withhold the gospel and to exempt Jews from witnessing attempts would be understood by Baptists "as the worst kind of antisemitism. To ask Baptists to forego witnessing is to ask them to leave off one of their reasons for being."

In his presentation, Rudin, rather than emphasize the negative, stressed five things he said Baptists and Jews have in common: 1. similar congregational structure with emphasis on local rather than hierarchical control; 2. deep respect and reverence for the authority and integrity of the Scriptures; 3. an abiding commitment to the security and survival of the State of Israel; 4. a shared commitment to separation of church and state in the United States; and 5. mutual involvement in the struggle to achieve human rights and religious liberty, especially for Christians and Jews in the Soviet Union.

## Gravel Hill calls Crowell as pastor

Gravel Hill Baptist Church, Ramer, called Gary Crowell as pastor, a ministry he began Dec. 13.

Crowell came to Gravel Hill from the pastorate of Liberty Baptist Church, New Albany, Miss. He has also led churches in Mississippi's Panola and Tate counties, and has held the associational offices of secretary and treasurer.

A native of Batesville, Miss., Crowell is a graduate of Blue Mountain College, Blue Mountain, Miss.



**TO GIVE TESTIMONIES** — Susan Newman (left), Miss Carson-Newman 1981, and Angelina Johnson, Miss Tennessee 1981, will speak during the Youth Evangelism Conference, March 5-6, at Vanderbilt Memorial Gymnasium in Nashville.



Lockard



Wells



Mrs. Davis



Mrs. Kelly

## Two Baptist Young Women retreats slated for consecutive weekends

Two mission retreats for Tennessee Baptist Young Women are scheduled for consecutive March weekends, according to Lucy Hoskins, state BYW director.

The retreats, to be held March 12-13 at Pickwick Landing State Park in Pickwick Dam and March 19-21 at First Baptist Church of Pigeon Forge, will feature missions conferences, worship sessions, and leadership training for BYW officers and members.

Participating at the Pickwick Landing retreat will be Marjorie McCullough, Tennessee Woman's Missionary Union president and former missionary to Ghana and Brazil; Herschel Wells, director of the Southern Baptist Brotherhood Commission art department and a recent volunteer to the Upper Volta Hunger and Relief Project; David Lockard, director of organization at the Christian Life Commission, and his wife, Susie; and Roy and Orlene McGlanery, missionaries to India.

Leadership training at the conference will be conducted by P.A. Michel, pastor of Belmont Heights Baptist Church in Nashville, and his wife, Alda, mission support chairman at Belmont Heights; Mrs. John Cole, BYW director of Madison-Chester Baptist Association; and Mrs. Jerry Roberts, BYW director for Shiloh Baptist Association.

Leading the Pigeon Forge conference will be Barbara Joiner, author of *The Dynamic Woman I Am*; Charlotte Davis, missionary to Grenada; Gwen Blythe, representing Baptist Ministries for the 1982 World's Fair; Judy Havner, volunteer to the Upper Volta Hunger and Relief Project; and Kathy Scoggins, volunteer to Michigan.

Leadership training will be conducted by Marjorie Rowden Kelly, author of *The Gifted Woman I Am*; Mrs. Leroy Carpenter, BYW director of the Holston Baptist Association; Kathy Cannon and the



Mrs. Lowry

BYW Council of Knox County Baptist Association; and Mrs. Michel.

Sylvia Lowry, a Nashville vocalist, will provide the music for both retreats. In addition, the Carson-Newman Seed Co., of Carson-Newman College in Jefferson City, will perform at Pigeon Forge.

The retreats begin at 8 p.m. each Friday and end at 4 p.m. Saturday (Pickwick Landing) and at 10:30 a.m. Sunday (Pigeon Forge). Those interested may contact Miss Hoskins at the state WMU office, P.O. Box 347, Brentwood, TN 37027.

## Harbin's mother dies

Mrs. Charles M. Harbin, mother of Tennessee Baptist Church-ministers Information Director J. William Harbin, died Feb. 18 in a Greenville, S.C., hospital.

Mrs. Harbin, 81, had been in declining health. The funeral was held Feb. 20 at Greenville's Pendleton Street Baptist Church, of which she was a member.

Also surviving Mrs. Harbin is another son, Charles Jr., of Greenville; a daughter Elizabeth Harbin Nunn, Jasper, Ala.; and a brother, Hugh Mahon, also of Greenville.

## John Roberson accepts first state pastorage

John Roberson recently accepted the pastorate of Forty-Five Baptist Church, Moscow, his first in Tennessee.

Roberson, a native of California, held pastorates in that state and was an interim pastor in Memphis-area churches. He was also a night chaplain for Baptist Memorial Hospital Medical Center in Memphis.

Roberson is a graduate of California Baptist College, Riverside, Cal., and Prairie Bible Institute, Alberta, Canada.

## Edgemon's father dies

NASHVILLE — Leroy Edgemon, 73, father of Roy Edgemon, director of the Sunday School Board church training department, died Saturday, Feb. 20, at Methodist Hospital in Lubbock, Tex., after a long illness.

Edgemon, originally from Ten Mile, Tenn., was a member of First Baptist Church, Anton, Tex., at the time of his death.

## FCC rejects . . .

(Continued from page 1)

Miss Jones said that while it might take several years for the FCC to distribute all of the licenses, there are no other known obstacles to awarding the uncontested applications, which might be accomplished by the end of the year. It is estimated that 1,200 of the 6,500 applications on file are uncontested, including about 75 of the proposed stations for ACTS.

Miss Jones also added she expects the FCC to put no limits on the number of low-power stations that can be owned by one applicant, although a 15-station limit was originally suggested.





## EDITORIAL

## Significant 1981 Tennessee statistics

The annual reports from the church letters always provide an opportunity to review the progress of churches affiliated with the Tennessee Baptist Convention. The compilation of these churches' letters for the Oct. 1, 1980, through Sept. 30, 1981, period has been completed by Wallace Anderson, TBC statistical secretary.

With this information now in hand, it offers an interesting study of the significant accomplishments of the 1980-1981 church year and an opportunity to compare these figures with preceding years.

As of Sept. 30, 1981, there were 2,782 churches affiliated with the Tennessee Baptist Convention. This is an increase of 18 over the 2,764 affiliated churches on Sept. 30, 1980.

These churches reported a total membership of 1,029,278, which is a 1.5 percent increase over the 1,013,857 reported in 1980.

## God and Creation



CIRCULATION THIS ISSUE — 80,617

Alvin C. Shackelford, Editor

Charlie Warren  
Associate EditorSteve Higdon  
Assistant EditorEura Lannom  
Advertising, SubscriptionsMartha Buster  
Production Assistant

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Resident membership grew 2.0 percent — from 754,013 in 1980 to 769,152 in 1981.

Non-resident membership in Tennessee Baptist churches increased slightly (one-tenth of one percent) from 259,844 in 1980 to 260,126 in 1981. This is somewhat encouraging in that this increase is less than the percentage growth of either total membership or resident membership.

Sunday School enrollment gained from 529,550 in 1980 to 535,195 in 1981. This 1.0 percent increase follows a 1.5 percent increase in 1980 over 1979 Sunday School enrollment.

Church training enrollment reported a 2.6 percent increase — its largest increase in recent years. The numerical growth in enrollment gained from 148,118 in 1980 to 151,896 in 1981.

Music enrollment in Tennessee Baptist churches continues to show increases. The 1981 report indicates music enrollment reached 117,771 — which is a 5.9 percent increase over the 111,259 reported in 1980.

Woman's Missionary Union and its organizations reported an enrollment of 75,397 in 1981. This is a 1.6 percent gain over the 74,218 enrolled in 1980.

Brotherhood and its organizations experienced a 3.9 percent increase, from 30,897 in 1980 to 32,092 in 1981.

Vacation Bible School enrollment remained virtually the same, with a slight increase from 244,065 in 1980 to 244,394 in 1981.

