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# Baptist and Reflector

Convention Sermon — Page 8  
President's Address — Page 10

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News journal of Tennessee Baptist Convention

## Executive Board votes to buy Baptist Pavilion

### Relocated World's Fair structure slated for Camp Linden activities

The Baptist Pavilion at the 1982 World's Fair has been purchased by the Executive Board of the Tennessee Baptist Convention. The building will be moved to Camp Linden where it will be remodeled and will serve as an activities building for the TBC encampment.

The vote to purchase the structure came Monday afternoon, as the Executive Board met on the eve of this week's state convention in Memphis.

The \$20,000 purchase price includes the Baptist Pavilion, plus the interior walls, partitions, doors, and plumbing fixtures, as well as the shrubbery around the building.

The Executive Board will also bear the cost of dismantling the building, transporting it to Camp Linden, and reassembling it on that site. Supervising the relocation will be Mike Adams, TBC properties-maintenance manager.

Archie King, TBC Brotherhood director, is in the process of enlisting volunteer labor and equipment for the relocation task, which will begin this week. According to the World's Fair agreement with its exhibitors, all structures must be removed from the fair site by early December.

Adams and King listed the equipment needed as one large trailer truck, several small trucks, a crane, and a forklift. Volunteers would be needed to operate the equipment, as well as dismantling, labeling, and loading the pieces in Knoxville, and to unload and reassemble the structure at Camp Linden.

Those who can help in this project should contact Archie King, P.O. Box 347, Brentwood, TN 37027 — telephone (615) 373-2255.

The state missions committee of the Executive Board met Oct. 26 in Brentwood to consider the possibility of relocating the Baptist Pavilion at Camp Linden as a much-needed activities building. The committee voted to recommend to the Executive Board that the board offer \$20,000 for the structure.

On Nov. 8, the Executive Board of the Knox County Association of Baptists voted to accept the offer, clearing the way for the TBC Executive Board to complete the agreement at its Nov. 15 meeting.

Ted Huckaby, Knox County director of missions, said that the association was very pleased with the arrangement for at least two reasons: (1) the \$20,000 payment will insure that the \$497,000 cost for the World's Fair project will be met, and (2) the Baptist Pavilion will continue to be used by Baptists.

Tom Madden noted that for several

years the Executive Board has been searching for some way to provide an activities building at Camp Linden. He said that the relocation of the Baptist Pavilion would meet that need for about one-half of the \$250,000 cost for constructing a new facility. The cost of relocating and remodeling the pavilion could even be less as volunteer labor and equipment is utilized.

The Baptist Pavilion was designed by two Nashville architects, Ed Houk and Frank Orr, both of whom are members of Woodmont Baptist Church, Nashville. The pavilion was constructed by Rentenbach Engineering Co. of Knoxville, whose president, William A. Fortune, is a member of Knoxville's First Baptist Church.

During the six-month World's Fair, approximately 500,000 people visited the Baptist Pavilion to hear a musical, "Love, You Spoke a Word," performed by PowerSource; to view a multi-media presentation, "The Word Is ... Energy"; and to view a display of historic Bibles arranged by Lewie Miller of Gatlinburg's National Bible Museum.

## Missions continue in Upper Volta; more volunteers to go this week

Bryant Durham, chairman of the organization of missionaries in Upper Volta, reported to the Foreign Mission Board last week that all missionaries and volunteers are safe and accounted for after the government was overthrown in a Nov. 7 coup.

Reports indicate that conditions are returning to normal since Jean Baptist Ouedraogo, an army pediatrician, declared himself head of a provisional ruling council.

John Mills, Foreign Mission Board director for west Africa, told the Baptist and Reflector that telephone contact has been restored and the airport in Ouagadougou is now open.

In addition, the new government is honoring visas and permitting travel in and out of the country. The only apparent restriction is that a dusk to dawn curfew is said to still be in effect one week after the military coup.

Missionaries, the Foreign Mission Board, and the Tennessee Baptist Convention are continuing normal mission activities as scheduled without restrictions. The Tennessee Baptist Convention is working with the mission board and Voltaic Baptists in a development project in the Diabo Circle region of Upper Volta.

The next group of Tennessee Baptist volunteers will leave for Upper Volta on



FROM WORLD'S FAIR TO LINDEN — The Baptist Pavilion at the 1982 World's Fair will be disassembled and moved to Tennessee Baptist's Camp Linden, where it will be used as an activities building.

## Elections reduce chances for abortion, prayer laws

By Larry Chesser

WASHINGTON (BP) — Abortion and public school prayer legislation — unsuccessful in the current Congress — apparently face even stiffer resistance in the 98th Congress set to convene in January.

A New York Times/CBS survey com-

paring views of present House members with those of the new Congress, as well as post-election comments by politicians on both sides of these emotionally-volatile issues, underscore the diminished chances of enacting such social legislation.

While the New York Times/CBS survey showed 51 percent of the present House members oppose a Constitutional amendment permitting organized prayer in public schools, that opposition jumps to 56 percent for the new Congress with 77 percent of the new freshmen members against the measure.

On abortion the survey found opponents of a Constitutional amendment allowing states to prohibit abortion increasing from 54 percent in the present Congress to 58 percent in the new one. Nearly three-fourths of the freshmen members oppose the proposed amendment.

The Nov. 2 elections lessened the chances of President Ronald Reagan's proposed Constitutional amendment on school prayer, according to an aide to the House sponsor of the measure, Rep. Thomas N. Kindness. Though the Ohio congressman plans to reintroduce the measure in the next Congress, his aide told Baptist Press, "The far right agenda has been de-emphasized by the election results."

The prayer amendment's chances in the new Senate are uncertain, but do not appear to be improved because the election made little change in that body.

However, one political consultant who supports the school prayer and abortion legislation downplayed the election's damage to these causes.

While admitting that anti-abortion and pro-school prayer forces lost ground in the House, Edward E. McAteer, president of The Religious Roundtable and a

Nov. 20 as originally scheduled. A group of volunteers currently in Upper Volta are expected to return the following week.

Durham's telephone call to Mills confirmed a message he had sent Nov. 9 through U.S. Embassy channels. Disrupted communications had prevented earlier contact with the 22 missionaries and about 30 volunteers in Upper Volta.

### Telephones set for TBC meeting

A convention office telephone and a press room telephone are manned this week during the Tennessee Baptist Convention at Leawood Baptist Church, Memphis.

The convention office telephone may be used by those needing to contact messengers and visitors attending the convention. The number is:

(901) 323-9946

Messages telephoned to this number will be relayed to convention attendees.

The press room has a separate number, which is:

(901) 458-8086

(Continued on page 5)

## Mississippi Baptists reject controversial resolutions

JACKSON, Miss. (BP)— The Mississippi Baptist Convention voted to take no action on two controversial matters brought by messengers in the form of resolutions.

In the last session of their three-day annual convention Nov. 8-10, meeting at Jackson's First Baptist Church, messengers refused to oppose the Reader's Digest condensed version of the Bible. They also declined to name a fact-finding commission to investigate charges that "policies and practices at Mississippi College are contrary to the standards of Mississippi Baptists."

The resolutions committee did present favorably a resolution condemning the il-

legal trafficking of drugs which messengers passed without dissent.

The condensed Bible opposition failed with only scattered support. John Barnes, chairman of the resolutions committee and retired pastor of Main Street Baptist Church, Hattiesburg, said "anything that gets the Word of God out we're in favor of it."

The resolution concerning the fact-finding commission was brought by Charles Wilbanks, a Corinth attorney, and a former teacher at the Mississippi College school of law. In an earlier business session Wilbanks accused the Baptist-owned school of serving liquor at student/faculty functions and pointed to hiring of persons for faculty positions on the school of law "who have very, very sharp conflicts with the Baptist faith."

Barnes said the charges had been considered by the trustees of Mississippi College and the Mississippi Baptist Education Commission. Since the two groups had concluded the concerns "lack sufficient merit" for further investigation, the resolutions committee suggested no action be taken. Messengers agreed by a show of hands with only a dozen dissenting.

In other action Mississippi Baptists passed a \$15.07-million budget for 1983 with 34.5 percent (up from 34 percent) going to national Southern Baptist causes.

Messengers voted to offer prayer support for members of Pass Road Baptist Church in Gulfport and to its pastor and family. Ricky Edwards resigned as pastor facing charges of bringing money into the country illegally, according to police.

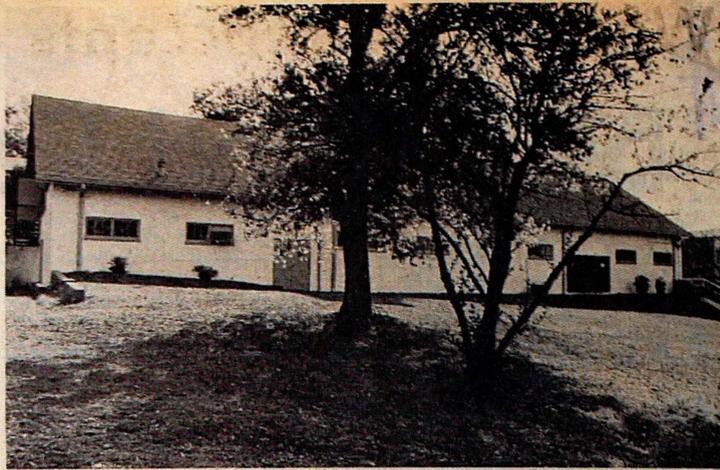
## Knox County elects Stroud as leader

Messengers to the Knox County Association of Baptists elected Jimmy Stroud as moderator during the association's annual meeting Oct. 18-19.

Stroud, pastor of Third Creek Baptist Church in Knoxville, succeeds Hershel Chevallier, pastor of Cumberland Baptist Church, Knoxville. Elected to assist Stroud as vice-moderator was Jim Henry, pastor of Buffat Heights Baptist Church, Knoxville.

Re-elected to his position was Clerk Bob Sharp, pastor of Gillespie Avenue Baptist Church.

The meeting was held at Maryville's Mount Olive Baptist Church, South, and Oakwood Baptist Church of Knoxville. Ted Huckaby is the director of missions for the association.



**BAPTIST BARN** — "The Barn," originally horse stables for the Belmont Mansion property where Belmont College is now located, has been renovated recently as the new Baptist Student Union center.

## Annuity Board tops \$1-billion

DALLAS (BP)— Assets of the Southern Baptist Annuity Board have exceeded \$1-billion for the first time in board history trustees were told in their fall meeting.

Darold H. Morgan, board president, told trustees that increased member contributions and management of the contributions moved assets beyond a billion dollars considerably ahead of schedule.

Trustees approved an \$8.8-million budget for 1983, a 13 percent increase over the 1982 budget. Major projects funded for 1982 include continued preparation for a new proposed church annuity plan, expanded marketing and promotion to the churches of the convention, the expansion of the church insurance system, and a records update program for the retirement system. A freeze on hiring persons for new positions until July 1983 was announced as a measure to reduce personnel costs.

Other actions included the approval of a "13th Check" amounting to 10 percent of the annual benefit of annuitants receiving benefits as of Nov. 30, 1982, and were receiving their retirement checks before Jan. 1, 1980, if investment earnings do not substantially decrease. A two percent good experience credit was granted to Plan A participants accounts.

In compliance with the new Tax Equity and Fiscal Responsibility Act of 1982, an amendment was adopted to allow members in the Southern Baptist retirement program to contribute up to \$30,000 or 25 percent (whichever is less) of their annual compensation to their pension plans.

## WMU, Pastors elect officers

During Monday afternoon sessions, new officers were elected by both the Tennessee Baptist Pastors' Conference and Tennessee Woman's Missionary Union.

Mrs. Jerry Trivette, Knoxville, was elected WMU president, succeeding Mrs. Glendon McCullough, who moved from the state. Mrs. Trivette is a member of Central Baptist Church of Fountain City.

The new WMU recording secretary is Mrs. Clyde Tilley, a member of West Jackson Baptist Church, Jackson.

New officers elected by the Pastors' Conference were president, Charles Sullivan, First Baptist Church, Lenoir City; vice-president, James Hutchings, Hillcrest Baptist Church, Lebanon; and secretary, J. Richard Holloman, Emmanuel Baptist Church, Humboldt.

## Zambian dies in auto accident; missionary journeyman injured

KABWE, Zambia (BP)— A Zambian Baptist was killed and another Zambian and a missionary journeyman injured in a one-car accident Nov. 6 near Kabwe, Zambia.

Killed was Clement Lungu, 21, who had made a public commitment to fulltime Christian service several weeks earlier,

according to missionaries. He was being trained by the injured journeyman, David Griffin of Lubbock, Tex.

Griffin suffered a concussion and other head injuries. He was moved from the Kabwe Hospital to a hospital in Harare, Zimbabwe, Nov. 8, to be under the care of Giles Fort, missionary physician in Harare.

The other young man injured, Stephen Kabanga, was transferred from Kabwe to a hospital in Lusaka, Zambia, and later released.

Griffin's condition following the accident was listed as stable. He was reported to be conscious and alert but unable to speak because of facial swelling and cuts inside his mouth. Physicians in Harare predict an extended recovery period.

Griffin went to Lusaka, Zambia, in the summer of 1981 to work as a religious knowledge teacher for two years.

## Honeycutt speaks to Holston group

Roy Lee Honeycutt addressed messengers to the Holston Baptist Association during the association's 196th annual meeting, Oct. 12-13.

Honeycutt, president of Southern Baptist Theological Seminary in Louisville, Ky., spoke to the messengers at Grace Baptist Church, Johnson City, which hosted the meeting with Bristol's Virginia Avenue Baptist Church. Honeycutt spoke on "The Church in Search of its Soul."