The number of baptisms during the 1980-1981 church year reached 28,206. This is a 7.3 percent decrease from the 30,434 reported by TBC churches during the 1979-1980 church year.

The largest percentage gains in church statistics continues to come in the area of stewardship.

Total receipts in all reporting churches reached \$186,138,694, according to the church letters. This is \$15,655,141 more (a 9.2 percent increase) than the \$170,483,553 reported in 1980. The increase is not as great as the 11.2 percent gain in total receipts of 1980 over 1979.

Total mission expenditures as reported by the churches were \$28,486,530 — a 7.9 percent increase of the 1979-1980 mission expenditures of \$26,408,045. The percentage of total receipts going to mission expenditures was 15.3 percent — a decrease from the 15.5 percent of 1979-1980 total receipts going for mission expenditures.

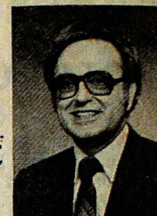
Cooperative Program gifts from the churches in 1981 totaled \$14,277,254.34 — which is a 7.5 percent gain over the \$13,276,876.78 given by churches in 1980. The percentage of total receipts going to missions through the Cooperative Program in 1981 was 7.7; a slight decrease from the 7.8 percent shared with the Cooperative Program in 1980.

Using these figures, one can project what is the "average" Tennessee Baptist church. That average church has 370 members, of which 276 are resident members. It has 192 enrolled in Sunday School with an average attendance of 109. Church training enrollment was 55; WMU enrollment was 27; Brotherhood enrollment was 12; and music enrollment was 42.

Our "average" church had receipts during the year of \$66,908.23, of which \$5,132.01 was shared with missions through the Cooperative Program. The average church had 10 baptisms.

Certainly, statistics are not the only indication of a church's interests and ministries, though these figures do indicate specific areas of accomplishment and concerns.

And, these figures do symbolize people who are being reached and taught and involved in the kingdom of God and in the churches of the Tennessee Baptist Convention.

Cicero's  
comment

## By the editor

Each February, the Baptist state paper editors hold an annual workshop. At the same time and location, the state executive secretaries also meet.

Because state conventions are located throughout the entire United States, we meet in various parts of the country to balance the travel expenses.

Last week the editors and executive secretaries gathered in Las Vegas. When you hear "Las Vegas," probably the first thing that comes into your mind is gambling — and you would be right. It is there in abundance.

Gambling — or "gaming" as they call it, having dropped the "bl" — is BIG business in Las Vegas and in Nevada. Tourism accounts for 48 percent of the state government's income, and it is estimated that gambling taxes produce one-half of that amount.

Nevada is the seventh largest state in size, but the second lowest in population. The population is booming — a whopping 63.4 percent gain between the 1970 census (489,000) and the 1980 census (799,000).

Clark County, where Las Vegas is located, contains 58 percent of the state's population (465,000 citizens). The county has the fifth highest per capita income in the United States.

But Clark County has several other high marks: highest crime rate, highest divorce rate, highest alcoholism rate, and highest suicide rate.

The pastor of First Southern Baptist Church, Las Vegas — the largest SBC church in the state — said his city is characterized by "broken homes, broken bodies, and broken spirits."

The Nevada Baptist Convention is the newest state convention among Southern Baptists, being organized in 1978. Presently there are 97 churches and missions affiliated with that convention — which has one distinction: it is the first state convention affiliated only with the SBC to elect a woman president. This charming president, Mrs. Beverly McLeroy, is the wife of the pastor of Las Vegas' First Southern Baptist Church.

In spite of what one usually thinks, there are about 200 churches in Las Vegas — giving it the most churches per capita of any western U.S. city. Mike O'Callaghan, former governor, told our editors' group, "Among the people who live here, there is good attendance in church" particularly among the elderly and teenagers.

Baptists in the Las Vegas area cooperate in the Southern Nevada Baptist Association, which has 20 churches and six mission chapels with 9,500 members. Their ministry is extremely difficult — with so much emphasis on gambling, glitter, girls, and greed.

Las Vegas is a city dedicated to pleasure — but there seems to be little happiness among the tourists. Instead of smiles, I saw the bored, passive faces of those who sat at the poker and blackjack tables or hunched over the dice and roulette tables or wandered among the maze of slot machines.

Pray for the Christians and churches in Las Vegas. They must feel like those of Pergamos who dwell "where Satan's seat is" (Revelation 2:13).



## Personal perspective

By TOM MADDEN  
TBC executive secretary

Christ often did the unexpected. Although His birth had been prophesied for centuries, being born of the virgin Mary in a stable was almost universally unexpected.

Many of the things He did during His life were not expected. His questions and answers to the priests at the temple when He was 12 years of age were surprising and unexpected.

He surprised many by the disciples He chose. Who would expect Him to choose a Zealot and a publican to be among the 12 disciples? Yet He chose Simon the Zealot and Matthew the tax collector.

He was not expected to walk on water, still the storms, cleanse the lepers, nor feed the multitude with five loaves and two fishes. But He did.

It is apparent that His death was unexpected by His disciples although He had repeatedly told them He was to die. His resurrection was even more unexpected. Even those who loved Him deeply did not expect Him to be raised up.

His coming again will be unexpected. The return of Jesus is referred to more than 300 times in the New Testament, yet His coming again will be like a thief in the night.

I believe that many wonderful unexpected experiences await the believer in life eternal.



Madden

## Belmont reports gifts for Student Center

Recent gifts totaling \$300,000 have brought Belmont College in Nashville within sight of a successful conclusion to the Student Center Campaign, according to Wayne L. Robbins, vice-president for development.

At a January meeting of the Development Council, Robbins reported that a gift of \$150,000 has been made by a foundation in Los Angeles, Calif., bringing total funds raised from that state to a half-million dollars.

Also reported was a \$100,000 pledge from Herman Lay of Dallas, the former chief executive of Frito-Lay Inc., and Pepsico Inc. "Lay has developed a keen interest in Belmont College because, as a young man, he first went into business just across the street from our campus," Robbins said. "He is a heavy supporter of several Baptist institutions, including Baylor University in Waco, Tex."

Robbins also reported a \$25,000 check from an anonymous foundation in Tennessee, bringing their total over the past four years to \$80,000.

## Don Carter assumes Blue Springs pulpit

Don Carter began Dec. 1 as pastor of Blue Springs Baptist Church, Cleveland.

Carter is a former pastor of Union Grove Baptist Church, Niota; Galilee Baptist Church, Cleveland; and Buena Vista (now Parkway) Baptist Church, also of Cleveland.

A native of Chattanooga, Carter is a graduate of Carson-Newman College, Jefferson City, and the University of Tennessee, Knoxville.

## 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.

### Catholic misunderstandings

Dear editor:

There have been so many misunderstandings by many Baptists, including myself, concerning the beliefs of Catholics, that I have a confession to make. My misunderstandings were because of my own ignorance and ideas gathered from materials and articles written against their beliefs.

I began to change my misunderstandings when I had the opportunity to attend an early morning mass with one of my dear Catholic friends. As I walked from the service, my teenage daughter asked me, "Well, how did you like it?"

My immediate and wondering response was, "I found God there." Since then, with much Bible study and prayer, I feel I have acquired more loving knowledge of our Saviour's teachings and in return He has helped me to become a more loving and understanding Christian.

Recently I realized my old antagonism toward Catholicism was gone. For our group Bible study together our own chaplain brought the chaplain of a local Catholic hospital to speak. This dear Christian man kept me so caught up in his Bible message that I was kept on the verge of shouting out with him the truth of his theme: "Unity and Love Among Us All." I found sincere worship of God with him in our spiritual togetherness with the Lord.

My husband and I have been Southern Baptists together for almost half of a century and are currently members of Oakwood Baptist Church in Knoxville. As he and I are shut-ins in a high-rise retirement building, we attend twice-weekly church services held in the building by our chaplain for all the residents.