Also during the meeting, Leroy Carpenter, pastor of Pinecrest Baptist Church in Johnson City, was elected moderator of the association, while Jerry Lyons, pastor of Bluff City Baptist Church in Bluff City, was elected vice-moderator. Carpenter succeeds Haven Lowe, pastor of the Grace church.

Re-elected to their posts were Treasurer E. W. Barnes, pastor of Boone Trail Baptist Church in Jonesboro, and Clerk Tenna Eades, a member of Johnson City's Central Baptist Church.

James Harris is the director of missions for the association.

## TBC Executive Board to meet Dec. 16-17

The next scheduled meetings of the Executive Board of the Tennessee Baptist Convention will be Dec. 16-17, not Dec. 9-10 as listed in the "Tennessee Baptist Diary."

The board will convene at 10:00 a.m. CST on Dec. 16. After the election of committees, these committees will be meeting that afternoon and night. The full Executive Board will reconvene at 9:00 a.m. CST on Dec. 17.



**RA PAGES FOR TBC** — For the first time in TBC history, Royal Ambassadors will serve as pages to the state convention, Nov. 16-18 in Memphis. Jerry Glisson, pastor of Leawood Baptist, host church for the convention, is pictured with the RA pages from Memphis area churches. Left to right are David Powers, Second Baptist; Clint Pope, Park Avenue;

Scott Anderson, Highland Heights; Anthony Baird, Northview; Allen Cole, Scenic Hills; Mark Driver, Northview; and Greg Moore, Matt Young, Fred Stark, and Arlon Duke, all of First, Collierville. Pages not photographed are Grant Crouch, Tim Harrison, and Rob Ousley, all of First, Memphis; and Richard Maddox of Scenic Hills.

# West Virginia accepts out-of-state churches

By Craig Bird

**PARKERSBURG, W. Va. (BP)**— The West Virginia Convention of Southern Baptists has reached beyond the state borders to accept two Virginia churches and a Kentucky church as members.

The Virginia churches, Old Forrest Road Baptist Church in Lynchburg, and Barboursville Baptist Church in Barboursville, were accepted as full members while an independent church in Louisville, Ky., Christ Is King Baptist Church, was accepted under watchcare with a final decision on membership to be made at the 1983 convention.

The Louisville congregation, which is not a member of either the Kentucky Baptist Convention or the Long Run Baptist Association (Louisville), was first accepted into full membership but a motion to reconsider was introduced at a later business session. Eventually the 250 messengers voted unanimously to put the church on watchcare status in order to acquire more information, according to Jack Walls, editor of the *West Virginia Southern Baptist*.

The two Virginia churches applied for membership several months ago but Christ Is King church's application was not received until just before the convention opened. The church did not have any messengers present, Walls said.

Two of the pastors of the out-of-state churches said mission opportunities in West Virginia motivated them to seek alignment with the West Virginia convention while the third said the abortion policy of Virginia Baptist Hospital caused his church to join WVCSB.

"We have our first mission trip up there planned for next week," said Art Ballard, pastor of Old Forrest Road Baptist Church. "We have been giving through the West Virginia convention for quite a while and I am excited about the leadership in West Virginia and the op-

portunities for direct mission work for our members here."

Ballard announced last year he would lead his church out of the Baptist General Association of Virginia after that state convention voted to make gifts through to the Cooperative Program the sole basis for messenger qualification.

"We will remain dually aligned with the Virginia convention and keep sending a little money there," Ballard said. He said he had no desire to lead his church out of the Southern Baptist Convention.

Thomas Riner, a Kentucky state legislator, said he decided to sign up his independent church with a state convention after hearing "that many West Virginia counties don't have a single Southern Baptist church." He said Ballard and Floyd Tidsworth, director of missions, stewardship and Brotherhood for the WVCSB, called him and, in the three-way conversation, asked him to apply for membership.

Christ Is King Baptist Church meets in Riner's home in Louisville.

Although his church has been independent, Riner is no stranger to the Southern Baptist Convention. At the 1980 SBC meeting in St. Louis he and his wife, Claudia, were disqualified as messengers when it was discovered they were "not in friendly cooperation or sympathetic with the purposes" of the denomination as required in the SBC by-laws.

The Riners signed forms indicating their church (Logos Baptist Church) had contributed \$2,300 to convention causes in 1979 and was eligible for the maximum 10 messengers — but C.R. Daley, editor of the Kentucky Baptist state newspaper, the *Western Recorder*, told the credentials committee the Kentucky Baptist Convention had no record of the contribution.

Six other messengers registered for Logos Baptist Church and all the cards had been signed by Claudia Riner as church clerk. Two messengers from Christ Is King Baptist Church had registered with cards signed by Mrs. Riner. At the time Riner was pastor of both congregations.

Wayne Huckaby, pastor at Barboursville, said his church "couldn't in good conscience see God's money going to Virginia Baptist Hospital and funding

abortions — even though the policy has been changed so that it is not 'abortion on demand' — the policy is still not acceptable."

He said he had mixed feelings, "happy because we have some place we can deposit our money and remain in the Southern Baptist Convention but unhappy about the way the Virginia convention is going." The "extremely liberal positions of the religion department of the University of Richmond" (which receives state convention funds) also figured in the decision, he said.

Barboursville, which is about 65 miles from the West Virginia border, will continue to send \$200 a year to the Virginia convention in addition to designated gifts to the Baptist home for the elderly and the state children's home.

Louisville is about 150 miles west of the West Virginia border and Lynchburg is about 175 miles southeast.

Tidsworth said West Virginia is not courting out-of-state congregations but

"we feel good about what is happening here and about Mountain State 200 (an effort to double the number of SBC congregations in five years). We realize there are limitations to what we can do for them but we can use all the help we can get in starting new work here."

Tidsworth also pointed out that several churches in West Virginia are aligned with either the Virginia convention or the Maryland Convention of Baptists.

Also at the annual meeting of the WVCSB, messengers adopted the convention's first \$1-million budget, \$1,009,169. Southern Baptist Convention agencies will provide \$576,879 of that amount, most coming from the Home Mission Board with other support from the Baptist Sunday School Board and the Woman's Missionary Union.

West Virginia will send 22.5 percent of the \$97,264 given by local congregations to worldwide causes of the SBC Cooperative Program, down from 25.5 percent last year.

## Southern Baptists debate responses to war, peace

**TOCCOA, Ga. (BP)**— Two Southern Baptists — one who hones evangelism strategy at the Home Mission Board and another who plots war strategy at the Pentagon — presented opposing views on Christian approaches to peacemaking at the National Renewal Evangelism Conference sponsored by the Home Mission Board.

Dale Cross, director of HMB metropolitan evangelism strategy and Col. Vaughn Johnson from the Pentagon's Crisis Action Center, addressed Biblical mandates for peace, pros and cons of nuclear armament, and national security versus social needs during a seminar on Christian responsibilities "in a world of war and peace."

Cross said, "Our easy religiosity, our oppressive structures, and our spiritual blindness which refuses to learn the things which make for peace has also placed us on a collision course with disaster."

"The tendency among Southern Baptists has been to dismiss those who weep

for peace as either soft-headed peaceniks or communist sympathizers. This bias, however, can no longer stand against the escalating cry of millions of God-fearing Americans who are pleading for the madness of the nuclear arms race to stop."

Citing estimates that the nuclear buildup will cost an additional \$42-billion per year, Cross proposed that a nuclear freeze "would make billions available for positive, productive investment in the needs of hungry, impoverished people."

Cross urged Baptists to take Biblical instructions to place confidence in the armor of God seriously. "Our defense against the flaming missiles is faith," he said. "However, if we place our trust in the idol of nuclear weapons, God's Word says we are judged inevitably to use them."

In response, Johnson said he "feels no conflict of conscience" in his chosen profession as a U.S. Air Force officer. "Peacekeeping is the cornerstone of freedom," he said.

Johnson compared American versus Soviet records of aggression and armament to argue the need for continued U.S. arms build-up. "When we build, they build and when we stop, they keep building," Johnson said. "We have tried turning the other cheek and the bully got stronger."

The Vietnam veteran used Biblical history to show the need for "being prepared and staying prepared," describing how a weak Israel was overrun by aggressive enemies.

Johnson took issue with an "either-or" approach to government provision of social services and national defense. "Pitting a strong security against social needs is false economy," he warned. "We can and must do both."

Noting that "social programs still get more money than defense," the Air Force colonel observed, "We have a tendency to forget the government's most important social service is protection."

Johnson stressed the need to approach negotiations with the Soviets "with our eyes open" from a basis of sufficient strength. "The Soviets must learn that war is not only unthinkable but unwinnable."

## Adventist regains nurse's aid job

**WASHINGTON (BP)**— Essie Morris, a Seventh-day Adventist who lost her nurse's aide job at a private Long Island, N.Y., hospital for refusing to work on her Sabbath, will be reinstated with back pay following the U.S. Supreme Court's refusal to review a lower decision in her favor.

Morris, who worked at North Shore University Hospital, Manhasset, between 1967 and 1976, was fired from her position as an infant-care aide in violation of a New York law requiring employers to accommodate the religious requirements of employees, lower courts ruled.

Seventh-day Adventists observe their day of worship on the traditional Sabbath, which runs from sundown Friday to sundown Saturday.

In appealing to the U.S. Supreme Court, attorneys for the hospital said their client sought to reassign Morris to two other jobs but that she failed to qualify. They also argued that the New York law guaranteeing Sabbath observers the right to time off on their holy day or days amounted to an unconstitutional establishment of religion.

Attorneys for the New York human rights panels countered that Morris sought to be cooperative by offering to work six instead of the normal five nights a week in order to have Friday nights off but was refused. They argued, and the nation's high court agreed, 8-1, that the Supreme Court had no jurisdiction to review the New York decisions.



**SECRETARIES ORGANIZE** — Marty Ethridge of Nashville (seated) was elected president of the Tennessee Baptist Church Secretaries Association which was organized last month during a conference at Manley Baptist Church, Morristown. Standing (from left) are Johnnie Hall, director of the TBC church training department, which coordinated the conference; Margaret Hobbs, Memphis, vice-president; and Barbara Whitt, Morristown, secretary.

## EDITORIAL

## What is a 'cooperating Baptist church'?

What is the "Tennessee Baptist Convention"?

Technically and officially, the convention is the church-elected messengers who gather together in an annual or called special meeting — such as is going on this week in Memphis.

The purpose of these conventions is to make decisions which affect the work of the convention's organizations, to elect trustees and directors who are responsible to the convention for carrying out these decisions, and to generally determine the future course and emphases of those who identify with Tennessee Southern Baptists.

When the messengers convene, they pass a motion to organize into a deliberative body, adopt an agenda for the meeting, and vote to adjourn when this agenda is completed. While in session, the messengers conduct their activities under the leadership of officials who have been elected by this gathering or earlier conventions and under the provisions or rules which have been approved by this or previous conventions.

These messengers are elected by and certified to the convention by "cooperating Baptist churches." But what is a cooperating Baptist church?

Let's look at these three key words.

A CHURCH, according to the Baptist Faith and Message statement, is "a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth."

BAPTIST is a word which specifically identifies the beliefs and distinctives of that congregation.

Basically, there are five distinctives, according to Historian Robert Tolbert, that Baptists hold which are peculiar to our group. Other denominations may hold to one or more of these principles, but Baptists seem to be the only one that emphasize all five.

1. **Baptism by immersion.** We believe that baptism is by immersion as practiced in the New Testament and as administered to Jesus Himself by John the Baptist. The word used in the Greek New Testament means "immerse," but since the Church of England did not practice immersion, a new word was transliterated "baptize" and used in the King James Version of 1611. The new word could then mean whatever its

interpreters wanted it to mean, but the true meaning is immersion.

2. **Salvation by grace through faith.** God's redemption for a sinner comes because of God's love and power only. A person does not deserve it; can never earn or merit it, but only gratefully receive it as a gift from God. Since salvation is totally God's act — and not your activity — it is irrevocable and eternal.

3. **Priesthood of the believer.** Every believer is a priest in that he has direct access to God. It is not necessary to confess in or to pray through an earthly mediator, since every believer can go directly to God. Likewise, God is free to deal directly with every individual without having to go through another person or organization.

4. **Autonomy of a local church.** In simple words, this means that a Baptist church can do what it wants to do. A local congregation is free to pursue God's will, without interference from any denominational organization or official or any other church. Each church calls its own pastor, determines its own budget and program, and decides what projects will receive its support. The denomination exists to provide a channel or service for a church and its members.

Related to this is the Baptist belief that the church and civil authority should be separate, with government having no power over a church or religious organization and vice versa.

5. **Authority of the Scriptures.** Basic to these distinctives is the principle that all Baptist beliefs and practices are based upon the Biblical revelation of God. The Bible was inspired by God to reveal His perfect knowledge to us. All that we do individually and collectively should be rooted in God's Word.

COOPERATE, according to the dictionary, comes from the Latin word *cooperatus* (co- with plus *operari* to work). The definition of this verb is "to act or to work together with another or others for a common purpose; to combine, so as to produce an effect."

Obviously, there are churches which either meet or come very close to the Baptist Faith and Message definition of "a church." Also, there are many congregations which fulfill the five distinctives of "Baptist." Therefore, to distinguish a Tennessee Southern Baptist church, we must also consider the word "cooperating."

Both the TBC Constitution and the SBC Constitution use the word "cooperating" in defining the composition of these bodies.

A cooperating church would be one which joins with other churches in pursuing the goals and purposes of these conventions. It implies a commitment — and an active participation which will seek to achieve these goals and purposes.

Attitude is a vital part of cooperation, implying a supportive spirit. If there is criticism, it should be constructive in form, aimed at accomplishing the goals and purposes of the denomination — not the goals or purposes of an individual or faction.