These thoughts were on my mind after reading comments by some of your readers in the Jan. 20 issue of the Baptist and Reflector.

Ruth A. Dalton  
4301 Whittle Springs Rd., Apt. 1019  
Knoxville, TN 37917

### SBC-supported colleges?

Dear editor:

This is in response to my letter (Nov. 25, 1981) concerning the actions of a Southern Baptist professor at the University of Richmond, a Southern Baptist supported school.

You stated that the University of Richmond receives no funds from the SBC or the TBC.

The 1980 Southern Baptist Convention Annual, distributed by the Executive Committee, Southern Baptist Convention, states, "Support — The state conventions and the Southern Baptist Convention increased their 1979 support to the schools by \$3,204,723 for a total of \$48,581,954. Of this amount \$783,575 was given in addition to endowment funds. Donations, gifts, and grants totaled \$50,580,367 for an increase of \$2,589,508. Endowment funds amounted to \$432,879,789; property was valued at \$859,314,414, making assets total \$1,292,194,203. This was an increase of \$78,498,796 — endowment increasing by \$22,377,022 and property value by \$56,121,794" (page 171).

On page 173 is a list entitled "Senior Colleges and Universities 1979-1980." The University of Richmond is included in that list.

"Senior Colleges and Universities — Financial Report 1978-1979" under "Amounts Received from Conventions for Operations" shows University of Richmond receiving \$252,377.

Different pastor and layman friends of mine interpret the 1980 Annual to mean that the universities, the University of Richmond included, received SBC funds.

Even if an SBC college received funds from only that Southern Baptist state convention, that institution is still a Southern Baptist funded institution.

Anytime a Christian or someone who claims the name Christian brings reproach on our Saviour's precious name, it brings reproach upon all true Christians.

In like manner when an individual who holds a leadership position in Southern Baptist work brings reproach on our basic beliefs as Baptists or upon the name of our dear Jesus, it in turn brings reproach on us as Southern Baptists.

Jimmy H. Davis  
P.O. Box 237  
Savannah, TN 38372

Your letter shows the need for the Education Commission to clarify its report in the SBC Annual. The term "schools" in the sentence on page 171 includes our six SBC seminaries and the American Baptist Seminary (listed under Bible schools) which do receive operating funds, capital needs funds, and endowment funds from the SBC AND senior colleges, junior colleges, academies, and Bible schools (excluding American Baptist Seminary) which receive funds from their respective state conventions.

If you will add up the first three columns on pages 176-178, you will see that the \$48,581,954 includes \$14,693,757 for the SBC seminaries and the American Baptist Seminary which did come from the SBC (this can be verified by referring to the Executive Committee's report of funds distributed to these schools on pages 69-72). None of the \$33,888,197 received by the senior colleges, junior colleges, academies, or Bible schools (excluding American Baptist Seminary) came from the SBC Cooperative Program.

It would seem wise for the Education Commission to clarify this in the column headings in "Financial Report." (editor)

### Bibles for Uganda

Dear editor:

Thank you for the letter you printed (Mar. 11, 1981) for the Bibles for Uganda project which helped us get the program off to a flying start.

What a joy it has been to open the many boxes as they come in with all kinds of Bibles. I did not know there were as many translations as we have received in the past few months.

Finally, after many months of waiting, Bibles that we had shipped started to arrive in Nairobi and then Uganda. To date we have shipped 11,000 "Good News" and 55,000 other translations.

However, we have just begun. Our goal in 1982 is 500,000. The opportunity to educate and evangelize using God's Word is beyond mind's comprehension. Just think for a moment of how much influence 500,000 Bible readers could have on a nation of 14-million people.

With your continued support and prayers it is our hope to reach every church, pastor, and member in the Southern Baptist Convention and ask their help in this ministry.

We are trying to ship as many "Good News" Bibles and New Testaments as

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

Over a year ago, a Supreme Court ruling declared that judges who were not attorneys could not make decisions concerning juveniles. The Tennessee General Assembly came up with a temporary measure to deal with the problem created in juvenile justice. That action will phase out in September of this year.

On Monday of this week, the Senate was to have considered SB 682 which would enact the Juvenile Court Restructuring Act allowing counties to establish juvenile courts. This would be a step forward in attempting to provide appropriate judicial treatment for the underaged.

Another approach to the problem has found bipartisan support. The governor has joined with Senator William Ortwein of Chattanooga and Senator Curtis Person of Memphis in proposing family courts in 10 judicial circuits. These prototype family courts would deal with juvenile issues as well as certain domestic relations problems.

The family court proposal has the support of a variety of interested groups. However, it does not seem to be going anywhere.

Some constructive approach to juvenile justice is needed. Evidence of this was cited by the governor when he observed that more than one-half of the inmates entering Tennessee adult prisons in 1979-80 were under the age of 25. Careful attention to the problems of juveniles brought before the court will certainly help solve our crowded prison crisis.

requested by the missionaries; however, all translations are welcome. Contributions and Bibles can be sent to Christian Endowment Foundation.

F. Ray Dorman  
1520 Edgewater Dr., Suite J  
P.O. Box 7111-A  
Orlando, FL 32854

### Annie Armstrong book

Dear editor:

Woman's Missionary Union is again working with Broadman Press to produce a major biography. In March 1984, in time for Week of Prayer for Home Missions, we will release a new biography of Annie Armstrong. I am the person fortunate enough to be writing the biography.

Perhaps there are readers of the Baptist and Reflector who have Annie Armstrong memorabilia or personal recollections — or perhaps personally knew her — and would share such information with me.

Persons who have such information can either write to me or call (205) 322-6511.

Bobbie Sorrell  
600 North 20th St.  
Birmingham, AL 35203

## Antioch calls Dietz to first pastorate

Antioch Baptist Church, McDonald, called Danny Dietz to his first pastorate, a ministry he began in December.

At Antioch's request, Dietz was ordained Jan. 10 by Clingan Ridge Baptist Church, Cleveland. He is a native of Chattanooga.



Self



# Midwestern's Ferguson spins web of tales

**EDITOR'S NOTE:** This is part of a series of feature stories on the executive heads of Southern Baptist agencies, boards, and institutions. Each article has been written by a public relations person within the agency.

By Barbara Little

KANSAS CITY, Mo. (BP) — He weaves a web of storylines, intricately patterns plots, vividly recalls incidents, people, and places. He makes the dimmest character bright with life.

Milton Ferguson is a master storyteller.

Ferguson, president of Midwestern Baptist Theological Seminary since 1973, uses stories to illustrate sermons, lessons, solutions, and conversations.

He has an uncanny way of bringing a listener around the perimeter to discover the meat of the message, much like the basketball that circles and circles the rim before finally dropping through.

His tales are people-oriented and insightful. As a sometime contributor to his hometown paper, editor of his high school paper, and keeper of journals, he briefly considered a career as a writer, pre-registering to study journalism in college.

Instead, Ferguson chose an evangelistic ministry and his skill for spinning yarns was utilized in sermons and messages.

Between 1948 and 1956, Ferguson was known as a dynamic young evangelist who preached with fervor and vitality. He led hundreds of revivals, youth evangelism conferences, and state BSU meetings. His evangelistic style appealed to youth,

touching an inner core sensitized to the Spirit.

An earlier edition of a weekly newsletter from First Baptist Church, Dallas, reveals the headline, "Uncle Miltie to Speak to Children." He has a natural affinity with youngsters that sometimes gets him into deep water. At a recent seminary picnic he found it impossible to refuse to glide down a water slide with a four-year-old. He often displays a childlike humor, breaking up even the most formal occasions with his antics and impromptu singing.

Many of his anecdotes are taken from experiences gathered around a potbellied wood stove during his early childhood.

He was one of eight children who grew up in the rural Oklahoma homestead.

A depression baby, many of his stories recall "suffering" as a poor family. "We were so poor that we never knew about all the good things," he says. "For breakfast we were made to eat hot biscuits, home-cured bacon, and eggs from our own chickens. We couldn't afford fancy cereal that floated on top of the milk."