Activity is related to cooperation. This would result in the active participation in the programs and projects of the denomination.

And cooperation must include support — including financial support. Both the TBC Constitution and the SBC Constitution state that messengers (which compose these conventions) are from churches which have made financial contributions to these conventions' work. As Jesus said, "For where your treasure is, there will your heart be also" (Matthew 6:21). The reverse of this is also true: "Where your heart is, there will your treasure be also."

Perhaps there are other factors which could be added to define a "cooperating Baptist church." Regardless of how it is determined, congregations which claim this distinction bear the privilege and the responsibility of guiding our denomination in fulfilling the commands of Christ and the kingdom of God.

Cicero's  
comment.

## By the editor

Cicero was attending the annual meeting of Parliamentary Baptist Association at Peaceful Baptist Church.

Moe D. Rater, the association's moderator, informed the messengers that he had been studying his Robert's Rules of Order night and day, and he intended to conduct the miscellaneous business session in a proper manner.

He stood with gavel in hand — but there was nothing but silence. "Surely someone has a motion to make!" Moe mentioned.

After a few more minutes of silence, Anne Knounce arose to her feet.

"The chair recognizes the messenger for a motion," Moe proclaimed.

"Actually, I don't have a motion, but an announcement," Anne answered.

"Out of order!" the moderator declared, as he pounded the gavel. "This is a business session — not an announcement period."

Anne Knounce replied, "I thought that since no motions were presented that I could announce that the associational WMU meeting will be at 10 a.m. Thursday at Central Baptist Church."

The gavel pounded — twice. "Out of order. Either make a motion or take your seat," the moderator exclaimed.

"All right," Anne conceded. "I move that I be allowed to make an announcement about our associational WMU meeting."

While Moe D. Rater was searching his parliamentary publication, the motion was seconded, and A. Mindy rose to her feet. "I am opposed to the motion. We last met at Central Baptist Church in 1972. We haven't met at Faroff Baptist Church since 1969. I move to amend the motion to substitute 'Faroff Baptist Church' for 'Central Baptist Church.'"

Moe was still flipping pages as Indy Pendant started speaking to a point of order. "The chair should declare the motion and the amendment out of order, since if we pass or defeat this, we are dabbling in WMU affairs, and we all know that WMU is an auxiliary, not an organization of the association."

Moe thought she might be right — and continued to search the rules and the association's Constitution.

Glut Toney was on his feet calling for a point of inquiry. "If the WMU meets at Faroff Baptist Church, my wife won't get home until 1:00 p.m. My point of inquiry is who is going to fix my lunch on Thursday?"

Dee Laye made a motion to table. "This way we won't have to vote on whether Anne would be allowed to make her announcement. Several agreed, noting that in reality the announcement had already been made.

"To table this would be a bad precedent," stated Cooper A. Shunn. "We are saying in essence that a messenger's motion should not be voted on."

Moe D. Rater finally got the floor. "A motion to table is not debatable," he ruled.

"I am not debating it," Cooper commented, "I am opposing it."

As Cicero was leaving to make it to another associational meeting, I heard Bro. Hood's point of inquiry. "If this passes, can I make a motion that I be allowed to announce that the Brotherhood will meet..."

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## Personal perspective

By TOM MADDEN  
TBC executive secretary

As disciples, we are to strive to be like Christ. One of the great examples that Christ exercised was that He gave everything He had, even His life, for sinners who did not even deserve it.

A giving lifestyle is the very essence of discipleship.

It follows then that what we give to God, He not only receives with joy, but He multiplies it. Then in addition, He uses our example to influence others.

If we give to God what we have, He will take it, multiply it, and use it. Again and again this is pointed out in the Scriptures. An example of this is when our Lord took the loaves and fishes and multiplied them so that they fed more than 5,000 people (Matthew 14:15-21).

In the Old Testament there is the example of God taking the piece of wood in Aaron's hand, making it a live branch, and then using it to accomplish His purpose. In the same manner, the jawbone of an ass became, under the direction of God's Holy Spirit, the weapon in Samson's hand powerful enough to destroy 3,000 enemies of God.

The principle follows if we willingly give to God whatever we have and all we have, no matter how insignificant it may be, He will accept our gift and make it more than sufficient to accomplish His purpose.

I have long felt that God is just waiting to exercise His power to those who will put into practice His teaching on giving.

## Baptists in Singapore begin prison ministry

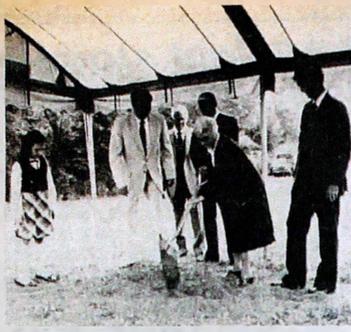
SINGAPORE — Queenstown Baptist Church in Singapore will give financial support to the prison ministry of Godfrey Chan, a graduate of the Baptist Theological Seminary, Penang, Malaysia.

The prison director recently granted Chan a permit to enter the prison to conduct religious services, Singapore Baptists' first prison witness. He can also distribute Bibles and gospel literature.

Attendance rose from 20 to more than 80 during the first three months of his ministry.



Madden



**GROUND BREAKING** — First Baptist Church, Manchester, recently broke ground for the rebuilding of a sanctuary and educational space lost in a September 1982 fire. From left are church members Lori Helms, Bill Strike, Paul Baird, Odalene and Harry Gilley, and Pastor Jerry L. Tracy.

## Customs officers arrest pastor

GULFPORT, Miss. (BP) — Ricky Edwards, pastor of Pass Road Baptist Church, Gulfport, resigned his pastorate Nov. 7 in the wake of charges concerning currency violations, said Pass Road deacon chairman Paul Sullivan.

Sullivan said Keith Thrash, associate pastor, will fill the pulpit for the time being and "we solicit the prayers of all our sister churches around the state for Brother Edwards and our church."

Edwards was arrested along with another U.S. citizen and two Colombians after Edwards, a pilot, landed a four-seat Cessna 210 at the Hattiesburg airport Friday. U.S. customs agents were reported to have followed the plane into U.S. airspace and the plane was seized by customs officials, the Federal Drug Enforcement Agency, Mississippi Bureau of Narcotics, and the Gulfport Police Department. More arrests are expected.

Police reported the plane had over \$100,000 in U.S. currency and several handguns aboard. It is a misdemeanor for citizens to enter or leave the country with more than \$5,000 without making declaration. Edwards and the other American, Arthur Keith Smith of Fort Pierce, Fla., were released on bond and the two Colombians were held pending further investigations.

According to news reports, the plane landed at another airport but was chased by customs officials. Apparently trying to take off to evade officials, the plane almost hit the customs plane.

# Christine Gregory wins presidency in Virginia

ALEXANDRIA, Va. (BP) — Christine Gregory, former president of the Woman's Missionary Union and first vice-president of the Southern Baptist Convention 1980-81, has been elected president of the Baptist General Association of Virginia.

Not only is she the first woman to be chosen to head the BGAV but she was unopposed in the balloting. Virginia is the third SBC convention to elect a woman as president (Washington D.C., and Nevada were the others).

In other key action the messengers called for the Executive Committee of the SBC to convene a special meeting of the committee for the purpose of "finding and implementing solutions" to the "polarization and open factionalism" currently taking place in the convention.

The resolution commended SBC President James T. Draper Jr. "and others" for their efforts to solve "this potentially self-destructive" problem which is "obscuring the Baptist witness" for Christ.

Calling for "heroic measures by persons in positions of leadership" in the convention, the BGAV requested that the special meeting of the executive committee submit recommendations to the annual SBC meeting in Pittsburgh in June 1983, to correct "flaws in the system" that allow takeover attempts

## Ohio Baptists laud drunk driving laws

CINCINNATI (BP) — Arthur L. Patterson, pastor of First Baptist Church, Mason, Ohio, was elected president of the State Convention of Baptists in Ohio after two run-off ballots.

The major resolution approved by the messengers at the Oct. 25-27 meeting was one commending the Ohio legislature for enacting tougher laws against drunken drivers.

A budget of \$2,483,198 was adopted for 1983 with 39.5 percent of that amount designated to be sent on to the national level of Southern Baptist Convention mission and educational work via the Cooperative Program. This is an increase of one-half of one percent from the 1982 budget.

Messengers were told the two-year "104 Miracles" campaign will conclude this December with the establishment of 90 new missions, 14 short of the goal.

and to "encourage participation of all viewpoints in the deliberations and actions of the convention."

Copies of the resolution were sent to the officers of the SBC, the officers of the Executive Committee, and to all other Baptist state conventions asking them to take similar actions in their conventions.

The convention adopted a \$12,025,000 budget for 1983 and designated 37 percent of that amount to be sent to worldwide mission causes at the national SBC level. This was a one percent reduction from 1982 when Virginia sent 38 percent to world causes.

Messengers also made an adjustment on a controversial procedure adopted last year that made a church's gifts to the Cooperative Program (the SBC's unified giving plan) the sole criteria for determining how many messengers each church is allowed at the state convention.

Churches will now be allowed "negative designation" which means they may say which BGAV agencies they do not want their gifts to support and that stipulation will be honored. In the past such gifts would not have been counted as a Cooperative Program contribution.

"It is the most unifying thing we could have done," John Ivins, director of the division of general promotion for the BGAV said. "We have had several churches withholding their Cooperative Program gifts because they disagreed with a specific agency — one of them withheld about \$70,000 this year. Now churches can participate in the parts of the program they desire."

By resolution the convention opposed "any Constitutional amendment that deals with prescribed or prepared prayer in public schools."

## Election . . .

(Continued from page 1)

Baptist layman from Bellevue Baptist Church, Memphis, said they "came out stronger" in the Senate.

"Our emphasis needs to be on fiscal matters," said an aide to Sen. J. Strom Thurmond, chairman of the Senate Judiciary Committee, who has promised President Reagan to re-introduce the prayer amendment in the next Congress.

While Thurmond fully supports the prayer measure the aide said his priorities in the new Congress are the balanced budget amendment and the crime package.

The fate of a Constitutional amendment on abortion pushed by Sen. Orrin G. Hatch also remains uncertain. The amendment was withheld from floor consideration this fall after Senate Majority Leader Howard H. Baker Jr. agreed to give Hatch ample time to debate the measure in the next Congress.

Asked about prospects for the abortion amendment in the 98th Congress, Hatch's top aide on the subcommittee on the Constitution said it is "too early to say."

In a post election press conference, Senate Republican campaign chairman Bob Packwood said he would advise colleagues not to bring up controversial social issues such as school prayer and abortion during the next Congress.

Pointing to the 1984 elections when Republicans will have more Senate seats on the line than will Democrats, Packwood warned that Republican candidates could not win on the school prayer and abortion issues.

## Missionary uses 'wind evangelism'

By Robert O'Brien

GOKWE, Zimbabwe (BP) — Bob Parker leaves more than billowing clouds behind as he roars down the dusty byways in Zimbabwe's bush country.

"You've heard of 'WIN evangelism,'" said the slender South Carolinian as he stuck a fistful of gospel tracts out of the window of his van. "Now, you've heard of 'wind evangelism.'"

With that, the tracts joined the swirling dust and fluttered — unerringly it seemed — toward the scurrying children he had targeted. A passing truck ground to a halt. Its driver also had joined the paper chase.

Parker gave up a career as a school teacher and administrator, which began in 1954 in South Carolina and ended in 1978 in Zimbabwe, to devote the rest of his Southern Baptist missionary career to evangelism and church development.

The soft-spoken, 59-year-old missionary maintains a tight schedule on those dusty roads. He has to keep tabs on some 40 churches and preaching points and on burgeoning witnessing and Christian discipleship training programs in 38 government schools in the Sanyati and Gokwe rural areas.

In between — and anywhere else — he spreads the Word of God abroad on the wind.

"It's not the best way to do evangelism if that's the only way you do it," Parker said. "But I don't apologize for it. It excites people — especially kids — and it gets results."

Parker cannot judge how many roads a man must go down before he can win another man. He does know that more than 100 persons found their answer written on the wind since he began his airborne evangelism several months ago.

It is difficult for bush dwellers to get somewhere to buy a stamp and an envelope, not to mention to find a mailbox. But 100 persons have filled out a section on the tracts and returned it by mail asking for Christian literature. Parker has turned them over to the Zimbabwe mission's Bible Way Correspondence School for continuing follow-up.

Zimbabwean bush people, deprived of schools and churches during their country's long struggle for black majority rule, "hunger for reading material and the Word of God," Parker said. "If 'wind evangelism' reaches some people I wouldn't reach any other way, I'm for it."

# Landes collapses in Texas as state convention meets

CORPUS CHRISTI, Tex. (BP) — Texas Baptists, in their annual convention, dealt with issues such as drunken driving, abortion, school prayer, and homosexuality but put aside theological and political controversies of recent years.

The meeting was sombered when James Landes, who is retiring this year after nine years as executive secretary of the Baptist General Convention of Texas, collapsed at a reception in his honor. After shaking "about 2,000 hands," the 70-year-old Landes fell to the floor and was rushed to a hospital. Tests results were negative but Landes spent two days in the hospital recovering from "exhaustion."

The 3,500 messengers and visitors from many of the state's 4,000 Southern Baptist churches announced clear intentions to commit themselves to reaching the world with the gospel in this century. They underscored their mission concerns by adopting a \$50-million budget for the convention's Cooperative Program of world missions support. More than a third of the budget (35.9 percent) will go to help support the work of 6,000 missionaries in the United States and 100 foreign countries, said D. L. Lowrie, convention president. The remainder will help support 23 Texas Baptist institutions and other state missions work.

Last year Texas sent 35.7 percent of its budget to worldwide SBC mission causes.

Lowrie, pastor of First Baptist Church, Lubbock, was re-elected by acclamation to a second one-year term as president.

Messengers elected John D. Morgan, pastor of Sagemont Baptist Church, Houston, as first vice-president and Fred Roach, president of Centennial Homes, Dallas, as second vice-president.

The convention reaffirmed the Baptist stand for separation of church and state and opposition to "legislatively prescribed prayer." It also expressed concern about "the suppression of the free exercise of religion by some public institutions" and insisted voluntary meetings before or after classes or work hours for Bible reading and prayer should be permitted in public settings. The resolution also supported court action which seeks relief from present rulings which deny free exercise of religion in public schools and buildings.

Another resolution was on efforts of homosexuals to legalize homosexuality and win public acceptance. "The homosexual lifestyle is not normal or accepted in His (God's) sight and is indeed sin. But there is forgiveness through repentance," the resolution said.

Messengers reaffirmed the traditional BGCT stance on abortion, opposing it except in instances of rape or incest or where the mother's health is endangered.

A resolution on drunken driving called for the Texas legislature to pass laws to end the practice of deferred adjudication, to raise the legal drinking age to 21 and to prohibit the transport of open alcoholic beverages in vehicles.

Other resolutions urged Baptists to make ministry "to the suffering unemployed a vital part of our mission," to continue giving strong opposition to all forms of legalized gambling, to give priority to providing resources for family life and to support the American Christian Television System being organized by the Southern Baptist Radio and Television Commission.

# Violent storm in Spain ravages lives, destroys three churches

JATIVA, Spain (BP) — Torrential rains and flooding lashed southeastern Spain in late October, destroying three Baptist churches and leaving at least 38 people dead, including a Baptist layman.

Floods caused by broken dams wrecked Baptist churches in the towns of Alcira, Carcagente, and Sumacarcel. Baptist layman Jose Garcia of Sumacarcel suffered a fatal heart attack Oct. 20, as he and his wife sought refuge in a cave when the town was evacuated. The husband of another member of the Sumacarcel congregation also died during the flooding.

Twenty Baptist families in Alcira and Sumacarcel were among more than 100,000 people left homeless.

Spanish Baptists nationwide quickly responded by sending truckloads of food and clothing to stricken areas. The Baptist church in Jativa became headquarters for distribution of relief supplies. A

number of homeless families were taken into homes of church members in undamaged towns.

Groups of laymen worked daily to clear mud and debris from damaged structures and the Woman's Missionary Union of the Jativa church organized work teams to clean walls and floors.

The Southern Baptist Foreign Mission Board released \$30,000 in hunger and general relief funds Nov. 10 for food, temporary shelter, cleaning, and reconstruction costs in damaged communities of the region.

Renewed rain and wind storms pounded Spain and southern Europe again Nov. 7-9, taking at least 35 more lives and leaving 13 missing and presumed dead.

# Sunday School tops goal for new starts

The Sunday School department of the Tennessee Baptist Convention exceeded its goal of starting 30 new Sunday Schools during the 1981-82 church year (October through September).

Three new Sunday Schools started during September brought the year's total to 32, according to Wendell Price, director of the TBC Sunday School department.

The Nashville Baptist Association led in the number of new starts with four new Sunday Schools. The Holston Baptist Association reported three new Sunday School starts. Alpha, Big Hatchie, and Shelby County associations each had two new Sunday Schools.

Other Tennessee Baptist associations with new Sunday Schools were Bledsoe, Central, Concord, Cumberland, Cumberland Plateau, Dyer, Gibson County, Hamilton County, Hardeman County, Haywood, Jefferson County, Knox County, New Duck River, New River, Salem, Sullivan, Tennessee Valley, Western District, and Wilson County.

Price praised the work of the individuals, churches, and associations that made these new Sunday Schools possible. "New Sunday Schools reach more lost people faster than the ongoing schools," he said.

# Minn.-Wis. plans to form convention

MILWAUKEE, Wis. (BP) — Minnesota-Wisconsin Southern Baptists, during the 13th annual session at Northwest Baptist Church, launched a "Double-in-a-Decade" emphasis and looked toward organization as a regional convention to begin operation Jan. 1, 1984.

By strengthening present congregations and starting 120 new chapels, they hope to double the overall SBC impact in the region by the end of 1992. This will be accomplished through linking relationships of Minnesota-Wisconsin and Texas churches. Texas has been sponsoring conventions for Minnesota-Wisconsin since 1956.

The convention noted that organization as a regional convention next Nov. 11-12 will occur 30 years after the first SBC congregation began in Madison, Wis. Latest reports show 11,984 members in 70 churches and 36 chapels. Sunday School enrollment showed a 14 percent increase last year. There were 856 baptisms.

Messengers adopted a 1983 budget of \$1,072,000, up more than 10 percent from 1982. Twenty-five percent of the \$176,000 contributions anticipated from fellowship churches will be forwarded for SBC causes, the same percentage as last year.

# Nolachucky gathers for 155th meeting

Nolachucky Baptist Association held its 155th annual meeting Oct. 19-20 at Cedar Creek Baptist Church, Russellville, and Montvue and Hillcrest Baptist churches of Morristown.

During the meeting, the association awarded seven of its member churches for their achievements in evangelism, stewardship, Sunday School and Church Training growth, and Woman's Missionary Union enrollment. Receiving one or more of the 16 awards were Brown Springs Baptist Church, Mosheim; The Country Church, Morristown; Fairview Baptist Church, Mohawk; Manley Baptist Church, Morristown; First Baptist Church of Morristown; Russellville Baptist Church, Russellville; and Warrensburg Baptist Church, Mohawk.

In other business, the slate of officers for the association were elected to a new term. Re-elected were Moderator Billy Bush, pastor of Enterprise Baptist Church, Morristown; Associate Moderator Ron Jones, pastor of Buffalo Trail Baptist Church, also in Morristown; and Clerk-treasurer Joyce Bruce and Associate Clerk-treasurer Alma Greene, members of Morristown's Bethel Baptist Church.

According to Nolachucky Director of Missions Glenn Toomey, the 1983 meeting of the association is set for Oct. 18-19 at the Enterprise and Fairview churches.

# BMH system adds unit, wins vote

MEMPHIS — Baptist Memorial Health Care System Inc. has added another regional hospital and announced the defeat of an ordinance which attempted to defeat an agreement with another of the system's hospitals.

Golden Triangle Regional Medical Center in Columbus, Miss., has joined the system through a shared services agreement. The 276-bed hospital will be the ninth institution to affiliate with the system.

Citizens of St. Francis County, Ark., overwhelmingly approved leasing their 112-bed Forrest Memorial Hospital, Forrest City, to Baptist Memorial Health Care System Inc., under a plan that calls for the Memphis-based system to build a new hospital in the county.

A proposed ordinance prohibiting the affiliation agreement was defeated by a vote of 6,492 to 2,726 in the Nov. 2 election.

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# Tennessee Baptist Convention Treasurer's Report

November 1, 1981 — October 30, 1982

## RECEIPTS

Cooperative Program .....	\$ 15,601,106.30
Annie Armstrong Home Mission Offering .....	1,259,898.07
Lottie Moon Foreign Mission Offering .....	3,374,366.43
Golden State Missions Offering .....	513,647.00
Reported Gifts* .....	814,705.30
Other Gifts .....	1,258,748.39
Other Income** .....	1,572,672.13
<b>TOTAL</b> .....	<b>\$ 24,395,143.62</b>

\*Reported by Belmont College, Carson-Newman College, Union University, Harrison Chilhowee Baptist Academy, Tennessee Baptist Children's Homes. These gifts were sent directly to these institutions.

\*\*Income from Annuity Board, Home Mission Board, Baptist Sunday School Board, Baptist and Reflector, Camps, earned interest on daily deposits, and refunds.

## DISTRIBUTION

	Cooperative Program	Designated	Total
<b>SBC CAUSES:</b>			
Foreign Missions .....	\$ 2,733,313.84	\$ 3,826,697.20	\$ 6,560,011.04
Home Missions .....	1,087,397.11	1,291,849.12	2,379,246.23
Six Southern Baptist Seminaries .....	1,210,645.83		1,210,645.83
Radio & TV Commission .....	246,497.48	25.00	246,522.48
All other SBC Causes .....	299,541.24	21,089.64	320,630.88
<b>TOTAL SBC CAUSES</b> .....	<b>\$ 5,577,395.50</b>	<b>\$ 5,139,660.96</b>	<b>\$ 10,717,056.46</b>
<b>WORLDWIDE SPECIAL MISSION CAUSES:</b>			
		\$ 107,802.22	\$ 107,802.22
<b>TBC CAUSES:</b>			
Belmont College .....	1,034,794.00	62,654.08	1,097,448.08
Carson-Newman College .....	1,492,877.00	126,023.15	1,618,900.15
Union University .....	1,034,794.00	279,310.75	1,314,104.75
Harrison Chilhowee Academy .....	318,169.00	216,556.46	534,725.46
Audits for Schools .....	33,600.00		33,600.00
CRV Scholarships .....	79,860.00	8,728.03	88,588.03
Tennessee Baptist Children's Homes .....	870,000.00	771,806.81	1,641,806.81
Hospitals .....		1,436.71	1,436.71
Tennessee Baptist Service Corp. ....	97,816.00	637.61	98,453.61
Audits for TBCH, Hospitals, TBSC .....	31,100.00		31,100.00
General Convention Services .....	1,233,720.00		1,233,720.00
Executive Board Reserve .....	25,000.00		25,000.00
Executive Offices .....	175,748.00		175,748.00
Agencies .....	360,421.00		360,421.00

# Carson-Newman to cite supporters at annual Torchbearers Dinner

JEFFERSON CITY — Carson-Newman College officials will express their appreciation to the institution's supporters at the 16th annual Torchbearers' Dinner, Nov. 19, at 6:30 p.m. in Stokely Memorial Cafeteria.

Vision '80: Carson-Newman's Campaign for Greatness has significantly broadened the college's base of support, according to C-N President Cordell Maddox, who said he expects this year's Torchbearers' Dinner to be the largest in the school's history.

"The increased support of the college in recent years has been very gratifying," remarked Maddox. "Our Torchbearers' Dinner provides the opportunity of publicly expressing appreciation for the concern and commitment to the college by our many supporters."

Maddox will preside at the dinner, and

the Carson-Newman A Cappella Choir will entertain.

The challenges facing the college will be discussed from the viewpoint of Tim McLemore, president of the C-N Student Government Association, H. Daniel Champion, associate professor of communication arts, Leon D. Bennett, president of the college's Alumni Association, and Calvin S. Metcalf, chairman of the trustees.

Awards will be presented to first-time members of the Ambassadors Club (\$5,000), Presidents Club (\$1,000), and the President's Committee of 1000 (\$1,000 unrestricted).

The college has received \$4.6-million in gifts and pledges through Vision '80. The campaign, which concludes in June 1983, has a base goal of \$2.5-million, a challenge goal of \$4-million, and a victory goal of \$5-million.

Convention Ministries Departments .....	996,804.00		996,804.00
Conv. Minst. - Annuity Programs .....	791,320.00		791,320.00
Conv. Minst. - Mission Programs .....	563,085.00	280,830.32	843,915.32
Conv. Minst. - Student Campus Work .....	603,592.00	50,300.00	653,892.00
Woman's Missionary Union .....	280,300.00	35,968.10	316,268.10
Bold Mission Thrust Ministries .....	710.80	326.83	1,037.63
All Other TBC Gifts .....		139,323.16	139,323.16
<b>TOTAL TBC CAUSES</b> .....	<b>\$ 10,023,710.80</b>	<b>\$ 1,973,902.01</b>	<b>\$ 11,997,612.81</b>
<b>TOTAL GIFTS</b> .....	<b>\$ 15,601,106.30</b>	<b>\$ 7,221,365.19</b>	<b>\$ 22,822,471.49</b>
<b>OTHER INCOME:</b> .....		<b>\$ 1,572,672.13</b>	<b>\$ 1,572,672.13</b>
<b>GRAND TOTAL</b> .....	<b>\$ 15,601,106.30</b>	<b>\$ 8,794,037.32</b>	<b>\$ 24,395,143.62</b>

<b>DISTRIBUTED GIFTS</b>	
SBC CAUSES	47.43 percent
TBC CAUSES	52.57 percent
	100.00 percent

# Magnifying Christ in All We Do

(Ps. 34:3)



**Amy Sturdivant**  
Sophomore, Chattanooga, TN

I wanted an excellent education in a Christian environment, with dedicated Christian teachers who cared about me as an individual. Because I felt called into a Christian vocation, I wanted a college that would provide me opportunities for growth, witness and involvement. I found Belmont not only offered what I was looking for — it offered much more. I have grown so much closer to Him and have been blessed with many Christian friends.

Belmont "is one big blessing!"



**Greg Tumm**  
Senior, Clarksville, TN

Truth, Courage, Service and Integrity — the words on our college seal are uppermost to the spirit of Belmont. During my 3 1/2 years at Belmont, I have gained insight into this spirit. I wouldn't trade my education at Belmont for anything. There is no other school of Christian higher education that can offer what Belmont is ready to offer. It is my hope that I can carry on what Belmont has instilled in me in my future work.



**Leigh Ann Sessoms**  
Sophomore, Paris, TN

God called me into church music and it was that call that led me here to Belmont. Through my music I am able to share Christ in a very special way. I have grown not only as a Christian but also as a musician. Belmont provided a learning experience in a Christian environment; a quality learning experience which will prepare one for whatever pursuit in life.