Other favorite sketches center around his military career and service in Korea. Slim, a young recruit with telephone pole legs, and a Korean lad with more sense than the soldiers with whom he marched, have become familiar characters to seminary students, faculty, and staff through his tales.

Ferguson is interested in everything and does everything well — a championship high school basketball player, a bogey golfer, a young musician at the piano and clarinet, an avid pilot, and a collector and reader of Louis L'Amour novels.

When counseling with his daughters about finding God's will for their lives, he told them: "The basic challenge is to respond to the pattern necessary in being a whole person. If you learn to read, think, articulate, speak, and write, then you have the basic equipment to be happy in any vocation."

Ferguson is also an expert yarn spinner at home, while comfortably settled with his wife Bettie at the hearth for the evening, or around the dinner table.

J. R. Tolkien and C. S. Lewis are memorized, quoted, and symbolized. Items of memorabilia throughout the Ferguson's home find meaning only through a story retold or incident explained.

The master storyteller once again displayed his craft at the graveside of his youngest daughter, Jo Catherine, whose life was tragically snuffed out

in a 1980 auto accident when she was 16. Through tears and breaking voice, he shared the story of C. S. Lewis' Narnia Chronicles, explaining that the burial site was picked because the wooded hillside was similar to the imagery found in the chronicles.

Several months before her death, Jo Catherine wrote in her daily journal about her father sharing "wonderful bits of odds and ends of people's lives, cluttered throughout the minds and attics of persons everywhere."

"If only you knew my father," she wrote. "What an intriguing conversationalist! Throughout high school I was involved in speech contests, and my best example was my father, to me the best preacher in the world. He can make anything absolutely captivating to anybody."

The other two Ferguson girls have followed their father's example and advice and concentrated on areas of communications.

Jane Anne Ferguson Ward, the eldest, is an ensemble actress. Julia, a senior at William Jewell College, is a French and English major.

Both girls portray graphic illustrations and incidents about daily life. Both are capable of spinning a web of characters and conversations. After all, they were apprenticed at the knee of a master storyteller.



**FAMILIES IN THE FUTURE** — "Over the past three decades, the family — society's oldest institution — has changed, often drastically: greater numbers of wives/mothers work outside the home; responsibilities are more equally divided between husband and wife; family size is decreasing both in number of children and in number of relatives living with their families; divorce rates are rising with increases in single-parent families and blended families (children from previous marriages). Other societal shifts are also impacting on family stability: increases in sexual activity and permissive attitudes and the accompanying rise in illegitimate births; higher numbers of interfaith, interracial, and interethnic marriages, and alternatives to traditional marriage such as "illicit cohabitation." As the social context in which the family exists changes, so do family forms. In the future, people will live in different kinds of families, and family life per se will take up a smaller portion of their lifespans. It is understandable that these trends concern us.... Recent changes are only the current chapter in a long, long book — the history of the family, which... is humankind's most enduring institution." (MISSIONS USA, Jan./Feb. 1982)

## Round Mountain calls Goble to pastorate

Round Mountain Baptist Church, Jamestown, called Charles Goble to its pastorate, a ministry he began Jan. 3.

Goble came to the church from Jamestown's Pine Haven Baptist Church, where he was also pastor. He was moderator of Riverside Baptist Association for 1980-81.

A native of Benton, Goble attended Belmont College, Nashville.



FERGUSON — master storyteller

## Court rules against prayer in schools

WASHINGTON (BP) — Reaffirming a position first announced 20 years ago, the U.S. Supreme Court has held that states and localities may not by law turn public classrooms into worship centers.

The high court unanimously affirmed a decision by the Fifth Circuit Court of Appeals striking down a Louisiana law which authorized local school boards to provide for a period of prayer at the beginning of each school day.

Shortly after the state legislature passed the law in 1980, the school board in Jefferson Parish, in suburban New Orleans, announced it would begin permitting prayer led by students and teachers. It also issued guidelines to govern the one-minute proceeding.

Among the guidelines were rules providing first for a student volunteer to ask to lead in prayer. Only if he orally asked to pray and brought along a written permission slip from his parents, however, was any student to be allowed to lead the class in prayer.

If no student volunteered on a given day, the teacher was authorized under the rules to lead in prayer.

Students who did not wish to participate were to be excused to another

school location. After the prayer, however, all students were required to report to their classrooms for a one-minute period of silent meditation before regular classroom instruction was to begin.

After the school board announced its rules, three parents took school officials to court, arguing that both the state law and the regulations in Jefferson Parish violated the First Amendment's ban on an establishment of religion.

## Baptists in Philippines report rise in literature production

MANILA, Philippines — For the fifth year in a row, literature production has increased at the Baptist Center in Manila, Philippines. In 1981 the center produced 451,000 pieces more than the previous year.

Quarterly Sunday School literature alone increased 63 percent. Printed in six languages, the Sunday School, training, and Woman's Missionary Union quarterlies, and religious books and tracts amounted to 1,684,000 pieces in 1981.

Although the U.S. District Court for the Eastern District of Louisiana dismissed the complaint, the Fifth Circuit Court of Appeals agreed with the parents.

In appealing to the Supreme Court, the State of Louisiana and the school board argued that the so-called "voluntary" features in the law and local rules met current First Amendment tests.

Further, attorneys for the state and school board declared in a written brief, "the 'prayer' may be sectarian or nonsectarian, religious or non-religious."

They argued further that "the time has come when there must be an 'accommodation' to the rights of the religious majority."

In addition, the brief asked the high court to reconsider and revise its 11-year-old test that to pass the First Amendment's ban on establishment of religion, a law must have a secular purpose, have the primary effect of neither advancing nor inhibiting religion, and not result in excessive entanglement between church and state.

In a decision announced last August, the court of appeals rejected all those arguments; a rejection affirmed without comment by the Supreme Court.





**A PASTOR'S HEART** — Wayne Allen enjoys the role of pastor. Through preaching (above) he tries to make God's Word applicable to people's needs. Through baptism (above, left), he brings converts into the fellowship of the church. Allen baptized 64 people last year.

## Wayne Allen, president

# TBC 'giant' sees no time for sleeping

By Charlie Warren

The president of the Tennessee Baptist Convention is no sleeping giant.

An enormous man physically, many also would argue that Wayne Allen exemplifies gianthood as a spiritual leader as well.

But the giant sleepeth not! He approaches everything he does with his eyes wide open.

"I'm a very energetic person," says Allen, pastor of East Park Baptist Church, Memphis. "I require very little sleep. I go all the time. Not having a challenge would kill me."

Allen faces a tremendous challenge this year not only as pastor of a dynamic church, but as president of Tennessee Baptists, a position to which he was elected in November.

His church members and church staff see Allen as a pastoral giant. He places people ahead of programs, maintains a warm informality, executes extraordinary administrative skills, and shows care, love, and sensitivity to people with special needs.

### Ministering the Word

"My role is ministering the Word and feeding the people," Allen says. "I try to lead my people to develop a love for the Word. I try to motivate my people to love people. A lot of this is done by example. You reproduce what you are."

"Our church is very evangelistic and very people-oriented," he continues. "We work hard at reaching people. We work hard at caring for people. We work hard at knowing our people."

One key to the success of East Park's ministry, according to Allen, is an effective church staff. The "ministering" staff includes Allen; John Vaughan, minister to adults; David Lewis, minister to youth; Art Murphy, minister to children and preschool; Patsy McClain, assistant to the minister to children and preschool; Sam Tolleson, minister of evangelism and discipleship; Earl Holloway, minister of music; and Jennie Holloway, administrative music assistant.

"I think it is important to know your strengths and weaknesses and surround yourself with people who fill in for your

weaknesses," Allen explains. "That is what I have done. I see my job on the staff more as a motivator, enabler, and equipper. I try to give my staff freedom to be themselves, to use their talents, and to operate out of their strengths."

His staff appreciates the freedom he gives them and each of them speaks highly of his administrative skill.

"He expects and demands a lot from the staff," says Vaughan, "but he allows the freedom we need to get our jobs done. Wayne can be as tough as nails or as gentle as a child."

Allen compares the staff relationship with a marriage. "We are married to each other," he explains. "We are able to esteem and respect each other and yet confront each other."

Confrontation, he says, is neither authoritarian nor threatening. Rather, it grows out of honesty, open communication, and mutual trust.

"Our staff is committed to making each other successful. If any of us fail, we all feel that failure," Allen continues. "We are like a strong family. We have a feeling, loving informality. We joke with each other. We love each other. We respect each other. To have that kind of closeness, you have to reveal your humanness, your frailties, your hurts."

### No limiting factors

Asked how he attracts effective, competent staff members, Allen replies, "I try not to put limitations on what can be done. Nobody is outside our reach."

He explains that when many churches are considering hiring a staff person, they eliminate certain people because they are in prominent positions or draw large salaries. On the contrary, Allen encourages East Park to go after the best, "even if they are on the staff of First Baptist Church, Dallas."

"I place no limiting factor on anything we do," he continues. "Most of the things we do, our church is too small to do, but we have learned dependence on God — He'll do it through you if you let Him. We ask the Lord to lead us to the best possible person for the job."

Allen loves being a pastor and he loves East Park Baptist Church. He "grew" into his position and then "grew" the

church to fit his "giant" dreams.

A native Memphian, Allen was raised in Temple Baptist Church "from the cradle roll up." He "joined the church" at a young age and was baptized, but did not experience salvation through faith in Jesus Christ until he was 13 years old.

He became involved with a group of youth called "Teenagers for Christ," felt a call from God to preach when he was 14, and began accepting opportunities to preach immediately.

At 17, he was called as youth director at Macon Road Baptist Church in Memphis, where he served until he enlisted in the Army. After three years of serving his country, he enrolled at Memphis State University and became youth director at Richland Baptist Church. He met his wife, Marsha, and they were married.

Allen dropped out of college to devote full time to serving as pastor of a church in Arkansas. Eventually, he accepted the call of a church in Mississippi, and then moved back to Tennessee as pastor of Calvary Baptist Church, Waynesboro. While there, he enrolled at Union University.

At age 26, encouraged by fellow pastors in the Indian Creek Baptist Association, he became director of missions of the association. He refers to the three years he spent in that position as "one of the greatest effects on my life and ministry."

Allen explains, "I became aware of what a good job our denomination does and I saw the church from a different perspective. It gave me a chance to back away from the church and see what was happening in churches and what should be happening in churches."

### Heart of a pastor

Although he describes his time as a director of missions as a "fulfilling ministry," he discovered he had the heart of a pastor. He missed the close contact with people.

After he was contacted by East Park Baptist Church, even before he had been interviewed by the committee, Allen says he felt a clear sense that he would be going as pastor. He knew God was in it.

"God had spoken in an unusual way," he says. "I didn't hear an audible voice, but I knew He wanted me as pastor of East Park."

The church called him and he became pastor in 1970. East Park was at a "low ebb." They were discouraged and financially troubled. Total membership was more than 500, but attendance had dropped to about 150.

Today, the church has about 1,400 members, a sanctuary that seats 2,400, and operates the Briarcrest School System which includes a fully-equipped high school that shares facilities with the church.

### Thinking 'growth'

He and the other staff members are thinking "growth," and planning for growth. They discuss ways to utilize their existing space to accommodate future growth. They talk of splitting classes, to encourage growth. They emphasize personal evangelism and discipleship. They already have the staff and the facilities to handle hundreds more people.

"We could double or triple without much more of a budget increase," Allen says. "Then we could channel more money to missions."

Channeling more money to missions is also one of his concerns as president of the state convention.

During his term, he plans to set up the machinery necessary to move Tennessee Baptists toward the goal of channeling 50 percent of Cooperative Program dollars to needs outside the state. Currently, 64.25 percent stays in Tennessee and 35.75 percent goes to SBC causes.

Allen wants to reach the 50-50 point, not by cutting back the ministries within Tennessee, but by urging the churches to increase the percentage of their budgets which they channel to the Cooperative Program, increasing the size of the pie.

It is an enormous goal that may take years to accomplish. But Wayne Allen is a giant dreamer, a skilled motivator of people, and an optimist who has faith to believe God can accomplish the impossible.

And the giant does not intend to sleep through his presidency.



## Interpretation

### The heavenly revelation

By Herschel H. Hobbs

"Upon whom thou shalt see the spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost (Spirit)" (John 1:33).

Among other things, Jesus' baptism marked the beginning of His public ministry. The triune God is evidenced on this occasion (Father, voice; Son, Jesus; Holy Spirit, dove). All four gospels record the baptism. But only John gives its peculiar meaning to the Baptist. It was then that he recognized the one whom he heralded.

John says, "I knew Him not" (v. 33a). The verb used for "knew" denotes perceptive knowledge. He did not really know the identity of the messiah. Since John and Jesus were related through

their mothers (Luke 1:36), in all likelihood they had known each other as children. Whether or not they had seen one another since John retired to the desert (Luke 1:80) is not said. Certainly they knew of each other's existence. This would be expressed by another Greek verb. But John was the forerunner of one whose identity he did not know.

God had told him that the one on whom the Baptist would see the Holy Spirit descend and abide would be He. This took place immediately following Jesus' baptism. They were acquainted, but John did not know that Jesus was the Christ. Apparently his parents had not told him this.

Luke 3:22 says that the Spirit descended "in a bodily shape like a dove." This connotes the fullness of the Spirit, so that Jesus is able to impart Him to others (John 20:22).

"And I saw, and bare record that this is the Son of God" (John 1:34). Both "saw" and "bare record" are perfect tenses of completeness. "Saw" means to see with the natural eyes. So the Baptist fully saw this with his natural eyes, and he fully bore witness that Jesus is the Son of God.

All who read this are acquainted with Jesus by hearsay. Do you really know Him by a personal experience of faith? Doing so, are you bearing this witness to others? These are questions to ponder.

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## FMB designates \$760,000 for hunger aid to Poland

BAD HOMBURG, West Germany (BP) — Southern Baptists will provide an additional \$760,000 for Polish food relief during 1982, including \$510,000 for food purchases and \$250,000 for a proposed agricultural development plan to help Poles produce more food for themselves.

John Cheyne, the Foreign Mission Board's consultant for relief ministries, arranged the aid in a meeting Jan. 30 in Bad Homburg, West Germany, with Knud Wumpelmann, general secretary of the European Baptist Federation, and Siegfried Kerstan and Manfred Otto, directors of the German Baptist Union.

The three Baptist groups and the Baptist World Alliance plan to make regular food shipments worth more than \$930,000 to Poland this year.

That total includes \$610,000 from the Southern Baptist board (\$510,000 just committed plus \$100,000 previously committed); \$173,000 from the German Baptist Union; \$87,000 through the European Baptist Federation; and \$60,000 from the Baptist World Alliance.

The Baptist group will send two truckloads of food supplies, worth about \$26,000 a load, to Baptist distribution centers in Poland each month during 1982. In addition, a special shipment will be sent each quarter to a Baptist geriatric home in Bialystok.

The remainder of the \$930,000 — nearly \$200,000 — will be channeled through the Polish Ecumenical Council, which includes representatives of the Polish Baptist Union and seven other Protestant denominations.

Details of the proposed \$250,000 agricultural development plan are expected to come from a February meeting of Polish Baptists and John

David Hopper, the board's fraternal representative to Baptists in eastern Europe.

The Foreign Mission Board's previous release of \$265,000 in hunger and relief money for Poland, coupled with the commitment of an additional \$760,000 for 1982, brings Southern Baptists' total aid to Poland since September 1981 to more than \$1-million.