## Belmont College

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An Institution of the Tennessee Baptist Convention

## Convention Sermon

# 'Joy in the Midst of Trials'

By William G. Wilson

Scripture: 1 Peter 1:3-9

Early in my ministry an older pastor friend gave me this good advice, "Be kind to your people, for everybody is fighting some kind of battle." That is good Biblical advice. No one is going to live the Christian life unchallenged. The adversary of our souls will see to it that our faith in Christ is challenged.

Trouble is almost certain to follow loyalty. If you are loyal to God, it is almost certain you are going to have to deal with testing of some kind. Satan will try your faith and loyalty to destroy them, and God will allow him to do it in order to prove you.

Southern Baptists are discovering that the Bold Mission effort, designed to give every person on earth an opportunity to hear the gospel in their language before the end of this century, is easier to approve than it is to implement. It obviously is not going to be done in comfort. The God of this world will not surrender his kingdom without a fight.

But this is a great day to be a Christian. It is a great day to represent Christ to a lost and confused world. It is not a time without danger and difficulty.

I heard recently of a resistance fighter in France in 1941. He was facing the invasion of his country. The tyranny had come in, and the future looked hopeless. What could he do, come to terms with the tyrant? That is what many were doing. Or he could join the underground movement and risk his life. In that moment he

wrote down these words in his diary, "This is not a time for me to desert my faith. It is not a time to turn for new images for my belief. This is a time for me to be dangerously faithful."

Paul said in Colossians 1:24, "Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of his body, which is the church, in filling up that which is lacking in Christ's affliction."

Paul is not teaching here a salvation of works. He is not suggesting that the sufferings of Christ are insufficient and need in any way to be supplemented by our efforts. The Scripture is saying that before the death of Christ can be made effective in the lives of lost people that there must be a price paid in the life of a Christian.

The late C. Roy Angel illustrated that truth in one of his sermons with a story about a young lady appearing before a mission board who questioned her belief in the sufficiency of Christ's death. Her reply to the board went something like this, "Yes, I believe that Jesus died to save us from our sins. Also, I believe with all my heart that He expects some of us to die to save the world from its sins. I have given Him my life, and if He needs for me to die on the mission field that others may have redemption in salvation, I am perfectly willing for it to be that way."

It was the same truth that Paul was writing the Corinthian church when he said in 2 Corinthians 4:11-12, "For we who live are constantly being delivered over to the death for Jesus' sake, that the life of Jesus may be manifested in our mortal flesh. So death works in us, but life in you."

Someone has well said of this verse that no one is ever brought to life in Christ without someone else dying. Someone must die to self in order for the good news to be shared with the lost.

A Sunday School teacher denies himself an afternoon of golf in order that he may be adequately prepared to teach the Word of God to his class the following Sunday.

A Christian woman comes home from work and dies to herself, giving that evening over to visitation during which a person is led to Christ.

There are no cheap, easy spiritual victories for the church today. We live in a day of great opportunity, but also of great spiritual resistance. The situation we face has not greatly changed from the situation the early church faced.

When the Apostle Paul wrote to people in that second generation after Christ, he said some things to them that we need to hear for our day. Their faith had made great inroads into the pagan world. The forces of evil now were rallying against them. Their Christian stand made them unpopular, and now they were facing the threat of almost certain persecution. It was almost certain that the storm would soon break and they would face a most difficult time.

Now trouble does not have to produce tragedy. Crises are sure to come. Whether the crisis produces tragedy or whether you come out on the other end, with God receiving the glory, greatly depends on your understanding of God's use of trials and crises.

Peter is anxious that these Christians remember certain things. Undergirding all that he says is his absolute confidence in the care and providence of God. This truth is assumed in this text for in the

fifth verse, Peter reminds these Christians that they are "protected by the power of God through faith."

The word protected (kept) in the original was a military term which meant "garrisoned about." It is a picture of a ring of soldiers surrounding and encircling a position with the Christian in the center of the circle. The Christian is "in Christ" protected by the power of God. Whatever else that may mean, it means that nothing can touch the life of the Christian except by permission of God.

Crises and trials come to everybody, and I realize this morning that I am talking to people who are right now in the middle of a crisis. This is not a sign that you are not right with God, or that you have sin in your life. Don't you let anybody tell you that it is. I want you to know that God is still in control. Nothing has happened to you that he has not given permission to happen.

Peter is going to say much to these Christians about trials and testing.

The first thing he wants to establish is the absolute confidence in the providence of God.

I am disturbed today by many Christian people who see Satan working in everything. If they go out in the morning and their car won't start, there is a devil in the motor. If they get sick, Satan caused it. If they lose their job, Satan caused it. Anything bad that happens to them is caused by Satan.

Don't give Satan the credit. God is still in control and nothing will touch the life of the believer without being permitted by God.

I want you to remember that when the Hebrew children were threatened with the fiery furnace, they did not give Satan one bit of credit. They said "God put us here and He is able to deliver us; but even if He does not, we will not bow down and worship the image of the king."

Look at the life of Job. He loses his possessions, his children, his home, his health, and even his wife turns against him; but in 42 chapters Job never gives Satan the credit. Rather he says "Though He slay me, yet will I serve Him."

When Peter speaks of trials in this passage, he is not referring to a temptation to do evil. The word in the original language refers to an experience of suffering and crisis that God permits to confront us in our life. In itself, it is neither good nor bad.

Like Job, it may come to us at the hand of our adversary, but because we are surrounded and protected by God it always comes with His permission. And whether we come out of it in triumph or tragedy will depend upon our confidence in the providence of God.

In the midst of such crisis, Peter says that we can have joy unspeakable and full of glory. But you cannot have joy in the midst of crisis unless you believe in the God who is working for your ultimate good. Though you may not understand why God is allowing things to happen as they are, you can know that ultimately it will be for your good.

An American couple went to England celebrating their 25th wedding anniversary. Both the man and his wife were fanciers of antiques, pottery, and china.

When they came to Sussex, they passed a little china shop. They instantaneously stopped, backed up, went in. Their eyes singled out a little teacup on the top shelf.

"May I see that?" he asked. "I've never seen a teacup like it. It's beautiful."

Then suddenly the teacup spoke! "You don't understand. I haven't always been a teacup. There was a time that I was red and I was clay. My master took me and rolled me and patted me over and over and over. I yelled out: 'Let me alone!' But he only smiled and said: 'Not yet!' Then he put me on a wheel and began turning me round and round, faster and faster. Then he began squeezing me, tighter and tighter. 'Stop it, you're hurting me, and I'm getting dizzy, sick,' I pleaded as I whirled around and around. I saw his lips say: 'Not yet!'"

"Then he put me in an oven - I've never felt such heat. I wondered why he wanted to burn me, and I yelled and knocked on the door. I could see him through the opening, and I could read his lips as he shook his head: 'Not yet!'"

"Finally the door did open - whew! He put me up on the shelf and I began to cool. 'There, that's better,' I said. Then suddenly he brushed me and patted me all over. The fumes were horrible, and I thought I would gag: 'Stop it!' I cried. He only nodded: 'Not yet!'"

"Then suddenly he put me back into an oven - not the first one, but one twice as hot. I knew I would suffocate. I begged. I pleaded. I screamed. I cried. All the time I could see him through the opening, nodding his head and saying: 'Not yet!'"

"Then I knew there was no hope, and I would never make it. I was ready to give up. But the door opened, and he took me out, and he placed me on a shelf."

"One hour later ... he handed me a mirror and said, 'Look at yourself.' And I did ... and I said: 'That's not me. It couldn't be me! I'm beautiful!'"

"I want you to remember," he then said. "I know it hurt to be rolled and patted, but if I had left you, you would have dried up."

"I know it made you dizzy to spin you around on the wheel, but if I had stopped, you would have crumbled. I know it hurt and it was hot and disagreeable in the oven, but if I hadn't put you there, you would have cracked. I know the fumes were bad when I brushed you and patted you all over, but you see, if I hadn't done that, you would never have hardened; there would have been no color to your life. And if I hadn't put you back in that second oven, you would not have survived for very long and the hardness would not have held."

"Now, you're a finished product. You're what I had in mind when I first began with you!"

The Scripture says that these trials are temporary. Verse 6 says that they come "for a little while." When compared with eternity, these crises are only for a short time. While we are involved in them, it seems as though they will never end, but they do. A wise and loving Heavenly Father will never allow us to be tempted beyond what we are able to bear.

Do you remember some of those trials and crises in your life that you thought would destroy you and would never end? How do they look to you now? Didn't God see you through? That gives us great assurance that whatever God has before us to endure that He will bring us all the way through.

The important matter for us is that we do not develop a wrong attitude toward our trials. It is one's response that blesses or burns. The crisis will pass but

(Continued on page 9)

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**Cos H. Davis, Jr.**, is supervisor Preschool Program Section, The Sunday School Board, Nashville, Tennessee. He is the author of **Children and the Christian Faith** (Broadman).



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one's reaction to it will leave a moral and spiritual deposit in his character that is eternal.

The Scripture also says that these trials are necessary. The American Standard Version says "if necessary," while the King James Version says "if needs be." Perhaps the more correct translation would be "as necessary."

This word is from the same root word as the word "must" in John 3:7 where Jesus said to Nicodemus, "You must be born again." It carries with it the sense that these trials are necessary in the life of all obedient Christians. However, in the lives of some Christians, they may be more necessary than in others. This may be because of your own spiritual needs; or because of the needs of the gospel in the place you minister and live; or because of the peculiar ministry and task that God may have for you.

No Christian is immune to these trials, though some may experience more than others. They are necessary; but necessary for whom? God already knows your faith. They are not necessary for His benefit.

This may mean that they are necessary to prove your faith to other people. It is a good thing when you can tell people what God has done in your life, but there is something that is even better. That is when the world sees in your life the undeniable evidence of the grace of God and cannot help but acknowledge it.

This is what happened when the three Hebrew children were brought out of the furnace. Nebuchadnezzar began to declare the glory of God. He becomes a regular evangelist, declaring in the next chapter the greatness and the glory of the God of these Hebrew children.

Trials may, on the other hand, be necessary to prove to yourself. People never know what they really believe until their faith costs them something. When your

faith costs you something, then you will know what you really believe.

The Scripture also tells us that these trials are painful. In verse 6, Peter says that you have been "distressed." Trials and crises are not a pleasant experience for the Christian. They are not what we would prefer, and it is possible for a Christian to experience great pain and joy at the same time.

When Paul wrote to the church at Corinth concerning his thorn in the flesh, he concluded by saying, "Therefore, I am well content with weaknesses, with distresses, with persecutions, with difficulties for Christ's sake: for when I am weak, then I am strong" (2 Corinthians 12:10). Paul had come to the place that he was able to thank God for weaknesses that put him in a position of experiencing the sufficiency of Christ. He had rather have the power of God than a healthy body free of pain.

I have trouble with that — not in what it says, but in doing what it says. There is something about me that prefers to be free of those kinds of problems. I still find it hard to delight in weaknesses, in being insulted, and being persecuted. I just prefer to be free of those things. And so in times of trial, I have to ask myself which I would rather have, a life that is free of all of these, or a life filled with power by the grace of God.

The Scripture further says that these trials and crises are varied and different. They are described as "various trials." The word for various (manifold) means variegated, multicolored. It was a word used of leaves on a plant that are multicolored to describe the skin of a leopard or a coat made up of several colors. This is not a reference to the number of trials that may come into a person's life, but rather the variety of trials.

They come to Christians in different shapes and forms and experiences. Your

crisis may be financial. Mine may be relational. Someone else's may be job related. Our adversary knows our point of weakness. He knows the point at which we are the most vulnerable. And because your struggle is different from others does not mean that yours is any less real or intense than theirs. Everyone is fighting a battle. And every Christian who seeks to make his or her life truly count for God is going to find opposition in many and varied places of his or her life.

Peter uses this word one other time in his letter in 1 Peter 4:10. In this verse he uses it to describe the grace of God. Our crisis may be many colored, but so is the grace of God. There is no color in our trial which the grace of God cannot match. Whatever these crises demand of us, there is that grace of God which will enable us to be victorious and overcome it. There is a grace to match each crisis, and there is no crisis without its grace.

The purpose of these crises and trials, the Scripture says, is twofold.

In the first place, they are to give evidence of the genuineness of our faith. They are God's showcase for our faith. The focus here is upon proving of our faith. Just as men through the centuries have put gold in the fire to test its genuineness, so God allows our faith to be put in the midst of fiery trials to see if it is genuine. God delights in honoring the faith of a life that is proved genuine.

The world just seems to put more confidence in what we say if they are able to see a faith that has been proved. The fire can never destroy the genuine gold. It can only purify it. And the proving of our faith also works to the perfecting of our faith.

The second purpose is that these trials produce praise, glory, and honor now and at the coming of Christ. Now I am sure that when Jesus returns that the

marks of your trials and furnaces will be His glory and honor.

But I see more than that in this. It is true that our faithfulness in the midst of crises and trials will result in glory being given to God. It is also true that glory and honor come to those who endure. It is a shared glory. Jesus said that there would be some to whom He would say "Well done, good and faithful servant."

And James said to the Christians of his day, "Blessed is the man who perseveres under trial, because when he has stood the test he will receive the victor's crown of life that God has promised to those who love Him" (James 1:12 NIV).

During the years that I pastored in North Carolina, we often went to the North Carolina Baptist Assembly at Caswell By-the-Sea. One of the favorite features at Caswell was always the devotion on top of the old fort at sundown.

I remember one week Mrs. Winston Pearce was the devotional leader. One evening she told of the time that she had the leading role in a drama at college. She worked very hard with the cast and after the production, a stranger came up to her backstage and introduced himself as the author of the play. He said something like this, "I just wanted to come back and tell you that I have seen this drama produced many times, but tonight you embodied what I envisioned for this character better than anyone ever has. Tonight you made a dream of mine come true. You brought this character to life and gave her flesh and blood and I want to thank you."