The European Baptist Federation has sent more than \$174,000 in food and medicines to Poland since Oct. 20.

German Baptists have sent goods worth \$249,000. Local Baptist churches across Europe have collected \$261,000 in goods since May and sent them directly to sister congregations in Poland.

#### Devotional

### Climbing steeples

By Vickie Blair

Growing up as a deacon's kid, I have been involved in my share of childish mischief. I have crawled under the pews, thrown paper airplanes off the balcony, and splashed around in the baptistry. But my most recent stunt outshines all my past misbehavior.

I was among a crew of young people who were cleaning out the old baptistry, which is now used for storage. Three of us were left when I noticed a wooden ladder leading upward. I asked where it led. The guy with us replied that it went up into the steeple.

"Can we go up there?" I asked. "Well, we're not supposed to, but, yeah, let's take a look."

We started up the ladder with him in front and another girl behind me. As I peeped my head through the hole on the first landing, it was so dark I could not see anything.

The voice above me said, "Reach up and I'll take your hand. Watch your footing, we're standing on the ceiling."

As we worked our way up to the next ladder, I passed the same instructions on to the one coming up right behind me.

At the second landing the steeple became more narrow, but there was more light coming in now. There were no more ladders; all that was left above us were wooden rafters. Determined, we climbed to the very top and peeped out around the speakers that play the chimes on Sunday morning. We could see for blocks.

As I reflected on my steeple climb, I thought how I might have stumbled or fallen through the ceiling without the guidance from above me. What a nice analogy of Jesus reaching down and bringing us into His salvation, if we only trust Him.

Though I had to follow the guy above me on blind faith at first, as we ascended and the light shone in, I could see more clearly. It is the same way in our spiritual lives. As we grow in Christ, the Holy Spirit illumines us. As the way grows more narrow, just as the steeple does, it also grows more luminous and the fellowship, of a necessity, becomes closer.

Let us not forget the ones behind us, trusting our advice, following our examples. If I had slipped in the steeple, woe unto the poor soul below me! Our role as a more mature Christian helping a younger brother or sister in Christ is just as important. If we stumble, so will that weaker Christian friend who looks up to us.

—Miss Blair is a student at Memphis State University and a member of First Baptist Church, Millington.

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EVANS B. BOWEN

We have experienced two changes in personnel since our last issue in B and R. In the Central Office, Dean Doster, Director of Development and Public Relations, left us this month to become pastor of First Baptist Church, Ripley. He remains a committed friend to our Child Care Ministry. The role of Pastor is so very vital to the cause of Christ and to the Child Care Ministry. **EVANS B. BOWEN** We rejoice that we are not really losing Dean.



Superintendent Bill Morris has served very effectively on the Franklin Campus. He is a big man in stature, but an even bigger man in spirit. He will become the pastor of First Baptist Church, Pulaski, March 1, 1982. He has made a significant contribution to our Child Care Ministry. Bill will continue to be a friend to TBCH.

The Lord is so very good! Just as these men answered God's call to become pastors, He called out two fine men to serve through TBCH. Dr. Matt Tomlin is coming out of the pastorate to serve as Associate to the Executive Director with responsibilities in public relations and development. Rev. John Ashby, a member of TBCH Board of Trustees and pastor of the Cedar Hill Baptist Church, Chattanooga, is coming to the Franklin Campus as Superintendent.

We are grateful to our Lord that when He moves good men from our staff that He has another ready to move in. These changes have been made with the least possible confusion and anxiety.

Changes are occurring at Johnson City. The contractor has been able to do more work this winter than one would think. We are making some changes in the two original buildings on the Chattanooga Campus. These buildings have needed refurbishing for some time. We have signed a contract to have one done. The boys and girls will gladly endure the inconvenience to have their "home" modernized.

Please keep the work at TBCH on your prayer list. We invite you to visit one of the Homes when you are in the area.

## TBCH LAD RECEIVES CHRIST

A family of six children recently came into the care of TBCH. Dr. Bowen shared this in his column last month. There is more to the story as told by the campus Superintendent.

These six children had not been able to attend school regularly because of



Houseparents — Preparing a meal



Learning Responsibility



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Playing in the Snow

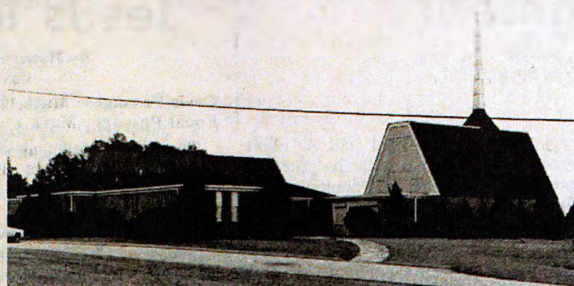


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There are times when each of us has a desire or an opportunity to help someone or to render a greater service to our fellow man because of our Christian concern. Often we want to help but know not what we can do.

Perhaps some of you want to do more to minister to needy children. TBCH is Tennessee Baptists' Agency for this ministry. Many are aware of this but do not understand how to be most effective at having a part in the Child Care Ministry.

The following suggestions are some important means by which anyone can contribute to the ministry of caring for needy children through TBCH:

1. Familiarize yourself with TBCH. Brochures are available. Speakers who represent TBCH will be glad to address your Church, Brotherhood, WMU or other organizations — call the Home nearest you.
2. Pray for the staff at TBCH. This involves staff at the Central Office, Memphis, Franklin and Chattanooga.
3. Encourage your church to give to the Cooperative Program. TBCH receives nearly 40% of its budget from Cooperative Program funds.

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4. Encourage your church to participate in the Annual Mother's Day Offering. Set a goal for giving. Take the offering on Mother's Day (or a special day convenient for your church). This offering makes up about 30% of the budget.
5. Visit the campuses. This can be done simply by calling the campus you desire to visit. They will welcome you and give you a guided tour when scheduled in advance.
6. Make your WILL and include TBCH as a beneficiary. This is one of the best ways to make a lasting contribution to the Child Care Ministry and the Kingdom of God.
7. Be positive in your attitude toward the work. When you compare the ministry of TBCH on a dollar-for-dollar basis with public agencies in Child Care Ministry, TBCH gets more mileage. But even more important — TBCH is a Christian Ministry that shares the love of Christ with children who need a Saviour.



# BIBLE BOOK SERIES

## Lesson for Feb. 28

# Final judgment

By Jerry Oakley, pastor  
Springfield Baptist Church, Springfield

Basic Passage: Matthew 25:14-46

Focal Passages: Matthew 25:31, 33-46

Our Scripture passage is a very eloquently and beautifully written statement concerning the ethical spirit of Christianity.

It also speaks about judgment, not a popular topic in our day. We are a generation of the "now." Our tendency is to forget or skip lightly over the consequences of any action. We would prefer to ignore Paul's warning, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

Matthew 25 states straightforwardly that there is a judgment. It is real. There is a consequence. It is eternal in nature.

There is a responsible party — the one making the choice. Judgment is presented as a review of actions growing out of our choice of Jesus as our Lord or the rejection of Him as the basis of our lives. Frank Staggs has well written about this passage of Scripture, "In its wholeness it is a prophetic picture of the final judgment awaiting all people. Emphasis falls upon the standard or principle of judgment, which is one's true relationship to Christ as reflected in His ministry to the least of His people, especially in their situations of real need."

This passage states, "the Son of Man shall come in His glory . . . then shall He sit upon the throne of His glory." There is no doubt that by "Son of Man," "King," and "Lord," the Scripture is referring to Jesus. The one who came to earth as a lowly servant has returned as King. The cross was His act of grace. The throne is His act of glory. He hung on the cross for the forgiveness of mankind — all of mankind, no one is excluded. This judgment is made on the basis of acceptance or rejection of that grace.

The Scripture says, "He shall separate them one from another, as a shepherd divideth his sheep from the goats." This would not be too difficult since Syrian sheep are white and the goats are black. You can readily tell the difference even at dusk. In Jesus' judgment there will be

no doubt. His judgment will be clear. Jesus is the only one with the power or knowledge to make this decisive judgment.

Then Jesus discusses the basis of judgment. "I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Note that Jesus gathered "all nations" before Him. Then He made them one body. Then He divided the individuals on the basis of their relationship to Him as exemplified by their actions in love. As His criteria of judgment, he did not use race, nationality, creed, wealth, poverty, politics, power, or sex, but service to Him born from a heart dedicated to Him in love. Such love must be cognizant of human need and respond in compassionate action.

The response of those judged is interesting. There were sheep that thought they were goats. There were goats that were sure that they were sheep. The true Christian extends compassionate help because of the nature created within him by the redeeming Lord. He is so devoted to serving the Master that he no longer is aware of his actions. His end is service. There are others that do gracious acts, if they are given praise, thanks, and publicity. To do service from this motivation is not service to the Master but service to self. It is to increase self-esteem in the eyes of society and is simply disguised selfishness. It is rewarded by the world but ignored by the judgment of God.

The final judgment is clear. "And these (the self-serving rejectors of Jesus) shall go away into everlasting punishment: but the righteous into life eternal."

Some have said, "I do not believe God will condemn people to eternal punishment." This statement comes from a false premise. God did not condemn them, they condemned themselves, to eternal punishment. God sent His Son that they might have salvation.

They knowingly and willingly rejected Him. They laughed at His standards and principles. They sought the approval of the world and disregarded the love of God. They spurned eternal life. By the same token they chose eternal enmity toward God. They chose eternal punishment.

In verse 46 both "punishment" and "life" are described by the same word. They are both eternal in nature.

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# UNIFORM LESSON SERIES

## Lesson for Feb. 28

# Jesus looks to the future

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

Basic Passages: Mark 13:1-37; Luke 21:25-32

Focal Passage: Mark 13:24-37

The future ranks as one of the most abused of emphases among contemporary Christians. Two inadequate extremes exist.

Recently, the news media reported on a group of Christians in a neighboring state who terminated employment, disposed of their earthly possessions, gathered in the home of their minister, and awaited the second coming of Jesus. Of course, their action proved futile, and they were forced to offer fanciful explanations for their miscalculation. They joined a long list of persons, beginning in the first century, who scheduled the specific date of Jesus' return only to reap disappointment, embarrassment, and the need to begin again.

Despite the Biblical admonition of Paul against such behavior (2 Thessalonians 3:1-13), such exaggerated preparations occur almost annually. One historian has noted that these groups possess one thing in common: they have all been wrong.

By contrast, some believers adopt the other extreme, an apathetic approach to the future, and either disregard or minimize the significance of the future for meaningful Christian living. This extreme, also, requires modification. Mark 13 possesses needed correctives for both of these extremes, even though it contains numerous details which seem to defy interpretation and, in turn, divide interpreters. This study will concentrate on the broad principles taught rather than on the perplexing specifics.

Jesus' discourse bears characteristics similar to Jewish apocalyptic literature. The latter proved useful during times of crisis and persecution, employing imagery that would communicate certain truth to an intended audience while protecting the writer and audience from further suspicion. Its purpose was not merely to impart futuristic information but to precipitate hope, sustain faith, and encourage obedient living even in the face of suffering.

Much of the confusion surrounding Jesus' teachings in this chapter stems from the fact that He focused His attention on two future events: the destruction of the Jerusalem temple and the second coming of Jesus. He, obviously, viewed the approaching crisis surrounding the fall of Jerusalem as a historical parallel of the cosmic crisis of His ultimate return. Hence, references to these

events, how to discern their nearness, and the proper response to them are often so interlocked that it is difficult to delineate when He is speaking of one or the other.

Possessing an exaggerated estimate of the physical religious structure, the disciples are dismayed when told that the temple would be destroyed. They assumed that the end of the temple would be part of a complex of events leading to the end of history, and began to inquire concerning a sign of the forthcoming event (13:1-4). One writer has said that the disciples were wanting to be relieved from having to watch.

The remainder of Mark 13 forms Jesus' answer to this question concerning signs. And while Jesus unmistakably affirms the fact of His ultimate return and the end of this world as we know it, His discourse centers on the disciples' earthly life and responsibility rather than on speculation about the future. Verses 5-23 consist of a warning that the fact of the end does not relieve the follower of Jesus from struggle in this world. Jesus cited several phenomena which many interpreters have viewed as signs of the end — the presence of deceivers who play on people's impatience (13:1-6, 21-22), political and natural turmoil (13:8), and conflict because of Christian commitment (13:9-13). But Jesus concluded these developments to be only "the beginning of the sufferings" (13:8) and signs that "the end is not yet" (13:7). John Calvin contended that Christ wished "to restrain the apostles who were disposed to fly with excessive eagerness to the possession of the heavenly glory, and to show them the necessity of patience." Hence, Jesus warned first against a person rushing the end rather than facing reality responsibly.

Verses 24-37 consist of a challenge for responsible waiting. Equally sincere and committed Christians differ on the interpretation of verses 24-27. Whether interpreted literally or figuratively, they clearly teach that, despite even cosmic chaos, God is in control of history and will gather together His people by His Son. Again, the description of the end and the assurance it provides is intended to produce a certain quality of life in the interim. Sandwiched between two parables stands Jesus' pronouncement that the hour of the end is known only to the Father (13:32). Constant calculation concerning this occurrence only reminds us that idolatry still prevails.

The disciple is not required to know the unknown, but to live in an expectancy characterized by alertness and active watchfulness. As His servants we have been left "in charge, each with his work" (13:34). According to Jesus, the future is not a way to escape the present but a hope which creates patience and challenges Christian ministry.

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# LIFE AND WORK SERIES

## Lesson for Feb. 28

# Gifted by the Spirit

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

Basic Passages: 1 Corinthians 12:1-11, 28-31a  
Focal Passages: 1 Corinthians 12:1-11, 29-31a

Having dealt with one of the threats to church unity, Paul now turns to the source of unity, the Spirit of God. He specifically teaches about the activity of the Holy Spirit as the enabler of God's people — the gift giver.

The Holy Spirit is a popular topic of many religious instructors. The Bible has a wealth of information about the Holy Spirit. Yet there seems to be so much misunderstanding about this important aspect of Christian truth. Why?

The work of the Holy Spirit is naturally mysterious. Jesus said He operates like the wind — source and destination unknown (John 3:8).

The Holy Spirit is associated with spiritualism. Some people are skeptical about science fiction-type supernatural activity. The Holy Spirit of God, by being placed in the category of a J.R.R. Tolkien character, is reduced in respect and reality.

The Holy Spirit is associated with Pentecostalism. By seeing only the attributes of the Holy Spirit that are exaggerated in some groups, such as excessive emotionalism, miraculous heal-



Bledsoe

ings, and glossolalia (speaking in tongues), other more reserved people are turned off.

Many people have a natural fear of the activity of God's Spirit in their personal life. "What if God wanted me to be a missionary to Russia?" or "If I were filled with the Spirit, I might make a fool of myself."

The questions this lesson specifically answers are: How do we accomplish all the enormous and diverse tasks required in the church's ministry? Who decides what needs doing? Who selects the personnel for doing it?

T. B. Maston, retired Baptist seminary professor, told his classes the church is a divine/human organism. God chooses to be involved in His work by using mortals. The responsibility for the success of the church is in the hands of God-directed people. Human beings operating apart from divine intervention are subject to numerous errors.

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God involves Himself directly in the work of the church and the life of the believer by means of His Holy Spirit. We must look to Jesus for His pattern of what we should be like when it is done right. We learn about Jesus, the church, and God at work in the lives of people through the Bible. The work of the church is accomplished today (as always) by mortals open to the direction of the Holy Spirit of God.