Then she said, "Wouldn't it be great to get to the end of the drama of one's life and to meet the author and to hear Him say, 'You made the dream I had for you come true. You have become what I dreamed for you when I first created you, and I want to thank you. Well done, good and faithful servant.'"



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Editor's note: This is the manuscript of the President's Address that was to be preached Nov. 16 by Wayne Allen, pastor of East Park Baptist Church, Memphis, during the Tennessee Baptist Convention.

## President's address

# 'The Missing Grace'

By Wayne Allen

Text: 2 Corinthians 8:7-9

In this last half century we have seen continual global conflicts which have rocked civilization and changed drastically the world in which we live. If ever we stood in a critical moment in world history, we do today. In the midst of these crises stand an opportunity for world evangelism that the church has not experienced for centuries.

We face not only great opportunity but growing obstacles and opposition. In this day of opportunity, the church of Jesus Christ must recover its vision of God's plan for missionary enterprise that the gospel may reach out to every land in this generation. Another generation would be too late.

Such revolutionary world changes as have taken place in these last years have left missionary enterprise lagging behind in terms of manpower, method, and money. Never has there been a time when the church needed more than now to be obedient to the Lord's will, plan, and strategy for this tremendous hour. So much of our Christian living these days lacks any sense of goal or of heavenly-directed motive; so much of it is haphazard without concern or indifferent to the vital issues of the day.

I pray that as we contemplate our condition that the comfort of our complacency will be shattered by the conviction of the Holy Spirit. We have a task that is overwhelming but we have a God-given opportunity to seek His face concerning His plan for His people at this moment. God grant we may not miss it and God grant that as He speaks to us, we may not only hear, but that we may respond and take action.

I have entitled this message "The Missing Grace" for as I have had the opportunity to view the work and ministry of Tennessee Baptists firsthand and as I have had the opportunity to fellowship with Baptist leaders, both laymen and ministers, both local church-oriented and institutionally-oriented, I find that our greatest deficiency is a basic deficiency that will result in our missing God's plan and purpose for our lives — the grace of giving.

Paul, writing to the church at Corinth, points out to that church that they also had missed this grace within their lives and their fellowship. Let us allow God to speak to our hearts as the Holy Spirit moves Paul's pen as he writes to this church at Corinth in 2 Corinthians 8. In our text, verse 7 declares, "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

The church at Corinth was a gifted church. In the first epistle, Paul acknowledged their possession of the grace gifts. He says that they abound in everything. In other words, the church had all of the necessary spiritual equipment for real success.

He isolated five areas in which the church had shown excellence.

First, the gift of "faith" was a special faith to attempt great tasks for God. All

Christians are justified by faith and should walk by faith but this gift seems to be connected with outward demonstrations of divine power.

Second, the gift of "utterance" which means the proclamation of truth.

Third, the gift of "knowledge" pointed to their understanding of revealed truth in both doctrinal and practical areas.

Fourth, the gift of "diligence" manifested their enthusiastic zeal to do the will of God. Thus, in what they believed, what they said, what they knew, and how they practiced it, they had no peers.

Fifth, in spite of the disagreements, they still maintained a genuine love for Paul. Just as Paul recognized and complimented the church at Corinth on these manifested graces, so as I have traveled the length and breadth of Tennessee, I have seen these graces manifested by our people, our churches, our institutions, our convention. Tennessee Baptists have manifested these graces through our ongoing programs and our special projects.

In our ongoing programs our faith, utterance, knowledge, diligence, and love can be seen.

They also are manifested in our programs of equipping leadership in local churches to minister effectively for Jesus Christ.

In our programs of education, missions, and ministry within our state, these graces can be seen. These graces are manifested in our institutions as they seek to carry out their program assignments.

In our special projects, Tennessee Baptists have manifested great faith, utterance, knowledge, diligence, and love through our World's Fair ministry, through our partnership relationship with the State Convention of Michigan, through our hunger and relief project in Upper Volta.

I could wish that every Tennessee Baptist would have the privilege of serving as president of this convention so that they might have the opportunity to firsthand see the work and ministry of this great convention. I stand amazed that we are doing so much, and yet our people know so little of the work that is being accomplished through Tennessee Baptists.

Not only did Paul mention these manifested graces, but he pointed out a missing grace and we, too, stand in need of this missing grace. The Scripture says in verse 7, "... see that ye abound in this

grace also." The missing grace was the grace of giving. Paul then devotes the entire chapters 8-9 of this letter to an explanation and exhortation to abound in this grace of giving.

What is our motivation for giving?

I am sure each time I use the word "giving" that many hear the word "money," but Scriptural giving is far more than an act of philanthropy. It is a lifestyle that reflects the very nature and character of Jesus Christ our Lord. The motivation for sacrificial living in the Spirit of Jesus Christ will not be accomplished by impressive statements concerning the need of the world or of the shortness of funds. Bold Mission Thrust will move from slogan to reality when every child of God catches the glow and the fire which is in the heart of God in His love shed abroad by the Holy Spirit. We will do it only as we see the grace of our Lord Jesus Christ that He launched at Bethlehem, continued at Calvary, and continues today from the throne of heaven and one day will complete when He returns.

We shall only catch the glow and fire and be stabbed awake when we see what was involved in God's mighty counter-attack against sin and Satan. If the church is going to arise to the tremendous opportunity and challenge of these days, it will be only as we see and know the grace of our Lord Jesus Christ, who, though He was rich, yet for our sakes became poor that we, through His poverty, might be rich.

Our minds are incapable of comprehension and our words inadequate to express the riches of Jesus Christ. How often I have tried to peer through the mystery of that statement. I have tried to plumb the depths, but I have to confess to you that my effort has been in vain.

As Paul says in Colossians 1:16-17, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Oh, the position and preeminence of Jesus Christ! He was rich, yet He became poor. Oh, let us speak with bated breath.

What amazement there must have been in the courts of heaven when the announcement was made that He was about to depart. Can you see Him stripping Himself of His glory? Can you see Him preparing for that journey? Can you see how they followed Him as far as they could into outer space and even into the heaven around us crying, "Glory to God in the highest! Peace on earth, goodwill to men?"

Then see Him upon whose shoulders all this universe rested for all things are upheld by the word of His power — being

(Continued on page 11)

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carried as a babe in the arms of a peasant woman in Bethlehem, see Him in a dirty stable, and see Him in a carpenter's shop — no ray of glory now. None so poor as He.

See this wonderful Lord Jesus, who one day long ago in the councils of eternity dug the bed of the ocean, go to a sinful woman and say, "Give me to drink."

He saw the foxes and the birds going back to their nests and resting places and He had to say, "I have nowhere to lay My head."

Once He had been honored by the hal-lelujahs of heaven and all the courts of glory had shouted His praise. Now He is striped naked, He is put upon a cross to bleed and die. He is spat upon and struck.

Who can measure the gap between the throne and the cross? "He who was rich became poor" and poverty is always worse when you have known better days. Oh, the grace of our Lord Jesus Christ.

What was the purpose of it all? It was for your sakes "that ye through His poverty might be rich." He became poor that you might have within your heart a fountain of life that would never dry up — not simply a little cistern or pool, but a fountain that would overflow in blessings to the world. God the Holy Spirit is incarnate in your life that you might be rich in possessions, that out from you might flow rivers of living water, and rich in promises — for every promise in the Book is sealed by His precious blood and is absolutely unbreakable is yours to claim by faith. "Go ye," He says, "into all the world and preach the gospel to every creature." We are rich in promises and rich in power — "... ye shall receive power after that the Holy Ghost has come upon you and ye shall be witnesses unto Me."

This is not only an object for our worship, but it is the pattern and principle for our lives if we are to get into the heart of God's program today. The principle for life is that we die to ourselves for the sake of others. We, who are rich, are willing to become poor that others might know these riches.

Paul, in our passage of Scripture, not only points out the example of the Master as our motivation for giving, but shows the example of the Macedonians.

Just as Jesus Christ's giving was sacrificial, spontaneous, and spiritual, so had been the giving of the church at Macedonia. The circumstances of this church are given in verse 2. They were enduring a great trial of affliction and were experiencing deep poverty. But their circumstance had not affected their condition for their condition is described in verse 2 as "abundance of their joy" and "the riches of their liberality."

What could cause in such adverse circumstances such a victorious condition? The answer is simple. Verse 1 says, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia." This church had yielded themselves to the Lord and they had seen and known the grace of the Lord Jesus Christ. They were living within that principle of grace.

As verse 5 declares, they "... first gave their own selves to the Lord ..." The foundation of all Christian living and giving is first giving ourselves to the Lord. When we totally surrender ourselves to the Lordship of Jesus Christ, the principle of the cross becomes operational in our lives. This principle of the cross lies at the very heart of heaven's missionary program.

The tie that binds our hearts together as Tennessee Baptists and Southern Baptists is not the methodology of supporting heaven's missionary program but the motivation for heaven's missionary program, this principle of the cross, is that which should motivate us to sacrificial living and giving. Our commitment to

missions and our method of supporting missions through the Cooperative Program grows out of our commitment to Jesus Christ.

The reason we are not winning our world in our generation is not methodology. Our method of supporting world missions is second to none. The Cooperative Program will get the job done. Our Cooperative Program is not infallible nor inerrant but it is effective and efficient.

It is easy to focus on the methodology rather than the motivation, for when we focus on the motivation we must focus on ourselves. We must ask ourselves personally, "Am I living by the principle of the cross?" "Am I though rich, yet for the sake of others becoming poor that they in their poverty might be made rich?"

We need not only to examine ourselves and our motivation but we need to examine our churches. Are our churches like the churches of Macedonia — examples of sacrificial living and giving? How much of our resources are being invested in increasing the spiritual and physical riches of our local churches while there is a world that is in spiritual poverty? Are we as churches, though rich, emptying ourselves of these riches for the sake of a lost world?

We must ask ourselves as a state convention and as a denomination how much of our resources, our riches, are we investing on ourselves and how much are we willing to sacrifice for a world dying in sin having never heard of Jesus Christ.

This world will never be reached by our abilities being manifest through our

accomplishments. This world will be reached for Jesus Christ when it sees our love manifest through our sacrifice.

I pray that I might experience and exemplify this missing grace of Christlike sacrificial giving.

I pray that my church might experience and exemplify this missing grace of Christlike sacrificial giving.

I pray that this missing grace might abound in each of us and every church that makes up our great convention.

"When I survey the wondrous cross,

On which the Prince of glory died,

My richest gain I count but loss,

And pour contempt on all my pride.

"Were the whole realm of nature mine,

That were a present far too small;

Love so amazing, so divine,

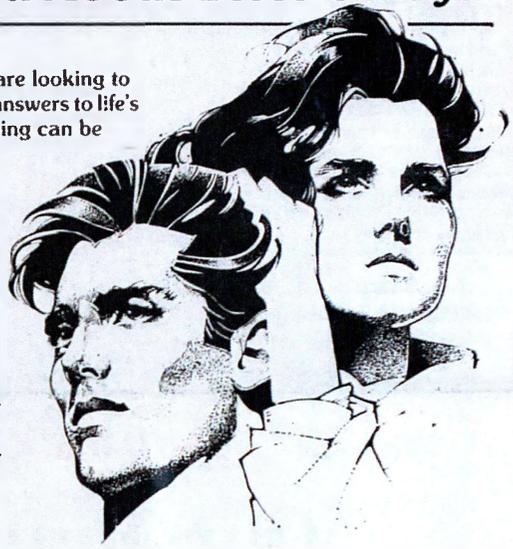
Demands my soul, my life, my all."

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## New York focuses on world issues

BUFFALO, N.Y. (BP) — Resolutions on peace, world hunger, and a nuclear arms freeze were adopted by messengers to the annual meeting of the Baptist Convention of New York, Nov. 5-6.

The resolution on peace called on the convention to designate the Sunday corresponding to Memorial Day as a "Peace Sabbath."

The world hunger resolution called on the congregations to support efforts of the Southern Baptist Foreign Mission Board to alleviate world hunger. It also called on the president of the convention to appoint a committee on foreign and domestic hunger to work with the Southern Baptist Christian Life Commission to inform the churches and the laity about the problem and to report back to the annual meeting in 1983.

While the peace and world hunger resolutions passed easily, spirited debate marked the nuclear freeze resolution, which was adopted on a divided vote. The resolution calls for a unilateral freeze on nuclear arms by the United States and efforts to bring about worldwide disarmament.

Messengers adopted a total budget of \$1,794,256, of which \$400,188 will come from the 100 churches and 90 missions of the convention. Of that, 22 percent will be sent to support worldwide missions efforts through the Southern Baptist Convention Cooperative Program, an increase of one percent over last year.

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## Northern Plains Baptist Convention plans to divide into separate groups

MANDAN, N.D. (BP) — Messengers to the Northern Plains Baptist Convention planned to "split" as they met at Baptist Temple in Mandan, Oct. 27-28.

The convention — currently composed of four states — will divide into two conventions next year when the Wyoming Baptist Convention is constituted. Also, messengers officially recognized the Montana Baptist Fellowship and encouraged the formation of a Dakota Baptist Fellowship, encompassing North and South Dakota.

The Wyoming fellowship, made up of 54 churches and 14 church-type missions, will organize as a convention during the Northern Plains annual meeting, Oct. 19-20, 1983.