The Holy Spirit actively inspires and enables the believers needed to do the work of the church. Every church has within its membership the personnel with the gifts needed to perform its ministry successfully. But every member is needed. The church, like the family, needs all its members, and has a place of service (lowly or great) for each one.

The list in 1 Corinthians 12:8-10, 28-30, of possibilities for places and tasks of service, is not exhaustive. It is generally representative. Most (if not all) spiritual gifts will find a comfortable place under

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the general headings listed here. Your gift will be discovered by being open to the Holy Spirit, studying God's Word, and being willing to serve in the church.

It is God's Holy Spirit that gives the talent or ability to do a certain task. With the direction for the church's work coming from a single source (God), there should be no problem of overlap, gap, or competition. God's plan is for the church body to function cooperatively as a team.

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# Missionary nurse wages war to save babies

By Elaine Herrin

KINGSTOWN, St. Vincent (BP)— Seeing the severely malnourished baby lying in a box on the floor in a corner — barely alive — almost made Suzan Bryant sick.

The missionary nurse quickly hospitalized Lisa, the 8-month-old daughter of a young unwed mother, and gave her a high calorie blend of oil, sugar, and milk.

Thriving on the special blend (provided initially by Foreign Mission Board hunger relief funds but now purchased by the hospital), Lisa became alert and soon developed into "the beautiful dark-eyed baby girl God intended her to be," Mrs. Bryant marveled.

Suzan Bryant, an Arkansas native, had read about the alarming malnutrition and escalating infant mortality rates on St. Vincent even before she came to the Caribbean island nearly four years ago. She came determined to make things different.

The public hospital treated malnutrition, but existing programs were not getting at the root causes or effectively preventing malnutrition and subsequent deaths. Superstition, ignorance, and lack of resources were major problems.

"People here love their children," Mrs. Bryant said, "but they are often trapped in ignorance and superstition."

Some villagers believe that foods such as fish, cheese, and liver cause stupidity,

stuttering, and worms.

Older Vincentians, convinced that children who become thin are "hexed," try to ward off evil spirits by tying black strings around the child's wrists and waist.

Some children who receive medical attention return to the hospital months later, again malnourished.

"Even though we held classes in the hospital for the mother, when she returned home, 'baby was well,' so she saw no need to continue what we had begun," she said.

Other parents learned about good nutrition, but did not have the resources for preparing nutritious meals at home. Finding that many women were willing to grow food for their families when properly taught, Mrs. Bryant added a section on kitchen gardening to her program. During 1981 the Southern Baptist mission board providing chicks and laying hens as a source of fresh eggs.

Mrs. Bryant's 10-week community health program, approved by the Vincentian government, is taught in the mountain villages around Kingstown.

She works with a parent or guardian whose child is being treated for malnutrition, then uses this contact to introduce the program in that family's village.

If a child is brought in for treatment from a village where classes already have been taught, Mrs. Bryant sends word to former class members in the area. They share their notebooks and training with the mother when her child is discharged.

To date she has taught eight area programs, averaging about 25 parents in each. In Georgetown, 40 enrolled, including some men who came to a session on family planning.

Painfully aware that children still die from malnutrition in St. Vincent, her dark eyes brighten when she thinks of the progress that has been made: "We can't do everything, but we have done something. I feel good about that," Mrs. Bryant said.

So do children like Lisa, now a happy, healthy little girl who recently celebrated her second birthday.

—Elaine Herrin is a Southern Baptist missionary press representative in Grenada.

## Philippine Jaycees honor Baptist leader

BANSALAN, Philippines — Warlito Lakiquhon, assistant director of the Mindanao Baptist Rural Life Center, Bansalan, Philippines, has been named one of the seven most outstanding young Filipino men of 1981.

Philippines President Ferdinand Marcos presented the award for the National Jaycee Organization.

Lakiquhon, who also is lay pastor of a Baptist church near the Rural Life Center, writes for several newspapers and farm journals and edits the quarterly Baptist Farm Journal.

As assistant director, he supervises the curriculum and teaches at the Rural Life Center. He is married and has three children.

## Baptist Student Unions in Korea see strong start, good potential

TAEGU, Korea — Korea's first Baptist Student Unions have attracted at least 100 active members and drawn as many as 500 college students into regular attendance at local Baptist churches, according to Southern Baptist Missionary Paul Rhoads.

Begun simultaneously last fall in Taegu, a city of 1.3-million people in southeastern Korea, the Baptist Student Unions (BSUs) operate at five colleges and universities with a total of 30,000 students, including Young Nam University, the nation's second largest university.

Three of the student fellowships meet several times weekly on campus, while the other two meet in area churches, awaiting permission for campus assemblies. Missionaries and Korean Baptists have worked with college students for many years, but Rhoads said the on-campus BSU meetings are the first of their kind.

Rhoads directs student evangelism for the Korea Baptist Mission (organization of Southern Baptist missionaries). Aided by his wife, Lana, and Missionary Journeyman Jimmy Spikes, Rhoads launched the BSUs with the strong sup-

port of Taegu's 20-member association of Baptist churches.

"We were losing a lot of our Baptist students to parachurch groups on campus, so the churches were really interested in the program," he said.

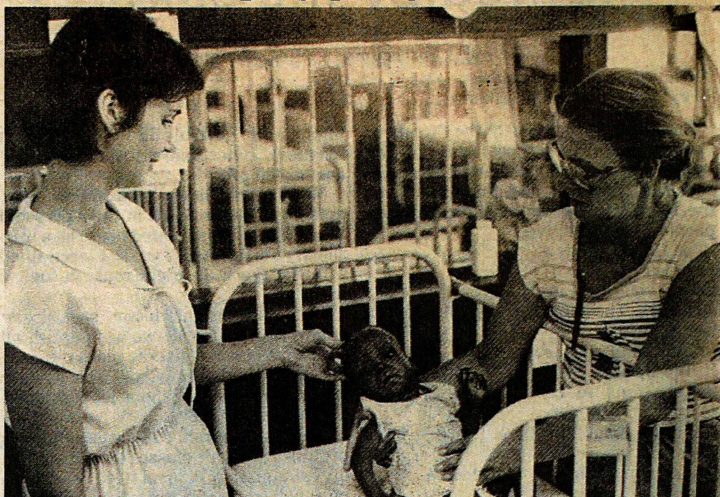
The association sponsors the college fellowships and area pastors teach Bible studies on campus. The BSUs, in turn, direct students into the churches.

The BSUs also provide witness and discipleship training to 10 Taegu churches.

"We've got a basis to connect the BSUs to churches in the city," said Rhoads. "When the students reach other students, we immediately have a place to funnel them into — the BSU, and then the church. The two hook into each other."

He estimated that the BSU outreach, coupled with direct evangelism and evangelistic Bible studies begun earlier on several of the campuses, has brought 500 college students into Baptist churches in Taegu and other Korean cities.

Rhoads hopes that the Taegu association will vote to sponsor a full-time stu-



**ANOTHER CHANCE** — A high calorie diet and loving care will give this severely malnourished infant a new chance for a healthy life. Suzan Bryant (left) introduced the special diet in the pediatric ward at Kingstown General Hospital.



**GREAT-GRANDMA AND ME** — Two-year-old Lisa was a malnourished 8-month-old when Suzan Bryant first saw her. Immediately hospitalized, she was placed on a high calorie diet. Later, she was released healthy and alert to her great-grandmother (right) who agreed to follow the nutrition regimen prescribed by the hospital.

dent worker to expand the campus organizations, and that the BSU idea will catch on in Korea.

"We're not doing anything that local and national workers couldn't do, and probably do better," he said. "We're praying that they'll see the vision and pick it up and run with it."



**KOREAN-STYLE BIBLE STUDY** — Missionary Journeyman Jimmy Spikes (right) leads college students in Bible study in Taegu, Korea. Spikes helped Missionary Paul Rhoads start Baptist Student Unions at five colleges and universities in Taegu last fall.