The Montana fellowship, composed of 58 congregations, has been meeting several years but was not officially recognized until this year. During the 1982 convention representatives of the Dakotas churches initiated a Dakota fellowship, naming a committee to be made up of the moderators of the four associations in South Dakota and the moderator and vice-moderator of the two North Dakota associations. The Montana and Dakota fellowships will form into state conventions when both reach sufficient numerical and financial strength to support separate units. Until then the three states will continue to work together as the Northern Plains convention.

The convention also adopted a budget and continued to emphasize new units in Focus 84, a plan to start 84 church-type missions by 1984. At the meeting, 26 new units which have been formed since Jan.

1, 1982, were recognized.

The new budget reflects economic uncertainties in the nation, calling for expenditures of \$1,290,082, of which \$510,575, will come from the 203 congregations of the convention. The expected revenue is \$18,000 below 1982, because many of the churches are in the energy corridor, which is impacted by the economic downturn. Of the budget, 17 percent will be sent to support worldwide missions causes through the Southern Baptist Convention Cooperative Program.

## C-N's Maddox speaks to Tennessee Valley

Messengers to the Tennessee Valley Baptist Association heard Cordell Maddox during the association's annual meeting Oct. 17-18.

Maddox, president of Carson-Newman College in Jefferson City, spoke to the messengers at First Baptist Church, Spring City, which hosted the meeting with New Union Baptist Church, Dayton.

In business sessions, the messengers elected Billy Jones, pastor of Wolf Creek Baptist Church in Spring City, as moderator, succeeding Jim Simerly, a member of the Spring City First Church. Danny Ruehling, pastor of the New Union church, was elected to assist Jones as vice-moderator.

Re-elected were Treasurer James M. Roberts Jr. and Clerk Alda Roberts, both members of First Baptist Church, Dayton.

Ben Walker is the director of missions for the association.

## 170 churches set enrollment goals

Tennessee Baptists will exceed its goal for net gain in Sunday School enrollment during 1982-83 if only 170 of the more than 2,700 Tennessee Baptist churches reach their goals.

The Tennessee Baptist Sunday School department has asked every church to turn in a goal by December 31. Through October, only 170 churches had responded, according to Wendell Price, director of the department.

Those 170 churches, however, have a combined goal to increase Sunday School enrollment by 16,007 members. The goal for the entire state is a net gain of 15,653, according to Price.

Every pastor was mailed an enrollment goal card on July 15 with a return privilege, Price said. Cards have also been distributed at meetings across the state.

"Setting a goal will lead churches to greater achievement," Price said. "We don't achieve any higher than we aim."

## Sharon church calls Bell to pastorate

Marty Bell accepted a recent call from First Baptist Church, Sharon, to come as its pastor.

Bell is a former pastor of Plum Creek Baptist Church, Vevay, Ind. He has served as a pastoral intern at Saint Matthews Baptist Church, Louisville, Ky., and as minister of youth and assistant to the pastor at Grandview Baptist Church, Nashville.

A native of Camden, Bell is a graduate of Belmont College, Nashville, and Southern Baptist Theological Seminary, Louisville, Ky.

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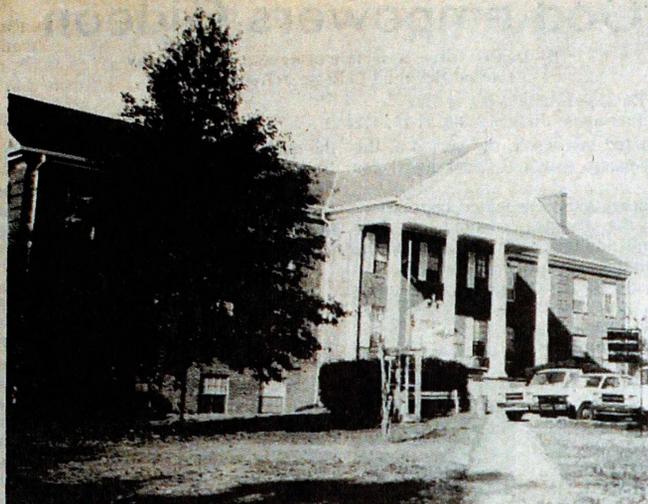
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**BIBLE BOOK SERIES**

Lesson for Nov. 21

# Principles of giving

By Ronald K. Brown, associate pastor  
First Baptist Church, Columbia

Basic Passage: 2 Corinthians 9:1-15  
Focal Passage: 2 Corinthians 9:3-15

Mark 12:41-44 records the story of the widow and her small offering.

The language used by Mark in verse 41 suggests that when Jesus sat down near the temple treasury box he was watching how the people put their money into the box. His concern was not with the class of the individual or the size of the gift - He was attentive to the attitude of the giver. How was each gift being presented - joyfully or begrudgingly? Liberally or stingily? Willingly or reluctantly?



Brown

The Apostle Paul continues his discussion of giving at the same point. He wants the Corinthian Christians to understand the "how" of giving. Therefore, he presents some principles which offer instruction and encouragement about "this service to the saints" (9:1).

Paul knows he does not have to convince the Corinthians of the necessity of receiving this offering. After all, the Corinthians had been eager to participate from the beginning. Their enthusiasm for the project had been an influence upon the Macedonian commitment to the effort. Nevertheless, Paul does write to encourage the Corinthians to complete the offering so it will be ready when he comes.

**Giving generously (9:6)**

Apparently the Corinthians already had promised a generous gift (9:5) to assist the saints in Jerusalem. Perhaps Paul offers the metaphor in verse 6 more as a reminder than an exhortation. At any rate he teaches that generosity is an important principle of giving.

This principle is founded on a comparable principle of nature. Paul says the farmer who plants few seeds will reap a small harvest. On the other hand, the farmer who sows the seeds liberally can anticipate a bountiful harvest.

Applied to the Kingdom's work, this principle says those who are generous in the matter of giving can anticipate a bountiful blessing in return (see 9:11). Just what the blessing is, material or spiritual, is not spelled out. Nor should it matter. The point is not that one gives to be blessed, but that God will honor the effort of the giver with blessing.

**Giving thoughtfully (9:7a)**

Giving is more than duty or whim. It is to be an action taken deliberately, one with forethought and purpose. The gift should be one given from the heart, the center of personality and the depth of what a person is. In that sense the gift becomes an expression of the character of the person who gives it. Thus, the gift should be given in a most serious and thoughtful manner.

**Give willfully (9:7b)**

A gift is not really a gift when it is given reluctantly or under compulsion. At that point it becomes an obligation assumed in spite of one's will instead of a privilege accepted out of one's will. Paul's instructions to the Corinthians emphasize his conviction that no one should give to this cause, important as it is, unless the gift is being made willfully. If they are going to give, he wants them to enjoy the benefits of being a willing giver.

**Give cheerfully (9:7c)**

This principle is derived from a statement of fact: "God loves a cheerful giver." If a giver desires God's affirmation in giving, then the gift is to be presented in the spirit of joy, "not as one grudgingly given" (9:5). The joy comes from recognizing that one has resources available to help others; from being a partner with God in His promise to provide; and from providing an opportunity for thanksgiving-praise to be given unto the Lord.

**Give confidently (9:8-11)**

Giving is an expression of confidence in God. It is the acknowledgement that all that a person has is because the grace of God has abounded in his life. A person may not have all he wants, but God does provide what is needed, which in turn is to be employed in good works for God.

The generous giver trusts that God will continue to provide for his needs. Rather than realizing a loss in giving, the giver will experience an enlargement of the harvest of righteousness.

**Give intentionally (9:12-15)**

Why give? Paul states three reasons for giving which support this principle of giving.

The most obvious intention in giving is to meet the needs of another. This was the initial reason for requesting an offering from the Corinthians. The Jerusalem Christians were suffering because of their faith. A brother must not know of another brother's need, but ignore him anyway.

The second intention is that giving is a means of demonstrating the powerful effect of the gospel in one's life. Through sharing their financial resources, the Corinthians, and the other Gentile Christians as well, would be professing the validity of their faith in Christ. If any of the Jewish Christians had doubts about the Gentile's faith, expressions of love such as this offering could serve as proof of their zeal for Christ.

Faith validates itself in action. Jesus taught this in Matthew 25:31-46. James emphasizes this point in his epistle (1:22-25; 2:14-26). Paul's practical instructions found in his other letters support this truth as well.

Finally giving can result in praise to God. God will be honored in prayers of thanksgiving for the grace-gift of giving He has placed in the hearts of His children. Many voices will blend together from a common faith to say, "Thanks be to God for His indescribable gift!"

**UNIFORM LESSON SERIES**

Lesson for Nov. 21

# God empowers Gideon

By Don H. Olive, associate professor of philosophy  
Carson-Newman College, Jefferson City

Basic Passage: Judges 6:1 to 8:21  
Focal Passages: Judges 6:3-6, 11-16; 7:20-21

As noted last week, the period of the judges was a spiritual "dark ages" for Israel.

Apostasy led to repeated oppression. When the people repented of their spiritual adultery with the gods of the Canaanites, God sent a deliverer, a judge. After victory over the current enemy, the judge would continue to serve in a leadership capacity for as many as 40 years. Still, the times were not good ones. Even the judges were often scoundrels.

Today's lesson focuses upon one of the many cycles of apostasy, oppression, repentance, and deliverance. The deliverer in this case was Gideon, one of the more exemplary judges, although not without fault. The Midianites, Amalekites, and other nomadic raiders were constantly sweeping through the land of Israel. The text notes that they came swiftly, violently, and "as grasshoppers for multitude" (6:5). "And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord" (6:6).



Olive

**The call of God**

God did not remain deaf to the cries of His people. First, He sent an unnamed prophet to remind Israel of God's great deeds and the requirement of the First Commandment (6:7-10). Next, God called Gideon, the new leader for the Israelites. Several facets of this episode instruct as to the nature of God's calling. Believing that God calls all men to accept Jesus Christ, but that God also calls some people to special and specialized ministries, the call of God becomes an important and necessary part of the ongoing life of the Christian community. God's calling, as already noted, is initiated with the cry of the people.

God called Gideon at the behest of Israel in her need. Jesus noted the same aspect of the call of God when He instructed the disciples to pray the God of the harvest to send forth laborers. A church that does not actively pursue through prayer and attention the calling of persons to meet the special needs of the church in today's world will find that it does not have the call of God singling out and providing the ministries necessary for the healthy, dynamic, and ongoing life of the Christian community.

Another aspect of the call of God is noted in the character of Gideon. God needed a judge to fight one of the most formidable opponents Israel ever faced. Human calculations would demand a leader with tremendous courage. Gideon was found covering behind the winepress to thresh his wheat and "to hide it from the Midianites" (v.11). When he threw down the idols in his father's house, he did it by night "because he feared his father's household, and the men of the city" (v.27).

It is not that God calls men who lack

the qualities needed for some ministry. Rather, God sees deeper in the individual and values qualities that human calculations miss. God provides the qualities needed when He calls a person to a task.

**The response of a man**

Gideon's response to God's call was an immediate sense of unworthiness. He claimed a poor family and personal insignificance (v.15). This response was the most natural one. Even the most gifted of individuals feels insignificant in God's presence and incapable in light of the enormity of the task. But this man's natural response is met with the greatest of promises: "Surely I will be with thee!" (v.16). It is promise that Jesus gave to His followers. It is the only promise those who are called require.

An interesting feature of Gideon's response was his rebuke of God. Gideon challenged God's calling by noting the lack of miraculous deliverance from the hand of the Midianites (v.13). Whatever else may be said about Gideon's courage and perception, it is apparent that he was a man of intense feelings. If he doubted, he doubted big. If he had a complaint, he complained big.

God can change a living critic, but not much can be done with the small and the dead. God can readily supply any deficiency of ability, but what He requires of the called is intensity. Without it, the response to God's call is unworthy of the calling. This was not the case with Gideon.

Judges 6:25-32 presents another feature of man's response to God's call. Gideon's first act upon his call was the tearing down of the idol shrine found within his own father's house. While it is true that Gideon did it at night because he feared the reaction of the city, at least he did it. All who respond to God's call need to make right that which is wrong within one's own experience. Gideon's work began at home, and so it always is with the called.

The final feature of the response to God's call is simply victory. Gideon had to be reassured of God's call at least twice. He insisted God prove Himself through the laying out of the fleece (6:36-40). Remember Gideon's first response to God was the charge that there were no longer any miracles. Then, Gideon followed God's instruction to pare the army he collected from 32,000 to a mere handful of 300 men. Surely, for one so fearful of the Midianites, this must have been a painful process.

It has always been so with men. We pay lip service to the doctrine of God's care, protection, and providence; yet we place our trust in the might of armament - billions upon billions of dollars worth of armament. If God wills a people to win, they do not need armament. If He wills otherwise, all the resources in the world will not prevent defeat. Man's way is still the way of sinful pride.

But Gideon learned this lesson. When men said thousands, God said 300. And with lamps and trumpets they set the Midianites to flight. When God's way is followed, victory is in hand. When one responds to God's call in obedience to His direction, the victory is as certain as it was for Gideon.

How the leaders of the world and leaders of the church need the lesson of Gideon!



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**LIFE AND WORK SERIES**  
Lesson for Nov. 21

# Faith and actions

By Ray E. Fowler, pastor  
Highland Heights Baptist Church, Memphis

Basic Passage: James 2  
Focal Passages: James 2:1-4, 8, 14-19, 26

How will men know that we are Christians? By the way we love.

Love, not prejudice, matches our profession (2:1-13). Love is faith in action (2:14-26).

**Negative example: acting with prejudice (2:1-4)**

How long has it been since you heard a sermon on the sin of snobbery, class prejudice, favoritism, and unjust distinctions? Yet, if we are honest, we must admit that many professing Christians are guilty of these sins.

Apparently, such sins had crept into the assemblies of the early church. James meets the problem head-on. He sets forth the Christian's attitude toward the rich and the poor as a test of faith. The "brethren" had professed faith in the Lord Jesus Christ, but their profession was incompatible with their selfish favoritism and covetous partiality.

James would have nothing to do with "pew rentals" for the rich and well dressed, nor "slave galleries" for the poor. Such a distinction was not to be made among Christians, then or now. At the cross the ground is level. God is no respecter of persons (Deuteronomy 1:17; 10:17). If there is one place on earth where partiality and prejudice should not be shown, it is in the assembly of God's children.

**Love that overcomes prejudice (2:8)**  
James is not finished with the subject of prejudice and partiality. In verses 8-13 he states that any man who makes such distinctions between the rich and poor breaks God's law and is guilty of sin. Honor paid to the rich is not disapproved, but is condemned when it is done in such a way as to despise the poor.

James, like Paul, held that love is the very heart of the moral law. He told his readers that they could not really fulfill that law of love if they behaved as they were doing.

Perhaps some think that their petty sin of having respect to persons is not really

important. They try to excuse themselves by saying they have not committed adultery or murder. Although they refrain from certain sins, they are transgressors of God's law when they fail to show love to the poor (Leviticus 19:15; John 13:34). Who is man to choose certain of God's commandments to obey and certain of them to break?

**Positive teaching: faith proved in action (2:14-19, 26)**

The second half of James 2 presents great difficulty for some people. They contend that James (2:24) contradicts Paul (Ephesians 2:8-9; Romans 3:28). There is no contradiction at all.

The apostle Paul speaks of the inner experience and answers the question as

to how man can be justified in the sight of God. James is talking about how a man's faith can be justified in the sight of men. God knows our hearts so He does not need a demonstration of our works to know what we are in our hearts. All we can see is man's outward life. If his life does not demonstrate and exhibit faith, then how do we know he has believed?

James teaches that "Faith alone saves, but the faith that saves is not alone;" it is always attended by good works (v.14). Note the number of times the word "say" is used (vv.14, 16, 18). Just claiming to possess faith does not make one a Christian (Matthew 7:21). Profession of faith must be followed by practice.

Verses 15-16 illustrate the necessity of practicing what we profess. It does little good to say to a hungry man "depart in peace, be ye warmed and filled," and fail to give him that which will satisfy his hunger (1 John 3:17-18). A faith that witnesses such suffering and is not stirred to help is worth nothing. So, James makes it plain then that mere lip service to the principle of Christianity is no proof that one is saved. Actions must

follow belief; practice must follow profession.

It follows then that a faith that claims to believe in the Lord Jesus Christ and at the same time violates God's law of love is a dead faith (v.17). Without works a man's faith is dead. Such a faith stands alone, having nothing to stand with it nor to substantiate it.

Both men in verse 18 are said to claim faith. One who says he has faith cannot substantiate his claim by his works. The other claims faith and proves it by his works. The latter is faith in action.

Saving faith is more than believing in God. Saving faith is more than believing in "one God" (v.19). Commendable as that may be, James says that "the devils also believe and tremble." Demons believe and yet remain demons. To be saved, one must have a saving faith.

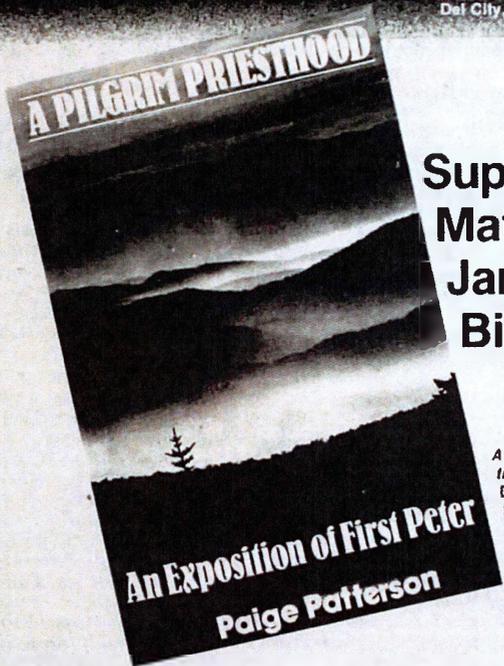
The writer closes this great chapter by giving illustrations as to how Abraham's and Rahab's faith was demonstrated by works (vv.21-26). No amount of good works will justify a sinner before God, but good works will evidence to others our claim to faith in the Lord Jesus Christ.



Fowler

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# Buddhist monk finds 'truth' in Christ

By Tommy Thomason

DALLAS (BP)— Seven years ago, Paul Chandrapala was a zealous Buddhist monk.

Now Chandrapala is a junior Bible major at Dallas Baptist College. He is still planning to become a missionary and return to the Far East with the gospel of Christ.

Raised in a devout Buddhist home, some of his earliest memories are of being taken to Buddhist temples.

When he entered school, his teacher spent the first day of class telling his young pupils about the character of Buddha. Chandrapala was so challenged, he went home to tell his parents he wanted to become a Buddhist monk.

"In one sense my parents were sad, because it meant I would be leaving home for many years to join a monastery," he remembered. "But in another way they were quite happy, because it is a great honor in Sri Lanka for a family to have a member who is a monk."

So at age seven, he entered the strenuous, regimented life of the monastery — days which began at 4 a.m. and lasted until almost midnight. Even novices his age were expected to meditate four or five hours a day.

Chandrapala enthusiastically accepted the teaching of Buddhism.

"I was motivated by my desire to find the truth, to tell the truth, and to destroy all other religions," he said.

"I never doubted that Buddhism had the truth," he explained. "I just believed I hadn't found the truth yet. I wanted to discover the real meaning of life."

If he had questions inside his mind, on the outside he was a model Buddhist

monk. Like all monks, he was worshiped as a holy man — even his parents bowed down before him to worship their son.

At age 17 he left the monastery to become, in effect, a Buddhist preacher. "My main goal was to go to all the world and tell people about Buddha," he said.

But he wanted to be more effective as a Buddhist missionary, especially among Christians. So he approached another monk with his concern, and the monk obtained a copy of the Bible for him.

"I began reading the Bible to find its falsehoods to use against Christians," he said. He began reading with Genesis 1:1, "In the beginning, God created the heavens and the earth." Instead of finding "falsehoods," he began to wonder if the God of the Bible was really the One who had created the universe.

In the back of the Bible was an address of a Christian group in Colombo, the capital of Sri Lanka. So Chandrapala set out for Colombo. By this time, his spiritu-

al frustration was so great he decided if he could not find truth with this group of Christians, he would commit suicide.

"I went to these people and they told me about Jesus Christ," he said. "I felt inside that what they were saying was true, but I argued with them. I told them Christianity was nonsense." He left the office of the Christian group, and for eight hours walked on a lonely beach, thinking of his years of Buddhist indoctrination and of the strange new truth with which he had just been confronted.

"Then it was just as if God were speaking directly to me," he explained. "He was saying, 'Why don't you do what those Christians told you?'"

So he returned to the Christian group. "They accepted me and told me how I could be saved," he said. "I bowed my head and prayed a simple prayer. I was born again."

Chandrapala was as zealous for his new-found faith as he had been for Buddhism. He studied for two years in a Bible school in Sri Lanka and later traveled widely in India and Pakistan, preaching the gospel.

But he felt he needed more training. He wanted to come to America.

He was given \$1,000 to travel to the United States. The airplane ticket cost \$900, so he arrived at John F. Kennedy Airport in New York City with \$100 in his pocket. Since he planned to come to Dallas to attend school, he checked into the cost of an airline ticket to D-FW Airport. It was \$250.

But bus fare to Dallas was \$94. The taxi to the bus station cost him exactly \$6.

Penniless, Chandrapala was finally on his way to Dallas. But he felt the call of God on his life, and trusted God to provide the money he would need for his education.

He receives scholarship money at Dallas Baptist College, and works in the learning center. He gets many opportunities to speak in churches and tell of his conversion from Buddhism to Christianity.

But he is looking to the future, and plans to return to the Far East. He wants to establish a Bible school in Pakistan to train native workers, and eventually to minister in Communist China.

—Tommy Thomason is director of public relations at Dallas Baptist College.

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

The Alcoholic Beverage Commission is currently undergoing a "Sunset Review." Sunset Review means a periodic study of government agencies by legislative committees to determine whether that agency still has valid reason to exist.

The Alcoholic Beverage Commission issues licenses to various businesses which deal in the handling and sale of alcoholic beverages. The commission also enforces liquor laws. The ABC employs a large number of inspectors who approve the issuance or renewal of a license and a large force of agents who investigate and bring charges where there are abuses of liquor laws.



Self

A proposal to do away with the Alcoholic Beverage Commission is now before the government operations committees of both houses. These two committees together are conducting the Sunset Review of the ABC. The proposal before them calls for the licensing responsibilities of the ABC to be given to the Office of Tourist Development. Enforcement of alcoholic beverage laws and laws prohibiting marijuana would be turned over to the Tennessee Bureau of Investigation.

The intent of the elimination of the ABC is to save government money. The Office of Tourist Development already has responsibility for the licensing of restaurants and the Tennessee Bureau of Investigation already enforces other laws. While the intent has some merit, the actual effect will be to push enforcement of alcoholic beverage laws to a low level of concern. The ABC has been responsible for finding and destroying marijuana crops. It is likely that the TBI would establish different methods of enforcement.

I have testified before the committee opposing the elimination of the Alcoholic Beverage Commission. I specifically challenged the following statement in the proposal, "In recent years as the availability of legal liquor has increased, the responsibilities related to the control of illegal liquor have decreased." I do not believe that is a valid statement.

Contact your representative or senator concerning your opinions on the abolishing of the Alcoholic Beverage Commission by writing State Capitol, Nashville, TN 37219.

## Number of churches in Philippines continues to accelerate rapidly

MINDANAO, Philippines — New Baptist churches are being started so quickly in the Philippines that the missionary statistician can not keep up.

The Mindanao convention strategy committee recently reported 560 churches affiliated with Southern Baptist missionary work. Earlier this year, James Slack, Southern Baptist missionary statistician, had reported only 545 churches.

The committee's co-chairmen have expressed optimism that the convention will make its next goal — 700 churches by March 1983. That will mean an increase of 130 churches in just seven months. The long-range goal is 1,085 churches by the end of 1985.

Since the tally began in January 1981, 166 new churches have begun. Bible study and worship have already been started in several locations with mother churches cultivating the new work.

A church planting conference in November will prepare delegates from 135 churches for a February 1983 crusade. Participating churches have already set

the goal of planting at least one church each during that campaign. Many hope to establish more than one.

This enthusiasm is reflected in a report from one of the convention news sheets. One small congregation, which organized into a church in September 1979, has itself organized seven churches in the past year. Another church has established five churches in two years.



**HIGH UNEMPLOYMENT FOR OLDER WORKERS** — "Unemployment is rising fastest among older workers and discrimination complaints based on age are rapidly increasing, according to a study by the House Select Committee on Aging. The results... show unemployment for persons over 55 has increased at twice the rate for workers 16-24 and 50 percent faster than for the entire working population.... According to the study, the average worker between the ages of 55 and 64 is out of work almost 20 weeks, compared with 15.5 weeks for all unemployed, 14 weeks for those 20-24, and 10 weeks for workers between 16 and 19.... The report shows that 9,479 complaints of age discrimination were filed last year, a 76 percent increase over 1979, and initial indications are that 1982 will show further significant increases." (THE TENNESSEAN, 10/8/82)

**\$1-MILLION A MINUTE SPENT ON MILITARY** — "More than \$1-million a minute is being spent worldwide on the military, with nuclear stockpiles exceeding 50,000 weapons, according to a study by a coalition of arms control groups. The study, 'World Military and Social Expenditures, 1982,' charges that nuclear and conventional arms races have wasted resources without enhancing international security. International nuclear stockpiles have mushroomed to represent the equivalent of 3.5 tons of TNT for every person on earth, more than 1-million times the explosive power of the Hiroshima bomb, the study of nine groups said." (THE TENNESSEAN, 10/12/82)

### Foundation

## The golden key

By Jonas L. Stewart

In a certain town in Texas there lived a man known as "the man with the golden key." He kept the key on one end of his watch chain. It was the key to his lock box in which he kept papers representing a large estate.

The man got sick and was taken to the hospital. The golden key was placed on a table by the side of his bed. Shortly before his death, he asked for his key. It was placed in his hand. He held it until his last breath. Then it was gently lifted from his hand by another.

To him the key represented security — but there was no security. It did not protect him or his assets. His assets went for taxes, legal fees, and to be divided among relatives.

If he had placed his assets in trust (either by his will or while he lived), they would have been secure and his testimony would be alive today. Instead, no trace of his witness or his estate can be found on earth today.

For information about the security of your estate, write the Tennessee Baptist Foundation, P. O. Box 347, Brentwood, TN 37027.

## Women in Uganda form first union

JINJA, Uganda — Six years after the first attempt failed because of a ban on churches by former dictator Idi Amin, representatives of churches of the Baptist Union of Uganda formed the first Baptist Women's Union of Uganda.

The group, which hopes to relate to the Women's Department of the Baptist World Alliance and to the Southern Baptist Woman's Missionary Union, elected officers and participated in lectures and workshops on discipleship training and leadership, Oct. 2-3.

The women elected Grace Ekudu of Kampala, a nursing instructor and wife of Baptist Union of Uganda General Secretary John Ekudu, as chairman.

The aims of the group, set during the meeting, are to promote openness, understanding, and cooperation among Baptists and other Christian women's groups in Uganda and worldwide; to foster Christian growth among Baptist women and to help them in witnessing to and discipling others; to train and assist women in church leadership; and to serve as a channel for expressing Christian social concern and alleviating human need.